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1984

CIJE Steering Committee meeting book,  
1995.

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American Jewish Archives website.

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# **CIJE Workplan and Budget**

## **Fiscal Year 1995: Draft 4 [1/12/95]**

### **I. INTRODUCTION**

In 1995, as in no previous year, CIJE will be able to focus all of its energy on implementing the major elements of its mission. 1995 will focus primarily on the CIJE building blocks:

- addressing the shortage of qualified personnel - in particular through in-service training;
- community mobilization for Jewish education.

Planning efforts will continue in the other areas prescribed by the Commission: developing a plan for building the profession, building research capacity and enhancing North American Jewish community capability for the strategic planning of quality Jewish education; enlarging the understanding of what CIJE is and does.

Past years - including much of 1994 - have been devoted in large measure to building CIJE's own capacity through hiring staff and consultants, setting up a lay Board and Steering Committee and dealing with issues of image, perception and CIJE's place and role within the North American communal framework.

By the latter part of 1994, much has been achieved in:

- building an outstanding expert staff
- recruiting consultants
- forging strategic alliances with key organizations in North America
- completing comprehensive surveys of all teachers and principals in the three laboratory communities and publicizing the key findings.
- engaging these and other communities to consider issues of content through the goals project and best practices
- convening a seminar for 50 principals at Harvard University's principal center to demonstrate models of in-service training new to Jewish education
- convening in Jerusalem a seminar on the goals of Jewish education, for lay and professional leaders from the lead communities together with the Mandel Institute
- restructuring the board and the board process

cije/95wkplan/jan12.95

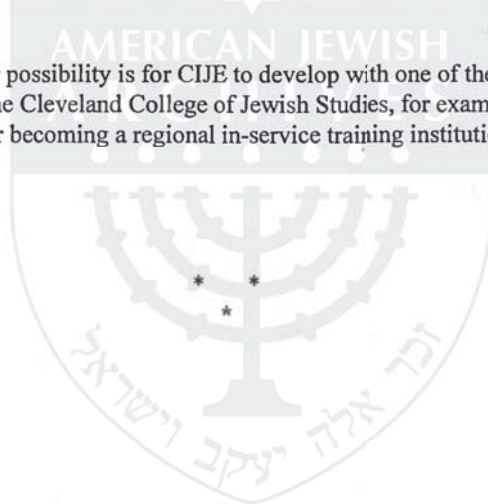
- creation and publication of policy brief on "The Background and Professional Training of Teachers in Jewish Schools"
- distribution of policy brief to 3,000 GA attendees and CIJE sponsored forum on the data
- coverage of policy brief data in Jewish and some general media outlets

By the November 1994 General Assembly, CIJE was able to bring to the North American community, for the first time, a diagnostic profile of its educators. The main issue facing CIJE towards 1995 is:

**How can CIJE maximize the impact of MEF's survey findings and use it as a catalyst for the development of in-service training capacity in various regions on the North American continent?**

We recommend developing strategies that will respond to the critical issue of capacity. Two **examples** for consideration and discussion:

- In 1995 CIJE will begin the process of creating capacity for teacher and leadership training. One possibility is to identify a finite cadre (no more than 45) of outstanding educators and training them to be teacher-trainers for select CIJE communities. The training of such trainers could be in cooperation with the Mandel Institute. In each of the following years, this cadre could be enlarged as needed.
- Another possibility is for CIJE to develop with one of the local training colleges (the Cleveland College of Jewish Studies, for example,) a fully fleshed-out plan for becoming a regional in-service training institution.



## II. WORKPLAN

In light of the above it is proposed that in 1995 the CIJE should focus primarily on the following:

### A. BUILDING THE PROFESSION

To include:

*a. Impacting in-service training strategically through developing a plan to build capacity for training nationally, regionally and locally and then testing the plan.*

*b. First steps towards a comprehensive plan for building the profession*

#### a. in-service training

Based upon the major findings of the educators survey and the interest and opportunities that it generates, 1995 will see a major focus of CIJE's activities in the area of in service training of educators in CIJE laboratory and selected communities. These should include:

1. Developing and implementing a plan for a finite pool of high quality teacher trainers who can implement in-service education in communities and institutions. CIJE will develop the strategy and will be directly involved with pilot implementation. It is anticipated that the Mandel Institute will participate in the training of these trainers. Where possible, implementation will also be handed over to others.
2. Offering selected communities guidance in preparing their comprehensive in-service training plan based on the Study of Educators.
3. Exploring ways to mobilize existing training institutions, central agencies, professional organizations, and the denominational movements to the endeavor. A model plan for developing regional in-service training capacity should be crafted. Over a period of years this should include Institutions of Higher Jewish Learning, some general universities and regional colleges.



concepts, curricula and standards.

**b. comprehensive planning for Building the Profession**

An ongoing function of the CIJE has to be the development of a comprehensive continental plan for building the profession. First steps towards this plan will be taken in 1995 by:

Establishing an academic advisory group to define and guide the assignment. This group will articulate the charge to a planner to be commissioned in 1996.

\* \* \*



## B. MOBILIZING THE COMMUNITY

At the heart of CIJE is an axiom that national champions, local community leaders, intellectuals, scholars and artists need to be mobilized to ensure that Jewish education emerges as the central priority of the North American Jewish community.

In 1995 this will be translated into 4 major foci of our work:

### 1. CIJE Board, Steering Committee and Committees

This involves the continued mobilization of outstanding lay leaders to CIJE leadership positions through:

- Appointment of vice-chairs to the CIJE Steering Committee which will meet 5 times in 1995
- Addition of 8 - 16 Board members in 1995 (4 - 8 at each of two meetings) and 6 - 12 additional committee members (3 - 6 at each board meeting)

### 2. Impacting on the Jewish educational agenda of an ever-increasing number of communities

This involves:

- Ensuring that an ever-increasing number of North American Jewish communities are engaged in comprehensive high quality planning for Jewish educational change. Our target for December 1995 is 9 communities engaged in this process.
- Articulate a plan for creating a network of "affiliated" or "essential" communities leading to a definition of such a community and a proposed time line and outcomes in creating the network.
- Working closely with the CJF and its new standing committee to focus CJF's central role in continental community mobilization for Jewish education.

### 3. Telling the Story

This means articulating CIJE's core mission to the most significant lay and professional audiences so as to help build the climate for change. This will involve:

- Dissemination of policy brief to key constituencies
- preparing and disseminating 3 - 4 CIJE publications selected from:
  - guidelines on preparation of local personnel plan from educators' survey

- guidelines on in-service training
  - policy brief: on the remuneration of Jewish educators
  - occasional paper: the goals project
  - occasional paper: best practices on in-service training
- Development of a data base both for distribution of all our materials and for ranking and tracking of professional and lay leadership
  - Distribution plan for Best Practices volumes
  - Creation of small advisory group (e.g. Finn) for strategizing media and communication opportunities
  - Develop a publicity program with future targets
  - Planning and preparation for 1995 GA
4. **A Strategy for engaging potential community champions**
- Develop think piece toward a 1996 first iteration of a plan for engaging major community leaders in Jewish education.



### C. MONITORING, EVALUATION AND FEEDBACK

The workplan for monitoring, evaluation and feedback has been developed in consultation with the advisory committee and reflects the completion of some work in progress and some new directions for this project.

The main areas of work for 1995 that are proposed are:

#### 1. Analysis and Dissemination of Community Data on Educators and Survey Methods

This includes:

- Further analysis of Educators' Survey data in the CIJE laboratory communities including further Policy Briefs on: Salaries and Benefits; Career Plans and Opportunities and Teacher Preferences for Professional Development; Educational Leaders
- Full Integrated Report across all three communities
- Development of a "module" for studying educators in additional communities which involves refining the survey instruments and interview protocols and making them available to other communities by writing descriptions of the procedures.

#### 2. Monitoring and Evaluation of CIJE-initiated Projects

In CIJE selected communities, MEF will:

- Guide communities to monitor and evaluate Personnel Action Plans
- Monitor and evaluate Goals Project activities
- Analysis of changing structures of Jewish education in North America (Ackerman)

#### 3. Conceptualizing a Method for Studying Informal Education and Educators

A process of consultation with experts and thinking to result in a design by the end of 1995 for implementation in 1996

#### 4. Leading Educational Indicators

In place of monitoring day-to-day process in the Lead Communities, the MEF Advisory Committee has suggested the development of Leading Educational Indicators to monitor change in North American communities.

- In 1995 to hold by June the first discussion with consultants on establishing some "Leading Indicators" and to begin gathering data on those indicators in the second half of the year.

#### 5. Towards a Research Capacity

In the second half of 1995 develop a plan for creating a research agenda for North America.

#### D. CONTENT AND PROGRAM

The resources of both the **Best Practices** and **Goals Projects** will, in 1995, be primarily redirected to the CIJE efforts in Building the Profession and Community Mobilization. Thus:

##### **Best Practices will:**

- be designed around those best practices of in-service education with the preparation of shorter occasional papers on these practices
- be developed on the Jewish Community Center (in cooperation with JCCA) emphasizing the personnel aspects of these outstanding practices
- create one-day short consultations on aspects of in-service training as these emerge in the community personnel action plans
- make presentations to lay leaders as part of CIJE Community Mobilization efforts
- create two seminars for educators on Best Practices in local communities.

##### **The Goals Project**

- The Goals Project will, following the July 1994 seminar in Israel, engage with several "prototype-institutions" in order to show how increased awareness, attention and seriousness about goals has to be tied to investment in educators. This will also serve as a limited laboratory for CIJE to learn about how to develop a goals process. Seminars will take place in Milwaukee, Cleveland and Baltimore and in Atlanta CIJE will engage with a group of lay leaders planning to create a new community high school. An intensive goals project will not commence anywhere until additional capacity has been developed through training "coaches".
- CIJE will concentrate on developing "coaches"/resource people for 9 communities in order to seed Goals Projects in select communities. This will involve identifying and cultivating a cadre of resource-people to work in this project. This should take the highest priority of our work in the Goals Project.





## E. FINANCE AND ADMINISTRATION

1. In the light of CIJE's recent 501C-3 and tax exempt status, several important areas of **administration and fiscal management** will need attention in 1995. These include:
  - Development of a fully-functioning independent payroll and benefits system centered in the New York CIJE office (January 1995)
  - Identification and training of a successor to Virginia Levi
  - Development of a full set of office and inter-office procedures and implementing them for fiscal management and control of CIJE expenses.
2. Developing and implementing a **fundraising plan** for CIJE with:
  - a fundraising subcommittee to approve supervise and cooperate on the plan
  - clear \$ targets and clear allocation of responsibility
  - a system for monitoring fundraising income and regular solicitations
3. Managing the CIJE side of the **successor search**:
  - Contact with Phillips Oppenheim
  - Convening search committee



### III. HUMAN RESOURCES

a. In 1995 the CIJE core **full-time staff** will consist of:

Executive Director	Alan Hoffmann
Personnel Development	Dr. Gail Dorph
Content/Program and In-Service Education	Dr. Barry Holtz
Community Mobilization	Nessa Rapoport
Research and Data Analysis	Bill Robinson

b. Consultants on **ongoing fixed retainer basis**

MEF and Research Agenda	Dr. Adam Gamoran
MEF and Leadership	Dr. Ellen Goldring
Goals Project	Dr. Dan Pekarsky
Building the Profession	Prof. Lee Shulman

c. Consultants on an **ad hoc** basis

Monograph on Restructuring of Community Education + Regional Colleges	Prof. Walter Ackerman
CIJE Steering Committee meetings and Staff meetings	Dr. Ellen Goldring
Planning Consultant on Building Profession	Dr. Adam Gamoran
Community Organization	(as yet not identified)
	Stephen Hoffinan (unpaid)

d. **Mandel Institute**

- Consultation on Goals, Planning and Building the Profession;
- Collaboration on Senior Personnel Development, pieces of in-service training and on Goals Project;
- Cooperation in fundraising.

e. **Successor Search**

Phillips Oppenheim & Co.

[See Exhibit 1 for matrix of allocation of staff/consultant time to major activity areas]

## **APPENDIX A: ISSUES FACING CIJE**

Some conceptual issues have arisen regarding the preferred role for CIJE:

- 1. With its outstanding education staff, should the CIJE develop and implement projects (e.g. seminars for principals) or should it enable others to implement, using its resources to develop the ideas, the plans and the policies that will enable others to implement and disseminate change?**

The 1995 workplan recommends a mid-position, with the CIJE devoting the largest share of its staff time to developing the appropriate strategies and leading others to implement them, while undertaking a small number of pilot field/implementation activities. These are required, we believe, in order to energize a depressed field and demonstrate that quality can be achieved and that serious content can make a difference.

- 2. How can CIJE influence existing organizations (JESNA, CJF, JCCA, universities, institutions of higher Jewish learning) so that their work in education reflects the priorities of our mission?**

This workplan takes the position that in 1995 CIJE should engage with three carefully selected organizations - probably JESNA and JCCA - and develop joint planning groups to target specific areas of Jewish educational activity and plan for capacity and funding. In future years this function should be expanded to other organizations. In addition, the creation of the new standing committee on Jewish Continuity of the CJF in 1995 will have CIJE at the core of the framing of its mission.

- 3. How should we relate to projects of CIJE which could grow beyond the present mission in order to ensure their maximum contribution?**

It is recommended that some time in the future some CIJE projects could be spun off into semi-independent activities which would both be highly attractive for fundraising and have a life of their own. The Goals Project could be considered as first in this category. In 1995 first steps could be taken to establish this as a "project" rather than a center at Harvard University in a relationship similar to that of the present Harvard-Mandel project. This could be a model for other areas of CIJE's work and has considerable potential for fundraising.

EXHIBIT I: TIME ALLOCATION BY PERCENTAGE OF STAFF AND CONSULTANTS

	CORE & BOARD	BUILDING THE PROFESSION	CONTENT & PROGRAM	COMMUNITY MOBILIZATION	RESEARCH & MEF	TOTAL
<b>A. FULL-TIME STAFF</b>						
ALAN HOFFMANN	40	25	15	15	5	100
GAIL DORPH	20	70	10	0		100
BARRY HOLTZ	20	40	30	10		100
NESSA RAPOPORT	40			50		100
BILL ROBINSON	10				90	100
ROBIN MENCHER	100					100
SANDRA BLUMENFIELD	100					100
<b>B. CONSULTANTS ON RETAINER % of CIJE Time</b>						
ADAM GAMORAN	10				90	100
ELLEN GOLDRING	10	20			70	100
DAN PEKARSKY	10	40	50			100
LEE SHULMAN	5	60			35	100
WALTER ACKERMAN	10	45			45	100
<b>C. MANDEL INSTITUTE % of CIJE Consulting Time</b>						
		40	40		20	100





*Chair*  
Morton Mandel

*Vice Chairs*  
Billie Gold  
Ann Kaufman  
Matthew Maryles  
Maynard Wishner

*Honorary Chair*  
Max Fisher

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

*Executive Director*  
Alan Hoffmann

January 31, 1995

**TO: Steering Committee Members**  
**FROM: Nessa Rapoport**  
**RE: CIJE Media Coverage / Community Mobilization**

Attached is a chart showing CIJE media coverage for Fall 1994. The majority of these articles and citations focus on the Policy Brief, the GA Forum, and the implications of our study for Jewish education, locally and continentally. I have also included examples of editorials, features, and wire stories--both Jewish and general--to show the range of coverage we received. A full set of clips will be distributed at the Steering Committee meeting and, subsequently, to the Board.

The findings of the brief on the background and training of teachers in Jewish schools were covered in a wide range of Jewish and some general papers. (The brief's conclusions were also the subject of letters to the editor across the country.) In addition, CIJE, its chair, and executive director have been cited as sources of expertise in articles on Jewish education.

In March, a special supplement within Reform Judaism magazine (circulation: 400,000) will focus on the Jewish teacher and educational leadership in Jewish schools. Included will be an article distilling the findings of the CIJE Policy Brief, as well as an article by Barry Holtz on Best Practices in the supplementary schools.

As we discussed in October, the press is one important educating forum for "telling the CIJE story" and our distinct approach to revitalizing Jewish education.



## CIJE Media Coverage: September-December 1994

<u>Publication</u> -- <u>Jewish</u>	<u>Location</u>	<u>Circulation</u>	<u>Date</u>	<u>Category</u>
New York Jewish Week	New York, NY	110,000	Dec. 2 Dec. 2 Dec. 2 Dec. 16	Feature Excerpt of Data Source Source
B'nai B'rith Messenger	Los Angeles, CA	67,000	Dec. 2	Excerpt of Data
Intermountain Jewish News	Denver, CO	50,000	Nov. 11	Feature
Sentinel	Chicago, IL	46,000	Dec. 1	Jewish Telegraphic Agency (JTA) Feature
Jerusalem Report	Jerusalem, Israel	45,000 (bi-weekly)	Oct. 6	Cover Story Source
Long Island Jewish World	Great Neck, NY	32,063	Nov. 11	JTA Feature
Jewish Bulletin of Northern California	San Francisco, CA	29,000	Dec. 23 Dec. 23	Front-page Feature Editorial
Jewish Advocate	Boston, MA	27,500	Nov. 11	JTA Feature
Jewish Standard	Teaneck, NJ	25,000	Nov. 11	JTA Feature

<u>Circulation</u>	<u>Date</u>	<u>Category</u>
26,000	Nov. 15	JTA Feature
25,000	Nov. 17	JTA Feature
24,000	Nov. 15	JTA Feature
20,000	Nov. 11	Feature
15,500	Dec. 2	Letter
	Dec. 9	Letter
11,500	Nov. 24	JTA Feature
10,000	Nov. 11	JTA Feature
10,000	Nov. 24	JTA Feature
10,000 (quarterly)	December	Staff Article
9,700	Dec. 16	Feature
	Dec. 16	Editorial
	Dec. 30	Editorial
	Dec. 30	Letter
8,000	Dec. 15	JTA Feature
7,000	Nov. 24	JTA Feature

**Publication**

**-- Jewish**

**Location**

Jewish Journal

Fort Lauderdale, FL  
•Palm Beach County  
(South Edition)  
•Dade County Edition  
•Palm Beach County  
(North Edition)

Jewish Times

Baltimore, MD

Jewish News

Cleveland, OH

Jewish News

Boston, MA

Jewish Tribune

Spring Valley, NY

Reporter

Vestal, NY

Melton Journal

New York, NY

Jewish Times

Atlanta

Texas Jewish Post

Fort Worth, TX

American Israelite

Cincinnati, OH

<u>Circulation</u>	<u>Date</u>	<u>Category</u>
7,000	Nov. 18	JTA Feature
6,000	Nov. 25	Source
	Dec. 9	Front-page Feature
	Dec. 9	Front-page JTA Feature
	Dec. 9	Editorial
	Dec. 23	Letter
	Dec. 30	Letter
6,000 (monthly)	December	JTA Feature
5,400 (bi-weekly)	Nov. 25	JTA Feature
4,100	Nov. 18	Front-page Feature
4,000 (monthly)	December	Editorial
	December	JTA Feature
3,500 (bi-weekly)	Dec. 15	Feature
3,000	Nov. 10	Feature

**Publication**  
**-- Jewish**

**Location**

American Jewish  
World

Minneapolis, MN

Wisconsin Jewish  
Chronicle

Madison, WI



CJF Newsbriefs

New York, NY

Jewish Observer

Syracuse, NY

Jewish News

Richmond, VA

Sullivan/Ulster Jewish  
Star

Wurtsboro, NY

Jewish Chronicle

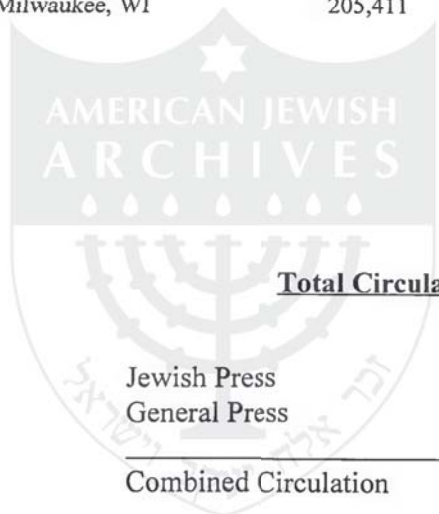
Worcester, MA

Hebrew Watchman

Memphis, TN



<u>Publication</u> -- <u>General</u>	<u>Location</u>	<u>Circulation</u>	<u>Date</u>	<u>Category</u>
New York Times	New York, NY	1,114,905	Oct. 13	Source
The Plain Dealer	Cleveland, OH	399,796	Nov. 24	Religion News Service (RNS) Feature*
Milwaukee Journal	Milwaukee, WI	205,411	Oct. 5	Source



<u>Total Circulation</u>	
Jewish Press	647,263
General Press	1,720,112*
Combined Circulation	2,367,375

\*[Note: This does not include other possible outlets of the RNS wire service story, which RNS does not track.]

# U.S. JEWRY PINS ITS FUTURE ON EDUCATION

*America's Jewish leadership is trying to salvage the future of the community by revamping education. But the revolution is moving slowly, and it's hampered by a central unresolved question: Should teaching aim to combat intermarriage, or to bring the children of intermarried couples into the fold?*

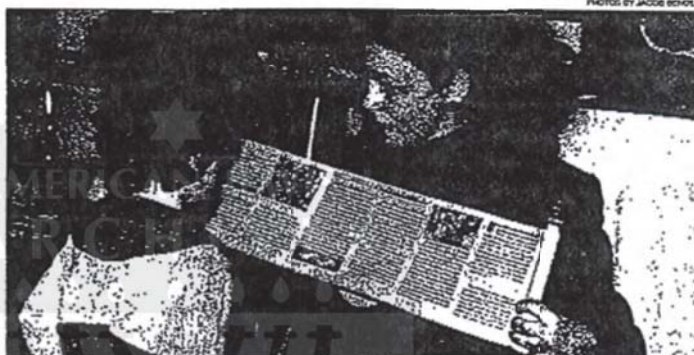
J.J. GOLDBERG New York

**D**aniel Nemser likes Hebrew school. Nolan Klein hates it. Nolan is a fifth-grader with an "A" average in public school. He goes to Hebrew school because his parents make him, and "his attitude is so bad that he may not learn what he has to for his bar mitzvah unless we get him a tutor," says his mother Susan, a biochemist. Daniel, a ninth-grader, is still at religious school a year after his bar mitzvah and, he says, "it's pretty interesting."

Nolan spends five hours a week at Temple B'nai Shalom in suburban Elmont, Long Island. "Mostly they do Bible stories," he says, "and I just don't believe them." Daniel studies two hours a week at Congregation Kehillat Israel in the university town of East Lansing, Michigan. His classes include discussions of the Holocaust, ethics, comparative religions and "how different rabbis interpret the Bible."

And one more difference: Daniel's Hebrew school is taught entirely by volunteers from the congregation, which received a \$69,000 grant three years ago from the New York-based Covenant Foundation to train the volunteers and build a curriculum.

The soft revolution at Kehillat Israel is one small part of an effort sweeping American Jewry to rebuild religious education. The effort, which began at a local level over two decades ago, turned into a nationwide cause just four years ago —



A parent-child day in New York: What kind of Jews are schools supposed to produce?

when the 1990 National Jewish Population Survey showed that 52 percent of all U.S. Jews were marrying outside the faith (see sidebar, page 28). "That figure served as a wake-up call to the American Jewish leadership," said John Ruskay, director of Jewish continuity programs at UJA-Federation of New York.

To fight assimilation, that leadership is putting its main weapon, money, into innovative education programs from Boston to Honolulu. Many, like the one at Daniel's school, seem to be working, at least in the immediate terms of getting young people interested in learning about being Jewish. But countless Jewish kids have yet to see their schools made any more engaging; so far, the revolution hasn't reached them. What's more, the

kind of education professional educators say works best — Jewish day schools — is considered treif by the majority of American Jews. And most basically, it's nearly impossible to agree on what Jewish education is supposed to do, even on whether it's supposed to cut intermarriage — or get the children of the intermarried to see themselves as Jews.

**S**ince the Population Survey's release by the Council of Jewish Federations (CJF), educational reform and its cousin, "Jewish continuity," have become the biggest growth industry in organized Jewish life. In Cleveland, the local Jewish federation has nearly doubled its funding to Jewish schools in a decade, up from \$1.9 million in 1984 to \$3.5 million this





Eyes down at Manhattan's Ramez School: Day schools are the growth sector of Jewish education, but the cost to parents is often prohibitive

year — a third of its domestic budget. Other federations are catching up. In New York, UJA-Federation last year brought all its far-flung educational and cultural programs — half the total domestic budget — under the control of a single "Jewish continuity" department, headed by Ruskay, who received an extra \$2.5 million a year for experimentation grants.

The results are visible in innovations, like Kehillat Israel's volunteer-teacher experiment, being introduced in cities and towns from coast to coast. In Detroit, the old, citywide United Hebrew School has been decentralized, broken up and handed over to individual synagogues to run, in hopes of involving students in congregation life. In New Jersey, the Jewish Federation of MetroWest has created a "family education" program that helps teach families simple Jewish practices for the home. In Florida, local Jewish federations have begun to advertise their teen Israel tours on rock radio stations.

Much of the momentum comes from a handful of wealthy Jews who are putting their own money into a crusade to push reform. The acknowledged leader is Cleveland multi-millionaire Morton Mandel, an industrial-parts wholesaler and one-time CJF president, who created the Council on Initiatives in Jewish Education in 1990. Mandel's council now spends nearly \$1 million a year on a 2-pronged campaign. Its main goals: promoting teacher training and building public support for more federation spending on

education. "Community leaders have begun to recognize this as a growing crisis," says Mandel. "During the 1980s it was conversation. Now it's money."

Another private effort is the Covenant Foundation, funded by Chicago's Crown family, heirs to the General Dynamics defense contracting fortune. It awards grants to synagogues and schools with innovative education programs that can be replicated elsewhere. About two dozen grants have been given out since 1991, like the one to Daniel Nemser's synagogue in East Lansing. Smaller awards programs exist locally in a few cities, like the Samis Foundation of Seattle, which gives out yearly prizes for teacher excellence.

Yet another family foundation, the CRB Foundation, headed by Montreal's Charles R. Bronfman, chairman of Seagram (and a member of The Jerusalem Report board of directors), spends close to \$1 million a year on efforts to boost teen travel to Israel. CRB has funded marketing studies, developed ways to improve tour programs themselves, and created a savings program with the United Jewish Appeal and Bank Leumi to help families save for youngsters' "Israel experience."

Biggest of all are the two foundations created in the mid-1980s by billionaire Ohio retailer Leslie Wexner at a personal cost of some \$8 million a year. One, the Wexner Foundation, gives out scholarships to would-be rabbis, teachers and community leaders. The other, the Wex-

ner Heritage Foundation, conducts Jewish studies lessons, free of charge, for hand-picked groups of young lay leaders around the country, in hopes of creating a national leadership that is more learned — and more supportive of Jewish education. About 500 have graduated the program so far.

To press for change nationwide, the CJF last year set up the North American Commission on Jewish Continuity. It brings together educators and leaders from Orthodox to Reform to secular, in what could be the broadest Jewish coalition since the founding of the Soviet Jewry movement in the 1960s. But after a year-and-a-half of meetings, the commission has yet to develop concrete proposals for action.

**I**s all this making a difference? Here and there, yes. Daniel Nemser's Jewish education was the better for it. So was Alison Cohen's. A 16-year-old from Cincinnati, she quit Hebrew school in disgust at age 12, right after her bat mitzvah: "I had bad teachers, I didn't really learn anything, and I thought it was a waste of time." But last year, she went on an "Israel Experience" tour sponsored by the local federation, and came home feeling far more positive. "Everyone should go to Israel at least once to see what it's like to be in a place where Judaism is dominant," she says.

Some reforms are mixed blessings. Detroit's decentralization experiment, for



# THE INTERMARRIAGE MYTH?

**N**othing has spurred support in the last generation for Jewish education like the 1990 National Jewish Population Survey — particularly its finding that U.S. Jews were marrying outside the faith at a rate of 52 percent.

That figure — representing the percentage of Jews wed in the previous five years who married non-Jews — was only one of the survey's shockers. The study, conducted by the Council of Jewish Federations, also found more than half-a-million Jews who said they were practicing another religion. The Jewish community it portrayed was far more Reform and far less Orthodox than any other recent survey had shown. It also found an enrollment in Jewish schools of just 264,000 children, far below previous estimates of 400,000.

But it was the intermarriage figure that hit home. In the past four years, "52 percent" has inspired emergency task forces, conferences and angry sermons.

Nevertheless, it's probably wrong.

"My estimate for the intermarriage rate is about 12 points lower, or 40 percent," says sociologist Steven M. Cohen of Queens College and Hebrew University, the survey's most persistent critic. "That's bad enough anyway. It was 24 percent back in the late 60s."

Cohen's main criticism lies with the survey's methods: "In any survey there are certain types of people we know will be underrepresented, because they don't respond to surveys." To correct the bias, social scientists use standard ratios, or "weights," to overvalue responses from an underrepresented group.

The trouble is, Cohen says, that the standard American weights were applied to the National Jewish Population Survey. Cohen believes this inflated the numbers of Jews in "weighted" groups — poor, uneducated, rural and Southern. Since those very Jews are less likely than others to light Sabbath candles, teach their children Hebrew or marry other Jews, Cohen says, the weighting system tends to overestimate those Jews

with weaker Jewish identities." Remove the weights, he says, and the Jewish community looks much the way it does in other studies: more Orthodox, with more youngsters learning Hebrew and far fewer "practicing another religion."

CJF survey director Barry Kosmin concedes the weighting was imperfect. "If we'd spent \$2 million or \$3 million we could have knocked that error down a bit," he says. "We only had \$370,000." Kosmin says the margin of error in the survey's total sample, representing 5.5 million Jews and their households, was a respectable 2 to 3 percent. But, he cautions, the margin rises as researchers study subgroups like the survey's 1.1 million children.

Brooklyn College sociologist Egon Mayer, an associate of Kosmin's, notes each of the survey's 2,441 respondents represents 1,300 theoretical Jews. Thus 1.1 million children merit only 840 survey entries, giving an error margin of some 10 percent — too high to draw firm conclusions about Hebrew school enrollment.

**A**s for the intermarriage figure, it is based on a sample of fewer than 200 respondents. The margin of error? "Pretty high," Mayer conceded. Perhaps 20 percent? "Maybe more." So intermarriage could easily be 40 percent, as Cohen insists. There's no way to know.

Does any of this matter? Not really, most experts insist. The 52-percent figure may be high, says Brown University sociologist Calvin Goldscheider, but "it's had a very positive effect" by forcing Jews to reexamine their values.

The figure has also boosted public support for Jewish education. Whether it's accurate doesn't matter, educators say — they're not convinced schooling can prevent intermarriage anyway.

"I don't think you can equate levels of intermarriage with success in Jewish education," says Mark Gurvis of Cleveland's Jewish Education Center. "But it's intermarriage that has motivated a lot of the community concern."

J.J.G.

*The 52-percent intermarriage figure is based on a sample of fewer than 200*

example, eliminated job security and many of the teacher benefits that went with a large bureaucracy, leaving educators demoralized. And last spring, the UJA was rebuffed when it asked the Jewish Agency and the Israeli government to join it in a \$30-million partnership to promote youth travel to Israel.

Ironically, no one knows how far the reforms have reached, for American Jews have an estimated 2,600 separate Jewish schools, with nearly no central supervision. Teachers number some 20,000. Total yearly budgets are estimated at \$1.5 billion to \$2 billion.

No one even knows for sure how many students there are: Numbers range from 264,000 to 450,000, depending on who's counting. One widely accepted figure, from a 1988 census of U.S. Jewish schools by Hebrew University demographer Sergio Della Pergola, puts the total at around 386,000 enrolled students, age 6 to 17, in an estimated population of 710,000.

Those statistics contain good news and bad. True, only half of all school-age Jewish children are enrolled in Jewish schools. But in the 10-12 age group, preceding bar and bat mitzvah, enrollment tops 75 percent. It drops to 48 percent among 14-15-year-olds and barely 25 percent after that.

In other words, three-quarters of all American Jewish youngsters attend Hebrew school at some point. But there are schools and schools. About two-thirds of all enrolled students attend "supplementary schools" like Nolan Klein's and Daniel Nemser's. Most are operated by synagogues and meet evenings and Sunday mornings, typically three times a week in Conservative congregations, twice a week in Reform ones.

The rest of the kids are in all-day Jewish schools: 150,000 young people in 540 institutions. And day schools are clearly the growth sector of Jewish education. They've doubled their enrollment in the last quarter century, while the overall Jewish population has remained stable.

**M**uch of the day schools' growth comes from the Orthodox community, which has all but abandoned after-hours Hebrew schooling in the last generation. But close to a quarter of the Orthodox schools' students are not Orthodox. And non-Orthodox day schools, virtually non-existent in 1970, now make up 30 percent of the total, and their share is growing.

For most Jewish educators, the growth is pure good news. "The Jewish day school is the sine qua non for Jewish living," says Rabbi Robert Hirt, a vice president of Yeshiva University. "Without it you can't acquire the tools to survive as a



## Cover Story



Nolan and his mother: "Mostly they do Bible stories, and I just don't believe them"

Jew in the American melting pot."

Several studies have indeed shown dramatically lower intermarriage rates among day-school graduates. One soon-to-be-published Yeshiva U. study shows an intermarriage rate among day-school graduates — Orthodox and non-Orthodox combined — of just 4.5 percent. Then again, only the most motivated families send their children to day school in the first place.

The biggest builder of non-Orthodox day schools is the Conservative movement, with about 17,000 students in its 70 Solomon Schechter schools (named for the seminal figure in the movement's history). A handful are affiliated with Reform Judaism, with just over 2,000 students in 16 schools. Most of the rest are "community schools" operated by local federations or parent groups, like New York's acclaimed Abraham Joshua Heschel School.

"We integrate the child's world," says Peter Geffen, founding director of the Heschel School. "If your worlds are separated, you're making an implicit statement that you have to choose between them. If the worlds are together, being Jewish is part of your being."

Not all the day-school growth comes from rising Jewish fervor. A big part results from parents fleeing public-school decay. Jonathan Moreno, a professor of bioethics in Washington, D.C., frankly admits he chose to send his son Jarrett, 8, to a day school because of "convenience and a reputation for good schooling."

"I don't have a big stake in the religious thing, though it wasn't a minus," Moreno said. "My sense was that he was going to get as intensive an education there as he would get at a secular private school, for half the money."

Still, cost is a major day-school drawback: Tuition averages \$6,000 to \$8,000

per student, going as high as \$11,500 at places like Manhattan's toney Ramaz School. Almost none of the cost is government-subsidized or even tax-deductible, because of court rulings on church-state separation. Most day schools offer scholarships to low-income families. But middle-income families are left in a squeeze.

"It's very, very expensive to send kids to day school," says David Twersky, a New Jersey journalist with two children in a Schechter school. "We want our kids to know something about Jewish culture and Jewish languages. But we're paying \$6,000 per kid this year. That's a very large percentage of our disposable income."

What's more, most day schools are small institutions that can't offer everything that a public school does. Josh Kopp, an 11th grader in Columbus, Ohio, attended a local Orthodox day school until eighth grade, then transferred to a public high school. "If I'd gone to Hebrew high school I wouldn't have had a social life," he says. "Plus I wanted sports, and there was nothing there."

Many advocates of educational reform say the answer to all these problems is simple: Stop talking and start spending. "Day schools are the best thing we've got," says Rabbi Herbert Friedman, one-time national chief of the United Jewish Appeal, now head of the Wexner Heritage Foundation. "The community's leadership should convene and decide what they want to do about it — that X number of schools will be built that tuition will be set at \$1,000 and the rest will be borne by the community."

Things are moving in that direction, if less dramatically than Friedman wants. Federations nationwide now spend about 24 percent of their domestic budgets — some \$100 million in all — on Jewish education, half of it on day schools.

**M**oney, even lots of it, won't bring most American Jewish kids into day schools, though. "Most Jews consider them parochial and anti-American," says Brown University sociologist Calvin Goldscheider. "Day schools will never cover more than 20 percent of the Jewish population."

Washington attorney Lee Levine confirms that view. He says he and his wife "have never at all considered sending our children to a Jewish school as their regular school." Levine's two children attend an afternoon Conservative Hebrew school. "In public school," Levine says, "my children get to know and interact with people of different cultures, different backgrounds, races and religions. It parallels the world they're likely to enter when they grow up."



So outside the Orthodox community, educators accept that the day schools are a minority choice. "We assume that afternoon schools will continue to exist and continue to have a majority of Conservative kids in them, and that they have to be as good as they can be," says Rabbi Robert Abramson, education director of the United Synagogue of Conservative Judaism. "And my experience is that there are many places where the synagogue schools succeed."

Perhaps. But the failings of after-hours Jewish education — dull classes; ill-trained teachers; bored, unruly students — are the stuff of legend, much of it true. "Many people we interview tell us that Hebrew school permanently alienated them from Judaism," says sociologist Gary Tobin of Brandeis University.

It's no surprise. Teachers remain underpaid. Attendance is spotty, as Hebrew

educational material pour out continually from research institutes in Los Angeles, New York, Jerusalem and elsewhere.

But it's all a drop in the bucket. "In a country with perhaps 20,000 positions in Jewish education, the training institutions are turning out about 70 professionals a year," says Alan Hoffman, a professor of education at Hebrew University's Melton Center for Jewish Education in the Diaspora, currently heading the Council on Initiatives in Jewish Education.

Hoffman's council is running pilot programs in three cities (Milwaukee, Baltimore and Atlanta) to test ways of improving Jewish teaching, through field training, recruitment and pay hikes. No one has yet put a price-tag on the reforms needed nationwide, though. Just the immediate needs — building more day schools, endowing scholarships, recruiting better teachers, adding training insti-

Once the Russian immigration is completed in a decade or so, they say, Israel institutions like the Jewish Agency can be reshaped to the education needs of American Jewry. "One has to think broadly about how Israel might become a place for training North America's Jewish teachers," says Alan Hoffman. (The Jewish Agency and the World Zionist Organization currently spend about \$40 million a year — less than 8 percent of their combined budget — on Diaspora education. Barely 10 percent of that sum serves Jews in the U.S., with the rest providing youth leaders and teachers in South America, Europe and elsewhere.)

**T**he problems of cash-flow and teacher-training, however, hide a more basic question: What's the purpose of expanding Jewish education?

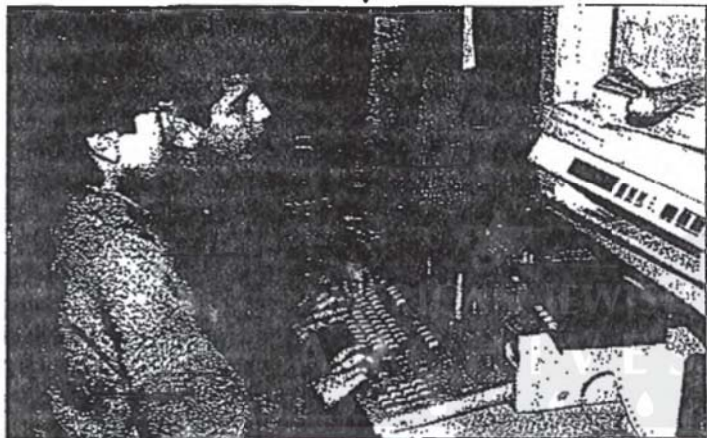
Not surprisingly, the answers divide U.S. Jewry down the middle. Orthodox and some Conservative Jews urge the community to invest its resources in helping the most committed Jews resist assimilation. "Jewish education has got to be a counter-cultural movement in American society," says Yeshiva University's Hirt.

At the very least, says Abramson of the United Synagogue, that means teaching young Jews they shouldn't marry non-Jews: "If we're not talking about ways to make sure that kids are in-married and continue to be Jewish, we're being stupid and naive."

The problem with this approach is that so many Jews are already married to non-Jews. "It's no longer a question of trying to stop intermarriage," says Barry Kosmin, research director at the Council of Jewish Federations. "Intermarriage has already happened. We estimate that more than a quarter-million children have one Jewish parent. Even if you're Orthodox, at least half of them are Jewish, because their mother is Jewish. That's 130,000 Jewish children we could be writing off. The challenge is to encourage them to be Jewish."

At the opposite pole, the Reform movement is actively embracing intermarried families, hoping to induce them to raise their children as Jews. Intermarried families are streaming into Reform congregations as a result. And many Reform synagogue schools have given up trying to teach that Jews should seek to marry other Jews. "We're very careful not to make judgments in our classrooms, because we have a large number of kids who come from intermarried families," says Gloria Aronson, education director at Seattle's Temple Beth Am.

"I don't tell them it's wrong to intermarry," says Deborah O'Connor, a Temple Beth Am teacher who is herself mar-



But the statistics just don't compute: Nobody really knows how many children go to Jewish schools in America

school must compete with sports, dance and other pursuits. Curriculum supervision is haphazard, and content often consists of learning the Hebrew characters to perform bar mitzvah prayers, plus rudimentary Bible and holiday lessons. Most students drop out right after bar mitzvah.

The results can be read between the lines of the 1990 Population Survey. The product of Hebrew school is today's American Jewish life, with its low affiliation, high intermarriage and rampant ignorance of Jewish law and lore.

Hundreds of millions of dollars have been spent over the years to upgrade Jewish supplementary schools. The Reform and Conservative seminaries turn out dozens of trained educators each year. New curricula, teaching aids and

stitutions — would come to hundreds of millions of dollars a year.

It is hard to see where this would come from, especially as ongoing government cutbacks strain overworked Jewish welfare agencies. "It's very difficult to shift dollars because you're always competing with what already is," says Cleveland federation director Stephen Hoffman.

The one current idea that might free up serious money for Jewish education is the hotly debated proposal by Israel's Deputy Foreign Minister Yossi Beilin to take UJA cash now going to Israel and divert it to American needs. Fundraisers warn that a UJA campaign without Israel at the top might not attract donors at all. Still, some suggest that the two goals — aiding Israel and teaching young Jews — might be combined.



# A SCHOOL FOR DIVERSITY

From the outside, the Solomon Schechter Upper School in West Orange, New Jersey, looks like any suburban public high school: a squat yellow brick building with a parking lot in front and sports fields behind.

Once inside, the visitor finds Hebrew artwork on the walls, volumes of Talmud on the shelves and yarmulkes on the boys' heads, and decides this is actually a standard private Jewish day school.

Look again. Schechter is a day school, but it's not standard. It's one of just half a dozen non-Orthodox Jewish high schools in America; most liberal Jewish day schools end at grade 6 or 8. Here diversity and questioning of beliefs are encouraged, and girls and boys are treated with full equality, from the sports field to morning prayers in most of the pluralistic school's several morning minyanim. It's an institution whose values resemble those of the broad American Jewish public.

And with two affiliated elementary schools in West Orange and nearby Cranford, plus a network of five other Schechter grade schools that feed graduates from the surrounding counties into the high school, the Solomon Schechter schools of New Jersey could be called the closest thing in America to a Jewish public school system.

"I'm trying to create a Jewish community in this school where students are comfortable learning and growing Jewishly, which includes everything from prayer to community service," says Ruth Ritterband, overall head of the West Orange-Cranford complex. "And at the same time, we're creating a community that's fully involved in the American way of life."

Part of the nationwide network of Solomon Schechter day schools of Conservative Judaism, the West Orange complex got its start in 1965 with a single kindergarten class. It now has a combined student body of 900 on its three campuses. The high school, which will graduate 48 youngsters next spring, received its own \$7-million facility in 1991. The five other Schechter elementary schools around the state, which are administratively separate, have another 1,100 children for a total Schechter system

## Solomon Schechter is the closest thing in America to a Jewish public school system

population of about 2,000.

Maintaining Schechter's religious pluralism is a tricky balancing act. The administration and a minority of families are committed to halakha, or rabbinic law, as liberally interpreted by the Conservative rabbinate. Most families are not. "There are a lot of people in the Schechter community with lots of ideas about their Jewishness, and how Jewish they want to be, and for me that's a plus," says photographer Ginny Twersky, who has two children here.

Observant families say the school's rapid growth in the last decade has brought growing diversity, a mixed blessing. "It used to be a like-minded community of parents, but it's turning into a sort of Jewish public school," says Rabbi Daniel Allen, who has four children in Schechter. "Now you have kids planning parties on Shabbat,

which excludes half the class. You've got debates over equality for girls in the morning minyan — and the newcomers don't even have an opinion. If you're sending your kid to school just to get 'an exposure to Judaism,' you don't care about the nuances. I do."

Similar tensions surface regularly in Schechter schools across the country, as growing numbers of unaffiliated families enter, then seek to lower the schools' religious level. "As the schools grow, there's got to be some implications for observing less," says the national Schechter schools chief, Rabbi Robert Abramson. "In an atmosphere as pluralistic as ours, the principal tends to be much more susceptible to pressure."

The tensions are not just internal. As it is non-Orthodox, Schechter's sports teams are not permitted to compete in the Metropolitan New York Yeshiva League. Instead they play in a league of New Jersey prep schools and Catholic schools.

The school's 12th grade semester-Israel program is in a similar bind. Because of the school's kosher-food-only policy, youngsters spend the kibbutz segment of their stay at a religious kibbutz. But many rebel against Orthodox restrictions, they've never faced before. The problem has not yet been solved.

And yet, while the great debates of Judaism and modernity swirl around them, Schechter's students seem to have achieved something that was once considered an exclusively Zionist dream: Jewish normalcy. "We've been doing this all our lives, and I don't feel I'm missing anything," says 12th grader Sarah Allen, a lifelong Schechter student. "It's sort of normal for all of us."

J.J.G.

ried to a non-Jew. "I do tell them it's wrong to tear a kid in half and give mixed messages. I tell them I'm Jewish and I believe in it very firmly, and for me it's the best religion there is."

With such opposing strategies at work, efforts to forge a national consensus are leading to fireworks.

Agudath Israel of America, the main body of ultra-Orthodox Judaism, refused to join the North American Commission on Jewish Continuity when it was formed last year. Agudath Israel's Rabbi Moshe Sherer told the commission in a letter that the Reform movement to help stop assimilation was "like asking the arsonist

to help put out the fire."

Officials of the CJF's continuity commission hope to bridge the gaps by encouraging individual movements and institutions to formulate their own goals, then coming together to agree on ways the overall community can help achieve them. "It's one of the realities that people have different goals for Jewish education," says commission director Jonathan Woocher. "One of our critical pieces is encouraging people to be more goal-conscious."

But some say the entire notion of using schools to change a community may be misguided. "People assume that if you

teach somebody Hebrew for six years, they'll become more Jewish," says CJF researcher Kosmin. "Nobody assumes that if you study Japanese for 10 years you'll become Japanese. I learned Latin for years, but I never became a Roman. The problem is that this whole area of Jewish education and what it achieves is under-researched."

In other words, the body of organized Jewry may be willing to boost its spending on Jewish education, and the spirit of reform may be strong. But the community hasn't agreed on what kind of Jewish future the schools are supposed to build — or whether schools can do the job at all. □



By LARRY YUDELSON

Finally, some good news about the state of Jewish education: most teachers in supplementary schools, day schools and preschools see their job as a career, even if they are only working part-time.

That is one finding of a study, conducted by the Council of Initiatives of Jewish Education (CIJE), based on questionnaires filled out by more than 80 percent of the Jewish educators in Atlanta, Baltimore and Milwaukee.

The study also found, however, that only a small percentage of the teachers had any formal training as Jewish educators.

"This goes part of the way to explain why people's supplementary [Hebrew school] experience was the way it was," said Alan Hoffman, the council's executive director.

Hoffman insists that the twin findings "offer a huge opportunity for the Jewish community."

"You have teachers in classrooms for whom investment in their professional backgrounds, both as educators and as Jews, will have immediate payoff," he said.

According to the survey, day-school teachers receive only one-sixth of the continuing education Wisconsin mandates for public-school teachers.

Most of the supplementary-school teachers have had little or no Jewish education since their bar or bat mitzva. And the majority of preschool educators had no more than one day a week of Jewish education as children.



Morton Mandel

In the three cities surveyed, discussion has already begun on what to do in light of the data. One emerging possibility is to create master's degree programs in Jewish education in communities that now lack them.

Such moves toward professionalizing Jewish education will be boosted by the survey, which dispels an image of Jewish educators as transient.

The survey found that two-thirds of the educators had been teaching for more than five years. More than half of even the part-time teachers consider Jewish education their profession. And only 7 percent are Israeli, dispelling another common myth about the educators.

But only 31 percent of the teachers had been trained in Jewish studies, and just more than half had professional education training. A third had no training in either field.

The 983 teachers surveyed, 84

percent of whom were women, were almost evenly divided between day-school, supplementary-school and preschool teachers.

The survey was conducted by Adam Gamoran, professor of sociology and educational policy studies at the University of Wisconsin, Madison, and Ellen Goldring, professor of educational leadership and associate dean of Peabody College of Education, Vanderbilt University.

The survey was undertaken as part of CIJE's Lead Communities Project, which aimed to use the Jewish educational systems in the three communities as laboratories for re-vamping Jewish education.

Hoffman of CIJE believes that the results can be generalized across North America, noting the similarity of results in the different cities—as well their similarities to previous studies of Jewish teachers in Miami and Los Angeles.

Improving teacher training has been a central mandate for CIJE, which was created in 1990 as an outgrowth of the Commission on Jewish Education in North America.

Headed by Morton Mandel, a billionaire Cleveland industrialist and former president of the Council of Jewish Federations, the commission had warned in its final report of "a shortage of well-trained and dedicated educators for every phase of Jewish education."

The new survey will be officially released at the General Assembly of the Council of Jewish Federations,

Continued on Page 20

## Mandel

Continued from Page 3

being held in Denver next week.

Mandel, whose foundation largely funds CIJE, will be joined in presenting the survey by the researchers and by Israeli Minister of Education Amnon Rubinstein.

CIJE officials hope that against the backdrop of continuing concerns over Jewish continuity in America, and the endorsement of that agenda by Israeli officials, American Jews will turn their Jewish educational system around.

"It's a very involved process; we have to be patient," said Louise Stein, co-chair of Milwaukee's Lead Community Project. "But there's enthusiasm in Milwaukee."

She said her community is looking into creating a master's degree in Jewish education.

Among the suggestions, she said, is a long-distance program with the Cleveland College of Jewish Studies, or a program at the University of Madison under its education and Jewish studies faculties.

Rita Wiseman, principal of Baltimore's Beth Tfiloh Hebrew School, agrees that training makes a difference in the caliber of teachers.

"You can only impart as much knowledge as you have," said Wiseman, who taught Hebrew school for 25 years before becoming

principal this year.

Wiseman, who has a degree from Yeshiva University's Stern College, has taken both education and Jewish studies courses throughout the years, and is now enrolled in a master's program in Jewish education at the Baltimore Hebrew University.

While supplementary-school teachers are less likely to have general education training than their day- or preschool counterparts, 41 percent nonetheless have a university degree in education, and a further 5 percent a degree from a teachers' institute.

Sixty-two percent of preschool teachers, and 60 percent of day-school educators, have a degree in education.

But if Jewish educators start off with a degree, they can expect little professional support for their continuing education.

CIJE officials say that one-shot workshops are not the solution.

"The worst thing that would happen is for people to respond to the data, and say, 'We had X amounts of episodic training opportunities; we will now make it X plus 50 percent,'" said Hoffman.

"One has to target specific populations and think of systematic training that has norms and standards built into it," he said.

One particularly disturbing finding for CIJE researchers was the clear gap in Jewish background among the preschool teachers.

Since Jewish preschool education is being hailed as a great way of getting parents involved in the Jewish community, the findings indicate that an opportunity is being squandered.

"Parents of young children will send their kids to Jewish settings, not only because they're Jewish, but because they have heard the best early childhood program happens to be in the synagogue down my street," explained Barry Holtz, senior education officer at CIJE.

But the goal of turning the Jewish preschools into a "holistic Jewish education" runs up against the fact that more than half the preschool educators had no Jewish education after age 13.

What's more, 10 percent were not Jewish, a figure that reached 21 percent in one of the three communities.

For Hoffman, this is one more reason for the Jewish community to take to heart the powerful lesson that has emerged from the field of general teacher education in the last decade: "If one invests in teachers, that pays very high dividends."

"That means investing in their self-image and compensation, and thinking through their role in the community, but it also means investing in their training and their upgrading," said Hoffman.

"We think the North American Jewish community ought to be galvanized by this."

Jewish Telegraphic Agency



THE PLAIN DEALER / THURSDAY, NOVEMBER 24, 1994

## Jewish teachers failing, 2-year study reveals

By IRA RIFKIN  
RELIGION NEWS SERVICE

DENVER — American Jewish leaders — fighting escalating intermarriage and declining religious affiliation — have long touted a solid Jewish education as the best assurance of keeping young Jews within the fold.

But a study released by the Council for Initiatives in Jewish



Mandel

Education shows Jewish educators to be woefully ill-prepared for the task. The two-year study of Jewish educators in Atlanta, Baltimore and Milwaukee revealed that more than 80 percent lack professional training in either Jewish studies or classroom education.

Council chairman Morton L. Mandel, a Cleveland businessman, said equally ill-prepared educators can probably be found "in every (Jewish) community in America."

"Education is our best shot for insuring Jewish continuity. Yet Jewish education in America is in a state of disarray. . . . This report is like a bombshell."

Mandel's comments came during the annual general assembly of the Council of Jewish Federations, the North American umbrella group for 189 local federations coordinating Jewish fundraising and social services for the estimated 6.1-million Jews in the United States and Canada. More than 3,000 delegates attended the four-day meeting in Denver that ended Saturday night.

As has been the case each year since the 1990 release of a Council of Jewish Federations study detailing the rapid rate of Jewish assimilation into the secular mainstream, this year's general assembly revolved around the issue of "Jewish continuity."

Particular attention was paid to young people. A parade of speakers said the current generation of young people may well be the community's last hope for ensuring the survival of a distinctly Jewish community in America.

But as the council's survey showed, organized efforts to slow the erosion of Jewish religious observance still have a long way to go. One piece of evidence: More than half of all young people raised as Jews marry outside the faith.

"Most students come to college with a 12th-grade understanding of the humanities, but with a sixth-grade understanding, at best, of Jewish subjects," said Rabbi Richard Levy of the Los Angeles Hillel Council, a campus outreach program for Jewish university students.

Levy said college-age American Jews often are so embarrassed by their lack of Jewish knowledge that they shy away from anything on campus relating to Judaism.

"Intermarriage figures are well known," added Edgar M. Bronfman, World Jewish Congress president, "but our lack of knowledge about what Judaism is all about is not so well known."

In his general assembly keynote address, Bronfman, who also is chairman of Seagram's, the Montreal-based distiller, called for reallocation of Jewish communal dollars because Jewish education "must receive a massive infusion of money."

But an estimated 28 percent of the more than \$1 billion in donations collected annually by local Jewish federations and other agencies already is spent on education. Despite that, educators working in Jewish day school, supplemental afternoon and Sunday schools, and even pre-schools remain insufficiently prepared, the council's study noted.

According to the survey, 40 percent of the teachers working in day schools have neither a degree in Jewish studies nor certificates as Jewish educators. That figure rose to 80 percent for supplemental schools, which educate the bulk of American Jews who receive any kind of formal Jewish education.

"One of the most startling findings," said the report, "is that many pre-school teachers are teaching Jewish subject matter to Jewish children — but are not themselves Jews. Overall, 10 percent of the teachers in Jewish pre-schools are not Jewish." --

The study also concluded that a lack of in-service training is compounding the situation. On average, teachers attend no more than four workshops over a two-year span. Jewish day schools also tended to have higher standards for secular studies teachers than for those involved in Jewish studies.

Mandel, who is chairman of Premier Industrial Corp., agreed that Jewish education needs additional funding. But where it may be needed most, he said, is not in funding new educational programs but in teacher training.

"There has not been a sufficient investment in building the quality of Jewish educators," he said.

Even if the Jewish community were to invest immediately in training educators, it would still take years before Jewish educators are better prepared.

In the meantime, Mandel noted, additional young Jews will be lost to the community through assimilation because they have received an inadequate Jewish education.

*Wisconsin Jewish Chronicle, December 9, 1994*

## Educate the educators

The Council of Initiatives of Jewish Education's Lead Communities Project has performed a valuable service with its study of the working conditions and educational levels of our community's Jewish educators.

This study shows that Milwaukee and the other two participating communities, Atlanta and Baltimore, are in much the same leaky Jewish educational boat. All have teachers that show commendable dedication to their tasks but are woefully underpaid, under-respected, and under-educated for their vital work.

The latter is something that can be improved most readily. The majority — 85 percent — of Milwaukee Judaica teachers are college graduates, and one-third of them have graduate or professional degrees. They are intelligent people who know the value of study. But only 54 percent have training in education; and 70 percent lack high level training in Jewish studies, the subject they are teaching. While self-study can accomplish much, it usually can't provide the kind of background necessary to create a top notch teacher. And if Jewish education constitutes the front line in the struggle to maintain a shrinking U.S. Jewish community, then Judaic teachers must be the best possible.

This study already has communal minds pondering solutions. Louise Stein, co-chair of Milwaukee's Lead Community Project, indicated that Milwaukee is contemplating creating a master's degree program in Jewish education. We second the motion. This state and its immediate environs have abundant resources handy to create such a program — at the University of Wisconsin campuses in Milwaukee and Madison (and possibly Marquette University if its plans for a Jewish studies program come to fruition), in Chicago and elsewhere in the Midwest. All the idea needs is a workable plan and community support. We hope both will be forthcoming.

Judaic teachers  
must be the  
best possible.



Atlanta Jewish Times, December 16, 1994

# Editorial

## Point Zero On Education

EDITORIAL

Passion is the good part of the message about Atlanta's Jewish studies teachers. What's disturbing is that most of them come into the classroom uneducated themselves. Such were the inescapable conclusions of a new report on Jewish studies teachers in Atlanta.

As Assistant Editor David Holzel reports in "Judaic Teachers Get Low Grades," on page one, Atlanta's approximately 400 Jewish studies teachers are under trained and have had few opportunities to improve. The report was prepared by the Council for Initiatives in Jewish Education, a national group monitoring the three "lead Jewish communities" — Atlanta, Baltimore and Milwaukee.

The Atlanta Jewish Federation hopes to use these grim numbers to poke community activists and philanthropists to channel more energy and money into on education — starting with making our teachers better teachers.

The Federation's own commitment to education has increased in recent years. Allocations to day schools and Jewish Educational Services in 1993-94 were \$1.4 million — 25 percent of local allocations. Compare that to day schools and the old Atlanta Bureau of Jewish Education allocation in 1989-90: \$1 million — 17 percent of local allocations. Other boosts are Janice Alper's arrival in 1993 to head JES, the 1994 hiring of education planner/consultants at the Federation and the Atlanta Jewish Community Center, and the continuing expansion of Tichon Atlanta, the evening com-

munity high school program.

Educators say the level of training reflected in the CIJE report was below where it should be because the survey was taken at the low ebb in Jewish education here, while the Atlanta Board of Jewish Education and then the JES were administered by the Federation without professional leadership. Although perhaps needed for long-term improvement, clearly the slow restructuring of Jewish education here since 1991 has been damaging in the short term.

**Atlanta's Jewish community must acknowledge the problem without being defensive.**

The CIJE report pulls together what other Federation-funded Jewish education reports have concluded since 1989 — Atlanta's education delivery system needs help. Now that the foundation has been strengthened, the walls are in desperate need of support. The CIJE report offers a baseline for improvement. Tossing money at the problem is only part of the answer. Atlanta's Jewish community — parents, educators and spiritual leaders, must ac-

knowledge this problem without being defensive. Our education system is filled with committed teachers. Now our community is obligated to give them the tools to deliver a positive, lasting knowledge-base about the depth of a Jewish life.

Making our teachers better will not solve the much ballyhooed continuity crisis. That will only come from more committed Jewish homes. At best, more qualified teachers will make for better schools and, hopefully, more Jewishly knowledgeable students. That's a worthwhile end in itself. □



*Jewish Bulletin of Northern California, December 23, 1994*

## A must: training for Jewish educators

E 2376  
The good news is that many Bay Area religious school teachers are committed Jews with a dedication to Jewish education and a penchant for relating to children.

The bad news, according to a national survey, is that the vast majority of them lack the proper training to teach Judaism.

According to the survey, by the Cleveland-based Council for Initiatives in Jewish Education, those teachers have had little or no education since their bar or bat mitzvahs — and have not received sufficient, updated training in either education, Judaica, or both.

That doesn't mean they're bad teachers. It just means some of them could be a lot better.

The Bureau of Jewish Education in San Francisco and the East Bay's Agency for Jewish Education should be commended for recognizing the need for improvement, and for formulating teacher-enrichment programs aimed at imparting Jewish knowledge and innovative teaching methods.

Wisely, both the Bureau's *laa'id* program and the Agency for Jewish Education's *shore'sh* project offer financial incentives for

teachers completing a certain amount of credits. Because those teachers cannot generally support themselves through such jobs alone, the incentives should help attract more participants to those important programs.

Religious school principals would be wise to follow the example of local Jewish education agencies by consistently exposing their teachers to a broad range of educational methods and materials. Although teachers may have an abundance of knowledge, they sometimes need help delivering it so that children will understand and remember.

Ultimately, religious school teachers, together with parents, are some of the most pivotal figures in a child's Jewish life. Teachers have the power to turn a child on, or off, to Jewish culture and ideas, and ultimately to determine whether a child will have a Jewish future.

By sending their children to religious school, parents are sending the message that they want their children to have a Jewish education. As a community, we should do everything possible to ensure that our children's education is the best it can be.



Baltimore

BALTIMORE JEWISH TIMES

NOVEMBER 11, 1994

## Jewish Education Survey

Study finds teachers in Jewish schools dedicated but undertrained.

LISA S. GOLDBERG STAFF REPORTER

**R**esults from a survey of teachers in Baltimore's Jewish schools show that while they are highly committed to Jewish education, they are often poorly compensated and undertrained.

The study, which was presented Wednesday to the board of directors of the Associated Jewish Community Federation of Baltimore, was prepared under the auspices of the New York-based Council of Initiatives in Jewish Education.

Baltimore, along with Atlanta and Milwaukee, agreed to participate in the study as one of the CIJE's three "Lead Communities," or model communities for Jewish education.

Among the findings of the survey were that of Baltimore's 575 Judaic studies teachers, only 23 percent have higher education training in Jewish subjects and education.

In an interview with JTA, Rita Wiseman, principal of Beth Tfiloh Hebrew School, emphasized that training makes a difference in the caliber of teachers. "You can only impart as much knowledge as you have," said Ms. Wiseman, who taught Hebrew school for 25 years before becoming principal this year. Ms. Wiseman, who has a degree from Yeshiva University's Stern College, has taken both education and Jewish studies courses throughout the years, and is now enrolled in a master's program in Jewish education at the Baltimore Hebrew University.

About half of the surveyed teachers said they would like more instruction in Hebrew language and Jewish history. Teachers also said they attend only a handful of workshops every two years, with Orthodox day and preschool teachers attending the fewest.

Salaries, the study found, seldom provide the main source of income for a teacher's family, although more than 50 percent said it is an important addition. And Jewish studies teachers are more often than not part-time, with 40 percent teaching less than 10 hours per week. Few receive health, pension or disability benefits, the survey stated.

The lack of benefits, the study

found, is particularly troublesome in local Orthodox day schools. Nearly 60 percent of teachers in those schools reported that their salary is the main source of the family's income, but only 34 percent were offered benefits.

And Baltimore's Jewish educators say there are few opportunities for career advancement beyond teaching, with some qualified instructors indicating that they plan to leave Jewish education for full-time employment in other areas.

"The community has to take a look at levels of compensation" and in-service training, said Chaim Botwinick, executive di-

"You can  
only impart  
as much  
knowledge  
as you have."

—Rita Wiseman

rector of the Associated's Center for the Advancement of Jewish Education. "We have to recognize the fact that quality education personnel hold the key to effective Jewish education."

The results of the survey, he said, were not surprising.

"If anything, it validates the need to address personnel issues," he said. "The findings really address a compelling argument ... by and large, the insufficient preparation of teachers."

Dr. Botwinick said the Associated is developing focus groups with principals, rabbis and community leaders to study survey findings.

Another work group, he said, will draft a plan to address the "challenges" identified in the CIJE report by the end of the current school year. □

November 11, 1994 • INTERMOUNTAIN JEWISH NEWS •

## CIJE: Jewish teacher training needed

A new in-depth study of all the Jewish educators in Atlanta, Baltimore and Milwaukee reveals that classroom teachers have far less professional background and in-service training than is commonly expected of teachers in general education. And yet the majority of teachers in day schools, supplementary schools, and pre-schools are strongly committed to Jewish education as a career.

According to the policy brief on the "Background and Professional Training of Teachers in Jewish Schools," to be released formally by the Council for Initiatives in Jewish Education (CIJE) Nov. 17 at the General Assembly in Denver, the findings offer a powerful first step in the Jewish community's continuity crisis: investment in comprehensive in-service training for current Jewish educators.

"Now every Jewish community can know where to start and what

to do," said Alan Hoffman, executive director of CIJE. "This is a major opportunity for North American Jewry."

Among the findings:

- Over 80% of the teachers surveyed lacked professional training either in education or in Judaica — or in both.
- Almost 30% of teachers in supplementary schools had no Jewish schooling after the age of 13.
- Ten percent of the teachers in Jewish pre-school programs are not Jewish; in one community, the figure is as high as 21%.
- Forty percent of Judaica teachers in day schools have neither a degree in Jewish studies nor certification as Jewish educators, yet they attend fewer than two in-service workshops a year on average. (This is one-sixth the requirement for state-licensed teachers in the state of Wisconsin, for example.)
- And yet, almost 60% of the

teachers view Jewish education as their career. Only 6% plan to seek positions outside Jewish education in the near future.

The policy brief, the first of a series based on the CIJE Study of Educators, outlines a plan for action that every North American Jewish community can undertake to improve its teaching personnel.

CIJE's chair, Morton L. Mandel, of Cleveland, Ohio, is a former president of the Council of Jewish Federations (CJF) and a leading philanthropist in the field of Jewish education.

"Although some of these statistics correspond to what we may have suspected anecdotally," said Mandel, "there are also distinct surprises. We believe that Jewish communities should be able to replicate this research method, extrapolate from these conclusions, and begin to address the personnel needs of Jewish education in a meaningful way."





*The Jewish Week*, New York, NY, December 2, 1994

# BAD MARKS

THE JEWISH WEEK

## INDEX

*Compiled & created by Jay Bailey*

**An intensive, two-year study of Jewish educators in Atlanta, Baltimore and Milwaukee yields some surprising data about teachers in our day schools, supplementary schools and pre-schools.**

**Only 19%**  
have training  
(a degree or certificate from a university, college, seminary, etc.)  
in both Jewish Studies and Education.

**34%**  
had training  
in neither.

**17%** of teachers majored in Jewish Studies.  
**22%** are certified in Jewish Education.

**10%**  
of teachers  
in Jewish  
pre-schools are  
not Jewish.

**84%**  
of teachers  
are female.

**38%** of Jewish school teachers  
have taught for over 10 years.  
**6%** have taught for under a year.



*Source:  
Council for  
Initiatives in  
Jewish  
Education  
(CIJE) Study  
of Educators  
Survey*

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## NATIONAL

The Jewish Week, New York, NY, December 2, 1994

## Teachers Aid

*Israel offers its expertise in training Jewish American educators—a badly needed service, according to a recent report.*

STEWART AIN  
STAFF WRITER

**D**enver — Israel's educational resources and expertise have been offered to North American Jewry as another tool to help ensure Jewish continuity.

The offer was made here by Israeli Prime Minister Yitzhak Rabin and Education Minister Amnon Rubinstein to 3,000 delegates attending the Council of Jewish Federation's General Assembly two weeks ago.

Rabin said Israel's destiny is not just to serve as a refuge for Jews but to "assist Jewish communities to maintain their Jewishness. We need to cooperate... We have to strengthen Jewish education. And we in Israel are ready to cooperate, to help bring teachers to [learning] centers in Israel so they can be prepared for you."

Rubinstein said in separate remarks that he foresees the establishment of a "world center [in Israel] for the training of senior educators" who number about 1,500. He said they would serve as the heads of the departments of education of the religious denominations, professors of Jewish education and the principals of key Jewish schools and community centers.

He pointed out there are two existing one-year and two-year programs in Israel that have graduated 200 educators who now hold leading positions in the field of Jewish education worldwide. These programs are the Jerusalem Fellows and the senior educators program at the Melton Centre at Hebrew University.

"We believe that we should, that we can, enlarge and deepen these programs as well as introduce shorter term programs for the in-service education of senior educators," said Rubinstein. "Let us together form our new alliance with programs for senior educators because they determine so much of what takes place in education."

Rubinstein said he was only laying out the framework for his proposal and that he wanted Jewish leaders to work with him in developing the partnership.

The executive director of education and continuity for UJA-Federation of New York, John Ruskay, said he welcomed the statements of Rabin and Rubinstein.

"They reflect the apparent readiness on the part of the Israeli government to make available its prodigious resources to the challenges we face in strengthening Jewish education throughout North America," he said. "Given the urgent need to strengthen the quality of Jewish educators, all initiatives are welcomed and deserve the most serious attention."

The executive director of the Council for Initiatives in Jewish Education (CIJE), Alan Hoffmann, said he has already begun assembling a committee of top North American educators to respond to the offer. He said Ruskay and Jonathan Woocher, executive vice president of the Jewish Education Service of North America, are among about a dozen educators who are being asked to serve.

CIJE was founded to implement the 1990 recommendations of the Commission on Jew-



Amnon Rubinstein: "Senior educators determine so much of what takes place in education." Photo by Yelene Haik

ish Education in North America chaired by Morton Mandel, a billionaire Cleveland industrialist. A key finding of the commission was that there is a "shortage of well-trained and dedicated educators for every phase of Jewish education."

To assess the educational background of Jewish educators today, the CIJE surveyed preschool, supplementary school and day school teachers in Atlanta, Milwaukee and Baltimore. Its questionnaire, which was completed by more than 80 percent of the teachers, revealed that most supplementary school teachers had little or no Jewish education since their bar or bat mitzvah.

Other highlights:

■ A majority of preschool teachers had no more than one day a week of Jewish education as children—and 10 percent of them were not even Jewish. In one community, that figure was 21 percent.

■ Fully 40 percent of day school Judaica teachers and 80 percent of supplementary school teachers had neither a degree in Jewish studies nor certification as Jewish educators.

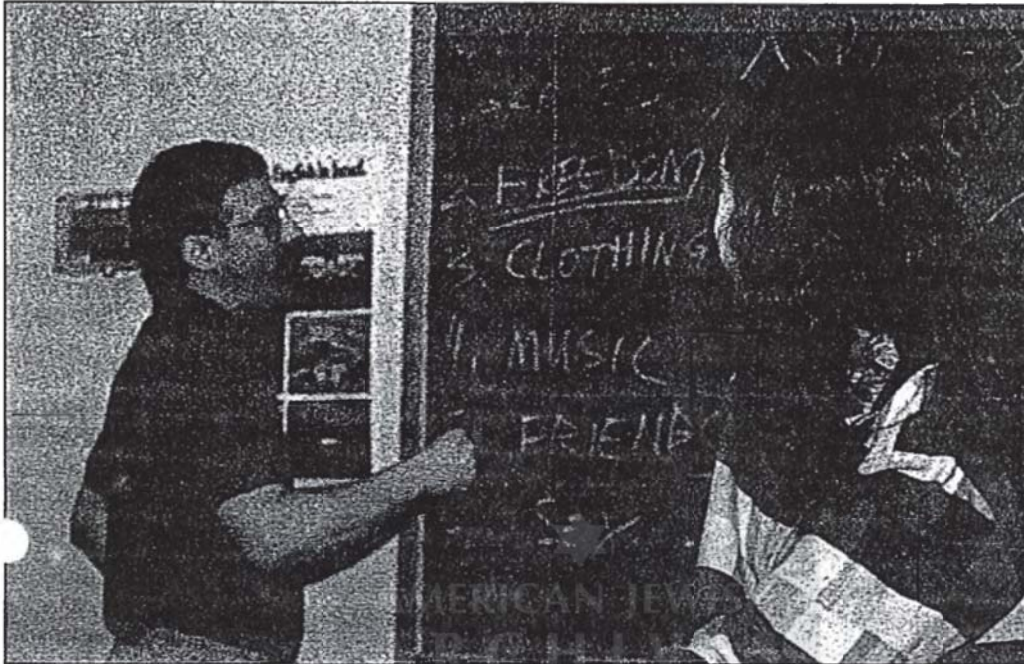
■ Day school Judaica teachers averaged fewer than two in-service workshops each year. Supplementary school teachers reported that in-service opportunities were infrequent.

The study, which was released at the GA, pointed out that research has found that "carefully crafted in-service can improve the quality of teaching" and thereby make a "decisive difference." In addition, it said that although there are state requirements regarding the training necessary to be a general studies teacher, there are none for Judaica teachers.

Ironically, fully 69 percent of the full-time day school teachers surveyed said they viewed Jewish education as their career. More than half of those who worked only part-time gave the same answer. In supplementary schools, where virtually no teacher is considered full-time, 44 percent considered Jewish education their career. □



*Atlanta Jewish Times*, December 16, 1994



Jewish classroom: Almost no one disputes the findings.

## Judaic Teachers Get Low Grades

Survey shows a minority have training in Jewish studies and education.

DAVID HOLZEL ASSISTANT EDITOR

In Jewish lore, a cherished rung in purgatory is reserved for the Hebrew school teacher — that badly prepared pedagogue who has turned generations against Jewish learning. In Atlanta, that image of an undertrained educator isn't total fantasy, a new survey shows.

Circulated among school heads last week, the draft report paints an unflattering statistical portrait of

Atlanta's Jewish studies teachers. (Secular studies teachers were not included.) It shows that most of the 400 teachers surveyed are largely untrained — both in Judaism and as educators. And while teachers at synagogue supplementary schools scored the lowest, the study casts a shadow over the glossier images of Jewish preschools and day schools.

What's noteworthy is that almost

no one is disputing the findings.

"It's nothing new to the educators," said Steven Grossman, director of Ahavath Achim Synagogue's supplementary school. "We've been saying we need serious staff training for a long time."

What is new is the report, for the first time, puts hard numbers to what people long have suspected. It also

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provides a baseline to measure improvement in teacher training, said Steven Chervin, director of the Atlanta Jewish Federation's council for Jewish continuity, an education planning body.

Only 13 percent of Judaics teachers in Atlanta are professionally trained in both education and Jewish content areas, according to the report, prepared by the New York-based Council on Initiatives in Jewish Education, following two years of information gathering.

high level of commitment to Jewish education as a career.

"Most educators are attracted to Jewish education for intrinsic rewards, such as transmitting the joy and enthusiasm for Judaism to children," the report stated.

"The data show these people are stable and by investing in their professional development, it is not wasted money," said Mr. Chervin of the Federation.

Coming up with a plan to raise the quality of Jewish

education, and they're hungry for having more," said Cheryl Finkel, head of the Epstein School, a Conservative day school. To improve teaching quality, "we need to have pre-service opportunities, internship opportunities, mentorships and study courses on several different levels of knowledge," she said.

Any action plan from the Federation will comprise a set of guidelines — rather than binding rules — for raising the professional level of teachers, Mr. Chervin said. The report calls this approach "moral suasion."

"It means we might say to the schools, 'This is the expectation for working conditions' or 'This is the level of in-service training,'" Mr. Chervin said. "It's using the Federation and other agencies as a bully pulpit which, one would hope, people would respond to on a voluntary basis."

## \$1 million needed?

The Federation and educators are looking to Jewish Educational Services, Atlanta's Jewish teacher-training agency, to execute the action plan. Adding academic programs, periodic workshops and incentives to study will cost money. With a budget of \$213,000, the agency, created two years ago to raise the level of teaching professionalism, already runs at a deficit, said Janice Alper, director of JES.

How much money is enough to do the job?

"If the community put \$1 million into a fund that says training is important, we could have the best trained teachers in the country," she said.

Some educators warn against a gloomy interpretation of the report.

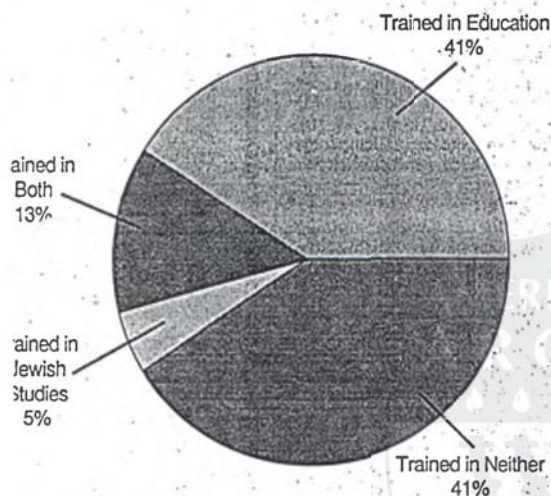
"I don't see in this community a sick system," said Richard Wagner, headmaster of the Greenfield Hebrew Academy, a traditional day school.

The fact that a minority of Jewish studies teachers are cer-

tified "is more indicative of national failure to encourage and require licensure," he said.

"The survey was taken during a transition period, so what was true then is out of date already," said Linda Weinroth, director of Congregation Etz Chaim's religious school.

She referred to a two-year period following the 1991 resignation of Leon Spotts as director of the Atlanta Bureau of Jewish Education, precursor to JES. Until Ms. Alper was hired to



Percent of professional training in education and Jewish studies.

While expected, the report's findings can still shock. "It's disconcerting how little Judaic education people have," Moira Rank, director of Congregation 'nai Torah's preschool, said after reading the report, "but they're teaching Judaics."

Among the report's findings:

- Atlanta's day school teachers — many of whom are not fully prepared before they begin teaching — receive just over one quarter of the in-service training (periodic and ongoing study) that is required for state certification of public school teachers.
- Despite limited backgrounds in Jewish studies and frequent in-service training, most teachers do not engage in formal study of Judaism in other contexts.
- Few benefits, such as health, disability and pension, are available to teachers.

## Surprising loyalty

The one bright spot in the report came as a surprise to researchers: Jewish studies teachers, the vast majority of whom are part-time, show a

high level of commitment to Jewish education as a career.

"Hopefully in six months we'll have the criterion of a personnel action plan for high-quality staff development. After that, we'll set up benchmarks and see how we're progressing," he said.

Addressing the issue of benefits is a longer-term goal, he said.

"The study shows teachers have little formal Jewish edu-

## Teacher Profile

Atlanta's Jewish studies teachers are predominantly female (87 percent) and American-born (84 percent).

- In religious affiliation, 37 percent say they are Reform, 29 percent Conservative, 17 percent Orthodox and 11 percent Traditional. Six percent list other preferences, such as secular.
- Among day school teachers, 32 percent are trained in both education and Jewish studies, and 18 percent are not trained in either. Of supplementary school teachers, 9 percent are formally trained in both and 51 percent are not trained in either. Among preschool teachers, 6 percent have degrees or certification in both and 40 percent lack formal training in both areas.
- Sixty percent have visited Israel and 52 percent of those lived in Israel for at least three months.

From "The Teaching Force of Atlanta's Jewish Schools."



Steven Grossman:  
Findings are nothing new.

head JES in the fall of 1993, staff development slowed to a near halt.

The report is a product of Atlanta's participation as one of the Council for Initiatives in Jewish Education's three "lead communities," or education laboratories. The CIJE conducted teacher interviews in each lead community, including Baltimore and Milwaukee. In addition, each lead community administered a teacher survey in 1993.

Combined findings went into a national policy brief, released last month. Those findings were nearly identical to Atlanta's profile, although Atlanta scored lower than the national aggregate in some areas, Mr. Chervin said.

"Atlanta is probably more typical of U.S. [Jewish communities], because we don't have the resources," such as post-graduate Jewish studies programs and a Jewish teachers college, he said.

Atlanta educators hope the report will be a wake-up call for those who don't know the system is in need of improvement.

"It's a policy and planning document that needs to be taken seriously," Dr. Wagner said.

The next step in evaluating the quality of Jewish education in Atlanta will come in the spring of 1995, with a report on school administrators. □



## Bay Area tackles problem

# Religious teachers: They're inspired but under-trained

LESLEY PEARL  
Bulletin Staff

Four of every five teachers in synagogue religious schools don't have the proper training to teach Jewish students, according to a recent national study.

Most of them, in fact, have had little or no Jewish education since their bar and bat mitzvahs and lack sufficient, up-to-the-moment training in education, or Judaica or both.

These were the determinations of a policy brief released by the Cleveland-based Council for Initiatives in Jewish Education last month.

The problem, says S.F. Congregation Emanu-El educator Rabbi Peretz Wolf-Prusan, is that "we have entered a time when we have the greatest need and the smallest available pool of qualified teachers."

While the data seem dismal, there are some bright spots on the education horizon.

The majority of teachers surveyed over the course of two years in Milwaukee, Atlanta and Baltimore, for example, do view

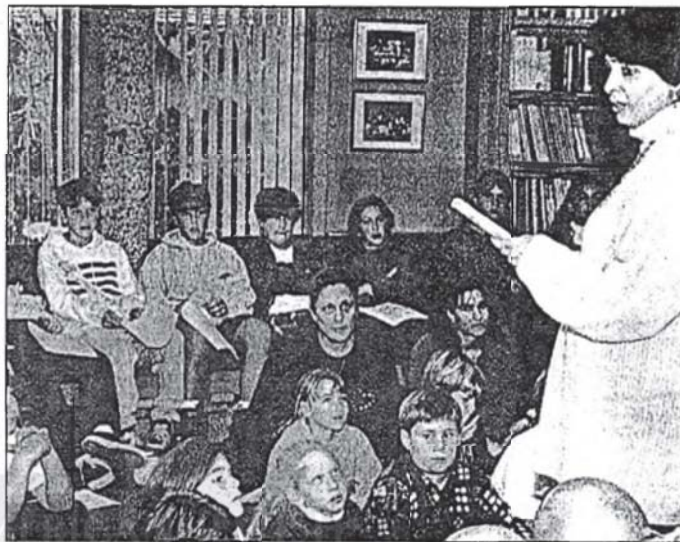
their jobs — mostly part-time and without benefits — as careers.

And in the Bay Area, even though religious schools and their students suffer many of the same educational ills that plague educational institutions across the country, local agencies have responded more quickly.

The Bureau for Jewish Education has addressed the issues to some degree in San Francisco, Marin and Sonoma counties, and on the Peninsula, with its five-year-old *laatid* ("to the future") program.

East Bay's Agency for Jewish Education and the San Jose federation have been working together to offer the *shoresh* ("roots") project, which started two years ago.

Both are teacher-enrichment programs. They include a variety of seminars and workshops that range in scope from how to



Educator Sarah Haselkorn reads a story to students at an assembly at Congregation Beth Am in Los Altos Hills.

Photo — Michael Schwartz

talk about God in the classroom to innovative methods for teaching Hebrew. And both offer a financial incentive for instructors completing a certain number of credits.

Those programs, local educators say, are a beginning, but certainly not a solution.

Nationally, educators agree that parents have sent a clear message: They want to give their children a Jewish education yet feel incapable. Indeed, they want a better education for their offspring than they received.

Educators across the country have responded by trying to institute family-education programs and innovative and entertaining ways of learning.

Still, the bottom line with most Jewish education programs is a lack of money.

Allan Hoffman, CIJE executive director, believes funding is absent because most federation campaigns — which many educational institutions depend on for large

See MONEY, Page 34

## Money is stumbling block to training Jewish teachers

Continued from Page 1  
chunks of their funding — have been flat in recent years.

"It's not because there isn't money," he says, pinpointing a recent \$15 million donation Detroit philanthropist William Davidson made to the Jewish Theological Seminary in New York. "It's that no compelling arguments are being made" to obtain the money from potential contributors for Jewish education.

Another problem, according to Emanu-El's Wolf-Prusan, is how

the money that is available is used.

"We know the problems, and we even know some of the solutions," he says. "The money is being spent in the wrong places. The dollars flow upwards to studies and consultants. We need it to go on the line, to the teachers. I know what I want, and I know what these kids need."

Teacher Sarah Haselkorn, of Congregation Beth Am in Los Altos Hills, knows too, having spent the last two decades in the trenches called classrooms.

When she and her husband moved to the United States from their native Israel 20 years ago, Haselkorn presumed she would teach Hebrew in a synagogue religious school — just because she was fluent.

And despite her having had little education training, she was "thrown right in" to a classroom anyway.

The early years of her career, at Temple Beth Jacob in Redwood City and Congregation Kol Emeth in Palo Alto, "were especially difficult" because of the cultural differences between Israel and the United States, Haselkorn remembers.

Now, however, she is completely comfortable in her role. Students even vie for spots in her fourth- and fifth-grade Hebrew classes at Beth Am.

New teachers, she believes, have an easier time starting out today than she did. That, she says, is due to efforts by the BJE and AJE to tackle the sorts of problems cited in the CIJE report.

About one-third of eligible teachers complete the *laatid* or *shoresh* programs and earn a financial bonus. Even more enroll in the workshops but do not log enough hours to qualify for the money.

"This is an opportunity to talk to each other, hear new theories, find out what others are doing," says Haselkorn. "This program is imperative, especially for new

teachers."

How to inspire congregation-school instructors and keep them motivated is a difficulty, partly because of the part-time nature of the job and partially because many of the teachers must maintain another, primary job and, therefore, have little time to devote to enrichment.

"We need money to provide support and allow teachers to do the kind of work they want to do," says Bob Sherman, San Francisco's BJE executive director. "We provide workshops and seminars. Teachers come and get excited and motivated, but there is no one to really help them implement these new ideas and techniques."

With improved funding, Sherman says, medical benefits could be offered to instructors, adding legitimacy to Jewish education as a career choice, and field supervisors could be hired to give individualized assistance.

"It's like coaching. It's not enough to just teach someone how to bat. It's the constant cheerleading, watching the performance, giving feedback. Right now we're stopping short of that," Sherman says.

To date, though, the kind of concrete ideas proposed by Sherman and others in the field are not getting

through to those in positions of financial and political strength.

So for now, educators such as Helene Holley, principal of the religious school at Congregation Rodef Shalom in San Rafael, must remain content making "the best choices possible."

Holley admits not all 41 of her teachers are both scholarly on Jewish issues and capable of relating well with young people. They are, however, "all committed Jews," she says.

"They might not all be as knowledgeable as I'd hope for, but they all feel a sense of *Am Yisrael*. And if the teachers are dedicated, they'll do the necessary research to teach properly."



Rabbi Peretz Wolf-Prusan teaches at Congregation Emanu-El in San Francisco.

Photo — Mike Richman



Robert Sherman

## COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

<b>MINUTES:</b>	COMMUNITY CONSULTATION MEETING
<b>DATE OF MEETING:</b>	DECEMBER 28, 1994
<b>DATE MINUTES ISSUED:</b>	JANUARY 13, 1995
<b>PARTICIPANTS:</b>	Chaim Botwinick, Steve Chervin, Ruth Cohen, Gail Dorph, Alan Hoffmann, Barry Holtz, Robin Mencher (sec'y), Nessa Rapoport
<b>COPY TO:</b>	Morton Mandel, Virginia Levi

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### I. Agenda/Overview

This meeting began with a restatement of our agenda for the day: Discussion of issues and strategies to be considered in developing comprehensive personnel action plans.

The agenda was divided into two sections:

1. The morning was devoted to hearing and responding to updates by Chaim Botwinick, Steve Chervin and Ruth Cohen on the issues/challenges/problems each of the lead communities is facing as they develop their plans
2. The afternoon session focused on a presentation and discussion led by Gail Dorph and Barry Holtz on the characteristics of a comprehensive action plan with a focus on in-service education of teachers and the challenges we face in creating such plans.

The day ended with a decision to reconvene in March of 1995 to

- A. discuss concrete iterations of community action plans with focus on steps needed for implementation.
- B. meet with leaders of denominational groups to talk through the roles of the national denominations in the development and implementation of community plans.

### II. Community Presentations

#### A. ATLANTA

Steve Chervin traced the actions in his community since reception of the results of the Educators' Survey in November. In general, his work group reacted positively to the report, noting some ambiguities in the data collecting process.

The draft along with an introduction written by Steve (which emphasized next steps in community planning for personnel) was made public soon after it was received. It was presented at a series of meetings to key stakeholders including, CJC (continuity



commission) committee members, and members of all three principals' councils (day school, supplementary school, and pre-school). The policy brief was given to these people as well. Additionally, the study and policy briefs were distributed to all congregational rabbis, members of the JES (Jewish Educational Services) board, congregational presidents, school committee chairs, and Jewish studies faculty at Emory University.

The meetings proved to provide an open, honest forum for expressing concerns and connecting different groups of people to a shared communal agenda. All those who participated in the meetings supported work towards developing an action plan for Atlanta, although the suggestions for how the community should proceed to develop a personnel action plan differed.

The community plans to create focus groups of teachers in order to bring them into the process. The community is also looking for avenues to mobilize specific constituencies of individual organizations around the issues of building the profession.

## B. BALTIMORE

Chaim Botwinick described the hard work of the small sub-committee of the CIJE committee charged with reviewing the draft of the document and giving feedback to Adam and Ellen. This committee successfully completed its work and Baltimore received a revised copy of the report in addition to receiving additional tables of information that addressed their planning concerns.

Chaim then gave an overview of the dissemination plan in Baltimore. He reported that they had worked hard to develop a sense of urgency around the issue of personnel through dissemination of the report on the teaching force in Baltimore. The Baltimore report was sent out to the following groups and discussed in the following forums:

### **Round One: Federation Committees**

1. executive committee of Associate
2. board of CAJE (the Associated's committee on Jewish education)
3. CIJE committee

### **Round Two: Four Focus Groups**

1. lay chairs of congregational committees on Jewish education
2. rabbis
3. congregational school directors and pre-school directors
4. day school directors
5. CJES professional staff
5. CJES board of directors

The policy brief was only given out to those who attended focus group meetings rather than mailing it out with the community report. There was some discussion of whether or not the policy brief should now be mailed out. Chaim felt that attention to the policy brief might distract the community from moving ahead on the creation of its own personnel action plan. He felt now was the time for action and not the time for more discussion.

The community of Baltimore has established a professional work group, consisting of educational professionals and a few rabbis and lay leaders. Beginning in mid January, this group will meet as an intensive think tank to develop short term, mid term and long term community plan for educators with attention to implementation and funding. In May, this work group will present the results of its work to the CIJE committee. As part of this new planning process, Baltimore's educational committee structure will be revised to supervise the implementation of their action plan. This plan will develop further into micro-plans, directing specific institutions in the community.

Two major challenges facing the Baltimore Jewish community were noted.

1. In terms of dissemination, the focus group meetings were good meetings, but were poorly attended. Thus although all members of the groups got the report, few took the opportunity to respond to it.
2. The pace of implementation of the action plans is directly related to the funding cycle of the community. The plan will be adopted in the spring, but cannot be funded until next fall, delaying activity in the community.

#### C. MILWAUKEE

Ruth Cohen began her presentation by noting the separation of powers within the Milwaukee Federation. While her role within the Federation is one of planner and advocate, she does not carry any implementation power within the system. The lead community committee has taken on five areas of concern based on a strategic planning process last November: personnel, teen programming, family programming, vision and goals, and funding for Jewish education..

In terms of personnel, Milwaukee received their report a year ago. A personnel action committee was formed to review the data. This committee went through all of the tables before the final draft of the integrated report was available. When the final report came through, two community wide receptions were held at which Adam Gamoran and Gail Dorph made presentations. One of the receptions was for educators, particularly teachers; the other was geared toward community lay leaders. The presentations were well received and the discussions that followed were quite good. The disappointment was that they were not as well attended as was hoped.

She recapped positive and negative events since the data on Milwaukee was released a year ago. On the positive side, two projects stood out as major steps forward on the road to building the profession in Milwaukee. The CIJE - Harvard Principals' Center Seminar provided information and inspiration to the educators in her community. More recently, the work towards creating a masters degree program for Milwaukee's teachers through the Cleveland College of Jewish Studies is also viewed by the community as an innovative development in building the profession.

On the negative side, recent articles in the *Milwaukee Jewish Chronicle* have produced some negative responses from professionals and lay leaders, shifting the focus away from the progress being made in the community. Ruth felt that these articles had created tension and cast a negative aura on the survey and the lead community initiative. Alan and Nessa pointed out ways in which the lead community project of Milwaukee could use the media attention as an opportunity to keep the issues on the community agenda. They suggested a series of carefully crafted letters to the editor of the newspaper.

Milwaukee currently faces five tensions in their work to improve educational quality:

1. improving current programs vs. adding new program
2. influencing institutions to take personal responsibility for reform vs. adding new professional positions to work with the institutions.
3. investing in current personnel vs. bringing in new people
4. building a partnership between planning and implementation: involving MAJE in teacher training towards systemic change
5. adding programs that will lead to systemic change vs. expansion of programs

### III. Creating a Personnel Action Plan

Gail Dorph and Barry Holtz presented a six part strategy for undertaking the development of community personnel action plans. This strategy is based on two central questions:

1. What might a personnel action plan include in terms of content?
2. What are the steps a community could take to implement these goals?

The strategy included the following steps:

1. Assessing needs of teachers and leaders (specifying needs for particular target populations)



2. Projecting possible solutions to meet these needs
3. Stating preconditions for success
4. Surveying present in-service offerings and their strengths and weaknesses
5. Deciding where we want to be in five years
6. Laying out the activities in which you must be engaged over the next six months (a year, etc.) in order to arrive in that spot in five years.

As aids in the planning process, Barry and Gail distributed a skeleton of a comprehensive personnel action plan as well as several worksheet type documents to help in the planning process.

Additions to these documents were made by the group as we moved through the exercise. In particular, suggestions for thinking about preconditions for success were expanded to include:

Under B.--Building capacity for In-Service Training for Teachers, the following three areas were added:

- a. supervisor/lead teacher
- b. teacher educators/national faculty
- c. in-service training

Three new categories were added:

1. motivation of teachers (mentioned were intrinsic motivation in terms of quality of programming, incentives for participation both financial and psychological, empowerment, need for networking)
2. organizational context (that is, the readiness of institutions for teachers to be engaged in ongoing professional development)
3. research and evaluation capacity (this was also added to The Critical Path)

Three other items were mentioned in this regard that need to be on the table but did not seem to be preconditions to the success of the plan: establishing minimum requirements for teachers, some kind of certification program, thinking through the dynamics of individual learning plans ala first model in the article on in-service education models.

(The seminar planning documents reflect these additions)

## V. Next Steps

This group will reconvene March 8-9, 1995. Everyone had a homework assignment which includes a first cut to answering the questions in worksheets IV - VI:

- IV. What in-service opportunities currently exist in your community? What are there strengths and weaknesses?
- V. Where do you want to be in five years?
- VI. Given where you and where you to be, what's your plan for getting there? Chart the next six months time.

On March 9th, the meetings will also include a discussion with representatives from the education departments of the denominational movements.

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**TOWARD A COMPREHENSIVE PERSONNEL ACTION PLAN**  
 (This document only deals with personnel in formal educational settings)

**WHAT WOULD AN ACTION PLAN LOOK LIKE?**

**RUBRICS FOR UPGRADING PERSONNEL**  
**A PLAN IN PLACE WOULD HAVE THESE ELEMENTS:**

**I. PROFESSIONAL DEVELOPMENT**

- A. Differentiated In-Service Programs for Teachers (according to knowledge, training, setting, and need)

*(The following could be part of an individually or communally based plan for professional growth tied to licensing and increments)*

1. Courses

- a. Subject Matter Courses
- b. Educational Foundations/Pedagogy Courses
- c. Courses that blend subject matter and pedagogy according to age and setting

Examples:

- \* Early Childhood Teachers Seminar (emphasizing Judaica component of the program as well as implications for pedagogy)
- \* Seminar on the Teaching of Hebrew language
  - \* day schools - spoken Hebrew
  - \* day schools - text Hebrew
  - \* supplementary schools - reading and Siddur Hebrew
- \* U-STEP (United Synagogue In-service courses)

- d. Courses that have "lab or practice" component

## 2. Programs

- a. Sequenced programs not necessarily developed for "training of educators" (e.g., Melton Mini-School)
- b. Sequenced programs designed for educators (Early Childhood Institute)
- c. Sequenced programs designed for educators with classroom based component
- d. Induction (Site based or Communal)

## 3. Retreat Experiences

which will focus most particularly on personal/ experiential needs of participants (tefillah, Shabbat)

*{One way to frame items 1-3 could be the creation of a Teachers Institute with a variety of offerings for teachers of different subjects, settings, denominations, and ages.}*

## B. In-Service Programs for Educational Leaders

Leadership Institute - Across Communities  
(as sub-groups and across settings)

1. Principals of Day Schools
2. Directors of Early Childhood units
3. Principals of Supplementary Schools

Leadership Seminar - Within Communities (Using Best Practices and Other Resources)

1. Directors of Early Childhood units
2. Principals of Supplementary Schools
3. Principals of Day Schools

Courses, Programs, Retreats appropriate to leadership personnel also need to be developed

## C. Mentoring Programs for Novices

1. Preparation of mentors



2. Mentoring programs in action
  - a. for novice principals
  - b. for novice teachers

D. Peer and "Expert" Coaching Program for Experienced Personnel

1. Preparation of peer coaches
2. Coaching programs in action
  - a. for experienced principals
  - b. for experienced teachers

## II. RECRUITMENT

A. Developing teens and young adults

1. Leadership programs for teenagers that involve them as counselors, youth group advisors, and teaching assistants
2. Programs to support college age youngsters who are teaching and working as personnel in youth groups, camps, and in schools

B. Developing alternative pools of teachers

1. Recruiting and preparing "volunteer" teachers for supplementary schools (bringing in new populations to teaching force, e.g., public school/private school teachers, retirees)
2. Retooling public/private school teachers for careers in Jewish education, particularly supplementary schools

## III. RETENTION

A. Salary and Benefits

1. Benefits packages available for full time people
2. Partial (proportional) benefits packages available for part-time people
3. Synagogue, JCC Memberships
4. Reduced day school and camp tuition (even for those teaching in supplementary schools in proportional way)

5. Free invitations to communal events
6. Conference lines, membership in professional organizations
7. Appropriate sabbatical and study opportunities in Israel and U.S.
8. Tuition stipends/pay incentives for teachers taking Inservice courses

B. Career Path

1. Creation of full time positions for teachers that include teaching, mentoring new teachers, and peer coaching.
2. "Community" Teacher (teacher who teaches in more than one institutions thereby creating full-time positions)
3. Creating positions in day schools and supplementary schools for curriculum supervisor, master teacher, Judaic studies coordinator, resource room teacher

**IV. PRE-SERVICE PROGRAMS**



## CREATING A PERSONNEL ACTION PLAN

### I. WHAT ARE YOUR NEEDS?

#### TEACHERS

SETTINGS	PROFESSIONAL GROWTH OPPORTUNITIES			
	JUDAICA	EDUCATION	BOTH J & E	ADVANCED OPPORTUNITIES
PRE-SCHOOL				
DAY SCHOOL				
CONGREGATION				

#### EDUCATIONAL LEADERS

SETTINGS	PROFESSIONAL GROWTH OPPORTUNITIES			
	JUDAICA	EDUCATION	BOTH J & E	ADVANCED OPPORTUNITIES
PRE-SCHOOL				
DAY SCHOOL				
CONGREGATION				

(To be complete this matrix actually has to have many more cells which would be created by including all the populations and needs --and maybe more--included on the page called **ACTION PLAN: FOR WHOM** below)



II. THE FOLLOWING CHART IS ONE EXAMPLE OF A STRATEGY DESIGNED TO MAP THE ISSUE OF NEEDS.

TEACHERS

SETTINGS	PROFESSIONAL GROWTH OPPORTUNITIES			
	JUDAICA	EDUCATION	BOTH J & E	ADVANCED OPPORTUNITIES
PRE-SCHOOL	Holiday Cycle	Child Development High Scope	Teaching Jewish Holidays in Early Childhood Classrooms	Curriculum Writing Seminar
DAY SCHOOL	Bible	Group Investigation Model	Using Tal Sela in the elementary school years	Talmud Shiur
CONGREGATION	Siddur	Classroom Management Strategies	Teaching the Joseph Cycle to the Dalet Class using the Melton Bible materials	Preparing to be Lead Teacher

(To be complete this matrix actually has to have many more cells which would be created by including all the populations and needs --and maybe more--included on the page called

**ACTION PLAN: FOR WHOM** below)

**ACTION PLAN:  
FOR WHOM?  
TO ANSWER WHAT NEEDS?**

**POPULATIONS:**

TEACHERS AND PRINCIPALS

Settings:

Day School  
Pre-School  
Supplementary

Experience:

Novices  
3 to 7 years  
Over 7 years

Background and Training:

Trained in Education vs. Untrained in Education  
Trained in Judaica vs. Untrained in Judaica  
Trained in Both  
Untrained in Both

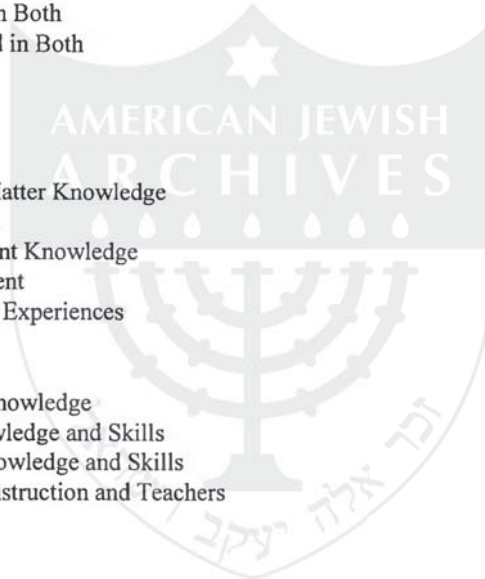
**NEEDS:**

TEACHER

Judaic Subject Matter Knowledge  
Pedagogic Skills  
Pedagogic Content Knowledge  
Child Development  
Personal Growth Experiences

PRINCIPALS

Judaic Subject Matter Knowledge  
Leadership Knowledge and Skills  
Management Knowledge and Skills  
Supervision of Instruction and Teachers



**III. ARE THERE SOME THINGS THAT EVERYONE MUST DO FIRST?  
ARE THERE PRECONDITIONS FOR SUCCESS OF PLAN?**

- A. Educational Leadership
- B. Build Capacity for In-Service Training for Teachers
  - a. supervisor/lead teacher
  - b. teacher educators/national faculty
  - c. in-service training
- C. Motivation of teachers (mentioned were intrinsic motivation in terms of quality of programming, *incentives* for participation both financial and psychological, empowerment, need for networking)
- D. organizational context (that is, the readiness of institutions for teachers to be engaged in ongoing professional development)
- E. research and evaluation capacity (this was also added to The Critical Path)





IV. WHAT INSERVICE OPPORTUNITIES CURRENTLY EXIST IN YOUR  
COMMUNITY?  
WHAT ARE THEIR STRENGTHS AND WEAKNESSES?



# V. WHERE DO YOU WANT TO BE IN FIVE YEARS?

1995-2000

OPTIONS	YEARS					
	1995	1996	1997	1998	1999	2000
<b>1. Courses</b>						
Subject Matter Courses						
Educational foundations/Pedagogy courses						
Blend of Subj. matter and pedagogy						
Lab/Practice courses						
<b>2. Programs</b>						
Sequenced programs: <u>not</u> necess. for training of educators						
Sequenced programs: for training of educators						
Induction of new teachers (site or communal)						
Sequenced programs: with classroom component						

3. Retreat experiences						
4. Inservice programs for Ed. Leaders						
Across communities						
Within communities						
Mentoring programs for novices						
Peer and expert coaching for experienced						





**VI. GIVEN WHERE YOU ARE AND WHERE YOU WANT TO BE, WHAT'S YOUR PLAN FOR GETTING THERE?**

For some suggestions, approaches, strategies, see:

**CRITICAL PATH #III. p., 3, 4;**

(Particularly, map future needs in terms of leadership positions that will become available as well as predicting new opportunities)

**ACTION PLAN: HOW; and**

**ONE STRATEGY FOR DEVELOPING PERSONNEL ACTION PLANS IN COMMUNITIES**

Use chart that follows as possible worksheet



SA

VI. WHAT DO YOU NEED TO DO IN THE NEXT SIX MONTHS?

1995-96

OPTIONS	MONTHS					
	February	March	April	May	June	Sept.
<b>1. Courses</b>						
Subject Matter Courses						
Educational foundations/Pedagogy courses						
Blend of Subj. matter and pedagogy						
Lab/Practice courses						
<b>2. Programs</b>						
Sequenced programs: <u>not</u> necess. for training of educators						
Sequenced programs: for training of educators						
Induction of new teachers (site or communal)						
Sequenced programs: with classroom component						

3. Retreat experiences						
4. Inservice programs for Ed. Leaders						
Across communities						
Within communities						
Mentoring programs for novices						
Peer and expert coaching for experienced						





## ACTION PLAN: HOW?

### 1. MAPPING RESOURCES AVAILABLE:

- BJE
- Hebrew Colleges (local or regional)
- Denominations
- Local Secular Universities
- Out of town universities
- Rabbis in the community
- Judaica Professors
- Israel Programs
- CAJE
- JESNA
- Professional Groups (e.g. NATE, JEA)
- Melton Mini-School, Derekh Torah

### 2. DEVISING APPROPRIATE APPROACHES TO ADDRESS ISSUES

- Individual Learning Plans
- Courses
- School-based Curriculum improvement project
- Training Sessions with Supervision and Feedback
- Programs (Sequenced Courses)
- Observation/assessment
  - Peer Coaching
  - Mentoring
  - Supervision
- Structured Reflective Practice

### 3. PRIORITIZATION:

- Economic Feasability
- Human Resources Available
- Scope, Content, Quality

### 4. DEVELOPING INCENTIVES

- Extra Money
- Increased Salary
- Degrees/Certification
- Released Time

## ONE STRATEGY FOR DEVELOPING PERSONNEL ACTION PLANS IN COMMUNITIES

### 1. Create a meeting of school directors (rabbis/lay leaders) to discuss:

- a. their respective curricula
- b. to decide if there are areas of overlap and potential cooperation for courses that need to be developed
- c. discuss appropriate auspices for such courses: community vs. denominational
- d. discuss appropriate venues for such courses: community vs. school based

### 2. Other issues for discussion by this same group might include:

- a. incentives for participating in the program
- b. salary increments that would accrue for participation
- c. accreditation procedure that would accompany successful completion of "x" number of courses

### 3a. Set up a three part program for teachers that would include:

#### a. Judaica courses that deal specifically with the content of the curriculum

(examples: holidays, life cycle, Siddur, Parashat Hashavua, etc)

These courses should also include where appropriate real life experiences and assignments as well as retreat type experiences focused on participants' "personal meaning making").

#### b. Pedagogic input and support for teaching the Judaica content (either integrated with the course or as a lab component of the Judaica course )

#### c. Classroom coaching as support (to be provided either by teacher of whole course, teacher of the lab course, principal of the school)

### 3b. Set up schoolwide professional development program to meet needs of setting (upgrade faculty, creates esprit de corps)

### 4. Additional Questions:

- a. How would the above program be planned?
- b. How could it be coordinated/managed?
- c. How would it be orchestrated/taught?
- d. How would success be evaluation?

THE ROLE OF COMMUNITY-VISION IN THE EFFORT TO IMPROVE JEWISH  
EDUCATION

Many of the groups CIJE works with have expressed a serious and enduring interest in the theme of 'community-vision' and its relationship to the improvement of Jewish education. CIJE believes that this interest is important, and that, nurtured in the right way, it can contribute to the improvement of Jewish education. Consistent with other priorities, efforts should be made to encourage communities to work towards community-visions that support Jewish education. Several dimensions of such an effort are listed below.

First, rather than assuming that there is little that does or can hold together a diverse Jewish community, an effort should be made to identify certain core-elements that may, perhaps differently interpreted, cut across the various constituencies that make up the community. Such core-elements might, for example, include a commitment to serious study, a commitment to the State of Israel, and perhaps a commitment to certain kinds of practices. The identification of such core-elements could arise through a process of research that focuses on what is already being done by different constituencies and/or through a process that encourages serious dialogue among the many constituencies that make up a community. If successfully identified, such core-elements might offer meaningful guidance for the community when it seeks to develop educating institutions designed to serve the totality of the community.

Second, this attempt to identify shared core-elements should represent one part of a larger effort on the part of the major constituencies of the organized community to wrestle seriously with basic questions concerning what they jointly represent as a community -- who are we as a community? what does it mean to be a member of this community? why would one want to be a member of this community? It should not be assumed in advance that in a diverse Jewish community no meaningful and generally shared answers to such questions could be arrived at. Such questions could fruitfully be explored through study of competing perspectives on this problem. A community that engages in such efforts at self-definition establishes a culture and context that encourages local educating institutions to engage in their own efforts to clarify their guiding visions and goals.

Third, a key element in an adequate community vision needs to be a commitment to do whatever is necessary to encourage and support the efforts of its constituent educating institutions to clarify and more effectively realize their own visions of the kinds of Jewish human beings that they hope to nurture through the process education.

Fourth, communities that imagine a future in which they are

made up of a family of educating institutions, each one animated by a powerful vision of its own and each one attracting constituencies that are sympathetic to the vision, must think carefully about the kinds of policies and structures that are in the long-run likely to bring about this future.





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# CIJE STEERING COMMITTEE MEETING

February 14, 1995, 10:00 am - 4:00 pm  
New York

## AGENDA

### CIJE STEERING COMMITTEE: 1995 WORKPLAN

		tab	
<del>I.</del>	Minutes	2	VFL
<del>II.</del>	Assignments	3	VFL
<del>III.</del>	Overview of Organization Workplan	6, pp. 1-12	ADH
<del>IV.</del>	Reporting and Community Mobilization		ADH, NR
	<del>A.</del> GA		
	<del>B.</del> CJF Relationship		
	<del>C.</del> Communications	6, pp. 13-35	
<del>V.</del>	Capacity Building		
	<del>A.</del> Building the Profession	6, pp. 36-57	GZD
	<del>B.</del> Content and Program		BWH, DP
	<del>C.</del> Senior Personnel		ADH, ARH
VI.	Committee Chairs and Staff meet over lunch		Personnel
VII.	Research and MEF		AG/EG

### EXECUTIVE SESSION AND STAFF MEETING

2:00 pm - 4:00 pm

Meeting I // Meeting II

M1 TS planning

① In as a response

② Work with clerics - to identify needs and attribute den

③ 14 potential persons as 1 model

④ 1500 - 2000 - the Ministry ed + GA + the (SSU) + sponsor