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CJENA correspondence. Mandel Commission Orthodox
Educators List. A Time to Act drafts, 1990.

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FAX SENT

DATE:

Nativ Policy and Planning Consultants
Jerusalem, Israel

נתיב-יועצים למדיניות ותכנון
ירושלים

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

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FACSIMILE TRANSMISSION

TO: Gummy Levi

DATE: 9/10/90

FROM: Seymour Fox + Annette Hochstein

NO. PAGES: 7

FAX NUMBER: 216-361 9962

Dear Gummy,

Thanks for distributing this to
MLM, Steve + HLZ.

We need their responses on
Tuesday (Today)

Best regards,

RP. AH SF

AX SENT

DATE:

Nativ Policy and Planning Consultants
Jerusalem, Israel

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FACSIMILE TRANSMISSION

TO: Prof. Twersky Tel: 54326

DATE: 9/10/90.

FROM: Seymour Fox

NO. PAGES:

FAX NUMBER: 617-4950715 Tel: 54326

Dear PROF. TWERSKY.

THANK YOU
FOR AGREEING TO
READ THE EXECUTIVE
SUMMARY. I HOPE TO
TALK TO YOU

TODAY

See ch

Sg

+

David Hirschhorn, Past Vice President, American Jewish Committee; active in national and local Jewish communal affairs

David Hirschhorn, The Blaustein Building, Baltimore, MD

Mr. Hirschhorn is Vice Chairman of American Trading and Production Corporation. He is Past Vice President of the American Jewish Committee. He is also active in national and local Jewish communal affairs, including the Associated (Federation), Baltimore, Sinai Hospital and the Institute of Christian-Jewish studies.

Nativ Policy and Planning Consultants
Jerusalem, Israel

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FACSIMILE TRANSMISSION

TO: Ginny Levi

DATE: Oct. 9, 1990

FROM: Alissa Burstein

NO. PAGES: 3

FAX NUMBER: 216-361-9962

pS- Please resend the list of participants
of the Orthodox educators'
meeting with MCM - it
arrived unclear

FAX SENT 9.10.90
DATE:

Dear Ginny:

Firstly, thank you for your FAX; it was filled with useful information. I look forward to hearing from you as soon as the other answers arrive.

I am sending you the few corrections we had received from you regarding the commissioner bios (you had requested them in yesterday's FAX).

In addition, I am sending 2 versions of MLM's bio--one which he corrected from the report draft and one which you said he dictated to you over the phone. Which one should appear in the report? I will call you between 9:00 and 9:30 your time for an answer.

Thank you.

FROM YOU:

Morton L. Mandel, Founder and Chair--Commission on Jewish Education in North America

Mr. Mandel is Chairman of the Board of Premier Industrial Corporation, Cleveland, Ohio, and founded and chaired the Commission on Jewish Education in North America. He served as Chair of the Jewish Education Committee of the Jewish Agency, and was President of the Council of Jewish Federations, and the JCC Association (formerly JWB). He is founding chair of the World Confederation of Jewish Community Centers.

FROM REPORT:

Morton L. Mandel, Cleveland, OH -- Mr. Mandel is Chairman of the Board of Premier Industrial Corporation. He founded and chaired the Commission on Jewish Education in North America. He has been President of the JCC of Cleveland, the Jewish Community Federation of Cleveland, the Council of Jewish Federations, and the JCC Association.

reorder - MLM

Steve Hoffman has suggested some changes in the short listing of commissioners at the beginning, as follows:

Appleby -- Past President, Toronto Jewish Congress

Field - Member, Board of Governors, Jewish Agency for Israel

Fisher - Founding Chairman, Board of Governors, Jewish Agency for Israel

Mintz - Immediate ~~Past~~ President, ...

← Honorary

Yanowitz - Immediate Past President, ...

Steve also suggests that it's redundant to list ILZ, SP, and AH twice on the page of Commission staff and consultants.

This is from
your FAX
of Sept 28

DRAFT September 9

A TIME TO ACT

THE REPORT OF

THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

NOVEMBER 1990

CHESHVAN HATASHVA

EXECUTIVE SUMMARY

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

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

The Jews of North America have built an extensive and diverse system of education that takes place in many formal and informal

settings. Outstanding educators who are excellent teachers and role models for young people and adults, can be found throughout North America in classrooms and community centers, on educational trips to Israel and in summer camps. However, the system of Jewish education is plagued by many problems, and because of its inadequacies it is failing to engage the minds of a critical segment of the Jewish population, who have no other way of experiencing the beauty and richness of Jewish life.

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

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

After analyzing the problems, the Commission decided to focus its effort on the two building blocks upon which the entire system

rests -- developing the profession of Jewish education, and mobilizing community support to meet the needs and goals of Jewish education. In order to secure these essential building blocks, a blueprint for the future consisting of a series of concrete steps was worked out by the Commission. The plan includes both short and long-range elements, and implementation can begin immediately with initial funding already provided.

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

The plan developed by the Commission contains the following elements:

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

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

3. Establishing 3 to 5 Lead Communities -- to function as local laboratories for Jewish education; determining the educational practices and policies that work best; to redesign and improve Jewish education through a wide array of intensive programs; to demonstrate what can happen when there is an infusion of outstanding personnel into the educational system, with a high level of community support, and with the necessary funding.

4. Developing a research capability -- by drawing up a comprehensive research agenda for Jewish education; creating the theoretical and practical knowledge base needed to monitor results and make informed decisions; conducting on-going studies on the state of Jewish education in general, and on the progress of each component of the Commission's plan.

5. Creating the Council for Initiatives in Jewish Education -- a new entity that will operate as a catalytic agent, working mainly

through the efforts of others to ensure the implementation of the Commission's plan; helping to secure necessary funding; overseeing the establishment of Lead Communities; coordinating research activities; providing a setting in which creative people, institutions, organizations and foundations can work together to develop new undertakings in Jewish education; and helping to replace the successful experiences in Lead Communities throughout North America.

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

On The Goals of Jewish Education

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

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

CHAPTER 1: FACING THE CRISIS

The Crucial Importance of Jewish Education in Contemporary Jewish Life

There is a deep and widespread concern in the Jewish community today that the commitment to basic Jewish values, ideals, and behavior may be diminishing at an alarming rate. A substantial number of Jews no longer seem to believe that Judaism has a role to play in their search for personal fulfillment and communality. This has grave implications not only for the richness of Jewish life but for the very continuity of the Jewish people.

Throughout history Jews have faced dangers from without with courage and steadfastness; now a new kind of commitment is required. The Jews of North America live in an open society that presents an unprecedented range of opportunities and choices. This extraordinary environment confronts us with what is proving to be an historic dilemma: while we cherish our freedom as individuals to explore new horizons, we recognize that this very freedom poses a dramatic challenge to the future of the Jewish way of life. The Jewish community must meet the challenge at a time when young people are not sure of their roots in the past or of their identity in the future. There is an urgent need to explore all possible ways to ensure that Jews maintain and strengthen the commitments that are central to Judaism.

In our uniquely pluralistic society, where there are so many philosophies and ideologies competing for attention, and where the pursuit of Judaism increasingly involves a conscious choice, the burden of preparation for such a decision resides with education. Jewish education must be compelling -- emotionally, intellectually, and spiritually -- so that Jews, young and old, will say to themselves: "I have decided to remain engaged, to continue to investigate and grapple with these ideas, and to choose an appropriate Jewish way of life." Jewish education must be sustained, expanded, and vastly improved if it is to achieve this objective. It must become an experience that inspires greater numbers of Jews to learn, feel, and act in a way that reflects a deep understanding of Jewish values.

A System Under Strain

The difficulties facing Jewish education bear some resemblance to the problems of education in general in North America. Well-known reports have documented the serious shortage of teaching talent and a slackening of academic standards. A severe lack of funds, resources, status, and vision is causing the system to strain and crack. Jewish education is equally impoverished in regard to these basic requirements.

There are exceptions. Some of the community have maintained a successful, vibrant educational system for all age groups. This include yeshivot, day schools and extensive courses for adult learning.

However, this system -- often highly traditional -- serves but a small

proportion of the Jewish population, while for the vast majority, in North America today, Jewish education is frequently limited in scope. At times it is confined simply to teaching facts about Jewish history and holidays and some study of the Hebrew language. Many additional elements that should be central to the mission of Jewish education -- such as Jewish values and ideals, the attachment to the State of Israel and concern about Jews throughout the world, the meaning of prayer, the relationship with God and community -- are often lacking. It is imperative that at this moment in history Jewish education become a formative rather than merely an informative experience. Without such change, it will be increasingly difficult to pass on to future generations a strong identity with and commitment to Judaism.

Jewish education must find a way to transmit the essence of what Jewish life is all about, so that future generations of Jews will be impelled to search for meaning through their own rich traditions and institutions. Judaism must be presented as a living entity which gives the Jews of today the resources to find answers to the fundamental questions of life as readily as it did for our ancestors through the centuries. Otherwise it could eventually be overtaken in the minds of many people by other systems of thought they feel are more meaningful for the modern world.

Competing Demands

This dangerous state of affairs is in no small measure the result of the

historical, social, and cultural factors that have affected the priorities of the Jewish community. While there has always been support for Jewish education from the religious denominations (the Orthodox, the Conservative, and the Reform), and while many outstanding schools, community centers, and summer camps have been established, the leaders of the organized Jewish community have focused their attention on other serious issues.

At the turn of the century, the chief emphasis was on financial support for the indigent newcomers and on their Americanization. In the '20s and '30s, the Jewish community focused on providing health and social services and to dealing with problems of anti-Semitism. During the post-war period, the highest priority was given to the life-saving work of Jewish relief, rehabilitation, and reconstruction, and to building the state of Israel. Subsequently, the development of communal services in North America and the security and growth of the State of Israel became the primary concern. Currently, the Jewish community is mobilized for the rescue and resettlement of Soviet Jewry.

In the face of such life-and-death issues, the needs of education have seemed to be less urgent, less insistent, more diffused; a problem that could be dealt with at some point in the future when more pressing problems have been solved. This is an illusion. We may continue to live with emergencies indefinitely, but we can no longer postpone addressing the needs of Jewish education, lest we face an irreversible decline in the vitality of the Jewish people.

The attitudes of the Jewish community have also been influenced over the years by the desire of many to become fully integrated into American society, and by the belief that an intensive Jewish education was not consistent with the achievement of this goal. One of the correlates of this outlook is the rise in intermarriage and the turning away from Jewish traditions in the search for fulfillment and meaning in life. According to a recent Gallup (Israel) Poll of American Jews, conducted in December 1989, the number of intermarriages has sharply increased in the past couple of decades. Currently, 28% of Jews under the age of 40, more than one in four, are intermarried, compared with 16% of Jews between the ages of 40 and 59. These figures are consistent with studies of individual communities in North America undertaken in recent years.

A Weakening Commitment to Jewish Life

Research data indicate that Jews who intermarry are significantly less likely to provide their children with a Jewish education and that these children are far less likely to identify themselves as Jews.

Another symptom of the problem is that while a large majority of Jewish children have at one time or another received some form of Jewish education, it has often been so sporadic that it has had little impact on their lives. A recent study found that over half of Jewish school age children in the United States are not currently enrolled in any kind of Jewish schooling. Inevitably, children with little or no

Jewish schooling will grow up with a relatively weak identification with and understanding of Judaism, and have difficulty passing on to their children an appreciation of the beauty and richness of Jewish life.

In the past, the Jewish family and the Jewish community had certain bonds that gave them remarkable inner strength. Jews grew up in families and neighborhoods with a strong Jewish ambience. They were constantly surrounded by the symbols and customs of Jewish life. They came into contact with their cultural and spiritual heritage in a variety of institutions and settings. Thus young people received a strong sense of Jewish identity through experiences in their everyday life. Today there are few such neighborhoods, and the way of life they represented has all but disappeared, as has the lifestyle that brought ongoing contact and interrelationship with grandparents and extended family members.

There is also reason to be concerned that the attachment to Israel, which is at the core of the identity of so many Jews, is weakening. This is particularly so for those who were born after the Holocaust and the establishment of the State of Israel.

The weakening commitment to Jewish life, which can already be seen in the lives of the current generation of young adult Jews, may become even more apparent among their children and grandchildren. This painful prospect, which community leaders can foresee in their

own families as well as in the community at large, has brought to a head concern about the quality and mission of Jewish education.

It was to meet this challenge that the idea of creating the Commission on Jewish Education in North America was born.



CHAPTER 2: THE REALITIES OF JEWISH EDUCATION TODAY

Coming to Grips with the Problem

The underlying assumption that guided the Commission was that the North American Jewish community had the capacity to mobilize itself for education as it had in the past for the building of the State of Israel, the rescue of Jews in distress, and the fight against discrimination. This would require that all sectors of North American Jewry join forces, pool their energies and resources, and launch an unprecedented undertaking to enlarge the scope, raise the standards, and improve the quality of Jewish education. To accomplish this, the Commission decided to review the current state of Jewish education in its various aspects. This would provide the basis for analyzing the problems, considering the achievements and shortcomings, and determining where the most promising opportunities for improvement might lie.

The Diversity of the Field

It is clear that Jewish education today encompasses a broad range of learning experiences. Hundreds of thousands of American Jews of all ages are currently involved in one way or another in education in formal and informal settings. A multitude of institutions offer a wide variety of educational activities. Many of these institutions are under the auspices of individual religious denominations -- the Orthodox, the Conservative, the Reconstructionist, the Reform. Others are part of communal or independent organizations. Altogether they include

day schools, yeshivot, supplementary schools, synagogue-based programs of study and informal activities, community centers, programs at colleges and universities, youth movements, summer camps, educational visits to Israel, early childhood programs, adult and family programs, retreat centers, and museums. Thousands of educators -- some estimates say 30,000 -- staff these institutions and activities. (See Table 1, next page.)

In addition, there are many other ways in which Jewish content is communicated to the Jews of North America -- through the print and broadcast media, cultural events, films, books, and lectures. All of these combined contribute to the diversity and richness of the field of Jewish education. It is estimated that more than \$1 billion is spent annually on Jewish education.

Shortcomings in Specific Settings

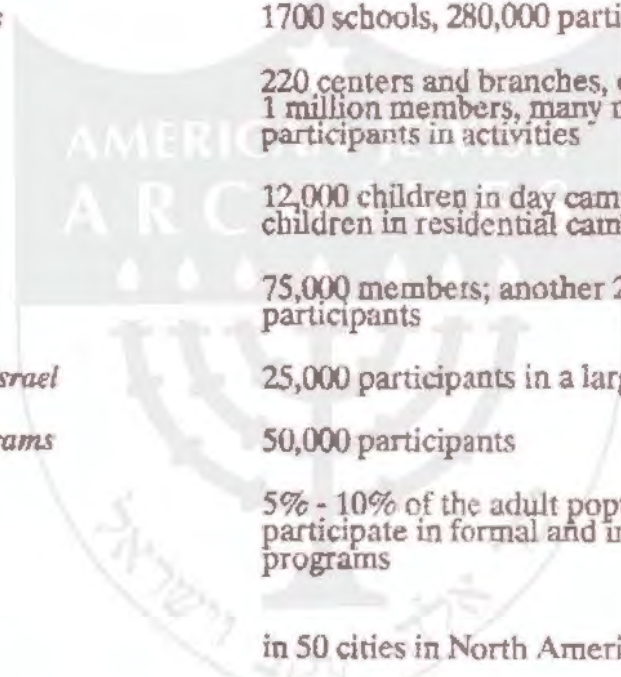
Despite the extensive range of activities, Jewish education is not achieving its mission. Exposure to existing Jewish educational programs leaves many North American Jews indifferent to Judaism, and unwilling or unable to take an active part in Jewish communal living.

Why is this happening?

Although all of these institutions and areas of activities offer great promise for Jewish education, each is plagued by serious problems. Supplementary schools, for instance, have for years reached the

TABLE 1: THE FACTS AND FIGURES OF JEWISH EDUCATION ***JEWISH POPULATION**

	<i>UNITED STATES (1987)</i>	<i>CANADA (1989)</i>
TOTAL	5,944,000	310,000
SCHOOL AGE (ages 3-17)	880-950,000	57,000

- 
1. *Day Schools* 800 schools, 120,000 participants
 2. *Supplementary Schools* 1700 schools, 280,000 participants
 3. *Jewish Community Centers* 220 centers and branches, close to 1 million members, many more occasional participants in activities
 4. *Camping* 12,000 children in day camps; 85,000 children in residential camps
 5. *Youth Movements* 75,000 members; another 25,000 occasional participants
 6. *Educational visits to Israel* 25,000 participants in a large variety of programs
 7. *Early Childhood Programs* 50,000 participants
 8. *Adult Education* 5% - 10% of the adult population participate in formal and informal programs
 9. *Retreat or Conference Centers* in 50 cities in North America
 10. *Family Education* Several hundred family programs ranging from one-time activities to family camps or year-long courses
 11. *College-age Program* Over 600 colleges and universities offer courses and academic programs in Judaica. About 100,000 students are served by Jewish agencies on campus.
 12. *Training Institutions for Education* 14 training institutions in North America. 358 students currently enrolled for BA and MA. 100 graduates annually. Training also takes place in Israel, particularly for senior educators.

*The data in this chapter represent a compilation of sources reflecting current available statistics on Jewish education in North America as well as research undertaken for the Commission. Sources are listed in Appendix D.

largest number of Jewish children in the United States. Yet they continue to face difficulties in motivating students who have spent a full day at public school, who have ongoing homework responsibilities, and who have a variety of competing interests such as television, sports, music, and other leisure-time activities. Although these are notable exceptions, over the past several decades there has been a significant decline in the role and quality of such schools. As one commissioner put it, "As long as supplementary school is valuable. So many Jewish-Americans have had an impoverished supplementary school experience as their only Jewish education."

Day schools have been increasing in number and size of student body; however, they still only reach 12% of the total Jewish student population. At present, the vast majority of Jewish parents choose not to enroll their children in a school environment they perceive as confining. Moreover, policy makers question the prospects of continued growth in light of the high cost of tuition, which is prohibitive even for many middle class families.

Jewish Community Centers are engaged in a major effort to make Jewish education a central element in their programming; the challenge facing them is how to convert this institution into a major force for Jewish education within a framework that is primarily recreational, social, and cultural.

Early childhood programs under Jewish auspices have been growing

in number because increasingly both parents work. However, many of these programs have not made Jewish education their primary focus because of a severe shortage of trained personnel.

Jewish education programs on college campuses could potentially reach a large portion of the estimated 400,000 Jewish students who attend colleges and universities. Yet at the present time, they reach no more than 254 of this audience. On most campuses, the impact of these programs is limited.

It is well known that Israel speaks powerfully to its visitors, but it is extremely underutilized as a resource for Jewish education. The majority of American Jews have never been to the country, and many Jewish educators have not availed themselves of Israel's educational resources which are large in numbers, and diverse in nature. Israel's great potential for Jewish education is yet to be tapped.

Both family and adult education are growing in importance and participation; however, at present there is an insufficient body of knowledge about how to make these programs work. For the most part, they involve infrequent meetings and suffer from a dearth of appropriate educational materials.

Youth movements, which at one time were powerful feeders for community leadership and Jewish professional life, have lost a good

deal of their vigor and are suffering from a declining membership.

Although there have been some remarkable success stories in Jewish summer camps, such camps tend to be expensive, and many do not have Jewish education as a central purpose.

Finally, there is no question that the print and broadcast media, and innovative forms of learning through the use of computers, museum exhibitions, films, and videocassettes, offer tremendous opportunities for the future of Jewish education. But this is still a virtually untapped field, and only a few quality programs have been created.

Overall Problems

In addition to the shortcomings specific to each area of Jewish education, there are serious overall problems that affect the entire field. Sporadic participation, deficiencies in educational content, inadequate community support, an underdeveloped profession of Jewish education, and a lack of reliable data -- all of these problems manifest themselves in each of the settings, forms, and age groups.

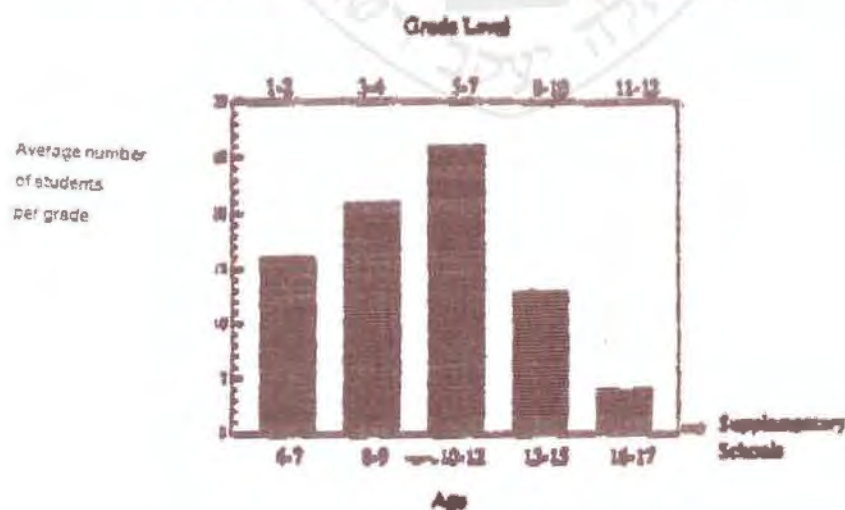
Sporadic Participation

Jewish education is a voluntary system. This means that unlike the obligation for continuing participation that is accepted in general education for given age groups, in Jewish education attendance is discretionary. With so many diversions and competing interests at work in North American society today, sustained involvement can

only be achieved when there is genuine engagement and commitment. The lack of such involvement has resulted in a general pattern of sporadic participation for many types of Jewish educational activities. This state of affairs is in conflict with the fundamental commitment that Judaism requires for lifelong learning.

There are close to one million Jewish children of school age in North America. Most of these children, perhaps as many as 80%, have attended some form of Jewish schooling at least one time in their lives. However, for many, attendance is often short-lived and sporadic. Close to 600,000 children currently do not receive any form of Jewish schooling. Only some 400,000 in the U.S. (about 40% of all Jewish children), and 32,000 in Canada (about 55%) are currently enrolled in any Jewish school. The problem is more pronounced with children over Bar Mitzvah, Bat Mitzvah, or (Confirmation age, when attendance drops by more than 60%. (See Figure 1.)

FIG 1: AVERAGE ENROLLMENT IN SUPPLEMENTARY SCHOOL PER AGE AND GRADE LEVEL (U.S., 1992/3)

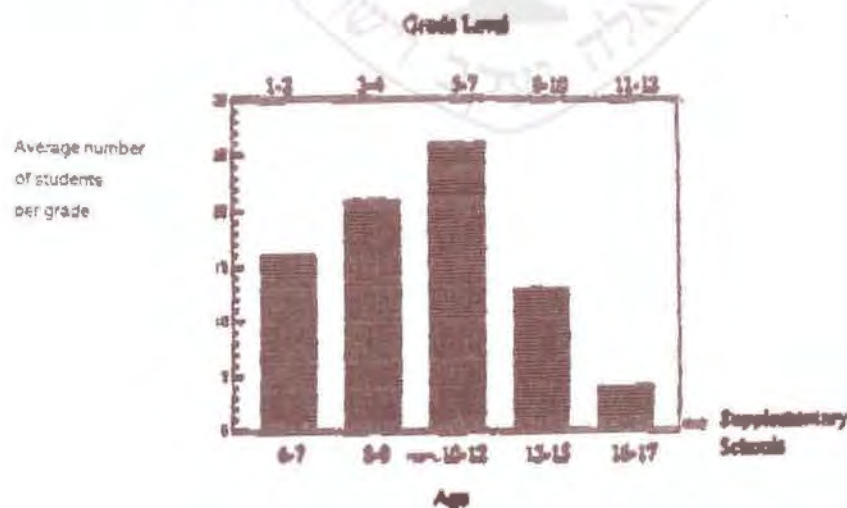


Source: Dubb and Dellapergola (1996)

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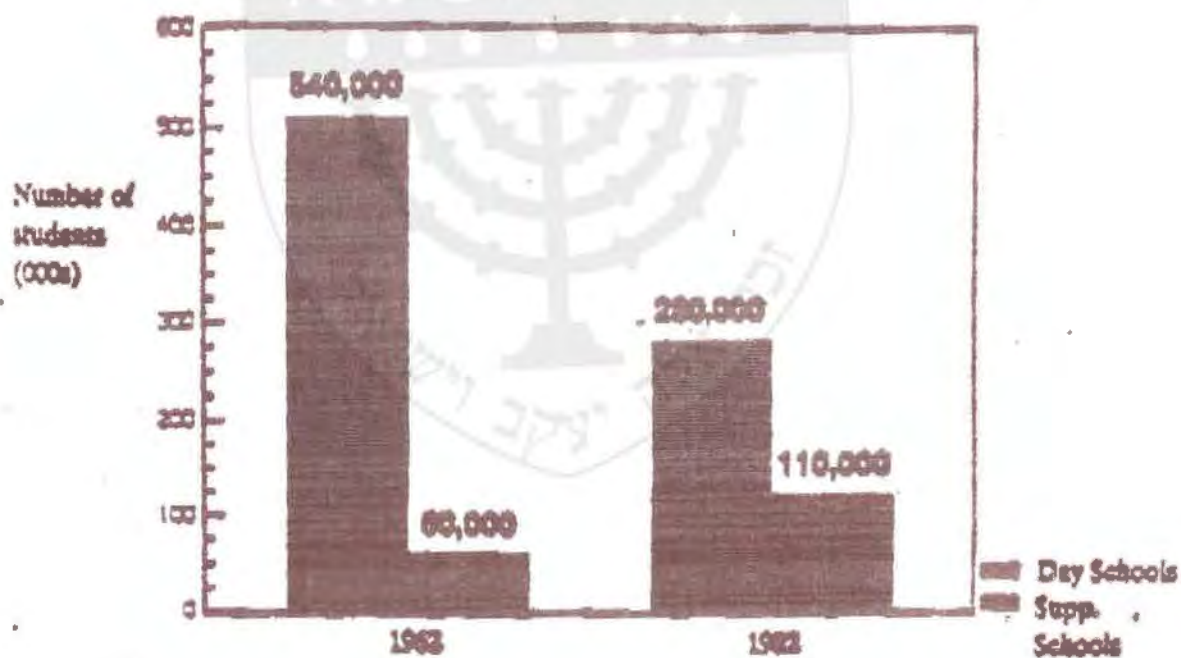
FIG 1: AVERAGE ENROLLMENT IN SUPPLEMENTARY SCHOOL PER AGE AND GRADE LEVEL (U.S., 1992/3)



Source: Dubb and Dellapergola (1996)

Over a twenty-year period, from 1962 to 1982, total enrollment in Jewish schools in the U.S. declined by nearly 35%. It is estimated that about half of this decline reflects a lessening interest in Jewish schooling, the other half negative demographic trends (the end of the baby boom). It is interesting to note that during this time period the most extensive form of Jewish education in the U.S., the supplementary school, declined by about 50%, from 540,000 to 280,000, while day school enrollment rose from 60,000 to 110,000, a rise of 80%. (See Figure 2.) However, even for day school, attendance falls off sharply after elementary school.

FIG. 2: ENROLLMENT U.S.: 1962 & 1982



Based on Dubb and Dellapergola (1986)

Part of the difficulty encountered in Jewish schools, particularly the supplementary school, is the discrepancy between what takes place in the school setting and the environment at home. If there is little appreciation or respect for Jewish values and traditions in the home environment, it stands to reason that children will not be motivated to participate seriously and continuously in Jewish schooling.

A study based on direct observation of supplementary schools reveals a clear connection between a child's home life and the effectiveness of Jewish education. David Schoem reports in "Explaining Jewish Student Failure" (1982):

"... the explanation for failure of students in the Jewish school lay in their parents' and their own perception that there was no compelling reward to be expected from their education.... The 12-year-olds who complained that 'Hebrew school doesn't matter' were speaking truthfully about the attitudes and behaviors they saw valued at home and in the community. For them, going to Harvard 'counted'; studying a portion of the Torah did not."

Studies show that participation in Jewish learning continues to drop as Jews enter adulthood. Only one in ten Jewish adults continues to be involved in any type of organized Jewish learning.

Deficiencies in Educational Content

Much of the subject matter presented in Jewish education fails to inspire students. One reason is that Jewish education has not yet had the benefit of enough thinking and planning in the areas of educational content and curriculum development.

Although general education is beset by many problems in this regard, it invests substantial resources in centers that specialize in such areas as science education, the teaching of the humanities and social sciences, and the development of methods of language instruction. Very little of a comparable nature is being done in the field of Jewish education.

For example, there are few centers that specialize in developing effective methods for teaching the Hebrew language, Jewish history, and the great Jewish texts -- the Bible, the Talmud, and the key philosophical writings from the medieval period to the present day. Very few teachers have been encouraged to specialize and take leadership in any of these areas. Nor have they been supported in their efforts to create educational materials for Jewish schools and informal education. Consequently, there is a dearth of appropriate curricular and educational materials for early childhood education, the day and supplementary schools, informal education, and adult education.

As a result of this deficiency, the vast majority of Jews are not adequately exposed to the great ideas of the Jewish tradition. And without such knowledge and experience it is virtually impossible to develop a

deep and lasting commitment to Jewish learning.

Inadequate Community Support

The Jewish community has not yet recognized the indispensable role it must play in order for Jewish education to achieve its goal. Community leaders have often failed to make the connection between the educational process and the knowledge that leads to commitment.

It is this lack of understanding that has prevented the top community leadership in North America from rallying to the cause of Jewish education in the same way it has to other pressing needs of the Jewish people. The constituencies of most national and local organizations have not yet recognized that Jewish education is indispensable to their futures.

As a result, the environment in the Jewish community is not sufficiently supportive of the massive investment that is required to bring about systemic change. This affects the priority given to Jewish education, the status of the field of Jewish education, and the level of funding that is granted.

Inevitably, insufficient community support limits the aspirations, inhibits the vision, and stifles the creativity of those involved in all aspects of Jewish education.

The Underdeveloped Profession of Jewish Education

There is a severe shortage of talented, trained, and committed personnel for the field of Jewish education. It is estimated that there are some 30,000 positions for Jewish education in North America, of which about 5,000 are full-time. Several thousands positions in the school system are unfilled every year when school opens in September. Yet only 101 students graduated in 1989 from all Jewish education training programs. (This does not include schools under Haradic auspices.)

The vast majority of the available teaching positions will be filled by individuals who have not been trained as Jewish educators.

Most of those who enter the field do so with far less education than their counterparts in the public education system. Thus, while over half of public school teachers hold a Master's Degree, this is true of only a small percentage of teachers in Jewish day schools. Fewer than half of the teachers in the supplementary schools have had a high school Jewish education. Informal educators are trained in various disciplines but receive almost no pre-service training in Jewish education. In-service education is not compulsory or systematic. Thus, front-line educators are not kept informed of advances and developments in the practice and theory of Jewish education.

One reason for the difficulty in attracting serious professionals to the field is the part-time nature of many of the teaching positions. Of the total number of Jewish school teachers, it is estimated that only about 15% to 20% hold full-time positions. Isa Aron and Bruce Phillips have reported in "Findings of the Los Angeles Bureau of Jewish Education

assistant principal to principal. There is almost no opportunity for advancement other than administrative; it is difficult for talented teachers to assume leadership roles and specialize in the teaching of such subjects as Hebrew, the Bible, Jewish history, or in the fields of early childhood, family education, and special education. This lack of specialization is yet another deterrent for many individuals who might otherwise enter the field: it limits both the professional and intellectual growth of teachers.

Few Jews today are choosing Jewish education as a career, and this will leave the next generation of young Jews educationally impoverished unless something is done to reverse this trend. Aryeh Davidson, in "The Preparation of Jewish Educators in North America," reports that teaching faculty at the training institutes are also in short supply. This year, all training programs together have only eighteen full-time faculty who specialize in Jewish education. It is obvious that so small a faculty cannot possibly undertake the many assignments that the training institutions must fill.

As one considers these problems, it becomes obvious that the salaries, training, working conditions, and status of Jewish educators have an important bearing on the problems of recruitment and retention of qualified personnel for the field of Jewish education. For Jewish education to become an attractive profession, it will have to develop clearly defined standards, appropriate terms of employment, a high level of training, and a network of collegial support.

Teachers Census" that only 23% of all the teachers in Los Angeles teach more than 20 hours per week, while 54% teach under 10 hours.

Low salaries, a serious problem in general education, are even more prevalent in Jewish education. Only 14% of Jewish educators in Los Angeles earn \$20,000 or more, while 41% -- part-time teachers -- earn under \$3,000 a year. Only 20% receive health benefits. In 1988, supplementary school teachers carrying a 12-hour work load per week earned an average annual salary of \$9,000. Early childhood teachers earned an average of \$10,000. Full-time day school teachers carrying a 30-hour teaching load per week earned an average annual salary of \$19,000. These figures are lower than the average public school teacher's salary of \$25,000 for kindergarten teachers and \$30,000 for elementary school teachers (according to the latest National Education Association figures), which in itself is recognized as woefully inadequate.

Moreover, throughout the United States, supplementary Jewish education experiences a high rate of teacher turnover. According to the Report on Jewish Continuity of the Jewish Community Federation of Cleveland, there was an annual teacher turnover rate in Cleveland schools of approximately 20% in 1986. Other communities around the country have reported a similar pattern.

Another problem is that often the best teachers in the schools find themselves promoted to the role of school principals. The ladder of advancement in Jewish education is essentially linear -- from teacher to

The Lack of Reliable Data

Very little research on Jewish education is being carried out in North America. There is a paucity of data about the basic issues, and almost no evaluation has been made to assess the quality and impact of programs.

Because of this, decisions are taken without the benefit of clear evidence of need, and major resources are invested without sufficient monitoring. We do not know what people want to learn, and we seldom know what works in Jewish education. We do not even know much about what students know at different stages of their education. There are not enough standardized achievement tests. There is not sufficiently accurate information on the number of teachers in the system, their qualifications, and their salaries.

We also need more extensive investigation into the history and philosophy of Jewish education in order to enrich the creative process that will help design the Jewish education of tomorrow.

Prospects for the Future

The review of the field of Jewish education presents a disturbing but not necessarily discouraging picture. When faced with the realities of Jewish education today, the commissioners recognized that while there are great shortcomings that need to be overcome, there are also significant examples of outstanding successes in every one of the settings in

CHAPTER 3: THE BUILDING BLOCKS OF JEWISH EDUCATION

A Way to Begin

There are so many aspects of Jewish education which urgently need attention that it was difficult for the commissioners to decide where to begin. Several issues needed to be resolved for the Commission's plan of action: What area of education should provide the focus for the Commission's work? What implementation strategy would be most likely to succeed? Should work begin locally or continentally? Who would implement the plan?

Focusing the Work of the Commission

Commissioners identified 23 specific areas of education, each of which would be important enough in itself to warrant the attention of a special commission. (See Table 2.) The question was how to select those that would have the most significant impact and be most likely to effect substantial change in the field of Jewish education. The 23 areas were analyzed in terms of this question.

TABLE 2: Areas Suggested for the Commission's Agenda

1. The early childhood age group
2. The elementary school age group
3. The high school age group
4. The college age group
5. Young adults
6. The family
7. Adults
8. The retired and the elderly
9. The supplementary school
10. The day school
11. Informal education
12. Israel experience programs
13. Integrated programs of formal and informal education
14. The Hebrew language, with special initial emphasis on the leadership of the Jewish community
15. Curriculum and methods
16. The use of the media and technology (computers, videos, etc.) for Jewish education
17. The shortage of qualified personnel for Jewish education
18. The Community -- its leadership and its structures -- as major agents for change in any area
19. Assistance with tuition
20. The physical plant (buildings, laboratories, gymnasias)
21. A knowledge base for Jewish education (research of various kinds: evaluations and impact studies, assessment of needs, client surveys, etc.)
22. Innovation in Jewish education
23. Additional funding for Jewish education

Clearly, it would not make sense for the commissioners to concentrate on a particular educational setting, since each of these touch only a segment of the Jewish population. Similarly, the commissioners were reluctant to focus on a specific age group, since all ages are important. Attention was particularly drawn to the five overall problems that affect the entire system -- sporadic participation, deficiencies in educational content, an underdeveloped profession of Jewish education, inadequate community support and the lack of reliable data.

Upon analysis, it became clear that the most fundamental problems facing Jewish education are **an underdeveloped profession of Jewish education and inadequate community support.**

There is a shortage of well-trained and dedicated educators for every area of Jewish education. They are needed in order to motivate and engage children and their parents, to create the necessary educational materials and methods, and to design and carry out a wide variety of research studies.

However, only if there is a fundamental change in the nature of community support for Jewish education is it likely that large numbers of talented young people will be attracted to careers in Jewish education. Only if community leaders will give Jewish education the high priority it deserves on the local and national agenda will the resources necessary for a program of major improvement be obtained. Only if the climate in the community is supportive of Jewish education will

qualified teaching personnel be attracted to its new career opportunities.

Here then was the key to developing a comprehensive plan. The Commission's work would focus on these two necessary conditions for change and improvement:

- o Personnel – developing a profession of Jewish education
- o The community – recruiting leadership, securing funding, and developing appropriate structures.

Because these two areas have implications for all of the others, they can be considered the "building blocks" of Jewish education, upon which major improvement of the entire Jewish educational system rests.

Developing a Comprehensive Approach

There have been noteworthy attempts in the past to deal with the serious shortage of qualified educational personnel. Efforts have been made to raise salaries and to recruit students for training programs; however, dealing with single elements has not met with success. Indeed, talented people will not be recruited to training programs, unless these lead to attractive positions. Reasonable salaries will not solve the problem of retention unless there are prospects for advancement and growth.

In fact, the commissioners came to the conclusion that any plan would have to be comprehensive and devoted simultaneously to **recruiting and training** large numbers of qualified educators as well as to **building career opportunities and offering reasonable salaries and benefits**. The Commission's plan would not meet with success if it addressed only one of these elements; they must be addressed simultaneously.

The commissioners also realized that personnel and the community were interrelated, each being dependent on the other for success. For Jewish education to attract talented and dedicated Jews to the field, these individuals must believe that the Jewish community will give them the resources necessary to make the difference.

At the same time the community will only be mobilized for the cause of Jewish education if it believes that a highly qualified profession of Jewish educators is being developed.

As work with the "building blocks" proceeds, it will provide the foundation for improvements in programmatic areas – schools, JCCs, summer camps, Israel experience programs, curriculum development, and the sophisticated use of the electronic media. With large numbers of talented and well-trained educators entering the field, new and creative approaches in these areas will be developed.

Short-Range and Long-Range Strategies

Because of the vast scope of the field of Jewish education (30,000 educators, thousands of educational institutions) it would be difficult to bring about across-the-board changes throughout North America within a short time period. Moreover, education takes place locally, in communities and in institutions. Thus both a short-range and long-range strategy would need to be developed and they would include both local and continental components.

The short-range plan would concentrate on creating local models through which the Jewish community could learn what works best in Jewish education. It would demonstrate in a small group of communities what could happen if sufficient numbers of outstanding personnel are recruited and trained, if their efforts are supported by the community and its leadership, and if the necessary funds are secured to maintain such an effort over a period of several years.

The long-range plan would focus on establishing a North American infrastructure for recruiting and training increasing numbers of qualified personnel. This would involve working with training institutions to expand their faculties and facilities, to develop innovative training programs, and to establish extensive on-the-job training programs.

The plan would also call for a major effort in the community to take the steps that would raise Jewish education to the top of the communal agenda and create a better environment – a better climate

-- for Jewish education.

Implementing the Plan

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

To accomplish this objective, an entity would have to be created to ensure the enactment of the many phases of the Commission's plan. A research capability would also have to be established to provide reliable data on work being done and monitor the impact of various activities.

The ultimate goal would be to bring about across the board improvement in as many aspects of Jewish education as possible for all segments of the Jewish community.

CHAPTER 4: A BLUEPRINT FOR THE FUTURE

A series of concrete steps were worked out by the Commission as a blueprint to achieve the objectives of its overall plan. These steps would assure that the plan would be more than a list of worthy goals; that it would also set in motion a process that could bring about tangible results over a period of time.

The plan includes the following elements:

- I. Building a Profession of Jewish Education
- II. Mobilizing Community Support
- III. Establishing Lead Communities
- IV. Developing a Research Capability
- V. Creating the Council for Initiatives in Jewish Education

Building a Profession of Jewish Education

Profession building as envisioned by the Commissioners, will be accomplished by creating a North American infrastructure for recruiting and training increasing numbers of qualified personnel; expanding the faculties and facilities of training institutions; intensifying on-the-job training programs; raising salaries and benefits of educational personnel; developing new career track opportunities; and increasing the empowerment of educators. Specifically, the following concrete measures have been offered for consideration:

Recruitment

A marketing study will be conducted to identify those segments of the Jewish population in which there are potential candidates for careers in Jewish education, and to determine what motivations or incentives would be most likely to attract gifted people to the field. Thus, for instance, while it is obvious that equitable salary levels are an important motivating factor, there is some evidence that empowering educators to have an increased impact on the lives of students is even more significant.

The marketing study will help determine how to reach the key target groups for recruitment -- graduates of day schools, students participating in Jewish camps, college students studying in Judaica departments, students participating in Israel experience programs, and professionals at mid-career who are looking to make career changes.

Based on the results of the marketing study, a recruitment plan will be undertaken. This may involve visits by educational consultants and trained recruiters to the major colleges and universities that have large Jewish populations. It may also include visits to Jewish summer camps, consultations with participants in work/study programs in Israel, and meetings with participants in community center activities.

An important part of the recruitment plan will be spreading the word through articles, speeches, seminars, and other forms of communica-

tions that Jewish education is about to undergo a major transformation. These efforts could help stimulate the interest of potential candidates in key target groups. Promotional materials (newsletters, brochures, videos, etc.) may be produced to maintain a constant flow of information to these groups, thereby creating an awareness of the exciting changes that are taking place in the field.

Developing New Sources of Personnel

Jewish education must build upon the nascent idealism of many young people and attract them to the profession.

There is a reservoir of young Jews who are outstanding academics and professionals in humanities and social sciences who would welcome the opportunity to make a contribution to Jewish life for a few years. Such individuals could be recruited as **Fellows of Jewish Education**, bringing their expertise to the field of Jewish education in areas such as curriculum, teaching methods, and the media. They will serve as consultants to educators and educational institutions, and will help monitor and evaluate specific programs.

Another source of talent will be outstanding college students who are specializing in Judaica at colleges and universities, or are graduates of day schools and of Hebrew speaking camps. Although they may be heading for careers in law, medicine, or business and are not planning a lifelong career in education, many such students would be attracted to

the idea of joining a **Jewish Education Corps**. This will involve spending several years of service in the Jewish educational system -- as teachers in supplementary or day schools and as educators in community centers and other informal programs. The **Jewish Education Corps** would be similar in some respects to the Peace Corps. Agreements will be made in which these young people commit themselves to a fixed number of teaching hours a week for a set number of years. They will undergo special training and agree to pursue studies in Judaica during this time period, while also continuing their general studies. In exchange for their teaching services, they will receive appropriate remuneration.

Fast-Track Programs will be created for young men and women majoring in Judaica at colleges and universities who are attracted to the new opportunities in Jewish education. Because of their knowledge of Jewish subjects, they can be prepared in a relatively short period of time to assume important educational positions. It is estimated that there are hundreds of potential candidates for such positions who are currently studying Judaica subjects. Unlike the Jewish Education Corps, **Fast-Track Programs** will prepare students to enter full-time careers in Jewish education. They will steer students toward some of the prime educational positions that will be created as a result of the Commission's plan.

Career-Changers are also a promising source of new personnel for Jewish education. These are individuals in their thirties and forties who

are interested in making major career changes to find more personally satisfying and more emotionally rewarding work. People from the corporate world, the legal profession, the arts, and other fields are turning to general education as a way to make a serious impact on the next generation. Those with good Jewish backgrounds represent an important potential for Jewish education. They bring with them a degree of maturity and life experience that can be extremely valuable.

Such individuals will be recruited for Jewish education as part of the Commission's program.

Training

The Commission's plan calls for an expansion of training opportunities in North America and in Israel. Student bodies and faculties of current training institutions will be enlarged; new training programs for specialized fields and subjects will be developed; leadership training programs will be established; in-service education for practicing educators will be intensified; and the important contribution of Israel to each one of these areas will be expanded. To accomplish this, substantial funding will be sought for program development, for additional faculty positions, and for student fellowships. One foundation participating in the Commission's work has already made significant grants to help initiate such efforts.

The immediate target is to increase the number of graduates of the training institutions from the current level of 100 annually to at least

Career Track Development

A career development program for educators will be created to provide for professional advancement. Front line educators such as teachers will be offered a variety of career path options. At present, the only path of advancement open to teachers is linear -- from teacher to assistant principal to principal. Such new options will make it possible for teachers to assume leadership roles without having to move into administration. An expert in early childhood education or in teaching the Bible or Hebrew can make as important a contribution to Jewish education as the principal of a school. Appropriate positions will be created to enable such experts to play a larger role in the school system and thus have influence beyond his or her classroom.

The Empowerment of Educators

Gifted educators need to be empowered to have an influence on curriculum, teaching methods, and the educational philosophy of the institutions in which they work. Active programs will be undertaken with the institutions and agencies involved with Jewish education to develop ways of granting educators the opportunity to be involved in the decision-making process and play a meaningful role in the administration of schools and community centers.

This will require a reorientation of educational policy. Schools will be encouraged to develop incentives for teachers who show special promise in this regard. New positions with appropriate status will be de-

veloped for those who have the desire and ability to contribute significantly to the educational direction of their schools. Progress is already being made along these lines: one family foundation involved in the work of the Commission has already developed a program that will provide awards to creative educators who have developed outstanding programs.

Each of these elements will contribute significantly to building a profession of Jewish education. Talented people will be attracted to the profession when they believe they can make a difference if given the means and resources to do so. This means being empowered to help shape the content and methods in their own institutions, receive adequate salaries and benefits, and being recognized as playing a leading role in determining the future of the Jewish people.

II: Mobilizing Community Support

Recruiting Community Leaders

A number of strategies will be developed to increase community support for Jewish education. Their aims are to recruit top community leaders to the cause of Jewish education: raise Jewish education to the top of the communal agenda; create a positive environment for Jewish education; and provide substantially increased funding from federations, private family foundations and other sources.

Top community leaders will be recruited individually to the cause of

Jewish education by members of the Commission and other influential personalities who are able to convey the urgency of providing support for Jewish education. The North American Jewish community has demonstrated an unusual capacity to deal with major problems when they are addressed by the very top community leaders.

Efforts will be made to involve lay leaders who are members of the boards of Jewish schools, synagogues, and JCCs in the Commission's plan. Members of local federations will be made aware of the steps that have to be taken in their local communities in order to improve Jewish education.

The goal is clear. As one commissioner observed, a majority of community leaders must rally to the cause of Jewish education. "The chances are," he said, "that in 1980, only a few of these leaders thought Jewish education was a burning issue, many thought it was important, and the rest didn't spend much time thinking about it. In 1990, it may well be that there are significantly more community leaders who think that education is a burning issue, more who think it is important, and fewer who don't give it too much attention. The challenge is that by the year 2000, the vast majority of these community leaders should see Jewish education as a burning issue and the rest should at least think it is important. When this is achieved," the commissioner concluded, "money will be available to finance fully the massive program envisioned by the Commission."

Increased Funding for Jewish Education

The revitalization of Jewish education will require a substantial increase in funding – to raise teachers' salaries, pensions and other benefits, to provide new positions, to increase the faculty of training institutions, to provide fellowships for students, and to develop new training programs and expand in-service education.

Long-term support for Jewish education will be provided by current sources – tuition income, congregational and organizational budgets, and fundraising, as well as by gradually increasing federation allocations. An exciting new development that holds great promise for the field is the serious entry of strong private foundations into Jewish education. This is unprecedented. A number of foundations, some represented on the Commission, have decided to invest substantial sums in Jewish education and indeed have already begun to do so. Some will support specific elements of the Commission's action plan. Also, many federations have a relatively new resource available through successful endowment programs and are in a promising position to help give a quick start to new and innovative programs.

Changing the Community's Attitude toward Jewish Education

The very creation of the Commission on Jewish Education in North America in 1988 – which brought together for the first time scholars, community leaders, educators, heads of family foundations, and the leaders of the Orthodox, Conservative, Reconstructionist, and Reform Movements -- signaled the readiness of the Jewish community to join

together in a massive effort to improve Jewish education. Over a two-year period, its deliberations have themselves helped to create a climate in which major change can take place.

A potential base of larger support in communities in North America is also evidenced by a number of local commissions on Jewish education/continuity that have been established in the past few years (there are already more than 10 such commissions). The important work being done by the JCC Association through its Commission on Maximizing the Jewish Educational Effectiveness of Community Centers demonstrates the results that can be achieved when community support is galvanized. The regional conferences recently organized by JESNA -- which will culminate in a continental conference -- are heightening community awareness of the crucial significance of Jewish education to meaningful Jewish continuity.

The Commission report and follow-up plans will inform all segments of the Jewish community that Jewish education will be undergoing a period of genuine revitalization. It will be given widespread distribution so that Jewish leadership throughout the country will be aware that this plan is not just another symbolic gesture or limited endeavor, but is the initiation of a broadscale effort. The report will be made available to members of the boards of congregations and schools, and to leaders of all Jewish religious, educational, social, and communal organizations.

As the plan developed by the Commission gets under way, a continuing flow of information will inform community leaders about the progress being made. Communications through all appropriate channels will be sustained in the months and years ahead concerning the implementation of the programs.

Seminars and conferences will be organized for community leaders to acquaint them with the many different aspects of the plan that are being carried out. It will be important for them to be aware of the role they can play in helping to build a profession of Jewish education.

The Commission has decided to continue its work, although in a modified format. Its members will be convened by the Council for Initiatives on Jewish Education (CIJE) and will meet once a year. At that time an update will be issued to inform the Jewish community on the progress of its plan. These reports will also be distributed to important sectors of the Jewish community.

III: Establishing Lead Communities

Many of the activities described above for the building of a profession of Jewish educators and the development of community support will take place on a continental level. However, the plan also calls for intensified local efforts.

Local Laboratories for Jewish Education

Three to five model communities will be established to demonstrate 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.

These models, called "**Lead Communities**," will provide a leadership function for other communities throughout North America. Their purpose is to serve laboratories in which to discover the educational practices and policies that work best. They will function as the testing places for "best practices" -- exemplary or excellent programs -- in all fields of Jewish education.

Each of the **Lead Communities** will engage in the process of redesigning and improving the delivery of Jewish education through a wide array of intensive programs.

Selection of Lead Communities

Fundamental to the success of the Lead Communities will be the commitment of the community and its key stakeholders to this endeavor. The community must be willing to set high educational standards, raise additional funding for education, involve all or most of its educational institutions in the program, and thereby become a model for the rest of the country. Because the initiative will come from the community itself, this will be a "bottom-up" rather than a "top-down" effort.

A number of cities have already expressed their interest, and these and other cities will be considered. The goal will be to choose those that provide the strongest prospects for success. An analysis will be made of the different communities that have offered to participate in the program, and criteria will be developed for the selection of the sites.

Once the Lead Communities are selected, a public announcement will be made so that the Jewish community as a whole will know the program is under way.

Getting Started

Lead Communities may initiate their programs by creating a local planning committee consisting of the leaders of the organized Jewish community, rabbis, educators, and lay leaders in all the organizations involved in Jewish education. They would prepare a report on the state of Jewish education in their community. Based on their findings, a plan of action would be developed that addresses the specific educational

needs of the community, including recommendations for new programs.

An inventory of best educational practices in North America would be prepared as a guide to Lead Communities (and eventually made available to the Jewish community as a whole). Each local school, community center, summer camp, youth program, and Israel experience program in the Lead Communities would be encouraged to select elements from this inventory. After deciding which of the best practices they might adopt, the community would develop the appropriate training program so that these could be introduced into the relevant institutions. An important function of the local planning group would be to monitor and evaluate these innovations and to study their impact.

The Lead Communities will be a major testing ground for the new sources of personnel that will be developed. They will be a prime target for those participating in the Fellows program as well as the Jewish Education Corps. In fact, while other communities around the country will reap the benefits of these programs, the positive effects will be most apparent in the Lead Communities.

The injection of new personnel into a Lead Community will be made for several purposes: to introduce new programs; to offer new services, such as family education; and to provide experts in areas such as the teaching of Hebrew, the Bible, and Jewish history.

Thus Lead Communities will serve as pilot programs for continental

efforts in the areas of recruitment, the improvement of salaries and benefits, the development of ladders of advancement, and generally in the building of a profession.

IV. Developing a Research Capability

A research capability for Jewish education in North America will be developed at universities, by professional research organizations, as well as by individual scholars. They will create the theoretical and practical knowledge base that is indispensable for change and improvement. A comprehensive, long-range research agenda will be outlined. It will involve the creation of settings where scholars and practitioners can think together systematically about the goals, the content, and the methods of Jewish education. It will include procedures for the evaluation of each component of the Commission's plan and the gathering of new information concerning the state of Jewish education generally.

The research results will be disseminated throughout the Jewish community for use in short-term and long-term planning. Data on Lead Communities will be analyzed to ensure that their individual programs are educationally sound and are meeting with success.

V: Establishing the Council for Initiatives in Jewish Education

A new entity, the **Council for Initiatives in Jewish Education**, will be

created to see to it that the plan of the Commission is implemented, both on continental and local levels.

The Council will be a significant enterprise but modest in size organizationally. It will not be as a direct service provider in competition with existing institutions or organizations. Rather it will operate as a catalytic agent, working through the efforts of others -- JESNA, JCC Association, CJF, the institutions of higher Jewish learning, the denominational departments of education, (CAJE) and other professional educational organizations. No existing organization plays this role today in Jewish education.

To carry out its mission, the Council will be a strong advocate on behalf of Jewish education. It will develop comprehensive planning programs and experimental initiatives for the two building blocks -- personnel and community -- to achieve breakthroughs in Jewish education. It will designate the Lead Communities and work with them to initiate their programs. It will stimulate the development of a research capability for Jewish education in North America. It will also provide a setting in which creative people in institutions, organizations, and foundations can work together to develop new undertakings in Jewish education.

The Council will be an independent body. Its Board of Trustees will be drawn from among the leaders of the foundation community, continental lay leaders, outstanding Jewish educators, and leading Jewish scholars. The initial annual operating budget of the Council will cover the

cost of staff and facilities to carry out its work.

Spreading the Word: The Diffusion of Innovation

Another major function of the Council will be to set up a process whereby communities around the country will be able to learn, adapt, and replicate the ideas, findings, and results of the Lead Communities. In this phase of the Council's work, continental organizations -- especially JESNA, JCC Association, CJF, and the denominations -- will play a critical role, since they will provide the means by which this process can be effected.

The Council will encourage these organizations to develop procedures that will accomplish this objective through published reports, seminars, editorial coverage in the Jewish and general media, on-site visits to Lead Communities by community leaders and educators, and eventually through training programs for community leaders around the country.

As Lead Community programs begin to bear fruit, plans will be developed by the Council to establish new Lead Communities. At the end of the first five years, it is expected that the initial Lead Communities will have matured and developed a momentum of their own towards a continually improving educational system. By that time, another three or four Lead Communities may be added to the plan. These communities will be able to move forward at a more rapid pace, based on what is learned in the first communities.

The process of adding new communities should be a continuing one, so that in time there will be a growing network of active participants in the program. It also may be possible to establish a new category of Lead Communities that will function as associates of the original communities. This program will thus have a ripple effect and, as time goes on, be extended into an increasing number of communities throughout North America.

CHAPTER 5: A TIME TO ACT

During the two-year process of working out the details of a blueprint for the future, an underlying question surfaced from time to time as to whether -- in the present environment -- even the most successful achievement in Jewish education could make a fundamental difference

in the outlook of a new generation of Jews.

It was clear that there continues to be a core of deeply committed Jews whose very way of life ensures meaningful Jewish continuity from generation to generation; however, the thrust of the Commission's thinking was directed at the much larger segment of the Jewish population which is finding it increasingly difficult to define its future in terms of Jewish values and behavior.

The commissioners realized that there was no way to guarantee that education is going to resolve this issue for the majority of Jews today. But it is also clear that education is the only means by which this goal can be achieved. The same is true in other fields of human endeavor. Thus, while there is no guarantee that the medical profession will find the cure to all diseases, we know that without effective hospitals, well-trained doctors, and systematic medical research, it is not possible to achieve any progress in health care. Similarly, without effective educational institutions, outstanding educators, and the meaningful presentation of the great ideas of the Jewish tradition, it will not be possible to bring about a deepening involvement of Jews with Judaism.

Perhaps the most important question the Commission faced was: How seriously can the Jewish community in North America be committed at this time to such a mission? The Commissioners were confident that the blueprint they developed was realistic and could, indeed, provide the foundation for a new era in Jewish education. However, results could only be achieved if there was the will and determination to make an enormous investment of resources and energies in the decades ahead. At the conclusion of their deliberations, the commissioners were convinced that the will is there and that the time to act is now.

As the commissioners evolved their plan for the future, they became increasingly hopeful that a wide range of educational possibilities would arise once the building blocks were firmly established. They foresaw a time when the field would attract some of the most creative Jewish minds of our era, bringing entirely new approaches to education.

One dramatic opportunity for future development discussed during the Commission's meetings is in the area of telecommunications. The success of recent television programs of Jewish content on both public and commercial networks is a clear indication of the vast potential of this new field. The explosion of cable television suggests that one day it may be possible with the flick of a dial to tune in to programs of Jewish dance, music, drama, interviews with Jewish writers and political figures, and to receive daily programs from Israel. Indeed a new "electronic village," as described by one commissioner could, in the near future, enable Jews of all ages to interact with many aspects of their

Jewish heritage on a continuing basis.

Many other technological developments -- such as the use of computers, video disk technology, multi-media exhibitions -- could provide a framework in which great educators can communicate with vast audiences. This could be particularly significant in regard to that segment of the Jewish population which is not involved in organized Jewish life.

Equally impressive developments may take place in other programmatic areas as the Commission plan gets under way. The infusion of educational institutions, such as schools and community centers, with new energy, the introduction of new programs for family and adult education, and the expansion of educational programs in other institutions such as museums and libraries, will open up new vistas for Jewish education.

The timeliness of this whole endeavor was dramatized by the great upheavals that are taking place on the world stage and in Jewish life -- communist dictatorships are being supplanted in Eastern Europe, the U.S. and the U.S.S.R. are moving towards a reduction of armaments and tensions, a great exodus is taking place of Jews from the Soviet Union to Israel.

The Commission's work was not occasioned by any of these historic developments, nor was it immune to their impact. They gave even greater weight to its purpose, for it is the values and learning central to

Jewish education that bind our people together around the globe, and make us sensitive to the repercussions of external events.

Ultimately, the Commission recognized as it completed its work that the measure of its achievement would be the degree to which its program would enable contemporary Jews to fulfill the biblical injunction: "And these words, which I command thee this day, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

(Deuteronomy 6:4-9)



Size of Report



10/8/90

TO: Annette Hochstein

FROM: Ginny Levi

RE: Miscellaneous

Joe Reimer called with the results of his contacts with commissioners. Lainer is in Japan. Green hadn't read the report. Keschitzky can't be reached. Elkin was happy with the report. Peggy Tishman had the following comments:

p. 3 - Be more specific about the reports that have documented...

p. 18 - Re Lack of reliable data: Can we recommend creating a database that would give specific information on how the system is doing?

p. 44 - Re selection of lead communities. It would be helpful to make clear that lead communities will have to contribute to the cost of the effort, perhaps by indicating how much money it might take to become one.

Here's what I have on the bios:

Art Kapelstein - should be listed as follows. Former Dean and currently Professor of Social Work, Mandel School of Applied Social Sciences, Case Western Reserve University. [MLM has confirmed that he and Carmi should be listed.]

Joel Fox - OK as is.

Bernard Reisman - OK as is.

Aryeh Davidson - OK as is.

Marty Kraar - I sent the addition already - was also VP of Jewish Federation of St. Louis.

Mark Gurvis - OK as is.

Walter Ackerman - is in Israel. Maybe you can find him.

Carmi Schwartz - So far I haven't been able to reach him.

Bea Katcher answered the first 3 of your 4 Art Rotman questions. She'll get back to me about the descriptors after she talks to Art.

1. List on the cover JCC Association.
2. The official name is JCC Association of North America.
3. Mintz is Honorary President.

Woocher says Yanowitz should be listed as Immediate Past President.

I faxed Mrs. Melton her bio, but haven't heard from her and she's not reachable until tomorrow.

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: Ginny Levi

DATE: Oct. 8, 1990

FROM: Alissa Burstein

NO. PAGES:

(9)

FAX NUMBER: 216-361-9962

Dear Ginny,

Following is what I promised you on the phone:

- the unsent FAX of last week
- background documents to above

I look forward to hearing from you-if you would like me to send you anything further, do contact us.

Thank you.

Alissa

FAX SENT
DATE: 8/10/90

Dear Ginny:

Yesterday I sat down with Professor Fox and Annette and we started going over some final points to check for the report. Several of these we believe would be best if you checked. As such, following is a list; please keep me posted on anything you succeed in finding out/confirming:

- 1) Please call Art Rotman regarding:
 - a) The cover page--should JWB be replaced with JCCA, JCC Association, or not replaced at all?
 - b) Is it JCC Association of America?
 - c) Is Mintz Immediate Past President?
 - d) Descriptors of Pollack, Ritz, Rosenthal, Rotman
- 2) We wonder whether we represented the Mandel family appropriately on the first page (see attached, A). Please contact Hank Zucker and elicit a response/opinion from him then inform us of what he thinks.
- 3) Please contact Carmi Schwartz and Art Naparstek--are they still to be listed as senior policy advisors or should their names be deleted? And, is Schwartz Former Executive VP of CJF or would it be more appropriate to write "Director Emeritus," or something else?
- 4) VERY IMPORTANT: Whoever was not personally contacted regarding their short bios, whoever did not personally confirm what is to be listed for them, should be contacted as quickly as possible. In particular, please check the following (and refer to attached, B): Appelby, CRB, Crown, Field, Fisher, Hirschhorn. Perhaps you'd like to keep a checklist and update it periodically with us until we are sure that everyone is "happy" with how they have been listed. This refers to commissioners, policy advisors, anyone who has a "blurb."
see most recent report + one-liners and short bios
- 5) Please check with Woocher regarding the Yanowitz blurb since he is no longer president but was when the report was written. How should he be listed?
- 6) Professor Fox asked that you forward to Mrs. Melton the attached blurb proposal ("C") and ask her whether it has her approval. Please then let us know whether we can finalize the changes.
- 7) We would like to include the meetings MLM had with the heads of YU, JTS, and HUC in our list of consultations/meetings (Appendix E). You should have the complete and accurate data concerning these consultations (who, what, where, when). Please send us this data for us to incorporate into the text.
- 8) We received your one-liner of Steve Hoffman (Exec. VP of JCF of Cleveland). However, as the other senior policy advisors have been given 2-4 line bios, would you please add some additional credentials for his listing.

"A"

THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

The Commission on Jewish Education in North America was established to launch an unprecedented undertaking -- to pool the energies and resources of all sectors of the Jewish community in a ~~common~~ mutual effort to enlarge the scope, raise the standards, and improve the quality of Jewish education.

The idea of forming the Commission was conceived by Morton L. Mandel and his brothers Jack N. Mandel and Joseph C. Mandel of Cleveland, Ohio and financed by the Mandel Associated Foundations.

The Commission reflected the diversity of the North American Jewish community and included outstanding community leaders, scholars, educators, rabbis, leaders of the Orthodox, Conservative, Reconstructionist, and Reform denominations, and the heads or the principals of leading family foundations.

A partnership of the communal and private sectors, the Commission was convened by the Mandel Associated Foundations, the JCC Association, and JESNA in collaboration with CJF. It met six times over a period of two years, from August 1, 1988 to June 12, 1990.

* * *

JCC Association

The Jewish Community Center Association of North America (formerly JWB) is the leadership body for the North American network of JCCs and Ys.

JESNA

The Jewish Education Service of North America is the organized community's planning, service, and coordinating agency for Jewish education.

CJF

The Council of Jewish Federations is the umbrella organization for Jewish community federations in North America.

New Melton blurb:

Mrs. Melton is the founder of the Florence Melton Mini School at the Hebrew University of Jerusalem. She serves on the boards of the Melton Centers at the Jewish Theological Seminary of America and the Hebrew University of Jerusalem. Through her philanthropic efforts, she has initiated numerous innovative projects in Jewish and general education. Mrs. Melton is the founder of the R.G. Barry Corporation, where she serves as Design Consultant. She has served on the board of Huntington National Bank, Columbus, and is an inventor who holds a number of patents.

One liner:

Founder, the Florence Melton Mini School at the Hebrew University of Jerusalem

COMMISSION STAFF AND CONSULTANTS

Senior Policy Advisors

David S. Ariel	--	President, Cleveland College of Jewish Studies
Seymour Fox	--	Professor of Education, the Hebrew University, Jerusalem
Annette Hochstein	--	Director, Nativ-Policy and Planning Consultants, Jerusalem
Stephen H. Hoffman	--	^{Vice President} Executive Director, Jewish Community Federation of Cleveland
Martin S. Kraar	--	Executive Vice-President, Council of Jewish Federations
Arthur J. Naparstek	--	Professor of Social Work, Case Western Reserve University
Arthur Rotman	--	Executive Vice-President, JCC Association
Carmi Schwartz	--	Executive Vice-President Emeritus, Council of Jewish Federations
Herman D. Stein	--	University Professor and Provost Emeritus, Case Western Reserve University
Jonathan Woocher	--	Executive Vice-President, JESNA
Henry L. Zucker	--	Director, Commission on Jewish Education in North America

Director

Henry L. Zucker

Research and Planning

Seymour Fox, Director
Annette Hochstein, Associate Director

Staff

Estelle Albeg	--	^{Technical Support} Research Assistant, Nativ-Consultants, Jerusalem
Mark Gurvis	--	Director of Social Planning and Research, Jewish Community Federation of Cleveland
Virginia F. Levi	--	^{Director} Program Officer, Premier Industrial Foundation
Debbie Meline	--	Research Assistant, Nativ-Consultants, Jerusalem
Joseph Reimer	--	Assistant Professor, Benjamin S. Hornstein Program in Jewish Communal Service, Brandeis University

Consultants

Research and Methodology

Prof. Michael Inbar	--	Past Dean, Faculty of Social Sciences, the Hebrew University, Jerusalem
---------------------	----	---

Communications

David Finn	--	Chairman of the Board, Ruder Finn
Dena Merriam	--	Editorial Director, Ruder Finn

{appendb.doc}

APPENDIX B:

STAFF AND CONSULTANTS TO THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

Morton L. Mandel, Founder and Chair--Commission on Jewish Education in North America

OK

Mr. Mandel is Chairman of the Board of Premier Industrial Corporation, Cleveland, Ohio, and founded and chaired the Commission on Jewish Education in North America. He served as Chair of the Jewish Education Committee of the Jewish Agency, and was President of the Council of Jewish Federations, and the JCC Association (formerly JWB). He is founding chair of the World Confederation of Jewish Community Centers.

Senior Policy Advisors:

OK

David Ariel--President and Associate Professor at the Cleveland College of Jewish Studies. He taught at Wesleyan University and is the author of a book on Jewish mysticism.

OK

Seymour Fox--Professor of education and chairman of the academic board of the Samuel Mendel Melton Centre for Jewish Education in the Diaspora at the Hebrew University of Jerusalem. Professor Fox is academic director of the Jerusalem Fellows.

please
confirm

Mark Gurvis--Director of Social Planning and Research at the Jewish Community Federation of Cleveland. He is professional director of Cleveland's Commission on Jewish continuity.

OK

Annette Hochstein--Director, Nativ-Policy and Planning Consultants, Jerusalem; incoming director of the Mandel Institute for the Advanced Study and Development of Jewish Education. Was a Humphrey Fellow in public policy at MIT, 1983-84.

OK

Stephen H. Hoffman--Executive Vice President of the Jewish Community Federation of Cleveland.

please
confirm

Martin S. Kraar--Executive Vice President of the Council of Jewish Federations (CJF) since November 1989. Previously served as Executive Vice President of the Jewish Welfare Federation of Detroit and Director General of the CJF Israel Office.

please
confirm

Arthur J. Naparstek--Professor of Social Work, Mandel School of Applied Social Sciences, Case Western Reserve University, where he previously served as Dean. Has consulted with

OK Bruce Phillips--Professor of Jewish Communal Service, Hebrew Union College in Los Angeles.

OK Joseph Reimer--Assistant Professor, Hornstein Program in Jewish Communal Service, Brandeis University. Has consulted with several foundations involved in Jewish and general education and has done award-winning research in the field of moral development.

please confirm Bernard Reisman--Professor of American Jewish Communal Studies and Director of the Hornstein Program in Jewish Communal Service at Brandeis University. Has served as a consultant to the Jewish communities in Australia, New Zealand, Argentina, and Europe.

OK Israel Scheffler--Victor S. Thomas Professor of Education and Philosophy at Harvard University. He has written two papers on Jewish education scheduled to appear in a memorial volume for Bennett Solomon, edited by Daniel Margolis and Elliot Schoenberg.

Staff:

OK Estelle Albeg--Responsible for computer operations for the Commission on Jewish Education in North America. She is currently in charge of technical support for Nativ Policy and Planning Consultants.

OK Virginia F. Levi--Program Director, Premier Industrial Foundation. Previously Staff Associate to the President, Case Western Reserve University, and Associate Director of Admissions, Oberlin College.

OK Debbie Meline--Research and administrative assistant to Annette Hochstein at Nativ Policy and Planning Consultants from 1987 until 1990. She currently works for the Israel office of the JCC Association, coordinating educational seminars and special projects.

Consultants:

OK David Finn--Mr. Finn is Chairman of Ruder Finn, Inc. in New York, NY, one of the largest independent public relations firms in the world. He has long been active in Jewish affairs and has worked on a variety of projects for the state of Israel. He is also the author of many books and articles on public affairs, the arts, and business.

OK Michael Inbar--Former Dean of the Faculty of Social Sciences, Hebrew University of Jerusalem; Professor Emeritus of Cognitive Social Psychology and Education at the Hebrew University.

OK Dena Merriam--Ms. Merriam is editorial director and senior

several Presidential Commissions and Congressional Committees on legislation aimed at improving condition in America's cities.

OK Arthur Rotman--Executive Vice-President, Jewish Community Centers Association of North America (JCC Association) and President, World Conference of Jewish Communal Service.

please confirm Carmi Schwartz--Former Executive Vice President, Council of Jewish Federations. Prior to his appointment with CJF, he held various Jewish Federation executive positions in New Jersey, Baltimore, Utica, New York, Miami, and Montreal.

OK Herman D. Stein--University Professor and Provost Emeritus, Case Western Reserve University. Former Chairman, Professional Advisory Committee, American Joint Distribution Committee.

OK Jonathan Woocher--Executive Vice President of the Jewish Education Service of North America (JESNA). Formerly Associate Professor in the Benjamin S. Hornstein Program in Jewish Communal Service and Director of Continuing Education for Jewish Leadership at Brandeis University.

OK Henry L. Zucker--Director of Commission on Jewish Education in North America and Consultant to the Mandel Associated Foundations. Served as Executive Director and Executive Vice President of the Jewish Community Federation of Cleveland from 1948 to 1975.

Researcher:

please confirm Walter Ackerman--Shane Family Professor of Education of Ben Gurion University of the Negev. He has served as a consultant to the Jewish Education Committee of both the Jewish Agency and the Joint Distribution Committee and is a member of the faculty of the Jerusalem Fellows.

OK Isa Aron--Associate Professor of Jewish Education at the Rhea Hirsch School of Education at Hebrew Union College in Los Angeles.

please confirm Aryeh Davidson--Assistant Professor and chair of the Department of Jewish Education, the Jewish Theological Seminary of America. He has worked widely in general and Jewish education and was a Jerusalem Fellow in 1987-88.

please confirm Joel Fox--Campaign Director at the Jewish Community Federation of Cleveland, where he was previously Director of Social Planning and Research. Involved in planning and initial implementation of the programs of Cleveland's Commission on Jewish Continuity.

OK Debra Markovic--Holds a Masters Degree in Education at the University of Judaism in Los Angeles.

writer at Ruder Finn, Inc. in New York, NY. She is the author of two books as well as many research reports, articles, corporate newsletters, and a variety of other publications.

Jan 25 mtg
Orth. educators

MANDEL COMMISSION ORTHODOX EDUCATORS LIST

✓ Rabbi Robert Kirt
✓ Rabbi Jacob Rabinowitz

Yeshiva University
500 West 185th Street
New York, NY 10033

✓ Dr. Mordecai Schnaidman

Educators Council of America
500 West 185th Street
New York, NY 10033

✓ Dr. Yitzhak Handel

Azrieli Institute
Yeshiva University
245 Lexington Avenue
New York, NY 10016

✓ Dr. Karen Bacon

Stern College
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245 Lexington Ave.
New York, NY 10016

✓ Rivka Behar

Board of Jewish Education

426 West 58th St.
New York, NY 10019

✓ Joel Beritz

"

✓ Ida Bobrowsky

"

✓ Dr. Joseph J. Preil

"

✓ Rabbi Martin Schloss

"

✓ Dr. Jay Braverman

Yeshivah of Flatbush ES
919 East 10th St.
Brooklyn, NY 11230

✓ Mrs. Susan Dworken

Joseph Kushner Hebrew Academy
1 Henderson Dr.
W. Caldwell, NJ 07006

✓ Rabbi David Elich

Yesh. of Flatbush, Joel Braverman HS
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Brooklyn, NY 11230

✓ Dr. Ephraim Frankel

Heb. Acad. of Atlanta
5200 Northland Drive
Atlanta, GA 30342

-2-

✓ Dr. Emanuel Goldman

~~name change -~~
Rabbi Shraga GrossBJE of Baltimore
8000 Park Heights Ave
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Dr. Leonard Matanky

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Dr. Harvey Well *Well*Associated Talmud Torahs
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658 West 254th St.
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✓ Rabbi David G. Shapiro

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34 Philbrook Road
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✓ Dr. Zalman F. Ury

Bureau of Jewish Education
6505 Wilshire Blvd. - Suite 710
Los Angeles, CA 90048

✓ Rabbi Yitzhak Witty

Board of Jewish Education
4600 Bathurst St., Suite 232
Willowdale, Ont. M2N 0Y2
CANADA



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Company _____

Tele. No. () _____ Ext. _____

Elissa -

I sent in corrections on a number of commissioners since the draft was done. I know that Appleby and Field were among them, but can't find my copy. Before I check commissioner bios, I need to see what you have on file.

We have addresses for nearly everyone to be invited to "18, but need your help on the following (they all participated in forums in Israel arranged by your office):

Sylvia Fishman

Sam Heilman

Larry Steinberg

Attached are summaries of the HUC and JTS meetings. Art Rotman never did a summary of the Yeshiva one. All I can send you is the list of invitees + cover memo, attached. Someone may want to contact Art for details. He's not reachable today.

Ginny

*Outsiders
Reform*Meeting with Reform Jewish Educators

Hebrew Union College, New York: February 15, 1990

Present:

- a) From The Commission on Jewish Education in North America: Morton L. Mandel, Chairman. Mark Gurvis, Arthur Rotman, Henry L. Zucker, Joseph Reimer (Secretary).
 - b) From the Reform Movement: Alfred Gottschalk, Chairman. Howard Bogot, Steven Gartin, Sara Lee, Kerry Orlitsky, Jonathan Stein, Zena Sulkus, Jane West.
1. The meeting opened with introductions. It was clear how deeply the Reform Movement was represented at the meeting. Dr. Gottschalk, Ms. Lee and Rabbi Orlitsky represented the three campuses of HUC-JIR; Rabbi Bogot represented the national denominational office of UAHC; Rabbi Stein, a congregational rabbi, represented the Commission on Jewish Education of the Reform Movement; Ms. Sulkus, a Temple educator, represented the educators of N.A.T.E.; Rabbi Gartin, a day school principal, represented the Reform Day School movement; Jane West, a Reform educator, represented those who work within the Bureaus of Jewish Education.
2. The Reform Jewish educators raised a number of issues in their thinking about the work of the Commission.
- a) There are already elegant systems of education in place. How will the Commission, in respecting the integrity of these systems, help them to do their work better without having to feel that they need to fit into someone's agenda?
 - b) Reform educators feel strongly that their liberal Jewish agenda creates certain unique configurations - such as in their day schools - that mark them apart from more traditional educational forms. Can their uniqueness be respected and honored within a communal approach? Can diversity be incorporated in the action plan in ways that leave no one stream feeling like a minority within a majoritarian system?
 - c) Religious education in a congregational context is central to the Reform Jewish agenda. Is the Commission taking seriously the congregational context, understanding the roles of the several professionals (rabbi, cantor, administrator,

as well as educator) involved, thinking about how to empower the laity to play a more productive role and how to integrate formal and informal educational approaches to maximize the Temple's impact on children and families?

d) Congregational schools are relying heavily in many areas on avocational teachers. Is the Commission considering avenues to meet their needs and help them to do their part-time roles more effectively? Might existing educator organizations be brought in to help with their continuing education?

3. In response to a question from Henry Zucker, several of the rabbis explained how the role of the rabbi in Jewish education has evolved. In a previous generation rabbis often thought of themselves as teaching from the pulpit and in particular, classes they offered for congregants. Today rabbis take a more holistic approach, seeing their work as creating an atmosphere within the life of the congregation that supports Jewish living and learning in its many aspects. Rabbis are now more facilitative and less didactic.

4. Morton Mandel spoke of his personal involvement in the field of Jewish education and his looking today for "venture capital", new ideas that might work, pilot projects to test out new ideas and research to validate the possibilities of those projects. He also stressed how vital changing the climate of the community is to stimulating greater and more broad-based support for Jewish education.

JR:ls

NOTES ON MEETING OF MORT MANDEL WITH CONSERVATIVE MOVEMENT
JEWISH EDUCATION CABINET -- 1/26/90

Participants:

Dr. Ismar Schorsch, Chancellor, JTSA
 Dr. John Ruskay, Vice Chancellor, JTSA
 Dr. Robert Abramson, Dir. of Jewish Ed., United Synagogue of America
 Dr. Paul Friedman, Dir., USY
 Dr. Eliot Spiegel, Solomon Schechter Principals Association
 Dr. Sheldon Dorff, Natl. Dir, Camp Ramah
 Dr. Eduardo Rauch, Co-Director, Melton Research Center
 Judith Siegel, Dir. of Education, Jewish Museum
 Hirsch Jacobson, President, Jewish Educators Assembly
 Dr. Hanan Alexander, University of Judaism
 Dr. Aryeh Davidson, Chair, Dept. of Education, JTSA

Morton L. Mandel
 Jonathan Woocher

Dr. Ismar Schorsch chaired the meeting and opened the discussion by noting the importance of the Commission on Jewish Education in North America, and the significance of this meeting, initiated by MLM.

Mr. Mandel recounted the history of his own growing involvement with Jewish education and Jewish continuity issues, and emphasized the goal of the Commission to create a partnership between the Conservative Movement, Jewish leaders and the talented issues:

1. The Conservative Movement must be able to "do the work" of Jewish education. Does it? This should impact on the selection of appropriate sites for developmental work.
2. All elements of Jewish education are reconsidering their missions and how to carry these out in a dramatically new environment. If we are to work through existing institutions, it is important that they be challenged to reformulate their missions and rethink how they will build Jewish commitment. (MLM noted that there is agreement that we cannot simply "throw money" at the problem without adequate monitoring and evaluation.)
3. Research on what are good programs will take time, because

measuring impact requires longitudinal studies. We have no such data currently. Perhaps the Commission can encourage this.

4. We have a sense today that many people are being affected by programs that are often little known and underfunded. We can learn from many of these (e.g., informal programs in the Conservative movement). MLM emphasized that the Commission wants to overcome any sense of "we-they" boundaries. Its aim is to energize and involve all of those doing good work, whether in denominational or communal settings.
5. Creating linkages between national and local institutions will be a major challenge. MLM agreed that having national institutions involved in the local community action sites will be important, and we will need to think about what their role should be (e.g., in training).
6. Beyond knowing what succeeds, we need to know why it succeeds. Some supplementary schools, e.g., seem to be working and can do things that others find impossible (e.g., teaching Hebrew reading and keeping parents involved). We will need action research to help understand why some programs are successful.
7. ~~There is a need for a more integrated approach to Jewish education~~ reflection linked to practice can take place. Jewish education needs to be informed by new integrations of understandings about who we are as human beings. These are being developed by scholars from various fields. We need times and places for them to come together. Translation into practice can emanate from such reflection.
8. The question was raised of how MLM defines "Jewish continuity." MLM responded that for him it means producing a Jewish mentsch. However, he knows that this in turn will be defined differently by different individuals. We need this diversity.
9. Educators feel a sense of isolation. We need mechanisms for educators to be networking and sharing. Otherwise, good projects won't spread.
10. The place of arts and culture in Jewish education needs to be recognized. The example of the group of educators working in Jewish museums was cited. MLM agreed that this was an important area to encourage along with many others.
11. The emphasis on strengthening institutions involved in preparing personnel was applauded. There is a need for a framework within which institutions of higher Jewish learning can strengthen their relationships at the highest

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ג"ח



October 1, 1990

Virginia Levi
Commission on Jewish Education in North America
Premier Industrial Foundation
4300 Euclid Avenue
Cleveland, Ohio 44103

Fax. 216-261-9964

Dear Virginia,

Since no Senior Policy Advisor contacted me with regard to my comments on the final draft of the Commission Report, I thought that I might as well send on to you my thoughts about the document. Please forward them to whomever is concerned.

At the outset, I am very encouraged by the report, particularly the second part outlining the plan of action. It seems to me to be very forthright and visionary, and the sort of thing that will hopefully capture the imaginations of many people, both professional as well as laypersons. It is with the background materials in the first part that I have more questions, and I thought that I should at least enter these comments into the record, many of them having been already made by me orally during the course of Commission meetings.

p. 4 End of 1st paragraph. I feel that relationship with God should appear as more than an afterthought in the order to priorities.

Ibid. 2nd paragraph. I don't understand what "character education" means. Where is there room for spirituality within such a definition? It sounds too much like our aim is exclusively within the parameters defined by Kohlberg and others engaged in advocating moral education. It seems to me that Jewish education, while including such issues, also goes far beyond them. I think that this phrase is an inappropriate heading for the contents of the rest of the paragraph.

p. 6. 3rd paragraph; p. 9 3rd paragraph; p. 50 2nd paragraph. The focus of the comments is upon the unaffiliated and unidentifying. However, I suppose due to my immediate constituency and the religious circles in which I travel, I feel that there is also a need to emphasize the issue of the quality of the education being provided those that do see Judaism and Jewishness as important. If the report confines itself to those who barely view themselves as Jewish, will

this inspire a powerful response within those communities that see their problems in other areas? While strategically there is probably a greater sense of urgency with respect to those who are considered only marginally affiliated, if at all, should the true total picture be therefore skewed simply in order to make a more dramatic presentation? Will educational institutions that essentially service only the Jewishly committed population not be viewed as in as much need as those who address the non-committed? Even if the latter can be drawn into feeling and acting more Jewish, Jewish community in terms of leadership, professions serving the religious needs of the community, etc. be as significant as that which can be made by a more vital and well-educated committed Jewry? My point is to question whether the whole picture of Jewish education is being fully addressed and emphasized. It is almost as if we are only looking at externals, the quantity and visibility of observance and Jewish identification rather than the quality—and existential reality of it.

p. 7 3rd paragraph Not all community leaders face this problem. Are those whose families identify with Judaism and Jewishness not expected to be as involved in this attempt to

p. 11 paragraph 2 The day school situation is being cast almost exclusively in terms of its tuition, as if once such education can be paid for, all is right with the world. In fact, the quality of what is taught in day schools, the proper training of their staffs, the burdens on students imposed by attempting to teach a dual curriculum, etc. are real issues that deserve being mentioned in some form.

p. 13 paragraph 4 I wonder if the proper order might not be to describe the overall problems, prior to addressing what is troublesome about the specific areas, since in my opinion dealing with the former is of the first priority.

p. 18 paragraph 3 I think that research is also needed in terms of pedagogy with respect to the subject matter itself, which ought to be as if not more important than considering the history and philosophy of the field.

p. 19 paragraph 3 I feel that this statement should be more prominently featured because from my perspective this is the true nub of the issue.

p. 20 paragraph 1 No mention is made of Seminary education. Is college a sine qua non? There are education courses given, albeit perhaps of dubious quality.

Ibid. paragraph 3 Could presenting such statistics provide information for those who feel that what they are paying in

TEL No.

Oct. 8, 90 8:28 P.03

therefore their professionals should be brought in line with the rest of the field by reducing their benefits?

p. 26 paragraph 3 No mention is made of single people, older people, other constituencies for whom Jewish education should be offered.

I suppose that these exhaust my immediate responses to the document and I hope that the comments are informative. I would also like to receive as soon as possible a copy of the paper on the relationship between Jewish continuity and Jewish education that Seymour Fox and Israel Scheffler were commissioned to produce.

Best wishes to all,



Jack Bieler

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: Ginny Levi

DATE: Oct. 7, 1990

FROM: Alissa Burstein

NO. PAGES: 1

FAX NUMBER: 216-361-9962

Dear Ginny:

I have enclosed the short bio and the one-liner for Mrs. Melton. Would you please contact her and check with her as to whether it is OK. As Annette mentioned to you, we are trying to meet a deadline and therefore hope to be able to wrap up all details, including this one, by Monday. Mrs. Melton is most easily reached early in the morning.

Thank you.

New Melton blurb:

Mrs. Melton is the founder of the Florence Melton Mini School at the Hebrew University of Jerusalem. She serves on the boards of the Melton Centers at the Jewish Theological Seminary of America and the Hebrew University of Jerusalem. Through her philanthropic efforts, she has initiated numerous innovative projects in Jewish and general education. Mrs. Melton is the founder of the R.G. Barry Corporation, where she serves as Design Consultant. She has served on the board of Huntington National Bank, Columbus, and is an inventor who holds a number of patents.

One liner:

Founder, the Florence Melton Mini School at the Hebrew University of Jerusalem

EXECUTIVE SUMMARY

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

Previous generations of Jews were able to transmit their values and traditions through their closely-knit families and communities. This is no longer the case. Today we live in an open society that presents an unprecedented range of opportunities and choices. This extraordinary environment confronts us with what is proving to be an historic dilemma; while we cherish our freedom as individuals to explore new horizons, we recognize that this very freedom poses a dramatic challenge to the future of the Jewish way of life. The responsibility for developing Jewish identity and instilling a commitment to Judaism now rests primarily with education.

The Jews of North America have built an extensive and diverse

10/4/90

TO: Annette Hochstein

FROM: Ginny Levi

RE: Invitations

Invitations to commissioners and policy advisors and the first 40 from the reduced list (see attached) have gone out. We will work on the rest of the names we have for mailing on Mon. MLM felt that the original list was way too long. He eliminated some names and Steve and I did some more cutting, at MLM's request(!).

Some questions for you:

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- ✓ 2. You did not provide me with addresses for several of the people who attended forums. ~~Are they not to be invited?~~ Remember, we should limit the list wherever we can. They are:

Sylvia Fishman, Sam Heilman, Susan Shevitz, Larry Steinberg

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Paul Freedman

Art Naparstek (MLM removed from list. Care to argue it?) NO

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As of now, we will be inviting 103 non-commissioners plus 38 federation presidents and execs, who are getting a special letter indicating that there will be a presentation at the GA and who will probably not come on 11/8. I need your advice on how to proceed. HELP!

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10/4/90

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10/4/90

Proposed Guest List for Nov. 8, 1990
Excluding Commissioners, Senior Policy Advisors,

Name	Source	

Participants in consultations with SF & AH:		
*Steven M. Cohen	Consultant	Card
*Paul Flexner	Consultant	Card

Board of Mandel Institute:

*Marc Besen	Institute
*Jaime Constantiner	Institute
*Isaac Joffe	Institute
*Felix Posen	Institute
*Garry Stock	Institute

Conducted research for Commission:

*Walter Ackerman	Research	Card
*Isa Aron	Research	Card
*Aryeh Davidson	Research	
*Bernard Reisman	Research	Card
Israel Scheffler	Research	Card

** = Address by first name*

*Card = Will receive a card
stating we won't be
paying expenses.*

Do not send

From Eliot Spack:

Mordechai Besser	CAJE ?
Howard Bogot	CAJE;UANC
*Amira Dotan	CAJE
Joel Grishaver	CAJE
Hirsh Jacobson	CAJE ? NO
*Eliot Spack	CAJE
Jack Sparks	CAJE ? Don't know
Zena Sulkes	CAJE;UANC
Michael Weinberg	CAJE
Reuven Yalon	CAJE ? NO
? = May not invite	

*as per our list to you: she is head of the
Jewish Agency in New York. Do write*

From David Afiel:

Herbert Berman	AIHLJE-Brd
William Cofan	AIHLJE-Brd
Irving Cohn	AIHLJE-Brd
Steven Fisher	AIHLJE-Brd
Barry Levy	AIHLJE
Kerry Olitzky	AIHLJE;HUC
Isaac Rabinowitz	AIHLJE
Samuel Schafner	AIHLJE
*Gary Schiff	AIHLJE
Leivy Smolar	AIHLJE

Howard	Sulkin	AIHLJE
*Donna	Yanowitz	AIHLJE-Brd

Suggested by HUC and UAHC:

Alexander	Schindler	UAHC	
Daniel	Syme	UAHC	
Samuel	Karff	CCAR	Rabbi

Heads of National Agencies:

Joseph	Glaser	CCAR	
*Stanley	Morowitz	UJA	Stan
Richard	Joel	Hillel	
Richard	Siegel	N.Fdn.J.Culture	
*Martin	Stein	CLAL	Marty
*Sandra	Weiner	N.Fdn.J.Culture	

Suggested by Jon Woocher:

*Robert	Arnou	JESNA
*Arthur	Brody	JESNA
*Barton Z.	Cowan	JESNA
*Ruth	Fein	JESNA
*Lois	Fox	JESNA
*Billie	Gold	JESNA
*Neil	Greenbaum	JESNA
*Frank	Heller	JESNA
*Ivan	Himmel	JESNA
*Judith S.	Peck	JESNA
*James A.	Schwarz	JESNA
*Fred	Sichel	JESNA
*Bernard K.	Yenkin	JESNA

Invited to attend one or more Commission meetings:

*Robert	Abramson	Guest
*Susan	Crown	Guest
*Susan	Gury	Guest
*Avraham	McCohen	Guest, Avi Chai
*Kathleen	Hat	Guest
*Robert	Hirt	Guest
*Richard	Scheuer	Guest; HUC
*Paul	Steinberg	Guest; HUC
*Phil	Wasserstrom	Invitee
*Barbi	Weinberg	Invitee

From Marty Kraer:

Norbert	Freuhau	CJF
*Charles	Goodman	CJF
Jeff	Solomon	CJF
*Joel D.	Tauber	CJF

Suggested by Art Rotman:

*Robert L. Adler	JCCA
*Linda Cornell Weinstein	JCCA
*Arthur Katz	JCCA
*Alfred Levy	JCCA
*Mark Litt	JCCA
*Daniel Rose	JCCA
*John Rosenthal	JCCA
*Klara Silverstein	JCCA

Large City Execs:

*Steven AIn	CJF-e	Steve
*Robert Aronson	CJF-e	
*Myron Brodie	CJF-e	Mike
*Howard Charish	CJF-e	
*Ted Farber	CJF-e	
*Wayne Feinstein	CJF-e	
*John Fishel	CJF-e	
*Robert Forman	CJF-e	Bob
*Darrell Friedman	CJF-e	
*Brian Lurie	CJF-e	
*Steven Masatir	CJF-e	
*Howard Rieger	CJF-e	
*David Sarnat	CJF-e	
*Barry Shrage	CJF-e	
*Steve Solender	CJF-e	
*Sheldon Steinhauser	CJF-e	
*Ira Steinmetz	CJF-e	
*James Young	CJF-e	Jim

Large City Presidents:

S. Perry Brickman	CJF-p	
*Suzanne Cohen	CJF-p	
*Charles Diamond	CJF-p	
Alyn Essman	CJF-p	
David Finegood	CJF-p	
*Max Friedman	CJF-p	
Joseph Gurwin	CJF-p	
*Edward Kaplan	CJF-p	Ed
Irwin Marks	CJF-p	
Stanton Rosenbaum	CJF-p	
*David Sacks	CJF-p	
Howard Scharlin	CJF-p	
*Mark Schlusel	CJF-p	
*Miriam Schneirov	CJF-p	Mimi
Donald Seiler	CJF-p	
David S. Shapira	CJF-p	
Edwin Sidman	CJF-p	

Line	Sigman	CJF-p
Home	Waldor	CJF-p
Card	Wishner	CJF-p

Participants in Forum held by SF & AH:

Henry	Chazan	Forum	Card
Alvia	Fishman	Forum	Card
Sam	Heilman	Forum	Card
Graham	Infeld	Forum	Card
Deisy	Katz	Forum	Card
Jonathan	Kestenbaum	Forum	Card
David	Resnick	Forum	Card
Sam	Revivi	Forum	Card
Sam	Shavitz	Forum	Card
Harry	Steinberg	Forum	Card
	Greenfield	Forum, JCCA	Card

Participants in 12/6 seminar in Cleveland:

Alan	Alexander	Seminar	Card
Haron	Feinman-Nemser	Seminar	Card
Alan	Hoffman	Seminar	Card
Harry	Holtz	Seminar	Card
Gail	Dorph	CAJE-12/6	Card
Roberta	Goodman	CAJE-12/6	Card
Ron	Reynolds	CAJE-12/6	Card

Suggested by Steve Solender:

Barbara	Friedman	UJA-FED
Y	Kroll	UJA-FED
Sam	Lieberman	UJA-FED
Sam	Meyers	UJA-FED
Edward	Wasserman	UJA-FED

Miscellaneous:

Zevulun	Hammer	Speaker
Joshua	Fishman	Torah Umesorah
Carmi	Schwartz	Was SPA
David	Finn	Writer
Dana	Merriam	Writer

Foundations:

Rachel	Cowan	Cummings; CAJE	Rabbi
Wilbur	Daniels	Scheuer	
Thomas	Heusdorff	Jim Joseph	
Steven	Dobbs	Koret	
Stanley	Urman	CRB-3	yes
Barbara Manilow	Crown		

} How did you decide
Maybe (CRB) etc
chooses other

Rabbinical organizations:

Marc	Angel	Orthodox	Rabbi
Irwin	Groner	Conservative	Rabbi
Samuel	Karff	Reform - See UANC	



One more page of David Arnow's
changes

A TIME TO ACT

עת לעשות

AMERICAN JEWISH
ARCHIVES

The Report of

the Commission on Jewish Education in North America

DRAFT

September 1990

אלול תש"ן

Convened by the Mandel Associated Foundations, ~~JWB~~, and ~~JESNA~~ in Collaboration with ~~CJE~~

write out

➔
(If you choose not to write out, remember
to change JWB to JCCA.)



Brandeis University

Philip W. Lown
School of
Near Eastern and
Judaic Studies

Benjamin S. Hornstein
Program in Jewish
Communal Service
617-736-2990

Waltham, Massachusetts
02254-9110

1

October 3, 1990

FAX: 216 391 8327
FAX: 011 972 2 699951

TO: Seymour Fox and Annette Hochstein

FROM: Joe Reimer

RE: Commissioner's Reactions to Final Report

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59 - In the Schiff bio, he was formerly Professor of Education.

* * *

Overall, Dr. Schiff is torn between his feeling that much of the information in the report is not new to the field and his realization that it may be new for the lay reader.

JESNA



JEWISH EDUCATION
SERVICE OF
NORTH AMERICA, INC.

משרד שירות חינוך
יהודי צפון אמריקה

MEMORANDUM

TO: Seymour Fox and Annette Hochstein
FROM: Jonathan Woocher
DATE: October 3, 1990
SUBJECT: Commissioner's input on draft report

730 BROADWAY
NEW YORK, NY 10001-9540
Telephone: 418 Lafayette Street
(212) 529-2000
FAX: (212) 529-2009

I hasten to get this off before we close for Sukkot. Fortunately, the report is brief. I have spoken with five of my six assigned commissioners (Maurice Corson is out of the country until October 15). Their responses to the report are summarized below:

Bennett Yanowitz: The report flows very well. On specifics:

- p. 5 - He suggests alternative language for the end of the "competing demands" paragraph: "Subsequently the security of the State of Israel and freedom for Soviet Jews became primary concerns."
- p. 6 (top) - He suggests that between the statement about the desire for integration and the reference to rising intermarriage as a consequence, there should be a statement that American Jews have in fact experienced an opening of opportunities and greater acceptance in American society.
- p. 44 - He believes the phrase "key stakeholders" is too vague. Who are these specifically?
- p. 46 - He agrees that the language regarding development of a research agenda should be softened to emphasize the CIJE's facilitative role in this process (i.e., it won't determine the agenda itself).

David Dubin: The report is very comprehensive. On specifics:

- ch. 2 - There should be more emphasis on the status and stature of Jewish education as a problem.
- pp. 36-37 - Not much is really said about new models for creating career tracks, e.g., community scholars or institutional scholars in residence
- p. 41 - The call for changing community attitudes is not very specific. How can this be done? E.g., perhaps there should be a professional position to work with lay leadership on this issue.

Harriet Rosenthal: She has not had a chance to finish reading it, and is leaving the country for a while. In

President
Neil Greenbaum
Honorary Chair
Mandell L. Berman

Vice Presidents
Ruth Fein
Billie Gold
Ivan Himel
Mark Lerner
James Schwartz
Lois Zachary

Secretary
Bernard C. Yenkin

Assistant Secretary
Luis Fox

Treasurer
Baron Z. Cowan

Assistant Treasurer
Frank Heller

Executive Vice President
Jonathan S. Woocher

Life Members
Robert Arnow
Arthur Brody
Mark E. Schlusiel
Fred Siegel
Bennett Yanowitz


2

general, she expressed the hope that the report will be framed as a broad statement from which specific action will flow and that it will call for strengthening our national agencies, e.g., JESNA. (I assured her that both of these concerns are addressed.)

Vita Greenberg: He also has not had a chance to read it closely for specific comments. His general impression is positive, and he feels happy with the thrust of the report.

Bill Berman: He has not had a chance to read the draft. If he has comments, he will try to get them to me next week.

Hope this is of some help. I expect to be in Israel for the JAFI meetings at the end of October and look forward to talking then. Best wishes for a bag sameach.





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47 - In reference to CIJE, what will its real role be and how will it leverage all the other organizations to help get its main goals accomplished?

51 - Reference to telecommunications comes out of nowhere and seems to be overetated. Do we really know that the T.V. programs have been an "enormous success?"

59 - In the Schiff bio, he was formerly Professor of Education.

* * *

Overall, Dr. Schiff is torn between his feeling that much of the information in the report is not new to the field and his realization that it may be new for the lay reader.

JESNA



JEWISH EDUCATION
SERVICE OF
NORTH AMERICA, INC.

1000 10th Avenue, Suite 100
New York, NY 10019
Tel. (212) 529-2000
Fax (212) 529-2001

MEMORANDUM

TO: Seymour Fox and Annette Hochstein

FROM: Jonathan Woocher

DATE: October 3, 1990

SUBJECT: Commissioner's input on draft report

1000 10th Avenue, Suite 100
New York, NY 10019
Tel. (212) 529-2000
Fax (212) 529-2001

I hasten to get this off before we close for Sukkot. Fortunately, the report is brief. I have spoken with five of my six assigned commissioners (Maurice Corson is out of the country until October 15). Their responses to the report are summarized below:

Bennett Yanowitz: The report flows very well. On specifics:

p. 5 - He suggests alternative language for the end of the "competing demands" paragraph: "Subsequently the security of the State of Israel and freedom for Soviet Jews became primary concerns."

p. 6 (top) - He suggests that between the statement about the desire for integration and the reference to rising intermarriage as a consequence, there should be a statement that American Jews have in fact experienced an opening of opportunities and greater acceptance in American society.

p. 44 - He believes the phrase "key stakeholders" is too vague. Who are these specifically?

p. 46 - He agrees that the language regarding development of a research agenda should be softened to emphasize the CIJE's facilitative role in this process (i.e., it won't determine the agenda itself).

David Dubin: The report is very comprehensive. On specifics:

ch. 2 - There should be more emphasis on the status and stature of Jewish education as a problem.

pp. 36-37 - Not much is really said about new models for creating career tracks, e.g., community scholars or institutional scholars in residence

p. 41 - The call for changing community attitudes is not very specific. How can this be done? E.g., perhaps there should be a professional position to work with lay leadership on this issue.

Harriet Rosenthal: She has not had a chance to finish reading it, and is leaving the country for a while. In

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Bennett Yanowitz

general, she expressed the hope that the report will be framed as a broad statement from which specific action will flow and that it will call for strengthening our national agencies, e.g., JESNA. (I assured her that both of these concerns are addressed.)

Yitz Greenberg: He also has not had a chance to read it closely for specific comments. His general impression is positive, and he feels happy with the thrust of the report.

Bill Berman: He has not had a chance to read the draft. If he has comments, he will try to get them to me next week.

Hope this is of some help. I expect to be in Israel for the JAFI meetings at the end of October and look forward to talking then. Best wishes for a hag sameach.

FAX SENT
DATE:

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: Ginny Levi

DATE: 3/10/90

FROM: Jill Berenson

NO. PAGES: 8

FAX NUMBER: 001-212-3619962

Dear Ginny,

Attached are the addresses that we have for invitees to the November 8 event. Please note the remarks.

The following are additions to the list:

Mr. Arthur Naparstek
Mr. Carmi Schwartz
Dr. Jacob B. Ukeles

Please note that Walter Ackerman is in Cleveland for the year.

Many thanks,

Jill

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DATE:

Nativ Policy and Planning Consultants
Jerusalem, Israel

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ירושלים

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Dr. Jacob B. Ukeles

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Many thanks,

Jill

COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA
INVITEES FOR NOVEMBER 8 EVENT:

Dr. Robert Abramson
Director
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155 Fifth Ave.
New York, NY 10010
USA

Dr. Hanan Alexander
Assoc. Prof. of Psychology & Education
University of Judaism - Lee College
15600 Mulholland Drive
Los Angeles, CA 90077

Dr. Jaime Constantiner
Monte Blanco 1155,
Mexico DF 11000
Mexico

Dr. Linda Darling-Hammond
Director, Education & Human Res. Program
The Rand Corp.
2100 M. St. NW 8th Floor
Washington, DC 20037-1270
USA

Dr. Aryeh Davidson
Assistant Prof. of Ed. & Psych.
Jewish Theological Seminary
3080 Broadway
New York, NY 10027

Brig. Gen. Amira Dotan
Jewish Agency for Israel
New York

*Get new address
of Agency in N.Y.*

Ms. Anita Epstein
243 Berkshire Road
Hasbrouck Heights, NJ 07604
USA

Ms. Sylvia Ettenberg
Dean of Educational Development
Jewish Theological Seminary
3090 Broadway
NY, NY 10027
USA

Dr. Sharon Feinman-Nemser
Michigan State University
Ed. Dept. Ericson Hall
East Lansing, Michigan 48824
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Ms. Dena Merriam
Ruder Finn
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Mandel Assoc. Foundations
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HAVE TITLE & ADDRESS

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USA

Rabbi Jacob Rabinowitz
Dean of Undergraduate Jewish Studies
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Prof. Bernard Reisman
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Minister for Education and Culture
Ministry for Education
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Mr. Menachem *R*evivi
P.O. Box 3489
Jerusalem 91034

EXECUTIVE SUMMARY

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

Previous generations of Jews were able to transmit their values and traditions through their closely-knit families and communities. This is no longer the case. Today we live in an open society that presents an unprecedented range of opportunities and choices. This extraordinary environment confronts us with what is proving to be an historic dilemma; while we cherish our freedom as individuals to explore new horizons, we recognize that this very freedom poses a dramatic challenge to the future of the Jewish way of life. The responsibility for developing Jewish identity and instilling a commitment to Judaism now rests primarily with education.

The Jews of North America have built an extensive and diverse system of education that takes place in many formal and informal settings. There are outstanding, dedicated educators who are inspiring teachers and role models for young people and adults. They can be found throughout North America in classrooms and community centers, on educational trips to Israel and in summer camps. However, the system of Jewish education is plagued by many problems, and because of its inadequacies it is failing to engage the minds of a critical segment of the Jewish population, who have no other way of experiencing the beauty and richness of Jewish life.

Careful study of the current state of Jewish education reveals that the whole system, in all its forms and settings, is beset by five problems.

o Sporadic participation. The pattern of student involvement in Jewish education is intermittent and often short-lived. At any one time less than half of school age children participate in any form of Jewish schooling. At high school age the figures are even more alarming -- less than 20% are involved. At college age and among adults, the percentage continues to drop.

o Deficiencies in educational content. The presentation of the subject matter in Jewish education is often uninspiring, and there is a dearth of high quality curricular and educa-

tional materials. As a result, the majority of Jews are not exposed to the great ideas of the Jewish tradition, and without such awareness, it is virtually impossible to develop a deep and lasting commitment to Jewish learning.

o The underdeveloped profession of Jewish education. While there are many dedicated educators in the system, a large number of positions are filled by unqualified personnel. Training programs are far too limited to meet the needs. In 1989 they graduated a total of 100 educators for a field that employs 30,000. Educators are often not empowered to influence the educational policy and practice of their institutions; they are also seriously underpaid and do not have the status they deserve in their communities. This discourages many talented and idealistic individuals who might otherwise be attracted to careers in Jewish education.

o Inadequate community support. Many emergencies have confronted the Jewish community in recent times -- the creation and security of the state of Israel, the fight against anti-Semitism, the rescue of Soviet Jews. In the face of such life-and-death issues, the needs of education have seemed to be less urgent, less insistent, more diffused; a problem that could be dealt with at some point in the future when more pressing problems have been solved. Jewish education is, therefore, woefully underfunded, and Jewish leadership rela-

tively uninvolved. The needs of Jewish schools and educators in the system have had to take second or third place in the agendas of local communities. This has limited the aspirations, the vision and the creativity of those involved in Jewish education.

• The absence of a research function to produce reliable data. Jewish education today has virtually no research capability to determine what practices are being followed in different schools and settings, and what is being achieved by its students. Without such data it is difficult to monitor results, allocate resources, and plan improvements.

Recent developments in communities throughout the continent, as well as in a number of institutions and organizations, indicate that a climate exists for bringing about major improvements in the system. However, a massive program will have to be undertaken in order to develop a truly great system of education capable of performing a pivotal role in the meaningful continuity of Jews in North America. It was to achieve this goal that the Commission on Jewish Education in North America was established.

After analysing the problems, the Commission decided that it would have the most far reaching impact by focusing its efforts on the two building blocks upon which the entire system rests -- developing a profession of Jewish education, and mobilizing community

The short-range plan will concentrate on creating local models that will demonstrate in a small group a

The plan developed by the Commission contains the following components:

5

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

4. Developing a research capability. -- by developing a comprehensive research agenda for Jewish education; creating the theoretical and practical knowledge base needed to monitor results and make informed decisions; conducting on-going studies on the state of Jewish education in general, as well as on the progress of each component of the Commission's plan.

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

The Commission is confident that the blueprint it developed is
realistic and will indeed provide the foundation for a new era in
Jewish education. An enormous investment of resources and energies
will be required to bring this about. But the Commission is con-
vinced that the will is there and the time to act is now.

* * *

The following statement, written by Professor Isadore Twersky, a
member of the Commission on Jewish Education in North America,
expresses his conception of what the Jewish community in North
America would be like if the Commission's plan were successfully
carried out.

8

*The Promise -
maybe for use
in
Preface*

The Tradition of Education in Jewish Life

In virtually every period of Jewish history, from Biblical times onwards, Jews have been anxious about their future as a people and have been convinced that education would have to play a major role in their lives if their values were to be perpetuated and their future secured. Although the problems facing Jewish education today are in some respects unprecedented because of our uniquely pluralistic society, there is an historical context in which the problems need to be understood.

Simon Rawidowicz, the contemporary philosopher of Judaism at Brandeis University, provided a striking insight into that historical context described this tradition in a recent article entitled "Israel, a Nation Eternally Dying." He pointed out that in every period of Jews over the centuries, there were those who were concerned that the end of Judaism was in sight and that they might be the last generation. He gave a number of illustrations of this phenomenon and how it affected attitudes towards education.

In the first century A.D., Rabbi Judah, the Prince, felt impelled to write down for the first time the oral law which we now know as the Mishnah, because he was terrified that

this tradition which had been passed down over a period of a thousand years was in danger of being lost for all time. The Mishnah thereafter became one of the fundamental texts of Jewish education for all future generations.

In the 13th century, Maimonides, the great Jewish philosopher, wrote in his famous epistle _____ addressed to the Jews of Provence, "You are the only people who will still be able to understand and appreciate the ideas which I consider so central to Judaism." He was convinced that Judaism was on the wane and Jews could no longer be counted on to continue the tradition of study and learning which was fundamental to the tradition. He did not know and couldn't imagine, that the great Yeshivot of Poland and Lithuania would be established in the 15th century, and would devote themselves until the twentieth century Holocaust striving to understand the intricacies of Maimonides' dissertations on Jewish philosophy and Jewish law.

In the 19th century, Y. L. Gordon, the great Hebrew poet, was deeply depressed about the fate of the Jewish people, and expressed his pessimism about the future in a poem "For Whom Do I Toil," in which he stated "You are the last readers of Hebrew poetry, and I am the last Hebrew poet." He had no conception that soon that the modern Hebrew Poet, Chaim Nachman Bialik, would settle in Palestine and inspire a

generation of writers and poets that would herald a new Renaissance of Modern Hebrew literature.

The point of Rawidowicz's thesis was that a profound commitment to education has been central to the Jewish tradition for thousands of years, largely because Jews were perpetually in fear of being wiped out. He was concerned that at a time when Jews were becoming increasingly comfortable about their security in our open society there was a danger that the commitment to education which had characterized the tradition for so long might be lost. His fear was that if contemporary Jewry lost its fear of dying, the driving force behind learning and teaching would disappear.

The fact is that there have been a number of outstanding Jewish leaders in the 20th century who were concerned about establishing approaches to an educational system for an immigrant community, and who have been responsible for outstanding achievements in the field of Jewish education over the years.

Among them were Mordecai Kaplan who in 19__ responded to the call by Solomon Schechter to establish the first Teacher's Training College, where he hoped to train students to teach the tradition of Judaism in a compelling way to the children of immigrants. Dr. Samson Benerly, a physician who left the

practice of medicine to devote his life to Jewish education, recruited a group of brilliant young men into the field. They became known as "The Benderly Boys," such as Alexander Dushkin who was responsible for building the Bureaus of Education which functioned as the major educational agencies in major cities throughout the U.S. Another was Isaac Berkson who became a leading philosopher of Jewish education. Still another was _____ Schoolman, who established the Sedge-win summer camps which affected the lives of thousands of young people and created this as a model for a new setting for Jewish education. [GET ADDITIONAL NAMES FROM THE ORTHODOX AND REFORMED]

There were also a number of dedicated lay leaders who devoted themselves to the cause of Jewish education. Louis Marshall, etc.....

These were the pioneers who created the infrastructure of Jewish education which exists today -- the day schools, the supplementary schools, the summer camps, the community centers, the youth groups, the Israel study trips -- the very existence of which make it possible for Jewish leadership today to plan a whole new approach for the future of Jewish education. They were able to make these strides despite the higher priority which the Jewish community was forced to give to emergency situations during those years.

Unfortunately, the rapidly changing nature of American society in the second half of the 20th century outran the initiatives which individual educators were making in their special fields of interest. The fundamental problems which have arisen in every phase of the educational system, and the consequent impact on a generation confronted with expanding number of lifestyle options, can no longer be dealt with on an individual basis; what is needed now is a massive effort in which all elements of the community work together to bring about a basic transformation of the system. Each part must work with every other part through an integrated approach to Jewish learning and teaching, if our generation is to build an understanding of, a respect for, and a commitment to all that Judaism stands for, among the generations of the future.

u

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Over the last several decades, intermarriage between Jews and non-Jews has risen dramatically, and the children of such marriages no longer identify themselves as Jewish.

erations of Jews were able to transmit their traditions through their closely-knit families and communities. In an open society, that is no longer the case. Instilling a commitment to Judaism now requires a conscious effort. The Jews of North America have built a system of education that takes place in a variety of settings; but it is plagued by many problems. For example, it is failing to engage the minds of the Jewish population who have no other

of the current state of Jewish education

problems.

o The sporadic interest and participation in educational programs. Since Jewish education is not a compulsory system, the pattern of involvement is uneven and often shortlived. Students come and go almost at random. At any one time less than half of school age children participate in any form of Jewish schooling. At high school age the figures are even more alarming -- less than 20% are involved. At college age and among adults, the percentage continues to drop.

o The deficiencies of educational methods, materials and curricula. Jewish education has not yet had the benefit of enough high quality professional thinking and planning as to how its subject matter can be taught most effectively to different age groups and in different settings. The content of Jewish education is therefore often uninspiring and the impact superficial.

o The lack of reliable data as to what takes place in the educational process. Very little research has been done to determine what practices are followed in different schools and settings of Jewish education, and what has been achieved in the minds of students. Without such data it is difficult to know how best to allocate resources, plan improvements and monitor results.

achieve that goal that the Commission on Jewish Education in North America was formed.

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

The plan developed by the Commission contains the following components:

1. Building a profession of Jewish education. In order to provide the training for several thousand qualified educators over the next ten years, the faculty and student body of training institutions will be substantially enlarged. Grants from large private foundations participating in the Commission have already been made to cover some of the initial cost of this expansion.

Salaries and benefits for educational personnel will be significantly increased and made competitive with other fields. This will be accomplished through federations, which will be called upon to increase their allotments for education.

Opportunities for specialization in career track development will enable educators to concentrate on those aspects of teaching in which they are particularly gifted. Educators will also be empowered to have an influence on curriculum, the teaching methods and the educational philosophy of the institutions in which they work.

A major recruitment plan will be developed, based on a marketing study, to identify new sources of highly qualified personnel. Innovative programs will be developed, drawing upon individuals who had not previously considered becoming involved with Jewish education. New salary levels and new ^{professional} opportunities will help attract more talented individuals to the field.

2. Mobilizing community support. To build a high level of community support, a systematic effort will be undertaken to recruit top community leaders who are members of boards of local federations, Jewish schools, synagogues and JCCs to the cause of Jewish education. The goal will be to make Jewish education the burning issue among community leaders by the year 2000.

A substantial increase in funding will be obtained from private family foundations and increased federation allocations, as well as be enlarging the current sources that support Jewish education -- tuition income, congregational and organizational budgets, and special fundraising.

3. Establishing Lead Communities. Three to five model communities will be established as local laboratories for Jewish education in which to discover the educational practices and policies that work best. Each will engage in the process of re-designing and improving Jewish education through a wide array of intensive programs. They will demonstrate what can happen when there is an infusion of outstanding personnel into the educational system, when there is a high level of community support, and when the necessary funding is secured.

4. Developing a research capability. This will create the theoretical and practical knowledge base that is needed to make informed decisions, to monitor and evaluate the implementation of the Commission's plan. A comprehensive research agenda will be developed that will involve ongoing studies on the state of Jewish education in general, as well as on the progress of each component of the Commission's plan.

The research will be carried out by professional research organization, departments at universities and individual scholars.

5. Establishing the Council for Initiatives in Jewish Education. This new entity will have the responsibility of seeing that the plan of the Commission is implemented, both on the continental and local levels. It will work through existing organizations to develop comprehensive planning programs for recruiting and training

personnel, and for mobilizing community support. It will oversee the establishment of Lead Communities and will coordinate research activities. An essential function will be to provide the setting in which creative people, institutions, organizations and foundations can work together to develop new undertakings in Jewish education.

The Council will have the added responsibility of diffusing innovation in Jewish education throughout North America by helping to replicate the successful experiences of Lead Communities.

The Commission was confident that the blueprint it developed was realistic and could indeed provide the foundation for a new era in Jewish education. It was convinced that the Jewish community had the will and determination to make an enormous investment of resources and energies for Jewish education at this time.

The following statement, written by Professor Isadore Twersky, a member of the Commission on Jewish Education in North America, expresses his conception of what the Jewish community in North America would be like if the Commission's plan were successfully carried out.

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

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---	--

STA - Here are David Anson's suggestions.
(I think he doesn't have enough to do.)

Kathleen Hat called and asked that Mora's
bio be changed. The second sentence should
read: She is a board member of UJA/
Federation...

Enclosed are your invitations to 11/8.
The letters to commissioners and
policy advisors went today. Steve +
I are meeting first thing tomorrow to
narrow the invitation list. If you
could fax your suggestions to Steve
by 8am, we could review them at
the same time. We want to mail
as many as possible tomorrow. Others
will go early next week.

OK? Ginny

COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

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Mark Gurvis

October 2, 1990

Mrs. Annette Hochstein
Nativ Policy & Planning Consultants
P. O. Box 4497
Jerusalem, Israel 91044

Dear Annette:

It is a pleasure to invite you to the very special final meeting of our Commission, on:

THURSDAY, NOVEMBER 8, 1990
Grand Hyatt New York
Park Avenue at Grand Central
10:30 a.m. - 2:30 p.m.

Coffee will be available at 10:00 a.m. and luncheon will be served at noon.

At this meeting we will have an opportunity to exchange thoughts on our final report, and begin to share its conclusions and recommendations with the larger Jewish community. Among our special guests that day will be the Honorable Zevulun Hammer, Minister of Education and Culture for the State of Israel.

Please complete and return the enclosed reply form by October 26, confirming your plans to attend. A return envelope is enclosed for your convenience. I look forward to seeing you there.

Chag Sameach!

Mort

Morton L. Mandel
Chair

_____ I plan to attend the meeting of the Commission on Jewish Education in North America on November 8, 1990.

Dietary laws will be observed.

Please select the luncheon entree you prefer:

_____ Fillet of lemon sole

_____ Grilled chicken breast

_____ Sorry, I am unable to attend.

Name [Please Print]

Address

Phone

Please respond by October 26, 1990.

Sample of letter
to go 10/3 (or so)

October 3, 1990

Dear (other invites)

The Commission on Jewish Education in North America, a 47-member panel of educators, scholars, philanthropists, religious and lay leaders, is about to conclude its work. You are invited to join Commission members and a select group of leaders in the field of Jewish education and Jewish renewal for a presentation of the Commission's final report, and the launching of the new Council for Initiatives in Jewish Education.

Among our special guests will be the Honorable Zevulun Hammer, Minister of Education and Culture for the State of Israel. I hope you will join us on:

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Please complete and return the enclosed reply form by October 26, confirming your plans to attend. A reply envelope is enclosed for your convenience. I look forward to seeing you there.

Chag Sameach!

Morton L. Mandel
Chair

October 3, 1990

Dear (First name - Fed. Executive or Lay Leader)

From time to time over the last two years, I and others have had an opportunity to brief you on the work of the Commission on Jewish Education in North America. We are now coming to our conclusion and issuing our findings and recommendations at a meeting on:

THURSDAY, NOVEMBER 8, 1990
Grand Hyatt New York
Park Avenue at Grand Central
10:30 a.m. - 2:30 p.m.

Coffee will be available at 10:00 a.m. and luncheon will be served at noon.

You are invited to join us on this occasion. I believe our work will be linked intimately with that of the Federation movement. In fact, only through close collaboration will we be able to effect the important changes required to improve our communal approach to Jewish education.

Joining us for our meeting will be the Honorable Zevulun Hammer, Minister of Education and Culture for the State of Israel.

Please complete and return the enclosed reply form by October 26, confirming your plans to attend. A reply envelope is enclosed for your convenience. I hope your schedule will permit you to be with us. If not, there will be a major presentation the following week at the CJF General Assembly.

Chag Sameach!

Morton L. Mandel
Chair

THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

The Commission on Jewish Education in North America was established to launch an unprecedented undertaking -- to pool the energies and resources of all sectors of the Jewish community in a common effort to enlarge the scope, raise the standards, and improve the quality of Jewish education. *and long overdue*

The idea of forming the Commission was conceived by Morton L. Mandel and his brothers Jack N. Mandel and Joseph C. Mandel of Cleveland, Ohio and financed by the Mandel Associated Foundations.

The Commission reflected the diversity of the North American Jewish community and included outstanding community leaders, scholars, educators, rabbis, leaders of the Orthodox, Conservative, Reconstructionist, and Reform denominations, and the heads or the principals of leading family foundations. *private* *director*

> vary order throughout

A partnership of the communal and private sectors, the Commission was convened by the Mandel Associated Foundations, the JCC Association, and JESNA in collaboration with CJF. It met six times over a period of two years, from August 1, 1988 to June 12, 1990.

JCC Association

The Jewish Community Center Association of North America (formerly JWB) is the leadership body for the North American network of JCCs and Ys.

JESNA

The Jewish Education Service of North America is the organized community's planning, service, and coordinating agency for Jewish education.

CJF

The Council of Jewish Federations is the umbrella organization for Jewish community federations in North America.

Awkward format

CHAPTER 1: FACING THE CRISIS

The Crucial Importance of Jewish Education in Contemporary Jewish Life

) Break up differently

There is a deep and widespread concern in the Jewish community today that the commitment to basic Jewish values, ideals, and behavior may be diminishing at an alarming rate. A substantial number of Jews no longer seem to believe that Judaism has a role to play in their search for personal fulfillment and communality. This has grave implications not only for the richness of Jewish life but for the very continuity of the Jewish people.

Throughout history Jews have faced dangers from without with courage and steadfastness; now a new kind of commitment is required.

The Jews of North America live in an open society that presents an unprecedented range of opportunities and choices. This extraordinary environment confronts us with what is proving to be an historic dilemma; while we cherish our freedom as individuals to explore new horizons, we recognize that this very freedom poses a dramatic challenge to the future of the Jewish way of life. The Jewish community must meet the challenge at a time when young people are not sure of their roots in the past or of their identity in the future. There is an urgent need to find better ways to ensure that Jews maintain and strengthen the commitments that are central to Judaism.

In our uniquely pluralistic society, where there are so many philosophies and ideologies competing for attention, and where the ~~pursuit~~ ^{practice} of Judaism increasingly involves a conscious choice, the burden of preparation for such a decision resides with education. Jewish education must be compelling -- emotionally, intellectually, and spiritually -- so that Jews, young and old, will say to themselves: "I have decided to remain engaged, to continue to investigate and grapple with these ideas, and to choose an appropriate Jewish way of life." Jewish education must be sustained, expanded, and vastly improved if it is to achieve this objective. It must become an experience that inspires greater numbers of Jews to learn, feel, and act in a way that reflects a deep understanding of Jewish values.

A System Under Strain

The difficulties facing Jewish education bear some resemblance to the problems of education in general in North America. ~~Well known~~ ^{Several important} _(Name them) Reports have documented the serious lack of teaching talent and a slackening of academic standards, as well as other problems facing the educational system. A severe lack of funds, resources, status, and vision is causing the system to strain and crack. Jewish education is financially impoverished in regard to these basic requirements.

In North America today, Jewish education is often limited in scope: at times it is confined simply to teaching facts about Jewish history and holidays and some study of the Hebrew language. Many additional elements that should be central to the mission of Jewish education --

← even this is inadequate

leaders of the organized Jewish community have focused their attention on other serious issues.

Competing Demands

At the turn of the century, the chief emphasis was on financial support for the indigent newcomers and on their ~~Americanization~~ ^{integration to a new land.} In the '20s and '30s, the Jewish community focused on providing health and social services and to dealing with problems of anti-Semitism. During the post war period, the highest priority was given to the life-saving work of Jewish relief, rehabilitation, and reconstruction, and to building the state of Israel. Subsequently, the succession of wars in the Middle East became the primary concern. Currently, the Jewish community is mobilized for the rescue and resettlement of Soviet Jewry.

In the face of such life-and-death issues, the needs of education have seemed to be less urgent, less insistent, more diffused; a problem that could be dealt with at some point in the future when more pressing problems have been solved. This is an illusion. We may continue to live with emergencies indefinitely, but we can no longer postpone addressing the needs of Jewish education, lest we face an irreversible decline in the vitality of the Jewish people.

with the result that we do not respond in the future.

The attitudes of the Jewish community have also been influenced over the years by the desire of many to become fully integrated into American society, and by their belief that an intensive Jewish educa-

Tie continuity to values

tion was not consistent with the achievement of this goal. One of the consequences of this outlook is the rise in intermarriage and the turning away from Jewish traditions in the search for fulfillment and meaning in life. According to a recent Gallup (Israel) Poll of American Jews, conducted in December 1989, the number of intermarriages has sharply increased in the past couple of decades. Currently, 28% of Jews under the age of 40, more than one in four, are intermarried, compared with 16% of Jews between the ages of 40 and 59. These figures are consistent with studies of individual communities in North America undertaken in recent years.

What does this mean?

A Weakening Commitment to Jewish Life

Research data indicate that Jews who intermarry are significantly less likely to provide their children with a Jewish education. A study of children of intermarriages shows that only 24% of children in dual-faith households identify themselves as Jews.

Another symptom of the problem is that while a large majority of Jewish children have at one time or another received some form of Jewish education, it has often been so sporadic that it has had little impact on their lives. A recent study found that over half of Jewish school age children in the United States are not currently enrolled in any kind of Jewish schooling. Inevitably, children with little or no Jewish schooling will grow up with a relatively weak identification with and understanding of Judaism, and have difficulty passing on to

their children an appreciation of the beauty and richness of Jewish life.

In the past, the Jewish family and the Jewish community had certain bonds that gave them remarkable inner strength. Jews grew up in families and neighborhoods with a strong Jewish ambiance. They were constantly surrounded by the symbols and customs of Jewish life. They came into contact with their cultural and spiritual heritage in a variety of institutions and settings. Thus young people received a strong sense of Jewish identity through experiences in their everyday life. Today these neighborhoods and the way of life they represented have all but disappeared, as has the lifestyle that brought ongoing contact and interrelationship with grandparents and extended family members.

The weakening commitment to Jewish life, which can already be seen in the lives of the current generation of young adult Jews, may become even more apparent among their children and grandchildren. This painful prospect, which community leaders can foresee in their own families as well as in the community at large, has brought to a *precipitated grave* ~~had~~ concern about the quality and mission of Jewish education.

It was to meet this challenge that the ~~idea of creating the~~ Commission on Jewish Education in North America was born.

Voice: Write from perspective of "

CHAPTER 2: THE REALITIES OF JEWISH EDUCATION TODAY

Coming to Grips with the Problem

The underlying assumption that guided the Commission was that the North American Jewish community ^{has the same} ~~had~~ the capacity to mobilize itself for education as it ^{has demonstrated} ~~had~~ in the past for the building of the State of Israel, the rescue of Jews in distress, and the fight against discrimination. This ~~would~~ require that all sectors of North American Jewry join forces, pool their energies and resources, and launch an unprecedented undertaking to enlarge the scope, raise the standards, and improve the quality of Jewish education. To accomplish this, the Commission would first have to review the current state of Jewish education in its various aspects. It would have to analyze the problems, consider the shortcomings, and determine where the most promising opportunities for improvement might lie.

too passive

The Diversity of the Field

It is clear that Jewish education today encompasses a broad range of learning experiences. Hundreds of thousands of American Jews of all ages are currently involved in one way or another in formal and informal educational programs. A multitude of institutions offer a wide variety of educational activities. Many of these institutions are under the auspices of individual religious denominations -- the Orthodox, the Conservative, the Reconstructionist, the Reform. Others are

change order

?

part of communal or ideological organizations. Altogether they include day schools, yeshivot, supplementary schools, synagogue-based programs of study and informal activities, community centers, programs at colleges and universities, youth movements, summer camps, educational visits to Israel, early childhood programs, adult and family programs, retreat centers, and museums. Thousands of educators -- some estimates say 30,000 -- staff these institutions and activities. (See Table 1, next page.)

In addition, there are many other ways in which Jewish content is communicated to the Jews of North America -- through the print and broadcast media, cultural events, films, books, and lectures. All of these combined contribute to the diversity and richness of the field of Jewish education.

contradictory

Shortcomings in Specific Settings

Despite the extensive range of activities, Jewish education is not achieving its mission. Exposure to existing Jewish educational programs leaves many North American Jews indifferent to Judaism, and unwilling or unable to take an active part in Jewish communal living.

Why is this happening?

Although all of these institutions and areas of activities offer great promise for Jewish education, they are each plagued by serious problems. Supplementary schools, for instance, have for years reached the

TABLE 1: THE KNOWN FACTS AND FIGURES OF JEWISH EDUCATION *

JEWISH POPULATION

	<i>United States (1987)</i>	<i>Canada (1989)</i>
Total	5,944,000	310,000
School age (ages 3-17)	880-950,000	57,000

1. *Day Schools* 600-800 schools, 120,000 participants
2. *Supplementary Schools* 1600-1800 schools, 280,000 participants
3. *Jewish Community Centers* 220 centers and branches, close to 1 million members, many more occasional participants in activities
4. *Camping* 120,00 children in day camps; 85,000 children in residential camps
5. *Youth Movements* 75,000 members; another 25,000 occasional participants
6. *Educational visits to Israel* 25,000 participant in a large variety of programs
7. *Early Childhood Programs* 50,000 participants
8. *Adult Education* 5% - 10% of the adult population participate in formal and informal programs
9. *Retreat or Conference Centers* in 50 cities in North America
10. *Family Education* over one hundred family programs ranging from one-time activities to family camps or year-long courses
11. *College-age Programs* over 600 colleges and universities offer courses and academic programs in Judaica. About 100,000 students are served by Jewish agencies on campus.

* Data represent a compilation of sources reflecting current available statistics on Jewish education in North America as well as research undertaken for the Commission. Figures are approximate.

largest number of Jewish children in the United States. Yet they continue to face difficulties in motivating students who have spent a full day at public school, who have ongoing homework responsibilities, and who have a variety of competing interests such as television, sports, music, and other leisure-time activities. Over the past several decades, there has been a significant decline in the role and quality of such schools, and there is a wide perception among American Jews that this kind of education is not ~~succeeding~~ *fulfilling its potential*. The curriculum and the educational impact are very uneven. As one commissioner put it, "As long as Sunday school is something you have to live through, rather than enjoy, it cannot be valuable. So many Jewish-Americans have had an impoverished Sunday school experience as their only Jewish education."

Day schools have been increasing in number and size of student body; however, they still only reach 12% of the total Jewish student population. At present, the vast majority of Jewish parents are unwilling to enroll their children in a school environment they perceive as parochial. Moreover, policy makers question the prospects of continued growth in light of the high cost of tuition, which is prohibitive even for many middle class families.

Jewish Community Centers are engaged in a major effort to make Jewish education a central element in their programming; the challenge facing them is whether it will be possible to convert this institu-

tion into a major force for Jewish education within a framework that is primarily recreational, social, and cultural.

Early childhood programs under Jewish auspices have been growing in number because increasingly both parents work. However, many of these programs have not made Jewish education their primary focus.

Jewish education programs on college campuses could potentially reach a large portion of the estimated 400,000 Jewish students who attend colleges and universities. Yet at the present time, they reach only a fraction of this audience. Therefore, on most campuses, the impact of these programs is limited.

*> elsewhere -
says 25%*

It is well known that Israel speaks powerfully to its visitors, but it is extremely underutilized as a resource for Jewish education. The majority of American Jews have never been to the country, and many formal and informal Jewish educators have not availed themselves of Israel's educational resources.

Both family and adult education are growing in importance and participation; however, at present there is an insufficient body of knowledge about how to make these programs work. For the most part, they involve infrequent meetings and suffer from a dearth of appropriate educational materials.

Youth movements, which at one time were powerful feeders for community leadership and Jewish professional life, have lost a good deal of their vigor and are suffering from a declining membership.

Although there have been some remarkable success stories in Jewish summer camps, such camps tend to be expensive, and many do not have Jewish education as their central purpose.

Finally, there is no question that the print and broadcast media, and innovative forms of learning through the use of computers, museum exhibitions, films, and videocassettes, offer tremendous opportunities for the future of Jewish education. But this is still a virtually untapped field, and few quality programs have been created.

— cable TV

← Problem = marketing those that have been created.

Overall Problems

In addition to the shortcomings specific to each area of Jewish education, there are overall problems that affect the entire field. Sporadic participation, deficiencies in educational content, a lack of reliable data, inadequate community support, and an undeveloped profession of Jewish education -- all of these problems manifest themselves in each of the settings, forms, and age groups.

Sporadic Participation

Jewish education is a voluntary system. This means that unlike the obligation for continuing participation that is ^{required} ~~accepted~~ in general education for given age groups, in Jewish education attendance is

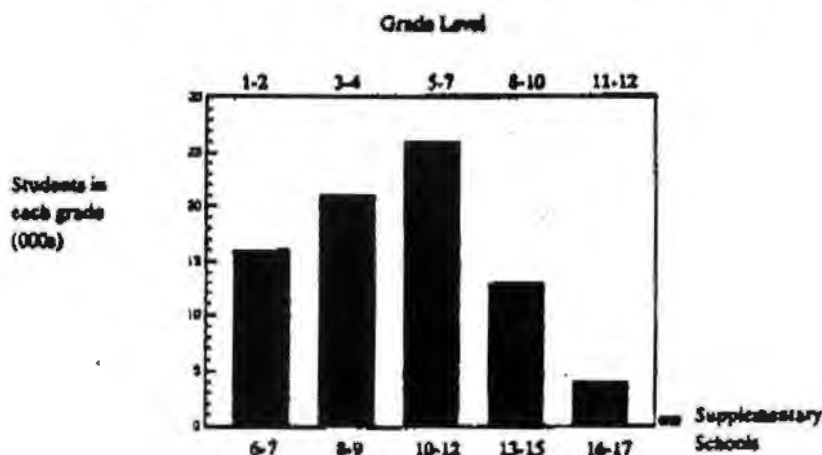
← Refer to the most obvious difference...

discretionary. With so many diversions and competing interests at work in North American society today, sustained involvement can only be achieved when there is genuine engagement and commitment. The lack of such involvement has resulted in a general pattern of sporadic participation for ^{many} types of Jewish educational activities. This state of affairs is in conflict with the fundamental commitment that Judaism requires for lifelong learning.

People who attend day school aren't sporadic

There are close to one million Jewish children of school age in North America. Most of these children, perhaps as many as 80%, have attended some form of Jewish schooling at least one time in their lives. However, for many, attendance is often short-lived and sporadic. Close to 600,000 children currently do not receive any form of Jewish schooling. Only some 400,000 in the U.S. (about 40% of all Jewish children), and 32,000 in Canada (about 55%) are currently enrolled in any Jewish school. The problem is more pronounced with children over Bar Mitzvah, Bat Mitzvah, or confirmation age, when attendance drops by more than 60%. (See Figure 1)

**FIG 1: AVERAGE ENROLLMENT IN SUPPLEMENTARY SCHOOL
PER AGE AND GRADE LEVEL (U.S., 1982/3)**



Part of the difficulty encountered in Jewish schools, particularly the supplementary school, is the discrepancy between what ^{is taught in school and what} takes place in ~~the school setting and the environment~~ at home. If there is no appreciation or respect for Jewish values and traditions in the home environment, it is understandable why children will not be motivated to participate seriously and continuously in Jewish schooling.

A study based on direct observation of supplementary schools reveals a clear connection between a child's home life and the effectiveness of Jewish education:

there was no compelling reward to be expected from their education.... The 12-year-olds who complained that "Hebrew school doesn't matter" were speaking truthfully about the attitudes and behaviors they saw valued at home and in the community. For them, going to Harvard "counted"; studying a portion of the Torah did not. (Schoem, 1982, p.318.)

Studies show that interest in Jewish learning continues to drop as Jews enter adulthood. Among college-age students, no more than an estimated 25% avail themselves of Jewish education services. And only one in ten Jewish adults continues to be involved in any type of organized Jewish learning.

Deficiencies in Educational Content

Much of the subject matter presented in Jewish education fails to inspire students. One reason is that Jewish education has not yet had the

It is for this reason that the top community leadership in North America has, for the most part, not rallied to the cause of Jewish education as it has to other pressing needs of the Jewish people. The constituencies of so many national and local organizations have also not yet recognized that Jewish education is indispensable to their futures.

As a result, the environment in the Jewish community is not favorable to the kind of massive investment that is required to bring about systemic change. This affects the priority given to Jewish education, the status of the field of Jewish education, and the level of funding that is granted.

*Commission is
a catalyst.
Don't put in
negative
terms.*

Inevitably, the lack of community support limits the aspirations, inhibits the vision, and stifles the creativity of those involved in all aspects of Jewish education.

The Undeveloped Profession of Jewish Education

There is a severe shortage of talented, trained, and committed personnel for the field of Jewish education. It is estimated that there are some 30,000 positions for Jewish education in North America, of which about 5,000 are full-time. There will be several thousand positions in the school system that are unfilled when school opens in September. Yet only 101 students graduated in 1989 from all Jewish education training programs. The vast majority of the available teaching positions will be filled by individuals who have not been trained as Jewish educators.

"The Preparation of Jewish Educators in North America," reports that teaching faculty at the training institutes are also in short supply. This year, all training programs together have only eighteen full-time faculty who specialize in Jewish education. It is obvious that so small a faculty cannot possibly undertake the many assignments that the training institutions must fill.

As one considers these problems, it becomes obvious that the salaries, training, working conditions, and status of Jewish educators have an important bearing on the problems of recruitment and retention of qualified personnel for the field of Jewish education. For Jewish education to become an attractive profession, it will have to develop clearly defined standards, appropriate terms of employment, a high level of training, and a network of collegial support.

Prospects for the Future

The review of the field of Jewish education presents a disturbing but not necessarily discouraging picture. When faced with the realities of Jewish education today, the commissioners recognized that while there are great shortcomings that need to be overcome, there are also significant examples of outstanding successes in every one of the settings in which Jewish education takes place.

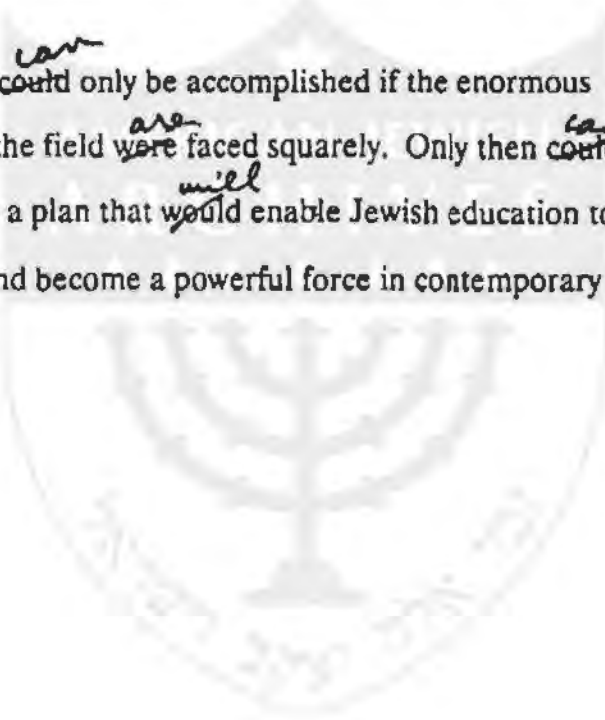
Above all they were mindful that there are many dedicated and inspiring educators who, despite their difficult working conditions and lack of

*Too general after
specific negatives:
Say community
is ready;
We're reaching
a significant #
of college kids,
etc.*

hearts and
recognition in the community, succeed in engaging the minds of their students and in helping them find their way within the Jewish tradition.

discover + articulate
The challenge facing the Commission was to ~~study~~ the conditions that would make it possible for such successful programs to be replicated and for outstanding educators to serve as models for the entire field.

is It ~~was~~ clear that this *can* ~~could~~ only be accomplished if the enormous problems that beset the field *are* ~~were~~ faced squarely. Only then *can* ~~could~~ the Commission develop a plan that *will* ~~would~~ enable Jewish education to achieve its mission and become a powerful force in contemporary Jewish life.



CHAPTER 3: ESTABLISHING PRIORITIES AND DEVELOPING A PLAN

The Building Blocks

A Way to Begin

With so many
~~There are so many~~ aspects of Jewish education ⁱⁿ ~~which~~ ^{urgently} need attention that it was difficult for the commissioners to decide where to begin. Several issues needed to be resolved for the Commission's plan of action: What area of education should provide the focus for the Commission's work? What implementation strategy would be most likely to succeed? Should work begin locally or continentally? Who ~~would implement the plan?~~

Commissioners identified 23 specific areas of education, each of which would be important enough in itself to warrant the attention of a special commission. (See Table 2.) The question was how to select those that would have the most significant impact and be most likely to effect substantial change in the field of Jewish education. The 23 areas were analyzed in terms of this question.

qualified teaching personnel be attracted to its new career opportunities.

Here then was the key to developing a comprehensive plan. The Commission's work would focus on these two necessary conditions for change and improvement:

- o Personnel -- developing a genuine profession of Jewish education
- o The community -- recruiting leadership, securing funding, and developing appropriate structures.

These two areas ~~would~~ touch upon all of the others. They could therefore be considered the "building blocks" of Jewish education, upon which major improvement of the entire Jewish educational system rests.

Developing a Comprehensive Approach

There have been noteworthy attempts in the past to deal with the serious shortage of qualified educational personnel. Efforts have been made to raise salaries and to recruit students for training programs; however, dealing with single elements has not met with success. Indeed, talented people will not be recruited to training programs, unless these lead to attractive positions. Reasonable salaries will not solve the problem of retention unless there are prospects for advancement and growth.

Short-Range and Long-Range Strategies

Because of the vast scope of the field of Jewish education (30,000 educators, thousands of educational institutions) it would be difficult to bring about across-the-board changes throughout North America within a short time period. Moreover, education takes place locally, in communities and in institutions. Thus both a short-range and long-range strategy would need to be developed and they would include both local and continental components.

The short-range plan would concentrate on creating local models through which the Jewish community could learn what works best in Jewish education. It would demonstrate in a small group of communities what could happen if sufficient numbers of outstanding personnel are recruited and trained, if their efforts are supported by the community and its leadership, and if the necessary funds are secured to maintain such an effort over a period of several years.

would...
↑
change

The long-range plan would focus on establishing a North American infrastructure for recruiting and training increasing numbers of qualified personnel. This would involve working with training institutions to expand their faculties and facilities, to develop innovative training programs, and to establish extensive on-the-job training programs.

The plan would also call for a major effort in the community to take the steps that would raise Jewish education to the top of the

ed Jews today. Unless this problem is addressed, it will be difficult to convince our most gifted young people to devote their lives to Jewish education. A determination will be made as to appropriate remuneration levels necessary to retain dedicated and experienced educators, and funds will be raised to cover the additional costs. There are a number of communities and institutions which have already taken steps in this direction and can provide helpful models for this process.

The role of federations in this area will be crucial. Once standards are developed for different salary levels and benefits, local federations will be encouraged to incorporate these in their fundraising targets and allocations. Public reports will be issued periodically on the progress being made in regard to increasing salary and benefits in Jewish education throughout North America.

Career Track Development

A career development program for educators will be created to provide for professional advancement. Front line educators such as teachers will be offered a variety of career path options. At present, the only path of advancement open to teachers is linear -- from teacher to assistant principal to principal. The new options will make it possible for teachers to assume leadership roles without having to move into administration. An expert in early childhood education or in teaching the Bible or Hebrew can make as important a contribution to Jewish education as the principal of a school. Appropriate positions will be

created to enable such experts to play a larger role in the school system and thus have influence beyond his or her classroom.

The Empowerment of Educators

Gifted educators need to be empowered to ~~have an~~ influence on curriculum, teaching methods, and the educational philosophy of the institutions in which they work. Active programs will be undertaken with the institutions and agencies involved with Jewish education to develop ways of granting educators the opportunity to be involved in the decision-making process and play a meaningful role in the administration of schools and community centers.

This will require a reorientation of educational policy. Schools will be encouraged to develop incentives for teachers who show special promise in this regard. New positions with appropriate status will be developed for those who have the desire and ability to contribute significantly to the educational direction of their schools. Progress is already being made along these lines: one family foundation involved in the work of the Commission has already developed a program that will provide awards to creative educators who have developed outstanding programs.

Each of these elements will contribute significantly to building a profession of Jewish education. Talented people will be attracted to the profession when they believe they can make a difference, be empowered to help shape the content and methods in their own institutions, receive

The Commission's report will inform all segments of the Jewish community that Jewish education will be undergoing a period of genuine revitalization. It will be given widespread distribution so that Jewish leadership throughout the country will be aware that this plan is not just another symbolic gesture or limited endeavor, but is the initiation of a broadscale effort. The report will be made available to members of the boards of congregations and schools, and to leaders of all Jewish religious, educational, social, and communal organizations.

As the plan developed by the Commission gets under way, a continuing flow of information will inform community leaders about the progress being made. Communications through all available channels will be sustained in the months and years ahead concerning the implementation of the programs.

Seminars and conferences will be organized for community leaders to acquaint them with the many different aspects of the plan that are being carried out. It will be important for them to be aware of the role they can play in helping to build a profession of Jewish education.

The Commission has decided to continue its ^{work}~~existence~~ and to meet once a year, at which time it will issue an update to inform the Jewish community on the progress of its plan. These annual reports will also be widely distributed to important sectors of the Jewish community.

*Begin section
w/ CISE*

CHAPTER 5: A TIME TO ACT

During the two-year process of working out the details of a blueprint for the future, an underlying question surfaced from time to time as to whether -- in the present environment -- even the most successful achievement in Jewish education could make a fundamental difference in the outlook of a new generation of Jews.

It ~~was~~ clear that there continues to be a core of deeply committed Jews whose very way of life ensures ^{their} ~~meaningful~~ Jewish continuity from generation to generation; however, the entire thrust of the Commission's thinking was directed at the much larger segment of the Jewish population which is finding it increasingly difficult to define its future in terms of Jewish values and behavior.

The commissioners realized that there was no way to guarantee that education is going to resolve this issue for the majority of Jews today. But it is also clear that education is the only means by which this goal can be achieved. The same is true in other fields of human endeavor. Thus, while there is no guarantee that the medical profession will find the cure to all diseases, we know that without effective hospitals, well-trained doctors, and systematic medical research, it will not be possible to achieve any progress in health care. Similarly, without effective educational institutions, outstanding educators, and the meaningful presentation of the great ideas of the Jewish tradition, it will not be possible to bring about a deepening involvement of Jews with Judaism.

Perhaps the most important question the Commission faced was: How seriously can the Jewish community in North America be committed at this time to such a mission? The Commission ^{was} confident that the blueprint it ^{has} developed ^{is} realistic and ^{will} ~~could~~, indeed, provide the foundation for a new era in Jewish education. ~~Such a goal could~~ only be achieved if there was the will and determination to make an enormous investment of resources and energies in the decades ahead. At the conclusion of their deliberations, the commissioners were convinced that the will is there and that the time to act is now.

As the commissioners evolved their ambitious plan for the future, they became increasingly excited about the wide range of educational possibilities that would arise once the building blocks were firmly established. ^{We} ~~They~~ ^{see} ~~foresee~~ a time when the field ^{will} ~~would~~ attract some of the most creative Jewish minds of our era, bringing entirely new approaches to education.

One of the most dramatic opportunities for future development discussed during the Commission's meetings is in the area of telecommunications. The enormous success of recent television programs of Jewish content on both public and commercial networks is a clear indication of the vast potential of this new field. The explosion of cable television suggests that one day it may be possible with the flick of a dial to tune in to programs of Jewish dance, music, drama, interviews with Jewish writers and political figures, and to receive daily programs from Israel. Indeed a new "electronic village," as described by one of

greater weight to its purpose, for it is the values and learning central to Jewish education that bind our people together around the globe and make us sensitive to the repercussions of external events. It is these values and this learning from which Jews in the Soviet Union have been cut off for generations, and for which they are now thirsting. North American Jewish communities are also awakening to their own need to provide these underpinnings for themselves and their children.

Ultimately, the Commission recognized as it completed its work that the measure of its achievement would be the degree to which its program would enable contemporary Jews to fulfill the biblical injunction: "And these words, which I command thee this day, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

(Deuteronomy 6:4-9)

↑
likes quote
→ would benefit
from more quotes
to elevate & dignify

APPENDIX A:
**MEMBERS OF THE COMMISSION ON JEWISH
EDUCATION IN NORTH AMERICA**

Mona Riklis Ackerman (Ph.D.), New York, NY -- Dr. Ackerman is a clinical psychologist and President of the Riklis Family Foundation. She is active in UJA/Federation of Jewish Philanthropies of New York and American Friends of Rechov Sumsum.

Ronald Appleby (Q.C.), Toronto, Ontario -- Mr. Appleby is Chairman of the law firm of Robins, Appleby & Taub, involved mainly in business income tax consultations; he speaks and writes regularly on this subject. He is active in many civic and Jewish causes, including the Toronto Jewish Congress, Jewish National Fund, Council of Jewish Federations, and United Jewish Appeal.

David Arnow (Ph.D.), New York, NY -- Dr. Arnow is a psychologist, North America Chair of the New Israel Fund, and Chair of the UJA/Federation of Jewish Philanthropies of New York Subcommittee on Governance.

Mandel L. Berman, Southfield, MI -- Mr. Berman is formerly President of Dreyfus Development, a real estate development company. He is immediate past Chairman of the Skillman Foundation, President of the Council of Jewish Federations, and a past President of the Detroit Federation. He served as Chairman of the American Association of Jewish Education and is Honorary Chairman of JESNA. He is a member of the Board of the Dreyfus Corporation.

Jack Bieler (Rabbi), Silver Spring, MD -- Rabbi Bieler is Coordinator of High School Judaic Studies and Lead Teacher at the Hebrew Academy of Greater Washington. He has served as Chairman of the Talmud Department at the Joseph H. Lookstein Upper School of Ramaz, Permanent Scholar-in-Residence of Congregation Kehilath Jeshurun, and is a Jerusalem Fellow.

Charles R. Bronfman, Montreal, Quebec -- Mr. Bronfman is Co-Chairman and Chairman of the Executive Committee of the Seagram Company, Ltd., Chairman of the CRB Foundation, President of UJA Canada, and Honorary Chairman of Canada-Israel Securities, Ltd. He is active in many other civic and Jewish causes.



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Annette
with addition

Here's what I've got so far. I
plan to mail to p. 1 on 10/2. I'll
for you the letter after MLM
gives it back to me.

Ginny

Call Matt Mangles. Tuesday 10/2
at 10:30 a.m. our time.

9/26/90

Guest List for Nov. 8, 1990

Commissioners and Senior Policy Advisors

.....

Hona Ackerman	Commissioner
Ronald Appleby	Commissioner
David Ariel	SPA
David Arnow	Commissioner
Mandell Berman	Commissioner
Jack Bieler	Commissioner
Charles Bronfman	Commissioner
John Colman	Commissioner
Maurice Conson	Commissioner
Lester Crown	Commissioner
David Dubin	Commissioner
Stuart Elzenstat	Commissioner
Joshua Elkin	Commissioner
Eli Evans	Commissioner
Irwin Field	Commissioner
Max Fisher	Commissioner
Seymour Fox	SPA
Alfred Gottschalk	Commissioner
Arthur Green	Commissioner
Irving Greenberg	Commissioner
Joseph Gruss	Commissioner

Mark Gurvis	Staff
Robert Hiller	Commissioner
David Hirschhorn	Commissioner
Annette Hochstein	SPA
Stephen Hoffman	SPA
Carol Ingall	Commissioner
Ludwig Jesselson	Commissioner
David Kleinman	Staff
Henry Koschitzky	Commissioner
Martin Kraar	SPA
Mark Lainer	Commissioner
Norman Lamm	Commissioner
Sara Lee	Commissioner
Virginia Levi	Staff
S. Martin Lipset	Commissioner
Haskel Lookstein	Commissioner
Robert Loup	Commissioner
Jack Mandel	Founding Funder
Joseph Mandel	Founding Funder
Morton Mandel	Commissioner
Matthew Maryles	Commissioner

Debbie Meline	Staff
Florence Melton	Commissioner
Donald Mills	Commissioner
Lester Pollack	Commissioner
Charles Racker	Commissioner
Joseph Reimer	Staff
Esther Leah Ritz	Commissioner
Harriet Rosenthal	Commissioner
Arthur Rotman	SPA
Alvin Schiff	Commissioner
Ismar Schorsch	Commissioner
Daniel Shapiro	Commissioner
Herman Stein	SPA
Peggy Tishman	Commissioner
Isidore Tweraky	Commissioner
Jonathan Woocher	SPA
Bennett Yanowitz	Commissioner
Henry L. Zucker	Director

Not included: Schipper, Schulweis, Zeldin *

Jill - this has priority today
 The stars * ~~are~~ ^{are} things that
 going must know today
 Please draft memo to send today
 ① * Vaperstik (Add) /

Ca
 Schatz
 Carmi Schwartz (add) ②
 Herman Stein SPA

(60)

→ SF?

10/1/90

Proposed Guest List for Nov. 8, 1990
Excluding Commissioners, Senior Policy Advisors, and Staff

Name	Source
Bennett Aaron	Guest
Howard Abramson	CAJE
✓ Robert Abramson	Guest
Walter Ackerman	Research (Israel) — is in Cleveland for the year ③
Robert L. Adler	JCCA
Steven Afn	CJF
✓ Hanan Alexander	Seminar
Harlene Appelman	CAJE-12/6
Robert Arnow	JESNA
Isa Aron	Research
Robert Aronson	CJF
Stephen Bayme	CAJE
Marc Besen	Institute
Mordechai Besser	CAJE
Howard Bogot	CAJE
Chaim Bolwinick	Consultant
S. Perry Brickman	CJF
Myron Brodie	CJF
Arthur Brody	JESNA
Ephraim Buchwald	CAJE-12/6
Howard Charish	CJF
Barry Chazan	Forum Israel
✓ Steven M. Cohen	Consultant
Lynda Cohen	CAJE-12/6
Suzanne Cohen	CJF
Norman Cohen	Guest
David Cohn	Consultant
✓ Jer Coleman	Consultant
Jaime Constantiner	Institute Agency Model NY
Linda Cornell Weinstein	JCCA
Rachel Cowan	CAJE
Barton Z. Cowan	JESNA
Lawrence Cremin	Consultant
Susan Crown	Guest
Jason Cury	Guest
Lavey Darby	CAJE-12/6
✓ Linda Darling-Hammond	Consultant
✓ Aryeh Davidson	Research
✓ Moshe Davis	Consultant
Carol Diamant	CAJE
Charles Diamond	CJF
Gail Dorph	CAJE-12/6
✓ Amira Dotan	am Jewish agency for Israel - New York * ⑤
Alyn Easman	CJF
✓ Sylvia Ettenberg	Consultant

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Israel * give address

Jewish agency for Israel - New York * ⑤

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Proposed Guest List for Nov. 8, 1990
Excluding Commissioners, Senior Policy Advisors, and Staff

Name	Source
Henry Everett	JESNA
Ted Farber	CJF
Ruth Fein	JESNA
✓ Sharon Feinman-Hemser	Seminar
Wayne Feinsteln	CJF
Don Feldstein	CJF
David Finegood	CJF
✓ David Finn	Writer
John Fishel	CJF
Joshua Fishman	Torah Umes
Sylvia Fishman	Forum
rilyn Flanzbaum	JESNA
Paul Flexner	Consultant
Robert Forman	CJF
✓ Joel Fox	Research
Lois Fox	JESNA
Norbert Freuhauf	CJF
Max Friedman	JCF
✓ Paul Friedman	Consultant
Darrell Friedman	CJF
Barbara Friedman	UJA-FED
Harvell Ginsburg	CAJE-12/6
Billie Gold	JESNA
Sandra Gold	JESNA
Roberta Goodman	CAJE-12/6
Corky Goodman	CJF
Neil Greenbaum	JESNA
Sl Greenfield	Forum, JCCA
Joel Grishaver	CAJE
Joseph Gurwin	CJF
Avraham HaCohen	Guest
Zevulun Hammer	Speaker <i>Israel</i>
Janet Harris	CAJE-12/6
Kathleen Hat	Guest
Sam Heilman	Forum
Frank Heller	JESNA
Charles Herman	CAJE-12/6
Ivan Himmel	JESNA
✓ Robert Hirt	Guest
✓ Alan Hoffman	Seminar
✓ Barry Holtz	Seminar
✓ Steve Huberman	Consultant
Michael Inbar	Consultant <i>Israel</i>
Avraham Infeld	Forum <i>Israel</i>
Leora Isaacs	Consultant



*- get his new address from Carmen please **

(5)

10/1/90

Proposed Guest List for Nov. 8, 1990
Excluding Commissioners, Senior Policy Advisors, and Staff

Name	Source
Dick Jacobs	CJF
Hirsh Jacobson	CAJE
Mitchell Jaffe	Consultant
Isaac Joffe	Institute S.A.
Arthur Joseph	JESNA
Edward Kaplan	CJF
Betsy Katz	Forum
Harry Katz	JESNA
Arthur Katz	JCCA
Jo Kay	CAJE-12/6
Ira Kellman	JESNA
Jonathan Kestenbaum	Forum Israel
Barry Kosmin	Consultant
Lynn Kroll	UJA-FED
Murray Laulicht	JESNA
Earl Lefkowitz	CAJE-12/6
Hank Levin	Consultant
Alfred Levy	JCCA
Barry Levy	AIHLJE
Ricki Lieberman	UJA-FED
Mark Litt	JCCA
Brian Lurie	CJF
Zeev Mankowitz	Consultant Israel
Debra Markovic	Research
Irwin Marks	CJF
Leonard Matanky	CAJE-12/6
Dena Merriam	Writer
Leon Meyers	UJA-FED
Arthur Naparstek	Was SPA
Steven Nasatir	CJF
Kerry Olitzky	AIHLJE
Bernie Olshansky	CJF
Judith S. Peck	JESNA
Daniel Pekarasky	Consultant
Bruce Phillips	Research
Felix Posen	Institute UK
Yaacov Rabinowitz	AIHLJE
Bernard Reisman	Research
David Resnick	Forum Israel
Menachem Revivl	Forum Israel
Ron Reynolds	CAJE-12/6
Howard Rieger	CJF
Daniel Rose	JCCA
Stanton Rosenbaum	CJF
John Rosenthal	JCCA

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Proposed Guest List for Nov. 8, 1990
Excluding Commissioners, Senior Policy Advisors, and Staff

Name	Source
Leonard Rubin	Consultant
David Sacks	CJF
David Sarnet	CJF
Lisa Schachter	Seminar
Samuel Schafner	AIHLJE
Howard Scharlin	CJF
Jeffrey Scheckner	Consultant
Israel Scheffler	Research
Richard Scheuer	Guest
Gary Schiff	AIHLJE
Merk Schlusael	CJF
Sam Schneirov	CJF
Donald Schon	Consultant
Carmi Schwartz	Was SPA
James A. Schwarz	JESNA
Donald Sailer	CJF
David S. Shapiro	CJF
Susan Shevitz	Forum
Barry Shrage	Forum
Fred Sichel	JESNA
Edwin Sidman	CJF
Maxine Sigman	CJF
Ira Silverman	Guest
Klara Silverstein	JCCA
Theodore Sizer	Consultant
Leivy Smolar	AIHLJE
Steve Solender	CJF
Jeff Solomon	CJF
Al St	CAJE
Jack Sparks	CAJE
Paul Steinberg	Guest
Larry Steinberg	Forum
Sheldon Steinhauer	CJF
Ira Steinmetz	CJF
Bobbi Stern	CAJE-12/6
Garry Stock	Institute
Zena Sulkes	CAJE
Howard Sulkin	AIHLJE
Joel D. Tauber	CJF
Jerome Waldor	CJF
Joy Wasserman	CAJE-12/6
Howard Wasserman	UJA-FED
Phil Wasserstrom	Invitee
Barbi Weinberg	Invitee
Michael Weinberg	CAJE

Dr. Jacob B. Uchols (add) * (57)

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Proposed Guest List for Nov. 8, 1990
Excluding Commissioners, Senior Policy Advisors, and Staff

Name	Source
Gary Wexler	CAJE-12/6
Maynard Wishner	CJF
Ron Wolfson	CAJE-12/6
Reuven Yalon	CAJE
Bernard K. Yenkin	JESNA
James Young	CJF
Lola Zachary	CAJE-12/6

6

11 250

COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

INVITEES FOR NOVEMBER 8 EVENT:

✓ Dr. Israel Scheffler
Harvard Graduate School of Education
Harvard University
Larson Hall, 13 Appian Way
Cambridge, MA 02138
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✓ Mr. Mendel Kaplan
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Braamfontein 2017
South Africa

Karel JAFI
PDBOX 92 92
Jerusalem 91920

✓ Ms. Sylvia Ettenberg
Dean of Educational Development
Jewish Theological Seminary
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NY, NY 10027
USA

✓ Ms. Anita Epstein
243 Berkshire Road
Hasbrouck Heights, NJ 07604
USA

✓ Mr. Marc Besen
24 Lansell Road,
Toorak, Vic. 3142
Australia

✓ Mr. Garry Stock
Garry Stock & Co.
Level 42, Nauru House
80 Collins Street
Melbourne, 3000
Australia

✓ Dr. Jaime Constantiner
Regency Hotel - address
New York

✓ Mr. Isaac Joffe
Cape Gate Company
POB 31136
Braamfontein 2017
South Africa

✓ Mr. Felix Posen
Marc Rich & Co.
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I have been calling Rotman,
Reimer, Woosley and Hoffman. They
will be sending you commissioner
comments soon.

MEMORANDUM

Date: September 30, 1990

To: Henry L. Zucker
Virginia F. Levi

From: John C. Colman *John C. Colman*

Subject: Commission on Jewish Education in North America
--Comments on Draft Final Report of Sept. 18, 1990

1. General Observation: The report is a splendid statement of the problems and the consensus reached by the Commission. In particular, Chapter 1, "Facing the Crisis", has a richness and directness that, I hope, would be preserved essentially intact in the Executive Summary which may get wide readership.

2. Jewish Education of Lay Leadership: The report is largely silent on the paradox of enlisting lay leaders, who presumably are for the most part woefully educated Jewishly, to initiate and to sustain the communal support to improved Jewish education. Although the Commission did not focus on the need or the methods to upgrade Jewish education of lay leaders, I would think, the report should recognize the dilemma that is inherent. The report does imply that the education of the next generation of lay leaders will be beneficial to these efforts. (e.g., see pages 5, 39, 50).

As an adjunct to the paragraph on *Inadequate Community Support* (pp 18-19), it would be useful to include any data that may be available on the Jewish educational levels or participation of Jewish leaders in selected communities.

3. Overall Problems: The paragraph on page 13 might be enhanced by including a summary table giving quantitative examples of the variables cited--e.g., participation, content, community support, professional deficiencies. [The selected charts throughout the text are concise and effective. A few more would, I think, add emphasis and not detract.]

4. Training: It would be illustrative to add a table of the existing training sites in the United States and Canada, levels of training, numbers of students, graduates per year, etc. These citations could be coupled with the data which staff presented to the Commission on the "annual requirements", "vacancies" and other indicators of unmet needs of the total effort.

Comments on Draft Report of CJENA
September 30, 1990

Page 2

5. Roles of Community Leaders: The reader may conclude that the primary tasks of community leaders revolve around "advocacy" for Jewish education and its corollary of channeling financial resources. As the Commission has exemplified in its own deliberations, there is a much more arduous task for communal leaders in understanding the paths to effective educational programs and the process of assuring success. The examples of those cities that have made progress (e.g., Toronto, Cleveland) might be cited as ones in which the lay leaders first immersed themselves in the issues before channeling money. (Pages 39, 40)

6. Local Commissions: A list of the ten local commissions would be instructive together with the years in which they began or conducted their work.

7. Role of Lead Communities: To the extent that CJENA staff and lay leadership have contemplated future activities, it would be useful to outline the inter-active mechanism contemplated among the original tranche of Lead Communities and their eventual links to subsequently chosen Lead Communities. (Page 46)

8. Mandate of the Council for Initiatives: There is need to clarify the role of the Council "as a catalytic agent". The text on pages 47 and 48 leaves the reader with the implication that the Council is attempting to become a super-directorate for the existing organizations involved in Jewish education (i.e., JESNA, JCCA, CJP, the BJE's, seminaries, etc.). To the extent that the role is still ambiguous, the meeting on November 8 might question whether the Council is intended primarily as the resource provider (i.e., money, staff and methods) for the Lead Communities or whether the Council would at the outset contemplate other functions as well.

9. Jewish Education for Jewish Leaders: The call for action (page 49) is a call for action on the need for leaders to educate themselves. The example of medical education is fitting. Just as leaders of community hospitals must understand the complex mixture of health trends, scientific change, funding sources, demographic change and the needs and aspirations of the population, so too must leaders of educational institutions. The report should not avoid stating that lay leaders must understand both the Talmud and the deliberations at CAJEI.