



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-831: Jack, Joseph, and Morton Mandel Foundation Records, 1980 – 2008.

Series E: Mandel Foundation Israel, 1984 – 1999.

Box
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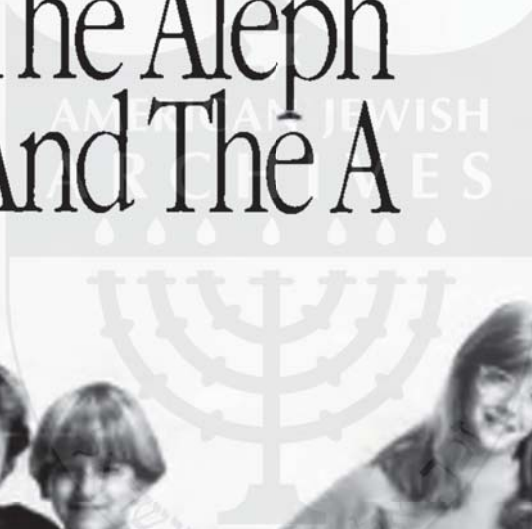
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CJENA correspondence and planning documents. Reimer, Joseph "Option Papers," 1989.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.



The Marriage Between The Aleph And The A







Frequently Asked Questions:

How does the school calendar run?

The school calendar corresponds as closely as possible to that of the Los Angeles Unified School District. All Jewish holidays that occur during the school year are celebrated according to Conservative Jewish practice. Our school year meets all State of California requirements for length of day and number of days per school year.

What about emergencies?

All staff receive in-service training in first-aid for minor problems. Emergency services, including a hospital, are less than 5 minutes from our location.

What do children bring for lunch and snacks?

Students bring their own lunches. Lunches must be dairy or pareve in accordance with the kashrut regulations of Adat Ari El. The school will assist families who require guidance in this area. Beverages for mid-morning recess and lunch may be purchased. One weekly hot lunch is provided for those students desiring it at a minimum cost.

What about recess and physical education?

Every class has an average of 60 minutes supervised recess and lunch play daily in a fenced playground area. Physical education is offered in

compliance with State of California regulations.

What are the criteria for admission?

Our school accepts students who will benefit from the studies and learning experiences that we offer. Each child's academic and social development is evaluated to assist in proper placement.

Must we be members of a synagogue?

Yes. Students will be admitted whose families belong to some local Jewish congregation, temple or synagogue. Membership at Adat Ari El is not required.

School Hours

School is in session from 8:10 a.m. to 3:20 p.m., except on Fridays when school concludes at 3:00 p.m. Classes meet Monday through Friday.

Office Hours

The office, located at 5540 Laurel Canyon Boulevard, North Hollywood, is open from 8:00 a.m. to 4:30 p.m., Monday through Thursday. Please note that the office hours are shortened to 4:00 p.m. on Friday afternoons to accommodate family and staff preparations for Shabbat.

Extended Care

A program of extended hours is available at additional cost. Children are supervised from 7:30 a.m. to 8:10 a.m. and 3:20 p.m. to 5:30 p.m. (4:30 p.m. on Fridays during the winter).



etting, where students learn about the many aspects of who they are, and then fit them together, understanding themselves as complete human beings.

The spirit of Adat Ari El Day School grows out of an ongoing commitment to innovative and evolving programs in both General and Judaic studies. We are a school which emphasizes the entire spectrum of learning, ranging from a broad and evolving exposure to the arts, sciences, and humanities to an understanding and participation in Judaic content, rituals, and Hebrew language.

We believe that the elementary years are a period when attitudes and skills are developed which will last a

lifetime. Through a conscious sensitivity to the unique personality of each student, Adat Ari El provides a nurturing environment for the growth of self-confidence, self-esteem and expressions of creativity. We encourage self-discipline and self-motivation within the framework of positive group, and individual activities.

Adat Ari El is a school that listens and cares. We have created an environment where the joys of childhood can be experienced.

Adat Ari El Day School is a Solomon Schechter school, accredited with the California Association of Independent Schools and the Los Angeles Bureau of Jewish Education.





From
Abraham, Maimonides
And Golda
To Lincoln, J.F.K.
And Coretta.

The philosophy

At Adat Ari El Day School, we have struck a balance between the academic world, in which our children will learn to thrive, and the traditional world of values and identity, by which they will live. We believe that both are the key for a successful and a meaningful life experience.

Adat Ari El is a dynamic environment which focuses on Jewish life and equally emphasizes our place in American democratic society. We pursue creative learning and academic excellence in both the General Studies and Judaic programs. We pride ourselves on being an inter-disciplinary





Enrichment

The Adat Ari El experience encompasses a well-rounded scope of activities and exposures, adding yet another dimension to a quality education. Our staff includes specialists who provide ongoing instruction in physical education, library skills, dance, art, music and science.

The computer lab is used for regular scheduled instruction, as well as lunch-time activities.

Field trips are a regular part of the program in General and Judaic studies. They are an outgrowth of classroom activities, and are coordinated with specific units of study. Each grade level participates. For example, the sixth grade students spend a week at an environmental science camp. The fourth grade visits the state capital

in Sacramento. There are also field trips to the Skirball Museum of Judaica, as well as the County Museum of Art. And among the many activities scheduled for primary students is a visit to a matzah factory, which proves to be a highlight year after year.

Also in coordination with study units, are regularly scheduled assemblies and speakers, centering around the arts, sciences, Jewish and General holidays, and celebrations, as well as contemporary issues that affect our children today.

Volunteer parents play an important role in many of the enrichment activities.

In addition, there is instruction available through after-school programs. There are private and group lessons in choir, drama, cooking and sports.





Facility

Adat Ari El Day School is an integral part of the continually expanding Adat Ari El Synagogue and related entities. Over the years, the synagogue membership has grown to nearly one thousand families, which provides the Day School with a source of a multitude of benefits.

The facility houses modern, colorful classrooms, furnished with the appropriate seating and work areas. There is a totally enclosed playground, which includes basketball, tetherball and handball courts.

The kindergarten has its own playground as well as a special class covered area. Our kindergarteners may "pretend" in our playhouse, build with

large hollow blocks, express themselves at easels and painting areas, and develop their bodies while using age appropriately designed climbing apparatus.

Our multi-purpose auditorium, with kitchen facilities, opens on to two park-like gardens. Students will enjoy many hours in the school library which includes General, as well as Judaic resources. We also house a modern, fully equipped, computer lab with computers, printers and large screen monitors. There is a large hall for dance and music classes.

All of Adat Ari El Day School's facilities are planned and created to meet the developmental needs of the children.



The Community at Adat Ari El

The world of our children is quite different from the one we grew up in. No longer do the kids know everyone else in the neighborhood. The sense of belonging to a community of friends and extended family doesn't much exist anymore.

Fortunately, for our students and their families, Adat Ari El takes on that important and wonderful role. Moments after entering our grounds, one notices the warmth and vibrancy of the Adat Ari El community. The children all know each other. They know each others' parents. And of course, the parents themselves, know one another.

This is a natural outgrowth of a synagogue environment, where a positive Jewish experience brings people together, united with a bond of support and celebration which has existed for over 2000 years.

Our students feel a sense of belonging to a

community that cares about them. They know they are not only part of the Adat Ari El family, but also part of a world-wide Jewish community, of which their very existence is integral and important. As a result, they feel an increasing appreciation for their own individual families.

Also, because they learn that community is important, they learn to respect and understand the cultures and bonds of other diverse communities.

Adat Ari El is a Conservative synagogue. At the Day School, families of all Jewish orientations feel comfortable. Traditional Jewish practices such as kashrut (dietary laws), daily prayers and the celebration of holidays and Shabbat are included in the program. While the Day School reflects Conservative Jewish standards, we teach our students to respect and understand all forms of Jewish practice.





The Staff

The Adat Ari El Day School staff consists of people with special qualities. They choose us and we choose them because we see eye to eye on our approach to education, excellence, and the integration of general and Judaic studies. We share a common belief about sensitivity to children's individual needs and their right to a positive self-image.

All of our General Studies teachers are credentialed. Each Judaic studies teacher is certified by the Bureau of Jewish Education in Los Angeles. In addition to teachers, our staff includes teaching assistants, specialists in reading, music, art, computers, dance, science, physical education and a school librarian.

Each year, our staff is required to spend many hours expanding their professional capabilities through in-service training sessions in order to learn the most recent strategies of curriculum and instruction.

Classrooms

Classrooms are warm, creative, yet business-like. The emphasis of the classroom environment is to meet the needs of the individual child within a calm and supportive group setting. A variety of instructional approaches are used, including individualized, small group or whole class instruction depending on the individual and the subject matter. Teaching assistants enable us to give greater individualized attention.



OPTION #24 – TO CREATE A KNOWLEDGE BASE FOR JEWISH EDUCATION

Description

The third question raised in each of these option papers is “Do we know if the outcomes can be achieved?” To answer this question we have had to rely on reigning assumptions or on the experience of educators who are experts in that area. In most cases we have not had available hard data on which to base answers because in the field of Jewish education there does not yet exist a firm knowledge base from which we could draw the information needed to reliably answer these questions.

A firm knowledge base is created through the activities of research. Many different forms of research are relevant to the field of Jewish education; but for the sake of this paper we will limit our attention to only a few. We will ask in relation to those few types how research can produce the kinds of knowledge that would be most helpful in moving ahead in the field of Jewish education.

The types of research to be considered are:

1. demographic: who is providing which educational services to whom;
2. qualitative: how do the providers and consumers of educational services think about their involvement in these services;
3. reflective: what models of practice are being and can be employed and to what ends;
4. evaluative: how effective are the services in meeting their objectives;
5. economic: what are the costs (per capita, per service, per benefit).

While each of these kinds of research differ from one another in terms of methodologies and objectives, all have in common an observational and analytic rigor which makes the knowledge generated more valid and reliable than most of our untested assumptions. This would be true for all forms of valid research and these types are chosen only as illustrations of this point.

What are the Desired Outcomes of This Option?

A *solid basis* of knowledge upon which in some way educational practice can be based. It may be helpful to illustrate this in terms of the four chosen types of research.

1. Demographic research could provide answers to questions such as: How many and what types of people are involved in early childhood or adult education; how long do

people stay involved; who provides the services, with what personnel; how many people might become involved as users of these services.

2. Qualitative research, through observations of classes and teaching, interviews, focus groups or other such means, could help us, for example, to better understand how teachers, parents or children think or feel about their involvement in Jewish education. Alternatively, the focus could be turned to the non-involved and their perceptions of why they have not chosen to use the available services.

3. Reflective research involves working with the involved parties to get as clear a picture as possible as to what the needs and objectives are and what might be alternative routes to their satisfaction and achievement. Its primary outcome may be the design or modification of a model of practice to meet specific needs and objectives in the communities in which it will be employed.

4. Evaluation research helps practitioners and policy-makers to specify what are the indicators of the successful achievement of objectives and to identify what are the factors (e.g. level of personnel, type of student, degree of support, type of curriculum) that contribute to successful achievement. A primary outcomes may be the kind of information that allows us to decide how to improve an existing program or whether the conditions exist for its meeting its objectives as currently stated.

CRITERIA

Do we know if the outcomes can be achieved?

We know that in the field of general education, given substantial university, governmental and foundational involvement, that educational research along these and other lines have produced a wide base of knowledge. There is no general consensus as to what extent specific types of research have achieved the outcomes of positively feeding back into the practice of education. We have only a few examples of the types of research described in Jewish education, and we do not know the extent to which they have achieved that outcome. There has not been enough research done in this field to know the potential outcome.

Are there alternative ways to achieve these outcomes?

No. The only alternative is to continue to rely on the sparse information we have, the experience of educators and the assumptions of the community.

Do we have the know-how to implement this option?

Yes. These and other types of research are commonly practiced and could be applied to Jewish education.

Is the personnel available?

There are currently only a few researchers who see their primary mission as doing research in Jewish education. But there are more well-trained researchers who currently work in other areas of research who have expressed interest in doing research in Jewish education were the opportunity available.

Is the institutional support available?

To a very limited extent. There are universities, seminaries and colleges in North America and Israel with departments of Jewish education that sponsor some research. There are a few centers for research that include Jewish education as part of their priorities. JESNA also sponsors research, and there are federations and national agencies that have sponsored relevant research projects.

Is the funding available?

To a very limited extent. There is no source of continuous funding for research in Jewish education.

Is the political support available?

Not at present. There are few institutions which have made research in Jewish education a priority.

Is the option timely?

Yes. Though support and funding have been limited, there is a growing recognition, expressed, for example, in the mandate of JESNA, that without creating a firmer knowledge base, the field of Jewish education cannot grow as a professional endeavour.

What needs does this option answer?

1. The educators' need to know what has worked successfully in this field and what could work given the conditions of a specific school or community.
2. The community's need to know what is the population of providers and consumers of these services and who potential populations might be.
3. Policy-makers need to know which of the programs funded have met their objectives and how other programs can be helped to more effectively meet their objectives.
4. The field's need to be perceived as a professional endeavor operating on a knowledge base that is firmer than opinions and assumptions.

What benefits could be anticipated?

1. Educators could be helped to see how their work could be made more effective by understanding what has worked and why.
2. Funding agencies could be helped to better understand by what criteria they judge programs to be successful, under what conditions those criteria could be met, and whether in fact they have been met.
3. Consumers could have a better sense of what they are expected to learn or gain from Jewish education and whether they have done so.
4. Training institutions could be training educators on the basis of firmer knowledge of what the models of practice are, who the students are and under what conditions given models can meet the needs of given students.
5. Populations identified as potential users of these educational services could be more clearly perceived and their needs more clearly met by the design of new programs or the modifications of existing programs.

What would the cost be?

There are limited research projects that could be undertaken for approximately \$20-\$25,000. Larger, more sustained projects become expensive. Maintaining on-going centers of research, such as is done by the National Institute of Education in general education, may be an effective model to emulate, and would require significant investment of resources.

How long would it take to implement?

Initial, limited research projects could be undertaken in less than a year. More extensive projects usually run for 2-3 years. To establish and maintain an on-going center for research could take 3-5 years.

How important is this for the field?

While this is not a necessary condition, it is, in the view of some experts, an essential element in establishing the professional basis of the field of Jewish education. They argue that having a firm knowledge base is essential to moving from a skill-based to a professional-based operation in which consumers can invest confidence because they believe the practitioners have expert knowledge in what they are doing.

Cleveland
Dec 4/5

284 BM
CAJE

(S.F.) Ty.

Commissioners

Start with packet
Treatment surveyed
Process covered

TB
TB
TB

presentation

Hello,

during the next few minutes I will try to very briefly summarize the work of the Commission - with particular reference to the action plan upon which the Commission decided at its last meeting.

The Commission has planned to meet six times during its two year life. So far there were 4 meetings:

(if needed) Pre meeting interviews to find out what they perceive as main problems

At the first meeting we considered a synthesis of these interviews and Commissioners suggested a wealth of ideas about what to do: start with the Campus;
the media
free tuition
etc...

Staff work to summarize all the ideas was presented at the second meeting in the form of 26 or 27 options -- this is the basis for the challenge you've undertaken this morning.

You may recall from the paper that you have received that these options, upon analysis were divided into programmatic options and enabling option (we found the enabling options [incl: pers; comm; funds etc...] to be pre-conditions, necessary first steps for all the others.

[the steps for choosing:

- what is in an option :

definition
assessment of relative importance and
feasibility [criterial

The Commission decided to focus initially on the shortage of qualified personnel and on the community - its leadership, structures and funding - these being viewed as a necessary basis for any serious across-the-board change.

Response by some: this is correct but does anyone know what to do? And how to do it?

Ideas

A strategy :

Continental, Local etc...

The next step required to move from these decisions to a means for bringing about change. The question is how do you begin a

process of change in an area where solutions have to be devised as you go, where answers have to fit each individual situation - community institution etc... - and at the same time bring about across-the-board, systemic change?

the strategy

The Commission decided that the first steps would involve the development of Community Action Sites. These would be a community, where the best.....new ideas..... for all to see, replicate, adapt. The logic is clear: education takes place locally, in program.

But also

This leads us to the programmatic agenda. Throughout the Commission maintained the idea of dealing also - in some mode with programmatic options. Programmatic areas will be dealt with on Community Action Sites by virtue of personnel being in programs. ... Also a strong interest in specific programmatic areas on the part of many commissioners.

At that point we had three decisions:

The next step demanded further translation into practical steps for action - what we call a plan for action:

Next slide:

Here are the elements of the plan for action:

The meaning of the programmatic agenda:
To identify the major opportunities, needs, stumbling-blocks. To point to what could be done in p.area

Who -- a mechanism for implementation

CASE

offer an agenda that the commission will be willing to publish.

the following constraints or challenges:

1. standards
2. the political
3. the funders

Why this commission could not choose any programmatic option.

this is content issue number one

even if there is no content issue - the agreement problem: pre-condition

looking at all the options
coming up with methodological coup

the funders are impatient and believe in programmatic options --
how can you give them the tools to deal with serious matters

CAS -- even if not featured, their programmatic will be acted upon

therefore the point is that we are beginning a process
qua the IJE we are beginning to help push

CAS now and future

What is a sensible way to tell them?

The commission is going to act
the grid - in order to

Developing constantly

several things have become clear

maybe we ought to tell you where we stand with the understanding
that when you end

go to last meeting,

CAS IJE

relationship to programmatic

Turn to Annette for presentation

FOX will present and AH may give an October story

CASE

Three documents: IJE, CAS, June documents -- take them through
them

Block out recommendations (very important)

95 M

THE COALITION FOR THE ADVANCEMENT OF JEWISH EDUCATION

Group Consultation
on behalf of
The Commission for Jewish Education in North America

Cleveland, Ohio
December 4-5, 1989

AMERICAN JEWISH ARCHIVES SCHEDULE

Monday, December 4, 1989

10:00 AM Greetings, Introductions, Orientation

10:45 AM Small Groups - Session #1

When you speak of good and/or effective Jewish education in your designated area, what do you mean?

Which factors differentiate good/effective programming, practice and personnel (in your designated area) from poor/less effective programming, practice and personnel?

12:00 Noon Lunch

Tuesday, December 5, 1989

9:00 AM

Small Groups - Session #5 (preceded by 5-minute orientation...whole group)

Designing Model Community Approaches to Enhancing the Field

With respect to your designated area, conceptualize the manner in which A.) Smaller Communities*, B.) Larger Communities, and C.) Continental Planners might organize resources to most effectively address needs associated with:

Program
Personnel
Audience
Materials
Institutional Support/Networking

*"Smaller" and "larger" communities are differentiated by the presence of national Jewish educational training institutions in "larger" communities.

12:00 Noon

Lunch

1:00 PM

"Community-Groups"

Identifying organizational commonalities across designated areas.

Focusing "Major Opportunities"

3:00 PM

Small Groups - Session #6

Did we miss anything?

What do we want the report to emphasize most?

3:30 PM

Debriefing, Evaluation and Parting Shots

4:00 PM

Shalom

306 BM

CAJE CONSULTATION ROSTER

Early Childhood

Lynda Cohon
Dayton Jewish Center
450 Donlinger
Dayton, OH 45426

Marvell Ginsberg
BJE of Greater Chicago
618 So. Michigan Ave.
Chicago, IL 60605

Janet Harris
Central Agency for Jewish Education
401 Grand Ave.
Oakland, CA 94610

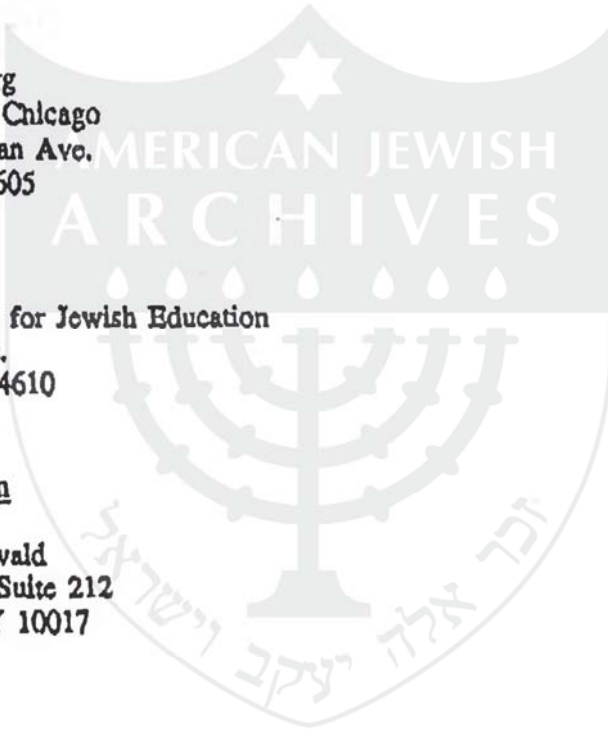
Adult Education

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Eliot Spack
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Are there alternative ways to achieve these outcomes?

No. The only alternative is to continue to rely on the sparse information we have, the experience of educators and the assumptions of the community.

Do we have the know-how to implement this option?

Yes. These and other types of research are commonly practiced and could be applied to Jewish education.

Is the personnel available?

There are currently only a few researchers who see their primary mission as doing research in Jewish education. But there are more well-trained researchers who currently work in other areas of research who have expressed interest in doing research in Jewish education were the opportunity available.

Is the institutional support available?

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What would the cost be?

There are limited research projects that could be undertaken for approximately \$20-\$25,000. Larger, more sustained projects become expensive. Maintaining on-going centers of research, such as is done by the National Institute of Education in general education, may be an effective model to emulate, and would require significant investment of resources.

How long would it take to implement?

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How important is this for the field?

While this is not a necessary condition, it is, in the view of some experts, an essential element in establishing the professional basis of the field of Jewish education. They argue that having a firm knowledge base is essential to moving from a skill-based to a professional-based operation in which consumers can invest confidence because they believe the practitioners have expert knowledge in what they are doing.

Option #25: To Focus Efforts on the Widespread Acquisition of the Hebrew Language

1. What is the target population?

The target population is all Jewish adults who would voluntarily take courses to acquire, maintain and improve a facility in Hebrew.

2. What are the desired outcomes of this option?

1. To teach people to read, write, speak and understand Hebrew.
2. To involve people more in Jewish study, practice and activity through greater facility and comfort in use of Hebrew.
3. To enhance ties to world Jewry through sharing of a common Jewish tongue.

3. Do we know if these outcomes can be achieved?

Courses offered in universities and at local colleges and centers that rely on well-established principles of the Ulpan method (immersion in Hebrew) are believed to achieve their goals with students who follow through on their studies. Recently developed crash courses in learning to read (traditional) Hebrew offered at synagogues and JCC's claim good success in their limited goal, but are new and as yet, not fully evaluated.

4. Are there alternatives to achieve these outcomes?

1. More massive support for going to learn Hebrew in Israel.
2. More investment in self-learning at home through the use of tapes and books.

5. Do we have the know-how to implement this option?

Knowledge of second language instruction is available and constantly improving. Knowing how to reach and motivate the many who do not know Hebrew to learn it remains illusive.

6. Is the personnel available?

Not to the extent required. While there are highly-expert professionals who teach Hebrew in the major urban areas and on university campuses, much Hebrew instruction, especially in synagogues, remains in the hands of untrained volunteers.

7. Are the materials available?

The availability of materials for instruction is improving, but there is still a great need for curricular materials designed for North American lay people at various skill levels in acquiring the language.

8. Is the physical infrastructure available?

Yes.

9. Are the institutional supports available?

There are many universities and colleges who support the teaching of Hebrew, and the newly-organized National Association of Professors of Hebrew provides additional support. The most prevalent instruction takes place in synagogues and centers, with added support from the newly-formed National Jewish Outreach Program and its Hebrew Reading Crash Course.

10. Is the funding available?

There is funding for the courses offered, but funding is lacking for outreach and recruitment, training teachers and developing materials.

11. Is the political support available?

Professionals in the field feel a lack of political support. Learning Hebrew in the community is not a priority on the agenda of most organizations.

12. Is the option timely?

With increased interest on many campuses in learning Hebrew and in many synagogues and centers for adults to become more Jewishly educated (for example, the phenomenon of adult Bar and Bat Mitzvah), there is a greater receptivity to learning Hebrew.

13. What would the cost be?

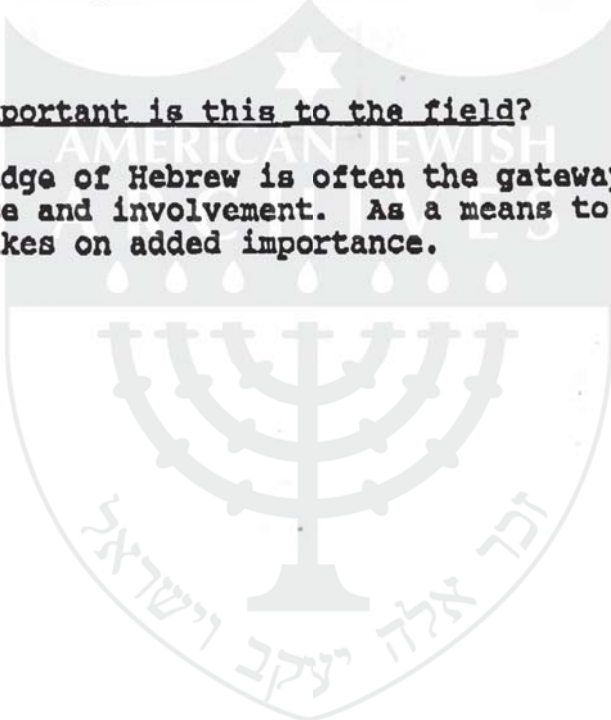
The most significant costs are in outreach to people and training and paying professional teachers.

14. How long would it take to implement?

Increasing utilization of existing services through greater outreach could begin immediately. Training professional staff and developing adequate materials would take longer - 5 years.

15. How important is this to the field?

Knowledge of Hebrew is often the gateway to greater Jewish study, practice and involvement. As a means to these ends, Hebrew instruction takes on added importance.



options/

Agenda For Programmatic Options: Early Childhood

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BM

I. Goal

- A. To significantly increase the enrollment of Jewish children in Jewish early childhood programs

It is est. that around 50,000

Approximately ~~45,000~~ *many more* children are currently enrolled. It is anticipated that ~~xxx~~ could be recruited to such programs. New programs would have to be established to meet growing demand.

- B. To improve the quality of early childhood programs

There is a serious shortage of qualified personnel for early childhood programs.

- C. To increase and develop educational resources for the early childhood age group.

Books, videos, records, television shows, children museums, games, etc. have been proven to be highly effective in secular early childhood education. There is a ~~great~~ shortage of such resources for Jewish early childhood education. *insert*

II. Opportunities

- A. Early childhood is the optimal time for laying the cognitive and emotional foundation that could shape a youngster's Jewish identity and upon which later Jewish learning could be built. Enrollment in an early childhood program could encourage participation in Jewish education throughout the elementary and high school years.

- B. Early childhood programs represent an opportunity to involve the whole family in Jewish education. Families drawn in at this early point are likely to continue their affiliation with the Jewish community. *insert*

- C. New professional possibilities in the field could be opened up which may attract professionals with different talents to the field.

- D. There is a great deal of community support for these programs and the level of demand is high. *insert*

III. Issues to be Addressed

A. Shortage of available places

While there are several hundred thousand children between the ages of two and six, there are only ~~two~~ early childhood centers in existence. Waiting lists are estimated at ~~xxx~~

B. Attracting new population (i.e. those not on waiting lists)

What can be done to encourage Jewish families to enroll their children in Jewish early childhood programs (cost issue)?

C. Qualifications of Personnel

50% of the personnel currently teaching in early childhood programs are not Jewish. ~~xxx~~ have had no formal training in Jewish education. What type of training opportunities need to be developed/expanded? What kind of certification should be instituted?

D. Status/Salaries

The average salary for a full-time early childhood educator is \$10,500/year. What salary, benefits and conditions will attract quality people to the field?

E. Financial Resources

More money needs to be made available for the development of high-quality educational materials (see above).

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Options: est 7h

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Joseph ReimerDraft #1October, 1989Option #10: To Focus on the Retired and the Elderly1. What is the target population?

The target population is all Jewish adults who are of retirement age and beyond. The educational programs mostly assume a mobile population who can come or be brought to a center or synagogue. Among these, an emerging subpopulation is the elderly immigrants from the Soviet Union.

2. What are the desired outcomes of this option?

1. To keep senior citizens active, mentally alert and socially connected to fellow Jews.
2. To educate Jewish adults regarding their Jewish heritage.
3. To keep alive and validate their memories of their lives as Jews.
4. To increase their involvement in the Jewish community.
5. (For immigrants:) To integrate them into the North American Jewish community.

3. Do we know if these outcomes can be achieved?

Professionals in the field strongly believe that these outcomes can be achieved and point to the generally strong, consistent attendance at programs as indicators of ongoing success.

4. Are there alternatives to achieve these outcomes?

No. Since social interaction and community feeling are central goals in educating seniors, it remains imperative to have programs to which they can come. Since time availability and living patterns often differ from the general adult population, there are likely to continue to be many programs designed specifically for the needs of the elderly, while not ruling out inter-generational programs for them.

5. Do we have the know-how to implement this option?

Yes. There are professionals trained to work with the elderly who know how to run successful educational programs for them.

6. Is the personnel available?

Education for seniors draws from the existing personnel pool of social workers, rabbis and educators.

7. Are the materials available?

As with general adult education, the effort to curricularize materials is only beginning. Certain organizations like B'nai B'rith are investing in this effort. In the absence of curricular materials, programs rely on lecturers, basic texts (e.g. siddur), commercially-available books on Jewish subjects, and conversation in English, Yiddish, Russian and Hebrew.

8. Is the physical infrastructure available?

Generally yes. JCC's and synagogues are generally used.

9. Are the institutional supports available?

JCC's, synagogues, B'nai B'rith and the Federation movement supply much institutional support.

10. Is the funding available?

Yes, for basic programs. Funds are not sufficiently available for adequate staffing or training; for adequate outreach and transportation (which with this population is a major issue); or for development of educational materials.

11. Is the political support available?

Professionals in the field do not feel they receive much political support for educating this population. They report an attitude of this not being a communal priority.

12. Is the option timely?

Yes. With demographic trends showing the ongoing greying of Jewish Americans and with the population showing need and desire for continued and expanded programming, the option is timely.

13. What would the costs be?

Unknown.

14. How long would it take to implement?

With increased funding, more adequate staffing and transportation could be implemented in relatively short time. New programming, materials, and training would require a more moderate time span - 5 years.

15. How important is this to the field?

Viewed as the younger generations' link to the Jewish past, educated senior citizens could be seen as a vital resource to the community. Viewed in their own terms, senior citizens are a growing market for Jewish educational services.



Dr. Joe Reimer

September 18, 1989

Annette Hochstein

1

001-617-736-4724



AMERICAN JEWISH
ARCHIVES

Dear Joe,

We were pleased to receive your fax on Friday regarding the options papers. We will begin to work on responding to the four drafts still awaiting feedback (early childhood, elementary school age, young adults, knowledge base).

As for the options papers not yet written, your list and our list did not quite match. You didn't mention the option "to encourage innovation in Jewish education" which was never drafted. The Israel Experience option, on the other hand, was completed and included in the December 13th background document. To summarize, the following need to be written:

- to focus efforts on the retired/elderly
- to reduce or eliminate tuition
- to focus efforts on the Hebrew language
- to improve the physical plant
- to encourage innovation in Jewish education
- to focus efforts on the college age group ????

As you know, Seymour and I are currently writing the report for the fourth meeting of the Commission, so we are counting on you to be responsible for all of the options papers. No one else was approached as a potential author for any of the papers listed above.

We look forward to receiving your drafts.

Best regards,



Brandeis University

Philip W. Lown
School of
Near Eastern and
Judaic Studies

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

Waltham Massachusetts
02254-9110

*Haggai to get
you
well begun to
work on response*

TO: Seymour and Annette
FROM: Joe Reimer
DATE: Sept. 15, 1989
RE: Option Papers, etc.

*I.E. was done
Left out "innovations"
add it*

I understand the need to move rapidly on the option papers.

Below I list (1) options papers I wrote last year, but which were not reviewed by you, and (2) papers yet to be done. Of those to be done, only two were initially assigned to me. Two (tuition and physical plant) remain essentially unassigned. Two were assigned to Annette. Let me know my current assignment.

(1) Option papers done awaiting feedback:

- ✓ To focus efforts on early childhood age
- ✓ To focus efforts on elementary school age
- ✓ To focus efforts on young adults
- ✓ To create a knowledge base

(2) Option papers not yet done and assigned authors:

- ✓ To focus efforts on the retired and elderly (J.R.)
- ✓ To reduce or eliminate tuition (M. Levin) ?
- Done* To develop Israel experience programs (A.H.)
- To improve the physical plant (?)
- To focus efforts on Hebrew language (J.R.)

To innovate in Jewish education

An additional one, "to focus on college age", remained unclear. I thought the one on "programs for college population" covered the subject, but you should check that.

Much of next week, I'll be busy with interviews. But I'll begin on mine right after that -- calling people to get information of my own. I'll be delighted to receive your feedback on those once done (which Debby has on file) when you get a chance.

About a panel for my paper on synagogues, Ginny sent me a list I'd like to revise. Here is my suggested panel:

1. Edy Rauch • J.T.S.
2. Hannan Alexander • U.J.
3. Joe Lukinsky • J.T.S.
4. Michael Zeldin • HUC-LA (to get a Reform academic's reading)
5. David Schoem • U. of Michigan (to get another ethnographer to review it)
6. Sherry Israel/Barry Shrage - (to get a federation perspective)

OK - But missing: anthropologists!

Carl Feldt



April 11, 1989

Dear Joe,

'Tis the season for making seder. My pre-Pesach house (office) cleaning has included a search for loose "crumbs" in the MI-NA files, minutes and memos.

I thought it may be useful for you if I told you what I found in the Options file. We have four half-baked (i.e. drafts that have yet to be corrected and approved) options:

- knowledge base ✓
- early childhood age group ✓
- young adults ✓
- elementary age group ✓

The option papers that still need to be written are:

- ✓ -college age group
- ✓ -retired/elderly age group
- ✓ -Hebrew language
- eliminate tuition
- physical plant
- ✓ -innovations in Jewish education

I will work with Prof. Fox on amending and editing the former group, and I believe that you are responsible for drafting the latter. Also, the personnel and community options need to be revised in light of the IJE idea.

I wish you and your family and the Hornstein gang a chag kasher v'sameach.

Warm Regards,

Debbie

179c

Brandeis University

**Benjamin S.
Hornstein
Program in
Jewish
Communal
Service**

FAX #: 011-972-2-699951

TO: Seymour and Annette

FROM: Joe Reimer (9/7/89)

RE: Schedule for work

Philip W. Lown School
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(TTY/TDD)

Ginny called to ask me about the incomplete option papers and when I was planning to do them. I realized that I have a schedule worked out for myself, but have not shared it. Let me do so and get your reaction.

1. September - December

Complete research for and write up my paper on synagogue as context for Jewish education, having a preliminary statement ready for October meeting of Commission.

2. December - January

React to the other people's papers and receive reactions to my own. Revise my paper.

3. February - March

Go back and do the unfinished options papers. Help in whatever way possible in reacting to first drafts of final report.

I welcome your input.



May 5-7, 1990



wentieth
nniversary

J. Kolmer

OPTION #4 TO FOCUS EFFORTS ON THE ELEMENTARY SCHOOL AGE

Introduction

The purpose of this option paper is not to examine existing programs for elementary school students, but to ask the broader and more speculative question: What does our general knowledge of this age group suggest for what possibly can be done in Jewish education for this population?

1. What is the target population?

The population is all Jewish children of this age (6-12 years) in North America and their families.

2. What is the importance of this age group?

In writing about this age group psychologists have often focused on their developing abilities to systematically learn the basic skills that are requisite for becoming mature members of their culture. These skills are intellectual (reading, writing, etc.), social (learning to be a peer), emotional (learning to be more independent and self-contained) and cultural (learning the basic norms of the culture).

This perspective suggests why formal Jewish education is heavily concentrated in these years and why the Bar Mitzvah celebration, with its heavy emphasis on the child's skilled performance, represents a culmination of these years of Jewish learning. But it also invites consideration of how to Jewishly cultivate the whole range of skill-acquisition which is developing during these years. It leads to asking how we can educationally make the most out of this age's readiness to become skilled in a variety of Jewish cultural modalities.

Family involvement remains crucial to thinking about this age group. These children are still very responsive to the directions that their parents set and are acutely aware of parental and familial priorities as they point to which skills are most important to acquire. Thinking about education for this age group entails consideration of how to also motivate parents to share in the enthusiasm for acquiring new Jewish skills.

3. What are our best resources for educating this population?

Realizing that this is the age group which has been receiving the heaviest concentration of the available resources in Jewish education, we still may ask: what potential resources exist to better service this population.

- a. Schooling: As going to school is such a central experience for this age group, we need to consider what the most effective forms of schooling are-given the diversity of needs in the population.
- b. Camping: As this is the age when children often go to day or residential camps, and as camp can offer the opportunity for a wide range of learning and skill acquisition, we need to consider how to make camping more widely available and how to expand its educational usefulness beyond the summer to weekends and vacations during the year.
- c. Groups and Informal Activities: As this is an intensely social age when being with peers is becoming a more dominant interest, we need to consider how to service their social needs by extending downward in age the use of youth groups and by inventively involving them in teams and interest groups.
- d. The Arts: As this is the time when children begin to become more skilled in the arts, we need to consider how to bring alive the Jewish arts for this age group. We may think of children museums, exhibitions of children's art, theatre groups, choirs and orchestras, poetry and writing groups.
- e. Books, Magazines, Games: As children are becoming proficient readers and also enjoy games of all varieties, we can think of books, magazines and games as ways for children to bring Judaism into the home with them. As items brought home from school, camp or JCC, they could continue Jewish education in interesting ways and potentially involve other family members as well.
- f. Media: As these children are not only television-watchers, but also consumers of videos, films, computer programs, etc., we have in the production of these media another strong opportunity to bring Judaism into their homes and involve their families.
- g. Family Education: As this is an age when children and their parents and grandparents are still close to another, we need to strongly consider programs that Jewishly involve more than one generation at a time. These could include programs designed for the whole family in schools, congregations, and JCC's as well as more extensive programs such as week-long family camps and family trips to Israel.

4. Do we have the know-how to implement this option?

To a great extent the know-how is available, in schooling, camping and informal activities. We are just learning to do family education and to integrate media into Jewish education.

5. Is the personnel available?

Personnel is highly variable. In schooling, camping and youth activity, there are personnel, but not enough and not with enough Jewish educational training. In the other areas, there is less available now.

6. Are the materials available?

More for schooling and camps (see option paper on curriculum), but barely at all in the other areas. There are materials that could be adapted.

7. Is the physical infrastructure available?

It is available for schooling and camps, but to upgrade programs would require new investments. Two examples: to make camping facilities available year-around often involves winterizing buildings; to have successful art programs requires the appropriate space and facilities such as in children museums, art rooms and auditoriums.

8. Are the institutional and political supports available?

Generally, yes. Many institutions are already heavily involved in serving this population and would presumably be interested in upgrading services.

9. Is the funding available?

Not yet for the upgrading envisioned here.

10. Is the option timely?

Yes.

11. What benefits could be anticipated?

- a. Integrating formal education with camping, social groups, art programs, etc. could make the Jewish educational experience of this age group more meaningful and allow children to express their Judaism in richer and more varied ways.
- b. Involving family members and having books, games, and media for use in the home could help extend Jewish learning into the home and reinforce the learning in schools, camps, etc.
- c. Making Jewish education more genuinely interesting for this age group could make it more attractive to less-affiliated Jews and increase the numbers of children who receive a Jewish education.

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d. As this is the age when Jewish education is most likely to reach the widest numbers of children and families, improved educational services may lead to continuing Jewish learning beyond Bar Mitzvah and greater Jewish commitment and involvement in future years.

12. What would the costs be?

Unknown.

13. How long would it take to implement?

Initial exper^{iment}ent~~ment~~s in any of the above areas could be planned and implemented within 2 years. The re-training of personnel, developing materials and upgrading physical facilities would take longer; up to 5 years.

14. How important is this for the field?

The importance of this age group for Jewish education is clear: they are the population most likely to receive a Jewish education. The possibility of extending their Jewish education and involvement beyond these years and of involving members of their families in Jewish learning and living is what some observers believe to be of greatest importance in terms of longer lasting impact on future Jewish commitments. It is neither a necessary nor an enabling condition.

J. Reimer

J. Reimer

OPTION #3 TO FOCUS EFFORTS ON THE EARLY-CHILDHOOD AGE GROUP

Introduction

The purpose of this paper is not to examine existing programs in early childhood (see paper #17), but to ask the broader and more speculative question: What does our general knowledge of this age group suggest for what possibly can be done in Jewish education for this population.

1. What is the target population?

The population is all Jewish children in North America between the ages of 2 and 6 and their families.

2. What is the importance of this age group?

Psychologists believe that during these early years the human mind is as open (absorbent, pliable) as it will ever be. It is a time for laying down the foundations of knowledge and emotional well-being. It is a time for the child's first discoveries of who I am in the world in which I live. Family and caretakers play a large role in allowing the child to feel secure enough to adequately explore and get to know the world around.

Because so much that is essential to the initial defining of self and forming of character takes place during these early years, many Jewish educators have come to feel that we cannot children's Jewish education. Especially at a time when many families have less capacity to supply basic Jewish experiences at home, it becomes more essential that the community help families to celebrate Jewish awareness in ways that can make lasting impressions on young minds.

3. What makes lasting impressions on young minds?

Even though so much that happens in young children is forgotten later in life, what is meant by "making a lasting impression?" The answer is that little or forget the concrete details of events, but the associations and feelings that go with events and incorporate them as part of our deeper memory, our deeper sense of self. What is being aimed for in terms of lasting impressions to the child's often unspoken associations with "Jewish events." Will there be a sense of belonging to a family and a larger group? Or will there be far less distinct associations or even negative ones?

Another form of lasting impression is developing cognitive building blocks: Children's beginning understandings of the meaning of basic Jewish terms like "Shabbat" or "Chanukah" are mentally filled in by a complex (though immature) set of understandings of what "Shabbat" or "Chanukah" is, or will there be a cognitive paucity or blank in relation to these terms? By age 6 children have mentally filled in a lot of the known world, and it is much easier thereafter to build on what is known than to have to start from the beginning.

4. What are our best resources for educating this population?

Starting with the assumption that we wish to provide young children with concrete, sensory-based, positive Jewish experiences in both home and child-care settings, what resources would be most helpful? Following is an incomplete list of potential resources, it may suggest directions for future explorations in thinking about early childhood.

- a. Books: Young children love being read to. The market is brimming general books for this age. Outside the ultra-Orthodox community, how many high quality Jewish books for this age are available?
- b. Records and audiotapes: Music reaches these children who love to sing. Israel has a record industry for the young, but how much is available in English for this age?
- c. Television and videos: Sesame Street began a revolution in children's television, and we recently learned of its potential as a medium for Jewish education with the broad reception given to Shalom Sesame. What is the next step? What about home videos for pre-schoolers to be watched with parents or older siblings?
- d. Children's museums: In Boston, Chicago and other cities we are learning that children and their parents love to explore in museums built for children. They are places where fun and learning meet. The building of "Jewish Spaces" in museums has begun and can be developed further.
- e. Parents and tots together: Whether it is in gym or in services, programs that are pitched simultaneously to young children and their parents can work to teach both the basics of Jewish life and how (the skills and activities) to be Jewish together.

5. Do we have the know-how to implement this option?

The know-how for each of these resources is clearly available in the society at large (though the last is the newest resource). There are fine examples in each case of that know-how being brought into the world of Jewish education. The question is what would it take to make the know-how more widely available for Jewish educators.

6. Are the personnel and material available?

Not yet. Israel is an important resource as is the existing "industry" for early childhood in North America. As was the case with Shalom Sesame, the potential materials and personnel to tap even if they are not currently available.

7. Is the physical infrastructure available?

Mostly yes, though thinking of children's museums and other creative play and library facilities would mean investing in new facilities.

8. Are the institutional and political supports available:

The Jewish Community has recently become more aware of the early childhood population. Many communities are actively exploring ways of servicing young children and their parents.

9. Is the funding available

No. It remains a question of how much of a market there would be for Jewish materials for this age group and how much of the eventual funding could come from families paying for these services and materials. But there are first the start-up costs.

10. Is the Option timely?

Yes

14. What benefits could be anticipated?

- a. Children could develop stronger foundations - cognitive and emotional - upon which later Jewish learning could be built.
- b. Families could be involved more fully at an opportune time in Jewish education and Jewish life.
- c. More families who were drawn in at this early point might consider day or supplementary schools for their children.

- d. New professional possibilities in the field could be opened up and professionals with different talents could be brought into the field.

12. What would the cost be?

Developing resources like children's television or museums would be expensive. Even developing parent and tot programs, while being less expensive, still involve training personnel and creating materials.

13. How long would it take to implement?

Single pieces could be implemented in a relatively short time period. But developing serious resources on a wider basis would require a 5 - 7 year time span.

While not necessary or an enabling condition, there seems to be a growing consensus that investing in early childhood education could pay off in terms of long term Jewish commitments by families and children.



J. Reimer

OPTION #7 To Focus Efforts on Young Adults

Introduction

The purpose of this paper is not to examine existing programs for young adults, but to ask the broader and more speculative question: What does our knowledge of this age group suggest for what possibly can be done in Jewish Education for this population?

1. What is the target population?

All Jewish young adults in North American.

The term "young adults" has come into usage to describe the population of adults who have already left their families of origin but have not yet established families or permanent homes of their own. Typically, this would include people between the ages of 22 and 39 (with college students considered a separate, younger category). But age is not the only determining factor. A married couple with children who are in their 20's are generally considered to be "a young family" not "young adults." Where as a single person or a couple without children who are in their 30's would be considered "young adults" if they have not yet begun their own family life.

2. What is the importance of this age group?

Sociologists have been reporting that in recent years there has been a noticeable rise in the number of young Jews in North America who have been waiting longer before getting married and/or having children. As both women and men have become more involved in establishing careers, it is becoming more common for marriage to be delayed until the mid to late 20's and having children until the 30's. These trends have created a new and distinct age group: the young adults.

Being between family-of-origin and family of one's own has meant that young adults tend to be less affiliated with the Jewish Community. They no longer fit into the synagogue or community of their parents; they do not yet feel comfortable belonging to what they often perceive as the "settled" community of adult Jews.

Getting established in career often entails fitting into the patterns of the workplace. This may mean long work hours, working closely with Jews and non-Jews and socializing primarily with people from work. These patterns together with the lack of

Young adults may represent a weak link in the chain of Jewish continuity in North America. As such, the Jewish community may have a strong incentive to provide Jewish educational services to this population to help insure that they feel a part of the community as they make the life choices style for themselves that may determine their future affiliation as Jews.

3. What are our goals for working with this population?

The Jewish community would seem to have two parallel goals for working with this population. The first is to help Jewish young adults to establish a community among themselves; the second is to provide opportunities to integrate them into the larger Jewish community.

Insofar as young adults form a group distinct from other Jewish adults, they will tend to associate with one another and look to one another as a source of friendship, community and mate-selection. The Jewish community has every reason to encourage these social processes to take place under Jewish auspices. At the same time, young adults can be a valuable resource to the whole community (as members, volunteers, professionals, etc.), and there needs to be ways to integrate them into the organization of the whole community.

4. What are our best resources for reaching this population?

- a. Social resources: Jewish young adults need ways to find one another and to be able to associate in healthy, non-pressured ways. The Jewish community has the resources to provide these social service.
- b. Cultural and intellectual resources: This is a bright, well educated group who often have received only a minimal Jewish education, but who can be attracted to top quality intellectual and cultural events. We can provide cultural and intellectual stimulation while also providing for social needs.
- c. Religious resources: Jewish young adults have religious needs even as they often find it difficult to join local synagogues. Synagogues and other organizations who reach out specifically to this population can meet their religious needs and build connections to the established community.
- d. Political and philanthropic resources: Young adults can be motivated to volunteer their time and become more active in working on behalf of Jewish political and philanthropic causes.

3

- e. Israel: Although this group is often busy with work, it is possible to design educational programs in Israel which combine the features of an enjoyable vacation in the company of peers with learning a lot about Israel, Jewish history and culture.

While this is an incomplete list of resources, its purpose is to suggest possible ways of reaching and educating young adults.

5. Do we have the know-how to implement this option?

Yes, we know how to utilize these resources, but are only beginning to put them together as a package of services for young adults.

6. Is the personnel available?

While there are professionals from several disciplines social and communal work, education, the rabbinate - who are working with this population, it has not yet emerged as a speciality for which ~~she~~ is trained. We are not yet clear on what the personnel needs are for this option.

7. Are the materials available?

As in adult education, there are materials available that are adapted to the needs of this population. But no one has systematically thought through what materials are needed for this option.

8. Is the physical infrastructure available?

This option does not require special physical facilities, and hence other facilities may be used. After careful research it might emerge that new facilities such as retreat centers would be recommended.

9. Are the institutional and political supports available?

In urban centers where there are high concentrations of young adults, there has emerged a beginning recognition of their needs and support for programming in this area.

10. Is the funding available?

In those urban centers funding has been made available, and young adults can afford to pay for certain services. There is not yet funding for a systematic approach to this population on a wide-scale.

4

11. Is the option timely?

Yes. The emergence of young adults as a group within the Jewish community is recent, but the sociological patterns that give rise to this distinct age-group are likely to persist.

12. What benefits could be anticipated?

- a. A population which faces intense pressure towards assimilation could be supported and encouraged towards greater Jewish affiliation and commitment at a time in their lives when they are making central life decisions.
- b. A population that often received only a minimal Jewish education could have another opportunity to become more Jewishly knowledgeable.
- c. A population that is often highly career-oriented could be taught more about the values of volunteerism and participation in Jewish communal, religious and political activities.

13. What would the costs be?

Unknown. However, since many of the need^{ed} resources are essentially in place and personnel, materials and facilities could be adapted, the costs would be moderate. Young adults could also contribute through a fee schedule.

14. How long would it take to implement?

Initial projects could be planned and implemented in a short period of 1-2 years. Re-training personnel, adapting materials and galvanizing communal support on a wider basis would take a longer period of 3-5 years.

15. How important is this for the field?

This is not a necessary condition. While some observers believe that young adults could be primarily serviced as a sub-population within adult education, other observers believe they have enough distinct needs to require their own educational services. Their importance has to do with their being a crucial link in the chain of continuity.