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5/19/90

Annette and Seymour

Here is another version of
Chapter 5. It still needs work
but we thought you ought
to have it for our Sunday
telephone conversation.

[Signature]

FAX SENT

DATE:

17/5/90

Nativ Policy and Planning Consultants
Jerusalem, Israel

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FACSIMILE TRANSMISSION

TO: David Elim & Dena Merriam

DATE: DATE: May 17, 1990

FROM: Annette Hochstein

NO. OF PAGES: 8

FAX NUMBER: (212) 715-1662

Dear David and Dear Dena,

David, welcome back. We hope that you had a fruitful and nice trip. We have spent the week working with Mort Mandel, who is visiting, and trying to put together materials that will hopefully be useful for the writing of chapters 4 and 5.

We are attaching our comments as well as a copy of Dena's version of chapter 5 with changes/additions.

As you can see we are now suggesting a somewhat different approach to these two chapters: we are suggesting that chapter four tell the story NOT of the Commission's work or mode of operation, but rather of the content of its work and decisions. Seymour dictated the body of the chapter (attached). We suggest the chapter conclude with a summary of the plan (Documents of February 14 and of October 22) and of the recommendations (Document of February 14 pages 4 and 5). This then will lead to the fifth chapter which/that (help! where's Safire...) becomes the implementation plan illustrated, or a program for implementation. Please let us know if this makes sense, is sufficient, needs further clarification. We will call you tomorrow (Friday) to find out.

We had planned a long call on Sunday. If you agree with this, please let us know when is a good time.

Best Regards and Wishes for a fruitful and inspired/inspiring week-end,

5/

GENERAL COMMENT FOR CHAPTER FIVE

The draft of this chapter is incomplete in that it covers only some of the topics that need to be included. We have tried below to make it more comprehensive. However some of these omissions, are of particular significance.

One is the treatment of the building block "community", which is treated in the text too thinly as compared to the building block "personnel". The other is the fact that implementation cannot take place at the level of lead communities only. Both community and personnel must take place BOTH and often SIMULTANEOUSLY at the level of lead communities and at the general ((continental)) level.

As we see it the chapter needs to include two parallel development thrusts within each of the main building blocks:

1. The building block in the lead communities
2. The building blocks on their own -- or at the national//continental level.

Thus when we speak about recruitment,, or about training -- or about salaries and advancement -- part of the work will be done in Lead Communities. Another part will take place at the National level. When training programs are invited to train the teachers of lead communities -- this is but one aspect of their development. The other is that they will grow from graduating one hundred people per year to graduating four hundred, that these graduates will fan out throughout the USA and Canada, etc...

The single most important element for the training programs -- without which the training programs won't be able to assist lead communities -- is that they need to build faculty and must offer scholarships -- fellowships to their students. (Note: the Wexner Foundation has undertaken a program to give fellowships to elite students and to help training institutions re-think their programs.) A much more massive effort is needed to quadruple the faculty and students of the training programs. Fellowships are needed for all or most students/training programs.

The same is true for recruitment : We will need to recruit for both the Lead Communities and in order to demonstrate that systematic recruitment can improve the personnel situation throughout the Continent, etc.

As for the building block "community," let us look at funding: the commission is raising funds for programs throughout the country, as well as for lead communities. Or leadership: community leaders will be recruited, trained and involved for national institutions as well as for lead communities.

Funding is needed nationally but lead communities will also have to raise significant sums of money for increased salaries locally etc.

More generally, we suggest elaborating on the building block "community."

We do a fair job dealing with this in terms of the Lead Communities. We must add elements for the national level and Non Lead Communities. The idea is that we have to capture and recruit as many Mandels, Bronfmans, Twerskys and Lipsets as possible, and replicate this locally, all the way to the grassroots.

Mandel put it the following way here yesterday: "if the Jewish population is largely concentrated in thirty communities and there are ten key leaders in each community, in 1980, 25 of these leaders thought Jewish education was the burning issue, 100 thought it was an important issue, and the rest didn't spend much time thinking about it. In 1990, 100 community leaders think this a burning issue; 100 think it is an important issue, and 100 don't give it too much attention. The challenge is that by the year 2000, 250 of these community leaders see Jewish education as the burning issue and 50 think it is important. When this happens there will be:

-- money available to undertake all the wonderful things we have been talking about

-- many good people (personnel) will be drawn to the field because community will be announcing in the most dramatic of terms that this is what is needed to save the Jewish future.

-- the two building blocks cannot be separated. Outstanding personnel will enthuse these outstanding community leaders."

* * * * *

Chapter five -- specific comments

Page numbers refer to Dena's version

Page 1.

Should this chapter begin with the Center? If this chapter is primarily about implementation ((which we are now suggesting)) we can be comfortable with that. However if this chapter has to include the plan,, recommendations,, etc. We should not begin with the Center.

Twersky suggested using the idea of a "Council" instead of a Center. We like the idea.

Are we condescending to JESNA when saying that the Commission is the one that will bring about fundamental change ((pp 1 - 2)).

Pp. 1-2: the definition of the roles of JESNA and the JCC Association is mentioned here -- and again at the end of the document ((pp. 19-20)). We need to watch duplications, while watching also the need to refer to them adequately..

JCC Association should be treated the same way as JESNA -- see attached page.

Page 2: the parallels for the Center (Manhattan Project etc..)

While we believe that JESNA and JCCA are well treated - and can be relaxed by the above page,, we think that the parallels chosen will frighten Yeshiva, the Seminary and HUC and will make them feel that all creativity will be at the Center.. Would it be possible to have our cake and eat it - namely to describe the Center as a place that will bring together the creative minds from existing institutions,, will take ideas from exciting and innovative Jewish or general educational projects wherever they be, and will be more like NASA (which we believe coordinates the work by universities,, by contractors, by governmental agencies, etc.) than the Radiation Lab.

P .9, paragraph 3:

"Once they have..." . We believe that at this point a significant transition is missing -- namely what the work of these local staffs or Centers in Lead Communities is about. It is parallel to the role of the national Center, and requires, (following initial description of the state of affairs), the preparation of a plan and strategies for implementation. On the content side they will -- just like the national center -- keep the top leadership involved, undertake the planning -- particularly in the areas of the building blocks (personnel and community).. Thus they will have to figure out how to meet the needs for personnel in all institutions and programs of the community. How many of the existing personnel are good and worth investing in: They will have to bring in X number of new people

to fill needs. For example specialists in early childhood education, in the teaching of Hebrew, in special education. They will have to negotiate with the national institutions and organizations for training and inservice training. Similarly they will develop a plan for the recruitment, training and involvement of outstanding leaders.

They will also search out what you have called "model programs" (p. 9) -- or what we call examples of best practice. This will be an ongoing process of the national Center with the Lead Communities. An example can be found in the work of the "effective schools" movement of Ted Sizer at Brown. Schools share with each other -- through the Center at Brown university -- what seems to be effective and to work (you mention this later in the text)..

P. 10 following item 6.

Since no one will have agreed in advance to the particular suggestions on these pages, one way to deal with this is to write "some of the suggestions that have been made are..." This is particularly relevant for items such as the creation of an educator corps. Here you might say "It is being suggested that an education corps be created..."

P. 13.

Dena quite correctly mentions that profession building is not picked up -- nor is recruitment of candidates for training or for jobs..

These two topics are dealt with on pages 13 and 14 of the February 14 document but here are some further thoughts:

Recruitment

There is a need to undertake a national recruitment effort to bring new people to Jewish education. Such an effort -- while linked to the effort to improve the status and conditions under which educators study and work -- needs to be systematically addressed. The National Center and the Lead Communities will work together at it, and responsibility might be given to another Foundation or institution. For example, the Wexner Foundation has indicated that they might be interested in funding a systematic approach to recruitment.

What will be done?

For the first time a systematic approach to recruitment will be undertaken, bringing marketing thought to bear on Jewish education. Some form of market study will be undertaken to identify the relevant market segments -- who is a likely candidate for a profession in Jewish education.

The Center will find out the scope of recruitment involved. We believe that at the onset what is needed is to double - and then triple the number of people in all training programs. Moreover each Lead Community is likely to need 10 to 50 qualified applicants for jobs.

First the needs will be established. Then a study will be made to determine (perhaps through focus groups) what it would take to attract new people to the profession and what kind of people could be attracted.

Following this a recruitment plan will be prepared. Institutions of Higher Jewish learning may be asked to be involved in pilot efforts. Recruitment will then be launched for the lead communities -- they will also serve as pilot programs for this recruitment nationally.

Profession building

This involves many elements -- from salaries and benefits, to training, to status and more.

1. Salary -- a study will be made to decide the level of salary necessary to attract and retain people in the field. As we have mentioned in chapter three salaries are terrible.

Fringe benefits and pension plans will be introduced. They are scarce today.

2. Empowerment

In the lead communities teachers will be given a leading role in determining policy and their ideas and decision will make a difference. They will participate in the planning committee; they will be involved in monitoring and evaluation; they will be involved in deciding what best practices to introduce; they will be given roles in the administration of their institutions. This is in direct contrast with present practice and is considered (in general education) to be one of the more important issues in the recruitment and retention of talented people.

Networking, journals and conferences will be a key assignment of the national Center and will be nurtured in each lead community and between Lead Communities, as a first step in introducing this throughout the country. The Center will stimulate this activity and will involve training institutions, universities, CAJE, JESNA, the JCC Association and other research and professional associations.

These will make it possible for educators to discuss and diffuse what is learned in the lead communities, and to bring it to the attention of the larger Jewish community.

Because the lead communities will be creating new positions and new roles for Jewish educators ((e.g. Early childhood, bible studies, special education; etc.)) a different ladder of advancement will be introduced. Rather than being able to move up only from being a teacher to being an assistant principal to being a principal, which is often inappropriate ((e.g. a good teacher may not be a good principal)) a good teacher will be able to specialize and play a leading role in his/her field of expertise throughout the community. Thus two teachers might become the leaders in early childhood, two teachers might be the leaders in bible studies; two teachers may be the leaders in adult education for that community, etc.

After profession building it will be necessary insert the section about training. ((See above, "general comments".))

Page 14 of Dena version -- page 12 of first version: though monitoring and evaluation was mentioned above, we suggested to reintroduce the original ideas.

General Comment:: A section on research has to be re-introduced. Please see pages 25 and 26 of the document of February 14. The general idea is that the Center will facilitate the development - - hopefully by one or more foundations -- of research centers for Jewish education at institutions of higher Jewish learning, universities and organisations.

(JCC Affiliation)

The Jewish Community Center Association of North America (~~JCCA~~ formerly JWB) is the leadership body for the North American network of JCC's and Y's; JCCA serves the needs of individual Jewish Community Centers, and it helps to build, strengthen and sustain the collective Center movement through a broad range of direct and indirect services, institutes, consultations and Jewish experiences and by identifying and projecting movement-wide directions, issues and priorities.

1 .

INSERT ~~E~~

The Jewish Education Service of North America (JESNA) is the organized community's planning, service and coordinating agency for Jewish education. It works directly with local federations, the agencies and institutions created and supported by federations, and other independent education institutions to deliver educational services.

FAX SENT
DATE: 17/5/90

Mandel
Associated
Foundations

קרי מנדל

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To: <u>PROF. ISADORE TWERSKY</u>	Date: <u>MAY, 17, 1990</u>
<u>CENTER FOR JEWISH</u>	Urgent: <input checked="" type="checkbox"/>
<u>STUDIES</u>	Regular: <input type="checkbox"/>
From: <u>S. FOX</u>	
Fax No.: <u>001-617-495-0715</u>	Time Sent: <u>5:40 PM</u>

Message

DEAR PROF. TWERSKY,

THANK YOU. IT
IS MOVING & INSPIRING.
IT COULD MAKE
ALL THIS DIFFERENCE
in the

June hf m

Note: The data upon which these background materials and recommendations are based are to be found in the studies that have been undertaken for the Commission; all the studies will be completed before the Commission issues its report.

The Relationship Between Jewish Education and Jewish Continuity (I. Scheffler, Harvard University; S. Fox, The Hebrew University).

The Structure of Jewish Education in North America (W. Ackerman, Ben Gurion University).

Community Organization for Jewish Education in North America; Leadership, Finance and Structure (H.L. Zucker, Director, Commission on Jewish Education in North America).

Federation-Led Community Planning for Jewish Education, Identity and Continuity (J. Fox, Jewish Community Federation of Cleveland).

* *The Synagogue as a Context for Jewish Education* (J. Reimer, Brandeis University).

The Preparation of Jewish Educators in North America: A Research Study (A. Davidson, Jewish Theological Seminary of America).

- *Towards the Professionalization of Jewish Teaching* (I. Aron, Hebrew Union College, Los Angeles).

Studies of Personnel in Jewish Education: A Summary Report (I. Aron and D. Markovic, Hebrew Union College, Los Angeles).

• *Informal Education in North America* (B. Reisman, Brandeis University).

A Poll of the Jewish Population of the USA (Gallup, Israel, Dec. 1989)

* *Field Notes. A Paper Presented to The Commission on Jewish Education in North America* (Roberta Goodman and Ron Reynolds = CAJE)

Findings of the Los Angeles BJE Teacher Census (Isa Aron, Ph.D. and Bruce Phillips Ph.D. Hebrew Union College)

* *Report on Questionnaire to Participants in CAJE Conference Seattle, August, 1981* (Dr. Mark Erlitz)

FIELD NOTES,

290

A Paper Presented to

THE COMMISSION ON Jewish Education in North America

AMERICAN JEWISH
ARCHIVES

by

Roberta Goodman and Ron Reynolds (cAtf)

with the participation of

Harlene Appelman
Gail Dorph
Jo Kay
Bobbi Stern
Lois Zachary

Ephraim Buchwald
Marvell Ginsburg
Earl Lefkowitz
Joy Wasserman

Lynda Cohen
Janet Harris
Leonard Matanky
Gary Wexler

Lavey Derby
Charles Herman
Lisa Shachter
Ron Wolfson

A.H. (copy)

FINDINGS OF THE LOS ANGELES BJE TEACHER CENSUS

(Isa Arom, Ph.D., and Bruce Phillips Ph.D.
Hebrew Union College - Jewish Institute of Religion
3077 University Avenue
Los Angeles, CA 90007

II

VINCENT

TWERSKY

Jewish continuity or survival- as a people- is not a problem and need not be a source of anxiety or perplexity. The reason for this apparent serenity is not insensitivity or wistfulness, but unshakable conviction, unwavering faith, and a special historical consciousness nurtured by the record and realities of the Jewish past. Hackneyed epithets- or stereotyped laments and litanies- should not be allowed to obscure the uniqueness and quintessence of our truly unparalleled history. The question that generates so much apprehensiveness and persistent restlessness is how many of our children and grandchildren, friends and neighbors, nephews, nieces, and cousins will be privileged to participate in this ongoing, confident, creative Jewish community? Every individual is of concern to us; no effort should be spared to enlarge the group of "survivors."

I

ACK SENT

DATE

TWERSKY

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

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TO: David Fox, Dena Merman

FROM: S. Fox, A. Hochstetler

FAX NUMBER:

DATE: 17/5/90

NO. PAGES:

8/10

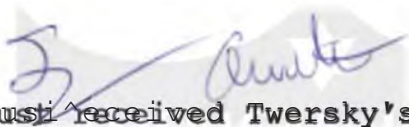
May 17,, 1990

Hello Dena,,

We believe David and you will need the following materials with you over the week-end to be able to work on chapter four:

- * The background materials to all five commission meetings
- * Dena's re-write of chapter 4

Warm Regards,,


p.s. We have just received Twersky's materials and are enclosing it. The second page appears to disagree with those concerned about continuity. We think it could and should be included in one of two ways: either as a way to explain that we are aiming for "meaningful continuity" and not merely "continuity" - or as another point of view, indicating that the Commission was responding to both those worried about continuity and to those who have a deep faith that we would never disappear.

This may fit in very well with what Scheffler and Fox are dealing with in the paper on the relationship between Jewish education and Jewish continuity. More on that later.

CHAPTER 4

Dear David and Dena,,

We've been doing a good deal of thinking about what should happen after chapter 3. Here is what we would like to suggest::

We are no longer sure that there is a need for anyone to go through the history of the Commission.. Why does what took place at any one particular meeting make any difference in this text? We are suggesting to consider dropping the history of the meetings..

On the other hand,, after you have described the state of the field in chapter three,, what is called for is to indicate how the Commission could "put its arms" around such an immense problem.

Before suggesting how to do this we would like to point out that although many topics appear both in chapter 4 and in chapter 5 there is a major difference in the way they are treated in both chapters..

In the present chapter -- chapter 4 -- we need to explain how the plan,, how the ideas,, represent a convincing response to the problem described in chapter 3 -- the state of the field.. In chapter 5 we need to argue for how the ideas are realistic and can be implemented. Chapter 4 thus might be "the Commission's plan" or "the Commission's response" while chapter 5 would be "the implementation of the plan".

Our suggestion is the following:

CHAPTER 4: THE COMMISSION DEVELOPS A PLAN

(2/10/88) b "the Commission - developing plan

In Chapter 3, we indicated that the Commission learned what the state of the field of Jewish education was.. What was the Commission's response?

The Commission's response was to recognize that there were many different areas in which improvement could be made.. In fact,, the Commissioners suggested 26 such different areas ((see background materials -- December 13, 1988 -- you may want to list the areas - see page 15 of February 14 document) . There was no way to choose amongst them,, because almost every one of these areas, or all of these areas,, were important.. One could have devoted an entire commission to early childhood; one could have devoted an entire commission to the college-age; one could have devoted an entire commission to adult education.. ((many commissions in general education have devoted a full commission to a specific topic such as adolescence or early childhood.))

How could the Commission decide amongst them?

They recognized that there were some matters that were basic, that were pre-conditions, or as you are now going to call them "building blocks" upon which everything else -- any improvement in Jewish education -- depended. These are personnel and the community.

Why personnel? It was discovered that there was a shortage of talented, dedicated, trained personnel for every single area. It made no difference whether it was early childhood, the

supplementary school, the day school, the preparation of curriculum materials, the introduction of media for Jewish education. Each one of these suffered from a shortage of trained, qualified, dedicated personnel.

Secondly, it was clear that every program suffered from a lack of sufficient funds, and if you wanted to make a difference in Jewish education you were going to have to change the community's attitude toward Jewish education, the ambience, the environment, and this could only be done if outstanding community leaders were recruited for Jewish education, if they put Jewish education at the top

of the priority list of the Jewish community, and raised the necessary funds.

Furthermore, it was discovered early on that these two building blocks, personnel and the community, were interrelated or inseparable -- namely, you could only recruit outstanding community leaders if they felt that they would work with talented dedicated personnel. On the other hand, you would not be able to attract the right kind of personnel unless they felt that the Jewish community was going to empower them and make it possible for them to make a difference. So, these two things are interrelated. (see the background materials for June 14 1989 - particularly p.6)

The question then arose: how are you going to address personnel and the community? These were not new issues. A strategy was

developed that included the following elements:

1. Both had to be addressed simultaneously
2. They are interrelated
3. The Commission wants to have across-the-board impact.
4. etc.. see June 14 document,, executive summary page ii.

Furthermore we were

going to do it in at least two ways. We are going to learn how to do it, and demonstrate it in lead communities ((you have described Le Communities effectively in chapter 5. It is also presented on pages 18 to 24 of the February 14 materials.. The working assumptions -- pages 18/19 -- may also be important for this purpose)) In the Lead Communities we are going to both learn and demonstrate how to affect change through working with the two building blocks of personnels and the community. You have covered this in chapter 5 effectively.

Next,, we were going to do this on the national (always US and Canada) level and in all communities throughout the country by virtue of raising consciousness about Jewish education throughout the community by recruiting more top leaders,, and that also is picked up in Chapter 5.

As to personnel: our approach differs from all previous approaches since we are suggesting to addressing the problem

through four elements simultaneously -- recruitment, training, profession building and retention. This means building the training institutions, this means a serious recruitment plan, this means a new conception of profession, this means higher salaries, etc. No longer is the issue to be dealt with in a piecemeal fashion. Some communities have only raised salaries and have been disappointed by not achieving significant results. Attempts at improving training failed to attract candidates for lack of attractive position or because no recruitment effort was undertaken. We believe a comprehensive approach has far more chances to succeed.

Following these steps the question became "I granted that these are good ideas (e.g. dealing with the building blocks and demonstration through lead communities) who is going to do it? The answer to that is the center, or a Council for Initiatives in Jewish Education. (Remember the Commission committed itself to implement its ideas the day it completed its report (end of your chapter 2).

Now the Jewish community will not undertake this program on faith. To little is known about the effectiveness of investments in Jewish education. The Commission's plan will have to be carefully monitored and evaluated. Moreover, as part of its plan the Commission will initiate the establishment of a research capability in North America -- one or more research facilities to produce the kind of research and data needed to begin to answer key questions about which we don't know enough, and to monitor

and evaluate the work done in the Lead Communities

Now the programmatic options,, which were very important to commissioners,, were going to be treated through lead communities and by virtue of the funding program that is being picked up by the various foundations. This you also have picked up in Chapter 5.

Therefore,, the Commission developed the following plan and recommendations (February 14 materials pages 4 and 5)..

FAA SENT
DATE: 12/5/90

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FACSIMILE TRANSMISSION

TO: DAVID FINN, DENA MERRIAM
FROM: Seymour FOX, Amie Hochstein
DATE: 17 MAY
NO. PAGES: 2.0
FAX NUMBER:

We are sending 3 installments -
Please confirm receipt.

- ① Chapter 5 with corrections on text
- ② A cover letter about chapter 5 with memo
- ③ A letter and memo about chapter 4
- ④ Turetsky Statement

Best
[Signature]

Chapter 5: The ~~Final~~ ^{Concluding} Plan

The Commission ended its deliberations with the formulation of a concrete plan of action. The plan included the following components:

^{Council}
1. ~~The creation of The Center for New Initiatives in Jewish~~
~~Education~~

The Commissioners were wary of creating a new organization that would do little more than expand the bureaucracy in the field. There was considerable discussion whether the role envisioned by the Commission for this new organization could not be undertaken by existing organizations.

It was clear to all that JESNA had made tremendous strides since its creation in 1981 and that its role would be increasingly important in the years ahead. It will be of crucial importance for JESNA to continue working with all the communities around the country in an on-going effort to place Jewish education higher on the agenda of the Jewish Community, to be a spokesperson in National Forums about the role of Jewish education, to gather data about Jewish education ^{to offer its expertise in consultations as needed} around the country, and as time goes on to play a major role in the diffusion of the lessons learned through the work of

the Center. The JCCA ^{Association} ~~(JCC)~~ must ^{identify its role} continue to play a similar role in the realm of informal education.

{expand: size of
key-verb and
attachment}

With these national organizations performing an increasingly important role, the Center will function as a driving force for innovation and change, and as a catalyst to bring about the necessary transformation of Jewish education in North America.

There are no precise parallels that the Commission had in mind when conceiving of the idea of the Center, but there were parallels that were useful when thinking through its functions and role. These parallels ranged from the Manhattan Project, which brought together the leading scientific minds in the world to achieve a breakthrough in splitting the atom, to the Radiation Laboratory of MIT, which pioneered the development of radar to NASA, which has been responsible for America's space program. The American Assembly at Columbia University, founded by President Eisenhower as a center for the development of new thinking in key segments of American life, is another useful model.

The difference between the Center and these other enterprises is that the Center is designed to be a small but significant undertaking that will ^{identify the talents and resources that need} generate new initiatives to be carried out by existing organizations. It will bring together the

to be brought
to the
ask the
undertake specific
assignments that
fit into the
overall plan.
OK

will be able to identify the most outstanding examples of Jewish education in various areas and who can tap the resources of other educators..

~~2. --- A community action specialist.~~

2

3. A researcher who will be responsible for monitoring and evaluating the enactment of the Commission's plan.

3

4. A staff person who will be in liaison with Foundations as well as other individuals and institutions interested in working with the Center..

4

5. A staff planner who will be in charge of strategic planning for the development of the Commission's program and who will work with the planning group in each Lead Community.

In addition to these specialists, consultants will also be used, and some work will be farmed out to existing institutions..

The Director of the Center will present to the Board of Trustees by January 1, 1991 a detailed, five-year plan of action, with a timetable and budget. At the end of each year, the Center will issue an annual report that will be distributed to all segments of the Jewish community concerned

with Jewish education and Jewish continuity.

Among the functions of the Center will be:

- o The development of an inventory of best practices in the field of Jewish education
- o The development of an inventory of resources from national institutions and Israel from which Lead Communities can draw
- o Evaluation and monitoring of programs on a continuing basis to reduce the feedback loop in education. It will help finetune the system, so corrections will be made as they go.

see Document
February 14.
pages 29-31

The Center will give reports to its board and help Lead Communities establish an effective monitoring and evaluating unit.

The Continuing Role of the Commission on Jewish Education in North America

With the issuing of this report
It was agreed that the Commission would continue its exist-
ence as a representative body of the North American Jewish
community to receive reports from the Center
as progress is made over the next five years.

It will plan to meet once a year in order to assess the progress made in the implementation of its plan and discuss the state of the field.

Its continuing role will demonstrate the determination of the leadership of all facets of the Jewish community to achieve a fundamental change in Jewish education through the course of this new undertaking.

h. The Establishment of Lead Communities

The basic concept of the Lead Communities has been refined in as the Commission progresses with its work, this final plan, including how they will be selected and what their role will be.

Initially, three to five Lead Communities will be chosen in

North America to focus on the building blocks of Jewish

(b)(1)(B) ~~As a~~ profession of Tazisk Education, mobilizing the community ~~for~~ education through a wide array of intensive programs.. (change)

The final selection process for these Lead Communities will be worked out by the staff of the Center and approved by the Board. The target date for making this decision is March 1, 1991. Already there is a long list of cities that have requested to be candidates, including Baltimore, Denver, Los Angeles, Philadelphia, Cincinnati, Cleveland, Detroit, Chicago,

Janh Ross,

go, Toronto, and New York. Any one of these cities could[^] qualify as Lead Communities. However, the goal of the Center will be to choose those that provide the strongest prospects for success and will be able to serve as models for other communities in the future. With this in mind, the criteria for selection will be as follows:

It will be important to choose communities in various geographic locations. They should be of different sizes. Some should be relatively new communities and others well-established. There may be sociological differences and they ^{may} ~~made~~ have different levels of Jewish involvement. The object therefore will not be simply to select communities that are most eager to participate in the program or even offer the greatest promise of leadership and financial support, but rather those that will provide the most significant lessons for a broad national program to be undertaken in the future.

To make this determination, the staff will have to produce an analysis of the structure of the different communities that have offered to participate in the program, and then make a judgment as to how best to select the three to five sites that will provide the most fruitful settings as well as the most representative spread. The staff will also make on-site visits to those communities most likely to be selected.

Interviews will be held with local rabbis, ~~chairman of school boards~~, ^{academic}, ^{including chairs of school boards}, principals, teachers, ^A and lay leaders. ^A On the basis of these interviews, a final recommendation will be made to the Board. When the recommendations are acted upon, a public announcement will be made so that the Jewish community as a whole will know which cities will be selected as Lead Communities. For each Lead Community, the following conditions must be met:

* There must be credible demonstration that the leadership of the Community is willing to undertake a significant program of change in Jewish education.

* A large percentage (possibly 75%) of all the educational institutions and settings for education in the community must agree to join the endeavor.

^{will establish an}
*The leadership ~~must agree to participate in~~ orientation, education and training. ^{program}

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here and in Israel.

5. When they decide what form of best-practice they want to adopt they will immediately get involved in training about how to introduce it into the relevant institutions. This introduces one of the important functions of the local OAG National Centers - namely, the monitoring and evaluation of innovations and the study of their use.

4. Each local school and community center (and other forms) will decide to adopt one or another element from the repertoire of best practice. pp. 18-24 and 27322/ document of February 14).

3. Every member of the educational institutions will join in an ongoing collective effort of study and self improvement.

4. An injection of new personnel into the system will be made for several purposes: to establish new positions that are essential, such as in special education (for the emotionally disturbed, learning disabled, and the gifted); to fill the needs of early childhood education; to provide experts in the Bible, Jewish history, etc.; and to fill existing but vacant positions.

These new positions are going to be filled in innovative and creative ways, so that new sources of personnel are created. The Center will establish a Fellowship program and an Educational Corp. to enlist the services of young talented Jews who might not otherwise consider the field of Jewish education as a career choice.

1. Fellowship of the Center :- There is a reservoir of young Jews who are outstanding people in general education as well

as in other fields (philosophy, psychology, etc.) who would welcome the opportunity to make contributions to Judaism in a Lead Community. The Center will recruit at least two such individuals per Lead Community as Fellows, for a period of three years. These Fellows will bring the best of general education into Jewish education, serving as teacher trainers, and working in monitoring and evaluation.

2. Jewish Education Corp ■ Another superb source of new blood for the system are outstanding college students who have good Jewish backgrounds (such as those who attended Camp Ramah, graduates of day schools, students specializing in Judaica at the University). These students might not be planning a career in Jewish education, but they are deeply committed to Judaism and have the potential to be good educators. The Center will attract these people through a program built on the concept of the Peace Corps. Multi-year agreements will be made in which they will commit themselves to devote eight hours a week for four years to Jewish education in a Lead Community and to be trained for the assignment. During this time they will continue their general studies at the University. In exchange for their teaching services, the Lead Community will pay their tuition for four years.

3. Another source of new talent will be outstanding teachers presently working in other communities who are eager to participate in a new initiative in Jewish education.

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4. A fourth source of new personnel will be people who are looking to make a career change. Many such individuals are currently ⁱⁿ entering the general education system. Often they are in their thirties or forties and are looking for new challenges, or they are dissatisfied with their current occupation and want to make a more serious contribution to society. They will be trained by the Fellows and the universities to be inducted into the field of Jewish education.

5. Efforts will be made to build fast track programs for people specializing in Judaica at colleges ^{universities} (currently about ^{estimated at} 1500 ^{addresses of potential candidates} students). These people now have few job opportunities.

6. A sixth potential source for new personnel is individuals in public education with strong Jewish backgrounds.

If each Lead Community recruits 20 people from these various ^{only} sources, it will have a tremendous impact on the quality of Jewish education. These new teachers will be choosing to participate in this new endeavor, because they believe they will make a difference. They will be highly motivated, and their enthusiasm will be transmitted to their students. In addition, they will be involved in their own process of learning and growing. All teachers and principals in Lead Communities will set aside one afternoon per week for study

and self-improvement. This will create an on-going commitment to further their own knowledge, and it will aid in building a sense of professionalism among Jewish educators..

All the Lead Communities will work together in an Association of Lead Communities, similar to the Association of Effective Schools established by Ed Stizer ^{red} (formerly Dean at Harvard, now at Brown University).. It will be the responsibility of the Center to make sure that the local committees will meet together and network.

Lead Communities - Working with National Institutions

The Lead Communities will work with national institutions in a number of ways.

Each of the institutions of higher learning will be invited by the Center to participate in ^{the planning process} brainstorming for the creation of programs ^{for} in Lead Community. A type of exchange program ^{could} will be developed. For example, in exchange for assuming responsibility for educating teachers of a Lead Community, an Institute would be given two endowed professorships. It also would be paid for its services.

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The institutes will be eager to participate, because they will be given assistance in building up their education depart-

tions and institutions will raise monies from their own constituencies to help pay for these new functions..

Financing of Activities in Specific Programmatic Areas

All the functions of the Center mentioned above are aimed at establishing the building blocks of Jewish education, namely building local community support and establishing a teaching profession. These efforts will be concentrated in the Lead Communities.

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(to all) grant: not
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These building blocks form the basis for activities in specific programmatic areas of Jewish education. Incorporated into the Center's program ^{beginning} with Lead Communities will be new initiatives in key program areas. These new initiatives will be financed by different foundations that have decided to specialize in those areas. ^{and 51 institutions that will want to take} leadership and specialize in these areas ^(safeQ-S)

This aspect of the program has already been worked out with ^{some} the sponsoring foundations. Thus, for instance, the Charles Bronfman Foundation will assume responsibility for programs relating to the Israel experience; the Riklis Foundation will assume responsibility for programs in early childhood education; the Blaustein Foundation will be responsible for financing research; the Wexner Foundation ^{has already taken leadership} will assume respon-

ments and they will be giving an important service to their constituencies. Their theoretical work will be highly enriched by the practical experience of the Lead Communities, ^{their involvement and in} (see Document Feb. 14, pg. 11 - 14 and other reports, section on personnel).

Funding Approaches by Center

Director of the Center and/or Director of Funding will be responsible for securing funds for the Commission's plan.

Funds will be used for Lead Communities on a matching basis. ^{may decide to} The Center will allocate specific amounts of money for programs as seed money on the condition that this money will be matched on a set percentage basis by the local communities. For example, the Center will provide a certain amount for the Educational Corps, the Fellowship Program, etc., and the community will match that money, applying it to these or other programs.

The same approach will be taken with Institutions of higher learning, with national organizations and other cooperating institutions, such as universities, etc. All of these national organizations will provide resources for the Lead Community programs, and the Center will provide seed money for those new functions and resources. Again this will be done on a matching basis, with the idea that the organiza-

in the area of ~~community~~ education.
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~~meaning, the Crown Foundation~~ for focus its resources on
 best practices (like the MacArthur Foundation); and the
 Mandel Associated Foundations _____
 are ~~considered~~ ^{are} ~~assuming~~ ^{are} leadership in the area of
 Other foundations will ~~assume~~ ^{will} responsibility for the arts, the media,
 adult education, the college age, etc.

The Center will function as a broker between these founda-
 tions and the Lead Communities, ^{at first} ~~helping to~~ ^{helping to} ~~make sure~~ that the funds
 are used to the best advantage in each of these Lead Communi-
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Diffusion of Program

Although the main focus of the Center will be to work with
 the Lead Communities over the next years, another focus will
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 country will be able to learn, adapt and replicate the ideas,
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In this area, the work of the national organizations --
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 especially JESNA and JWA -- will be critical, since they will
 be the means by which this process will take place. It will
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 that will accomplish this purpose -- i.e. through periodic
 published reports that could be distributed by JESNA and JWB;
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(see notes)

Jewish and general media; and eventually through training programs for community leaders around the country. The national organizations will also organize on-site visits to observe what is taking place in the Lead Communities.

As the Lead Community Program gets under way, additional Lead Communities may well be brought into the program. At the end of the first five years, it is expected that the initial Lead Communities will have matured to the point where they will have developed a momentum of their own towards a continually improving educational system. By that time, another three Lead Communities -- or possibly even more depending on how the program is progressing -- may be added to the plan. These new Communities will be able to move forward at a more rapid pace because of the lessons learned in the first Communities.

The process of adding new communities should be a continuing one, so that in time there should be a growing network of communities in ^{North}America that will be active participants in the program. It also may be possible to establish a new category of Lead Communities that will function as associates or satellites of the original communities. These will not require the same kind of intensive effort that will be necessary in the founding communities. This will enable the Center to provide a degree of support that will help build

the entire effort into a nation-wide program.

Thus, the Commissioners envision this plan as one that will have a ripple effect and eventually touch all members of the Jewish community.

The Role of the Federations

The federations will be involved in the Commission's program, because CJF will be a partner and a member of the Board of the Center. The federation will be the convener of the planning group in each community. ^{lead} The address for the Center ^A in a potential Lead Community ^{is likely to} will be the federation. The local planning group will probably be housed at the federation. The federation will be a key disseminator of the results of the work of the Lead Communities by suggesting that the policies that flow from what we learn in our Lead Communities be adopted by local federations all over America. It will aid in the development of policies such as; salaries and fringe benefits; standards for employment; percentage of federation allocation to be spent on Jewish education; and local support for national institutions (e.g. support for the budget of the institutions of higher Jewish Learning)..

JCC Association

JMB

~~JCC Association would be asked to~~
The JMB will assume responsibility for the dissemination of what we learn in Lead Communities through all the various elements of informal education, starting with:

1. JCCs
2. Camping
3. Youth movements
4. the Israel experience, etc...

JCC Association

The JMB will distill the results of what was learned and invite educators and board members from local community adult and family education programs centers, camps, ^A to make on-site visits to the Lead Communities and take from them what is appropriate for their community. It would sponsor conferences, seminars and publications that would discuss and disseminate what has been learned in Lead Communities.

JESNA

JESNA will undertake all the above assignments for formal education -- schools (supplementary and day), bureaus, and adult education. They will run conferences, seminars, etc. in local communities to disseminate what has been learned in the area of formal education in Lead Communities.

RESEARCH & FORECASTS
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IMPORTANT NOTICE

PLEASE DELIVER THE FOLLOWING MATERIALS AS SOON AS POSSIBLE

TO: Annette Nechtain DATE: 5/11/90

FROM: Dana Meryman

NUMBER OF PAGES AFTER THIS PAGE: 20

PLEASE CALL (212) 593-6424 IF YOU ARE NOT RECEIVING PROPERLY.

R&F FAX NUMBER - (212) 715-1507

OR IF BUSY TRY 593-6397

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Annette *-

I've reworked this chapter, but in doing so I see that it really needs several more days of going over with David. I have yet to review the Decade of Renewal to make sure all of your ideas are covered.

In reading this over, I wonder if we have enough in there about profession building. We made such a point in chapter 3 about the lack of professionalism, but we only mention salaries and benefits briefly. Maybe we should have a whole subsection on building a profession of educators. It would come after the paragraph on Fellows and the Education Comp.

Let me know your thoughts. I will plan to speak with you Monday between 12:00 and 1:00 and by that time I will have some of David's reactions.

Chapter 3: The Final Plan

The Commission ended its deliberations with the formulation of a concrete plan of action. The plan included the following components:

I. The creation of The Center for Jewish Education in Mexico

The Commissioners were wary of creating a new organization that would do little more than expand the bureaucracy in the field. There was considerable discussion whether the role envisioned by the Commission for this new organization could not be undertaken by existing organizations.

It was clear to all that JESNA had made tremendous strides since its creation in 1981 and that its role would be increasingly important in the years ahead. It will be of crucial importance for JESNA to continue working with all the communities around the country in an on-going effort to place Jewish education higher on the agenda of the Jewish Community, to be a spokesperson in National Forums about the role of Jewish education, to gather data about Jewish education around the country, and as time goes on to play a major role in the diffusion of the lessons learned through the work of

the Center, The JCCA (JWB) must continue to play a similar role in the realm of informal education.

With these national organizations performing an increasingly important role, the Center will function as a driving force for innovation and change, and as a catalyst to bring about the necessary transformation of Jewish education in North America.

There are no precise parallels that the Commission had in mind when conceiving of the idea of the Center, but there were parallels that were useful when thinking through its functions and role. These parallels ranged from the Manhattan Project, which brought together the leading scientific minds in the world to achieve a breakthrough in splitting the atom, to the Radiation Laboratory of MIT, which pioneered the development of radar to NASA, which has been responsible for America's space program. The American Assembly at Columbia University, founded by President Eisenhower as a center for the development of new thinking in key segments of American life, is another useful model.

The difference between the Center and these other enterprises is that the Center is designed to be a small but significant undertaking that will generate new initiatives to be carried out by existing organizations. It will bring together the

will be able to identify the most outstanding examples of Jewish education in various areas and who can tap the resources of other educators..

2. A community action specialist.
3. A researcher who will be responsible for monitoring and evaluating the enactment of the Commission's plan.
4. A staff person who will be a liaison with Foundations as well as other individuals and institutions interested in working with the Center.
5. A staff planner who will be in charge of strategic planning for the development of the Commission's program and who will work with the planning group in each Lead Community.

In addition to these specialists, consultants will also be used, and some work may be farmed out to existing institutions.

The Director of the Center will present to the Board of Trustees by January 1, 1991 a detailed, five-year plan of action, with a timetable and budget. At the end of each year, the Center will issue an annual report that will be distributed to all segments of the Jewish community concerned

with Jewish education and Jewish continuity.

Among the functions of the Center will be:

- o The development of an inventory of best practices in the field of Jewish education

- o The development of an inventory of resources from national institutions and Israel from which Lead Communities can draw

- o Evaluation and monitoring of programs on a continuing basis to reduce the feedback loop in education. If until help exists in the system, also corrections will be made as they go.

The Center will give reports to its board and help Lead Communities establish an effective monitoring and evaluating unit.

21 The Continuing Role of the Commission on Jewish Education in North America

It was agreed that the Commission would continue its existence as a representative body of the North American Jewish community to review, report, and recommend to the Board progress made over the next five years.

It will plan to meet once a year in order to assess the progress made in the implementation of its plan and discuss the state of the field.

Its continuing role will demonstrate the determination of the leadership of all facets of the Jewish community to achieve a fundamental change in Jewish education through the course of this new undertaking.

1: The Establishment of Lead Communities

The basic concept of the Lead Communities has been refined in this final plan, including how they will be selected and what their role will be.

Initially, three to five Lead Communities will be chosen in North America to focus on the building blocks of Jewish education through a wide array of intensive programs.

The final selection process for these Lead Communities will be worked out by the staff of the Center and approved by the Board. The target date for making this decision is March 1, 1991. Already there is a long list of cities that have requested to be candidates, including Baltimore, Denver, Los Angeles, Philadelphia, Cincinnati, Cleveland, Detroit, Chicago,

go, Toronto, and New York. Any one of these cities could qualify as Lead Communities. However, the goal of the Center will be to choose those that provide the strongest prospects for success and will be able to serve as models for other communities in the future. With this in mind, the criteria for selection will be as follows;

It will be important to choose communities in various geographic locations. They should be of different sizes. Some should be relatively new communities and others well-established. There may be sociological differences and they may have different levels of Jewish involvement. The object therefore will not be simply to select communities that are most eager to participate in the program or even offer the greatest promise of leadership and financial support, but rather those that will provide the most significant lessons for a broad national program to be undertaken in the future.

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- * A large percentage (possibly 75%) of all the educational institutions and settings for education in the community must agree to join the endeavor.

- * The leadership must agree to participate in orientation, education and training.

- * The key professionals in communal and educational institutions must agree to participate in orientation, education and training.

- * The community must demonstrate the leadership and willingness to raise sufficient funds for the program.

This criterion must be implemented so as not to apply only to wealthy communities; what is required is a significant increase in allocation and not an absolute sum of money.

The first step taken in each Lead Community will be to create a local planning committee consisting of the rabbi, educators, leaders of the organized Jewish community and the leaders in all the organizations interested in Jewish education. The initial step of the committee will be to prepare a written report on the state of Jewish education in their community. Under the guidance of the Center, they will hire a professional staff, who will conduct the study.

Once they have a description of the current state of Jewish education, the staff will work with the Center to identify model programs (from various parts of the country) that they want to introduce to their community.

Implementation of these programs will involve a number of steps:

1. Training programs will be established for principals, teachers, and the school board, involving weekends, summer programs and vacation programs with experts and scholars from the denominational headquarters and universities, etc. both

here and in Israel,

2. Each local school and community center (and other forms) will decide to adopt one or another element from the repertoire of basic practices.

3. Every member of the educational institutions will join in an ongoing collective effort of study and self improvement.

4. An injection of new personnel into the system will be made for several purposes: to establish new positions that are essential, such as in special education (for the emotionally disturbed, learning disabled, and the gifted); to fill the needs of early childhood education; to provide experts in the Bible, Jewish history, etc.; and to fill existing but vacant positions.

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Lead Communities Working with National Institutions

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The institutes will be eager to participate, because they will be given assistance in building up their education depart-

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sibility for working with the institutions of higher Jewish learning; the Crown Foundation for focus its resources on best practices (like the MacArthur Foundation); and the Mandel Associated Foundations _____ .

Other foundations will assume responsibility for the arts, adult education, the college age, etc.

The Center will function as a broker between these foundations and the Lead Communities, making sure that the funds are used to the best advantage in each of these Lead Communities in the specific program areas.

Diffusion of Program

Although the main focus of the Center will be to work with the Lead Communities over the next year, another focus will be to set up a process whereby other communities around the country will be able to learn, adapt and replicate the ideas, findings and results of the Lead Communities.

In this area, the work of the national organizations -- especially JESNA and JWB -- will be critical, since they will be the means by which this process will take place. It will be the responsibility of the Center to develop procedures that will accomplish this purpose -- i.e., through periodic published reports that could be distributed by JESNA and JWB; through seminars and speeches; through publicity in the

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May 9, 1990

6

Dear David and Dena,

I think that the chapter lacks some of the excitement that you have managed to convey in Chapter II and it seems to me that we ought to be able to introduce this into Chapter IV as well. Possibly it is only I who am excited, but let me try again and convince you that the excitement is justified.

1. The first meeting: At this meeting the problem was how to carry on a conversation with so powerful and diverse a group. There were in this Commission so many presidents of institutions of higher learning, of organizations, of businesses, of companies, etc. How do you have a conversation with them? Secondly -- many of these people had different conceptions of what was necessary to improve Jewish education. You will remember, I mentioned the difference between Rabbi Lamm (who believes that unless there is day high school education for every student you are really wasting your time) and ~~Officer~~ Charles Bronfman (who disagrees and believes that no form of schooling is useful, but we ought to invest all our energies in informal education and trips to Israel). So the problem facing us at the first meeting of the Commission was: how do you create communication? This is resolved by the method of interviewing and our discovering that there were six categories, and then Mandel saying to the

Commissioners -- gentlemen, from what we have learned in interviews, this is what you would like to talk about. And then a very exciting discussion takes place.

At that meeting so many suggestions are presented that the problem for the second meeting is: what do you do with the many different ideas (as it turns out 26)?

2. The second meeting deals with the distinction between enabling options/programmatic options, which you will rename "building blocks" and "programmatic suggestions" or whatever you ~~will~~ will decide to call them. And at the second meeting the Commission decided to devote its agenda, energies, thoughts to the building blocks. This meeting ends with Eli Evans asking the question: Do you mean to say that all these intelligent people have come here to agree to deal with the problem of personnel and community. We always knew that these were the problems, and we've never been able to do anything about it; e.g., there have been conferences, papers, etc.

3. The third meeting of the Commission deals with the question of how to respond to Eli Evan's ^{question} idea. It does so by virtue of indicating that we do have a different answer. One is, we will demonstrate how to handle the problem of community/personnel in a lead community. In other words: we will do it, and not just talk about it. And a lead community will be a place where people can see how to do it and if excited, be willing to replicate it. So there is a way to begin and a way to do it. Number two, in personnel we have the comprehensive approach of recruiting, training, profession building and retention. And three, we are going to interrelate community and personnel which has never been done before -- namely, the outstanding people have not been involved. That is the end of meeting number 3.

That meeting ends with the question of who is going to do all of this.

4. Meeting number 4 answers this question by saying: this mechanism, or the center, or council for initiatives in education, as you will call it, will do it.

5. Meeting number 5 presents the action plan that the Commission could adopt; that is, all of the things that the Commission will do which this mechanism will carry out. And they include the various items listed on pages 1-5 of the February 14th background materials.

The last meeting of the Commission as you have properly indicated is to see what the final report is like and to endorse it.

That is the accurate report of what took place at each meeting. Now I'd like to go into the way the material is handled page by page.

Page 1

Paragraph 1: The methodology was developed because we did not know how to run a meeting and make it possible for brilliant people to communicate. And the person-to-person interview was there in order for the Chairman to discover what it was that the commissioners wanted, and to ~~find out~~ whether anything could be done to organize their ideas into an agenda.

Paragraph 2: As a result, it was discovered to the pleasant surprise of everyone -- that all of the very rich ideas that were presented by commissioners could be organized into the following six categories:

- 1) the people who educate;
- 2) the clients of education;
- 3) the settings of education;
- 4) the methods of education;
- 5) the economics of education; and
- 6) the community: leadership and structures.

These are found in the background materials of the meeting of August 1, 1988.

Page 2

What happened was that Mandel begins the meeting by saying: Ladies and Gentlemen, I understand that this is what you think the Commission should be discussing. And he presents the six categories. And this was based on the material that was sent out for the first meeting: it is the background materials for first meeting, which will be recognized by you as background materials for the ~~meeting~~ of August 1, 1988.

units
in
both
places?

"the interview with Commission members" x x selection

In the next paragraph on page 2, what happens is that many ideas are presented by commissioners and the staff and senior policy advisors, after studying the transcript, discovered that it was twenty-six ideas that they are suggesting. The ideas were so rich and important that no commission could possibly undertake all of them, and you probably needed 26 commissions. E.g., in general education full commissions have been devoted to problems of adolescence, etc. And now our problem was: how could we respond to the many exciting ideas that had been presented? These ideas are found on page 3 of the December 13th background materials.

The staff did not introduce the philosophic distinction; the philosophic distinction was the background to the suggestion of distinguishing between enabling or programmatic options. (I think though it is important to mention the distinction: necessary -- sufficient -- as the work of the staff, but not as being mentioned at the meeting.) All of this is presented in the background materials for the December 13th meeting on pages 4-10.

The paragraph that begins on page 3: "A sufficient condition as a condition" -- the next sentence I would formulate somewhat along the following lines: recognizing that there are no sufficient conditions in education, or in Jewish education, the commissioners -- end the sentence.

In the next paragraph the full list of necessary conditions is to be found on the bottom of page 8, and the top of 9 of the December 13th background materials. We chose from among them to deal with the community and personnel because we believed that these were the necessary or enabling conditions without which we could not ~~effectively proceed~~. *which was to anything the*
man might undertake. (We suggest you reread the December 13th 88 materials through page 10)

In the next to the last paragraph on page 33, I think it's important to explain further by indicating that it became clear that unless personnel was developed, any one of the programmatic options could not be dealt with, e.g. early childhood is terribly important, but if you have no early childhood educators or you have no people who can work with the college student, or no people that can produce curriculum -- how can you undertake the assignment?

Page 4

You might want to mention that although research was not agreed upon as one of the building blocks at the second meeting, it was to emerge at meeting number 3 and 4 as a building block that would have to find its place in the final report.

The last paragraph on page 4: the point is, as I mentioned earlier, at the end of the second meeting, Eli Evans asked the question (and I would not quote him by name -- I would say: "a commissioner asked"):: do you mean to say that all these talented people have come together to decide on personnel and the community; namely -- this is old stuff; we've been talking about it for years; what are we going to do that's any different? So, I think this ought to find its way somehow into the way that we handled the material on the bottom of page 44. Therefore the answer cannot be "unless these preconditions were met" but rather "we were going to find a way to deal with these issues of personnel and community that everybody had been talking about."

Page 5

The Commission does not decide to undertake research and make research a major issue until the third meeting. However, what I would say on page 5 in the first paragraph is that as the Commission undertook its work, it realized that it would have to gather as much possible data about the state of the field of Jewish education so that the commissioners could make informed decisions. Therefore, they asked the staff to gather as much material as possible and the additional papers were also commissioned. By the way, I don't know if it's useful to indicate that at the first meeting of the Commission the basic facts about Jewish education were presented, and that they represented a very dismal picture.

On the bottom of page 5 you do mention again here that the process continued; that the commissioners were interviewed before each meeting and after each meeting. This, of course, cannot be repeated on each page -- but it should be made clear that we continued this process throughout the Commission's work, that is the method of interviewing before and after each meeting.

Page 6

I think the important point here is that the time was right. Jewish education had risen as an important priority; the leaders had recognized that this was the time. You covered this so very well in Chapter II, about why now the time is right.

Correction in the sentence on page 6 which says: "another major development was the commitment of a group of well endowed family foundations" is the correct formulation.

Page 7

The material is generally correct, except that in pages 6, 7 and 8 we must remember that at the third meeting what took place was that we were answering Evan's question by indicating that we would undertake personnel and community in a way that they had not been handled before. And this can be found at Roman Numeral I and II, Executive Summary, of the background materials for the third meeting of the Commission, June 14th, 1989. And also the notion that we were going to undertake personnel and community in lead communities, where we would demonstrate what could take place. Therefore, we would actually do it and not talk about it.

Page 8

You will have to decide how much of lead community you want to describe here, versus in Chapter V where we talk about the Commission's plan. But I do think that you'll have to say something about the community and personnel. What you have here, plus the background materials for the third meeting, pages 2-6, and the background materials for the fourth meeting October 3, 1989, pages 3-8; and above all, all of the background materials for the fifth meeting, February 14th, 1990, are the basis for what you would say about lead community both at this point and in the next chapter.

Where you talk about the recruitment of outstanding educators -- the ideas for recruitment that we see as making the lead community feasible are found on the sections on personnel of the background materials for the fourth and fifth meetings.

Page 9

The idea of a partnership between national and local is I think explained in the background materials for the third Commission meeting on page 8, and in the background materials for the fourth Commission meeting on pages 5-8.

In the first paragraph you say: "Thus the institutions of higher Jewish learning" and in the parentheses you put The Seminary, Hebrew Union College, Yeshiva University -- I would add to it "The Reconstructionist Seminary, the regional and local training institutions" -- end of parentheses.

On page 9, when you talk about a plan of action -- it was not only the facilitation of the establishment of the lead communities, but the other elements related to personnel,

community and already the research comes to the fore and this you will find in the background materials for the fourth Commission meeting.

Page 10

By the way, Twersky suggested a council for new initiatives in Jewish education instead of a center. He thinks a center sounds like buildings etc. You might want to consider this.

In the next paragraph: I think it should read -- "As several commissioners expressed reluctance to undertake new initiatives without the benefit of adequate research" -- it wasn't the establishment of this entity, this CNIJE, but rather the undertaking of all these new initiatives without research. So research rises to the very top of the list of things the Commission must do at the fourth meeting of the Commission.

At the fifth meeting of the Commission, the commissioners responded to the outline of the plan that would be fully described in the final report -- and that outline of course is found in the background materials for the fifth meeting.

Page 11

The paragraph which begins "during the fifth meeting" -- it was announced that several "foundations", not "federations" had already agreed to set aside major funds to implement the Commission's program. At the last meeting of the Commission on the 12th, the commissioners are to review the draft of the final report of the Commission.

Dena, I would like to discuss this with you as soon as you receive it to make sure that this complicated set of notes makes sense.

With best regards and looking forward to continuing our work.

Sincerely

MAY-08-'90 TUE 15:42 ID:RUBER FINN
W 08 '90 TUE 15:42

TEL NO: 212 715-1507
F 22 12 15 1507

>>338 101

RESEARCH & FORECASTS
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IMPORTANT NOTICE

PLEASE DELIVER THE FOLLOWING MATERIALS AS SOON AS POSSIBLE

TO: Annette Hochstetern DATE: May 8

FROM: Dana M. Vexler

NUMBER OF PAGES AFTER THIS PAGE: 1

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RUDER • FINN

MEMO

TO: Seymour Fox & Annette Hochstein

FROM: Dena Merriam

May 8, 1990

Seymour and Annette -

I hope you had an easy trip back. I'm sure you are glad to be home again.

Unfortunately, I have not made much progress since our last meeting on Friday. Monday and Tuesday were completely taken up with projects that I neglected last week. However, I am staying home Wednesday and Thursday specifically to work on chapter 5, so that I will have something for David when he returns on Saturday.

I will fax you what I have when I get to work Friday morning (around 10:00).

We had arranged to speak Wednesday at 9:00. I will be home if you want to call - or you can send a fax to the office letting me know whether you have made any progress on chapter 4.

I spoke to Gini and plan to be part of the telephone conversation on Friday.

Will talk to you soon.

Much love,

Dena

FAX SENT

DATE:

11/5/90

Nativ Policy and Planning Consultants
Jerusalem, Israel

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יירושלים

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

Fax: 972-2-699 951

FACSIMILE TRANSMISSION

TO: Dena Merriam

DATE: 11 May 1990

FROM: Annette Hochstein

NO. PAGES: 3

FAX NUMBER: 006621-2272571562

Dear Dena,

This is the official announcement of change of name from JWB to JCC Association. The definition may be useful for the report.

Best regards,

tf. Annette



Jewish Community Center Association/NA

15 East 26th Street, New York, NY 10010-1579
 Telephone (212) 532-4949 Fax (212) 484-4174

May 10, 1990

Ms. Virginia F. Levi
 Mandel Associates Foundations
 c/o Premier Industrial Corp.
 4500 Euclid Avenue
 Cleveland, OH 44103

Dear Ginny:

Jewish Community Centers began and remain a response to the Jewish experience in North America. The Center movement is built on a philosophy of appealing to what Jews have in common and of involving members of the Jewish community in developing programs and services to meet the evolving needs of the Jewish community. Thus, Centers which began in the mid-19th century as literary societies, helped integrate Jewish immigrants into American and Canadian society in the early 20th century. In the latter half of the century, attention was turned to increasing the Jewish knowledge, skills, attitudes and values of their membership and to other individuals in their community.

In responding to expressed needs of Jewish community members and in seeking to become the Jewish community's living room, Centers have long offered a wide variety of cultural arts, physical education, early childhood education, adult education, Jewish education and social service programs. As a result, Centers attract a membership of one million and serve an equal number beyond that through a variety of programs.

In the 1940s, as the Jewish community was moving to suburbia, the Janowsky study done by JWB (now JCC Association) pointed to the need for JCCs to make Jewish content and continuity their central mission. This was reinforced by studies in 1970 and in the mid-80s. 1984 Commission on Maximizing the Jewish Educational Effectiveness of JCCs particularly urged Centers to make greater use of their attractiveness to members of the Jewish community to increase the number and quality of their educational initiatives. Centers responded by increasing the number of formal and experiential programs to their entire range of population by using the very ambience of the JCC as an educational instrument and by hiring, in senior positions, a group of highly skilled Jewish educators as a resource for staff training and program development. Educational materials especially suited to the JCC setting are being prepared. Early childhood, camp youth, adult and older adult programs are proving to be of special interest and are growing.

President
 Lester Polack

Executive Vice-President
 Robert L. Adler
 Ann P. Kohnman
 Gerald S. Offrow
 Marvin J. Finkels
 Leo L. Rosenthal
 Philip M. Weissman
 David Rabin

Executive Vice-President
 Ann P. Kohnman
 Gerald S. Offrow

Vice President
 Ann P. Kohnman
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Associate Secretaries
 Bruce E. Rubin
 Paula Schman

John M. Wolf, Jr.

Audrey Janakow
 Jerome Wolkowicz
 Gerald K. Schwartz

Cheryl M. Wasserman
 Arthur Schman

Administrative Staff
 Solomon Gurevitz

The Jewish Community
 Center Association
 of North America formerly
 known as JWB, receives
 support from Foundations,
 Jewish Community Centers
 and the Jewish Federation
 of New York City.

Though a small group of graduate schools in social work and Jewish communal service do offer pre-service training programs, there is a great need to upgrade the Jewish education of JCC professionals at all levels." This need has given rise to increase in-service training efforts in North America and specially designed educational seminars in Israel for JCC staffs at all levels.

The emphasis on Jewish education in the JCC setting continues to be set in the context of the Center continuing to be an attractive place for Jews to meet, socialize and develop the range of programs and services which will enrich their lives.

Sincerely,

ARTHUR ROTMAN

MAY-08-'90 TUE 15:42 ID:RUDER FINN

TEL NO: 212 715-1507

#435 P01

RESEARCH & FORECASTS
RESEARCH AND COMMUNICATIONS CONSULTING

IMPORTANT NOTICE

PLEASE DELIVER THE FOLLOWING MATERIALS AS SOON AS POSSIBLE

TO: Annette Hochstein DATE: May 8

FROM: Dena Merriam

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RUDER FINN

MEMO

TO: Seymour Fox & Annette Hochstein

FR: Dena Merriam

May 8, 1990

Seymour and Annette -

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Unfortunately, I have not made much progress since our last meeting on Friday. Monday and Tuesday were completely taken up with projects that I neglected last week. However, I am staying home Wednesday and Thursday specifically to work on chapter 5, so that I will have something for David when he returns on Saturday.

I will fax you what I have when I get to work Friday morning (around 10:00).

We had arranged to speak Wednesday at 9:50. I will be home if you want to call - or you can send a fax to the office letting me know whether you have made any progress on chapter 4.

I spoke to Gini and plan to be part of the telephone conversation on Friday.

Will talk to you soon.

Much love,

Dena

David Finn; Dena Merriam
Seymour Fox; Annette Hochstein

April 22,, 1990

1

Dear David and Dena,,

Many thanks for faxing the second chapter of the report this morning. Though we expect to do most of the real editing work together in New York, we thought it might be useful to share with you some of our thoughts in advance of the meetings.

Best Regards,,

Chapter 2: Jewish education - where it stands today

General Comment

The purpose of this chapter is to offer to the reader a sense of the state of Jewish education in North America. This works effectively beginning with page 7. We think this is because after page 7 historical analyses and facts are used primarily in order to stress, explain or illustrate points about the current situation.

The early pages on the history of the organization of Jewish education should probably be re-drafted. The gist of the argument might read something like "Jewish education is to this day a loose confederation of schools,, congregations,, denominations,, bureaus of Jewish education and National organizations.. In this matter Jewish education is similar to general education in North America, where a strong tradition of de-centralizations subsists to this day. For example tens of thousands of boards of education determine local educational policies for American schools. Historically, this is how this situation developed for Jewish education...." Following this type of introduction, the historical analysis might be more relevant.

We may also suggest that you consider inserting more quantitative data in this chapter to illustrate the scope of the field (attendance; institutions; settings; etc...).

Informal education should be featured more prominently (we failed this in our documents). This may be easier to do when you receive Bernie Reisman's paper

The following are detailed comments:

page 2: *Not sure about the title. Would "the state of Jewish education" be better?

* [[What about a title for the whole report?]]

* First paragraph -- The papers were Commissioned fairly late in the life of the Commission and are only being distributed to Commissioners now (first one out this week!). The paragraph might read something like:

"In order to understand the context in which the Commission conducted its work, it is important to examine Jewish education in North America today. In order to do so a series of research papers and consultations with experts were undertaken to provide a preliminary overview of the state of Jewish education today. The research undertaken helped to define the problems and explain why, despite the progress made in recent years, the Jewish community has yet to develop a means of more fully achieving its long-term educational objectives." We suggest deleting the sentence re-
"most extensive research ever...")

* Do we want to list the papers here or in an appendix?

* We will need to complete the list of research and consultations (we must add the two CAJE papers and the Aron & Philips paper on the BJE 's survey of teachers in L.A.) not real research =

pages 2-5: Early attempts to standardize Jewish education

* we think it might be useful to insert here some of the factual data on Jewish education,, then re-draft this part,, giving a less prominent role to history ((see above)). The section assumes knowledge by the reader of names,, terms and issues which we think he will not be familiar with ((e.g., Benderly,, the Central Board,, the issue of the Bureau of Jewish Education and the Association — page 4). We will have to decide which to explain,, and which to delete..

page 5: Your question: No need to mention more: the previous page uses the case of New York City to tell the story of good developments in one outstanding bureau.

paragraph 2: JESNA was preceded by the American Association for Jewish Education,, which carried a similar function,, namely -- the attempt to build an umbrella organization for all of formal education in North America. The parallel story should be told here for informal education,, giving JESNA and JWB parallel weight in the chapter.

((It may be more efficient for us to re-do this part together.))

Page 6: Changing Function of Teaching Institutes:

* We may want to insert a paragraph about what is involved in a profession and how training institutes

might meet this. ((You have a paper by Isa Arom on teaching as a profession.))

* What took place as far as the development of training institutes is concerned is the following:

The institutes were created to meet the needs of Jewish education and to attract more people to a field whose needs were very varied ((day school teachers,, youth group leaders,, etc.)) and in which there were few full-time jobs. The early curriculum was meant also as an incentive to attract more people. As the profession became less appealing,, the training institutes turned to a different public,, and offered the general adult population Jewish studies courses,, so that in fact the situation today is worse than it was in the 50s. In recent years,, with the gradual change occurring toward Jewish education and the opportunity for increased numbers of students of Jewish education, the institutes are making a hasty comeback. It will be important for this development to be carefully planned, so that the varied training needs not all take place at each institute,, but rather that institutes set up specialized programs to meet the needs.

Page 9: Paragraph 2: Would it be possible to add data from general education?

* All Davidson figures and queries about figures should be checked with him at JTSA (212) 678-8029.

Paragraph 3: Do we have data on Los Angeles for this?
What is the source?

Page 10: Line 1: . . . considerably lower and often require ...
Line 5: In Jewish education,, instead of: "Jewish community?"
Line 11: "Schools by and large do not provide"
Line 17-19: Is it a nationwide trend?
Add: "No full-time jobs."

Page 11: Top: Add Montreal and Toronto as examples.
Paragraph 2: Salary data for public school kindergarten teacher.
Line 6: Replace "extensive" with "some." Delete last line.
Paragraph 3: The negative assessment of the supplementary school may better be inserted elsewhere.
(Delete quote: "the difficulty of making ... that is available.")

Page 13: Lines 4 and 6: Add "at this time."

Page 14: Explain that the high proportion for day schools is in fact a tiny absolute amount of money. The total amount of Federation allocation is small.
* Missing paragraph -- tell the story of the gradual release of Federation endowment funds and these funds as sources of monies for Jewish education.

Page 15: Recent initiatives --

There is probably too much Cleveland in the report. We ought to discuss this..

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

April 18, 1990

Dear David:

You have pointed out, correctly, that we know very little about what works in Jewish education and that it is futile to "throw money" at Jewish education until we find out. Very little has been done to study the effectiveness of program content and curriculum, to compile data on costs and research on cost effectiveness, and in general, to monitor and evaluate programs. In short, there is a paucity of good research in the field of Jewish education, and not even a basic bank of data to assist policy-oriented analysis.

We need to develop a research capability, which will identify what works in Jewish education, and which will make it possible to be more accountable for the funds which we raise and allocate.

What is proposed now is that this problem be addressed as part of the implementation program of the Commission on Jewish Education in North America. I hope that you will be willing to take the leadership in this regard. Specifically, would you be willing to chair a task force on research in Jewish education, to bring together a group of lay and professional leaders who are capable of assessing what effective research is now being done, and what needs to be done, and by whom? Are there organizations currently doing useful research, and are they capable of expanding these activities?

We are prepared to help develop an agenda for such a task force, and to suggest persons who would be willing to work with you in this endeavor.

I would be glad to discuss this subject with you, personally,
in company with Hank Zucker and/or Steve Hoffman, the acting
executive of the implementation mechanism. Please let
me know if I should arrange a suitable time for us to get
together..

4

Warm regards..

Sincerely,

MORTON L. MANDEL

Mr. David Hirschhorn
The Blaustein Building
P.O. Box 238
Baltimore, MD 21203

FAX SENT

DATE: " 22/4/90

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Fax: 972-2-699 951

FACSIMILE TRANSMISSION

TO: Dena Merriam
FROM: Annette Hochstein
FAX NUMBER:

DATE: April 22,, 1990
NO. PAGES: 1

Dear Dena,

We've just received chapter 2 -- many thanks.. Will get to work on it right away.

Also received your fax of April 20 re-the research papers:
The first two (Scheffler/Fox; Reimer) are not yet completed -
which is why they haven't reached you. I have asked Ginny Lewi
and/or Mark Gurvis in Cleveland to Federal express a copy
of the third (Reisman) to you immediately. (Tel 2/4 "59/1 8300)

Best regards,

Annette



RUDERMAN FINN

April 20, 1990

FAX

Mr. Seymour Fox

Dear Seymour:

Thanks for sending me the list of recommendations. There are two that I have not received (1 & 2), and number 3 I'm getting, as listed below:

1. "The Relationship Between Jewish Education and Jewish Continuity" (M. Scheffler, Harvard University; S. Fox, The Hebrew University).
2. "The Synagogue as a Context for Jewish Education" (U. Reimer, Brandeis University)
3. "Informal Education in North America" (B. Reisman, Brandeis University)

Regards,


Dena Merriam

AX SENT 19/4
DATE:

✓
Biv

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Jerusalem, Israel

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יירוושלים

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FACSIMILE TRANSMISSION

TO: David Finn

DATE: April 19, 1990

FROM: Seymour Fox

NO. PAGES: 2

FAX NUMBER: 212-715-1662

Dear David,

Attached, as promised is the list of all the research paper.

Regards,

Seymour Fox

Sg



Must add
t AJf at
YVvJ2&>ting

Note: The data upon which these background materials and recommendations are based are to be found in the studies that have been undertaken for the Commission; all the studies will be completed before the Commission issues its report.

The Relationship Between Jewish Education and Jewish Continuity (I. Scheffler, Harvard University; S. Fox, The Hebrew University).

• *The Structure of Jewish Education in North America* (W. Ackermann, Ben Gurion University).

Community Organization for Jewish Education in North America; Leadership, Finance and Structure (H.L. Zucker, Director, Commission on Jewish Education in North America).

Federation-Led Community Planning for Jewish Education, Identity and Continuity (J. Fox, Jewish Community Federation of Cleveland).

* *The Synagogue as a Context for Jewish Education* (J. Reimer, Brandeis University).

• *The Preparation of Jewish Educators in North America: A Research Study* (A. Davidson, Jewish Theological Seminary of America).

• *Towards the Professionalization of Jewish Teaching* (I. Aron, Hebrew Union College, Los Angeles).

Studies of Personnel in Jewish Education: A Summary Report (I. Aron and D. Markovic, Hebrew Union College, Los Angeles).

■ *Informal Education in North America* (B. Reisman, Brandeis University).

A Poll of the Jewish Population of the USA (Gallup, Israel, Dec, 1989)

c/jt Tell them **I**

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

Nativ-Policy and Planning Consultants

Jerusalem

FAX SENT

DATE:

14.11.30

To: David Finn and Dena Merriam

From: Seymour Fox and Annette Hochstein

Date: April 19, 1990

Pages:

Fax Number:

More from Jerusalem....

We have reviewed two more parts of the report and put down some thoughts in writing,, in the hope they'll be helpful for your writing. Please let us know if there is more we should do before our meetings.

1. History of the Commission's work -- Seymour has dictated an overview. The beginning overlaps with your text at the end of the first chapter.

2. Recommendations: the attached are suggestions for the overview of recommendations. Please let us know if there is anything further we can do to clarify that chapter ((Background documents for February 1990)).

Looking forward to receiving your chapter on Friday or Sunday,

Best Regards,,

Annette
Sey

CHAPTER IV: RECOMMENDATIONS OF THE COMMISSION

* THE COMMISSION'S PLAN AND

** THE COMMISSION'S SEVEN RECOMMENDATIONS.

A TEN YEAR (MULTI-YEAR) PLAN

The Commission on Jewish Education has decided to undertake a ten-year plan for change in Jewish education. Implementation of the first phase of the plan will begin immediately with the following elements:

* Several communities will be selected to become lead communities in Jewish education. A comprehensive effort to develop across the board quality programs staffed with qualified personnel, in the various settings and for the various age groups will be undertaken with and by those communities. Through these communities we will demonstrate what can happen to Jewish life when good ideas, qualified people and adequate resources are brought together in one place.

* Training programs will be developed to significantly increase the number of trained educators and to offer on the job training of personnel in the local communities.

* The terms and conditions under which many educators work will be improved. Plans and provisions will be made for raising salaries and benefits. Full time jobs will be created to meet the needs of improve programs and a ladder of advancement will be developed so as to motivate talented educators to continue to teach and take on increasingly challenging assignments. Many educators will be empowered to participate in determining educational policy.

* The commission will create the logistical, professional, structural and financial conditions to ensure the implementation of the plan.

Community/Financing

1. The Commission urges a vigorous effort to involve more key community leaders in the Jewish education enterprise. It urges local communities to establish comprehensive planning committees to study their Jewish education needs and to be proactive in bringing about improvements. The Commission recommends a number of sources for additional funding to support improvements in Jewish education, including federations and private foundations.

Personnel

2. The Commission recommends that a ten-year plan to build the profession of Jewish education in North America be developed and immediately launched. The plan will include the development of training opportunities; a major effort to recruit appropriate candidates to the profession; increases in salaries and benefits; and improvements in the status of Jewish education as a profession.

Programmatic Arenas

4. The Commission process has identified the following programmatic arenas, each of which offers promising opportunities for intervention.

Target populations: early childhood, the child, the adolescent, the college-age youth, the adult, the family, the retired and elderly, the new immigrant.

Settings and frameworks: early childhood education and child care, the supplementary school (elementary and high school), the synagogue, the Jewish community center, camping, the Israel Experience, and a number of other informal educational frameworks.

Content, resources and methods: curriculum, Hebrew language education, the arts, the media and new technologies.

The Commission believes that collectively these form a challenging agenda for the next decade and urges communities, institutions, communal organizations, foundations and philanthropists to act upon them.

Community Action Sites

6. The Commission recommends the establishment of several Community Action Sites, where excellence in Jewish education will be demonstrated for others to see, learn from and, where appropriate, to replicate. Community Action Sites will be initiated by local communities which will work in partnership with the facilitating mechanism. The mechanism will help distill the lessons learned from the Community Action Sites and diffuse the results.

Research

6. The Commission recommends the establishment of a research capability in North America to develop the knowledge base for Jewish education, to gather the necessary data and to undertake monitoring and evaluation. Research and development should be supported at existing institutions and organizations, and at any specialized research facilities that need to be established.

The Facilitating Mechanism

7. The Commission recommends the establishment of a facilitating mechanism that will undertake the implementation of its decisions and recommendations. The mechanism, directed by its board and staff, will be a driving force in the attempt to bring about across-the-board, systemic change for Jewish education in North America.

7. A Clarion Call to the Community to join

THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

HISTORY OF THE COMMISSION'S WORK AND DECISIONS

Dear David,

I am going to take a stab at trying to present the history of the Commission,, for your use,, as you please.

When the Commission began its work the problem was: how do you run the first meeting? The difficulty was that the differences between Charles Bronfman,, who doesn't believe in any kind of formal education,, and Rabbi Lamm,, who thinks that unless there is day high school education one is not likely to be able to respond to the pressures of living in an open society -- how do these two people join together on a Commission? This is a practical issues - separate from the question of goals that we have discussed in the past.

Therefore we devised an interesting method, which was to interview each commissioner before the first meeting.. We interviewed every single commissioner and then organized their comments into a document.. ("The interviews with Commission members, a selection (August 1988)).. Mr. Mandel began the first meeting by saying: "Gentlemen, this is what I understand you think the Commission should be dealing with.. I received it from my interviews with you." This proved to be a very useful or successful way of working,, and as a result,, at that first meeting of the Commission,, 26 ideas were presented by the commissioners as to what this Commission's agenda should be. (By the way we continued this method of interviewing commissioners before and after each meeting for the rest of the work of the Commission.)

Meeting number 2 on December 13th was faced with the following problem :: how do you decide amongst the 26 ideas,, which we were to call "options," that were suggested.. The reason why this was so difficult was that most of these ideas were good or terribly important -- each worthy of a full commission devoted to it alone. For example,, one could have devoted a commission to early childhood education. This has occurred in American education throughout. The Carnegie Foundation has recently had a commission on adolescence. How were we to decide? The challenge was enormous. Furthermore,, the suggestions that were made - these 26 ideas or options - were strongly held by commissioners; some of them for very good reasons because they actually believed that was the place to invest. For example early childhood. The child is most malleable; 50% of all children go to early childhood programs; there are working mothers, etc. We could give examples for each of the suggested ideas.

We then developed a methodology which is summarized in the background documents for the meeting of December 1988. Let me elaborate on it. The distinction "enabling condition" or "pre-condition" versus "programmatic options" is based on the

distinction between "necessary conditions" and "sufficient conditions". A sufficient condition would be one in which we could say :: this area unto itself ((e.g. dealing with the supplementary school)) would solve the problem of Jewish education. However there are no such answers for general education or for Jewish education. There are no "sufficient conditions" The question was then, could we come up with any necessary conditions - conditions without which success is not likely in any area - that would cut across all of the options. To our great joy we discovered that there were two "necessary conditions" (which we later were to call "pre-conditions" or "enabling conditions") that everyone agreed held for all of their commitments or all of their options. They were personnel and the community. There was a shortage, all agreed, in personnel in every area and for all age groups. And everyone agreed that the same held for the community :: there was poor community leadership, not enough funding, and the ambience was wrong to build Jewish education. Furthermore, we soon discovered that these two pre-conditions or necessary conditions -- the community and personnel -- were inseparable or were inter-related. The reason being, that unless you had outstanding personnel you couldn't inspire first-rate community leaders. And unless the first-rate community leaders took leadership and decided that Jewish education was to be put high up or at the top of the community agenda, then why should anybody good go into the field.

That is the way we ended meeting number 2. With an agreement to focus on personnel and on the community. At the end of that meeting Eli Evans asked the question: "Do you mean to say that all these smart people joined together to decide that community and personnel are the key issues? We knew that before we began. What are we going to add to all the many conferences, discussions, articles that have been written?"

This challenge was picked up at the third meeting. The response to Evans' question is that the difference between this Commission and all other commissions is that we are going to devise a way to attack these two problems and show what could happen when Jewish education is stretched to the very limit, when we try to do the very best that we can (our argument was that no one had ever really tried to invest in Jewish education sufficiently. If no one really tried to bring in the very best personnel or to get the top community leaders, and to allocate sufficient resources - that was enough of an argument. Add to this the fact that we knew that there were a great many good ideas of best practice that could be introduced - but had not been introduced into Jewish education). The way we were going to do it was through community action sites or lead communities. Here, we were going to bring together best practice -- that is those things that were promising or had worked at various places throughout the United States, and for that matter throughout the world -- and put them together in one place and see what could take place. We were going to recruit the best personnel, we were going to train them, we were going to do on-the-job training, we were going to recruit the best community leadership, we were going to sufficiently fund

it. That's what a community action site was going to be, and that is elaborated upon in the other materials..

That was the end of the third meeting..

The question that we were left with at the end of the third meeting was: let's assume you can do this; who in the world is going to do it?

And that brings us to the fourth meeting where we came up with the notion of the mechanism or an IJE. Now the mechanism is described in the last chapter of the documents of February 14th. However, the important thing is that the document of February 14th is really answering all the things that we knew were going to have to be done. Someone was going to have to do the research to find out about the community; someone was going to have to excite the local leadership and recruit them and get them involved; someone was going to have to build a local mechanism that was going to have undertake this; someone was going to have to work with the training institutions; someone was going to have to work with the funders; etc., etc. -- all of the items that are mentioned in this IJE. That's the way we finished the fourth meeting.

Now at the fifth meeting,, we then presented the total story.. The total story was the plan ((Also document of February 14th..))

Now we are talking about community action sites and a mechanism that is going to be funded. It's going to have an outstanding board and the community action sites are going to be replicated by others looking at them and saying -- see what can take place in Jewish education and it can be done by us as well.. And this is the beginning of a process to do something about Jewish education.

Those are the five meetings that took place and that's the logic thrust of the work.

We committed ourselves from the very beginning to do several unique things :

-- this was not going to be a report, but a report that was going to be implemented -- so implementation is the mechanism, funding and the outstanding community leaders that are involved, as well as the community action sites.

-- We said there would be a partnership between public, or communal, and private. Well, that's the way we have lived from the beginning -- that is, by virtue of getting these foundations to join together with JWB, JESNA and CJP and the denominations.

So far for the history of the Commission's work

CONFIDENTIAL
MTE: 17/4

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FACSIMILE TRANSMISSION

TO: David Finn and Dena Merriam

DATE: April 17, 1990

FROM: Seymour Fox and Annette Hochstein

NO. PAGES: 2²

FAX NUMBER: 212-715-1662

Dear David and Dena,

We are now proceeding with the rest of your chapter 1, beginning at the end of page 17.

We have a problem with this text that can be solved in several different ways.

1. If the purpose is to tell the story of the entire commission process (what happened from the beginning to the end), and to describe what took place at each meeting, or at least to describe the whole process -- then that does not fully take place here. What is missing is how we moved from the first meeting where the 26 items were suggested to the second meeting where we divided those into enabling and programmatic options. Then the story should be told of how we decided on the two areas that we're concentrating on. And then how we moved from that decision to lead communities, and how we moved from lead communities to a mechanism, and how we moved from both of those to a plan for operation. This of course is found in the background materials, as well as in the minutes of the meetings of December 13th, 1988 until the meeting of February 14th, 1990. If this can be done it would be very useful in order to give the reader a notion of the history and thrust of the work of the Commission. The logic would then be: after being interviewed for the first meeting Commissioners came up with these exciting 26 ideas at the first meeting. The problem was that 26 ideas were enough for at least 26 commissions. So we came up with this very powerful distinction, "enabling" and "programmatic." Then we realized that we had to answer Eli Evans' question, which I think I mentioned to you -- "you mean to say that all these smart people came together in order to decide that the personnel and the community were the most important things?" We answered that by virtue of coming up with the notion of community action sites

or lead communities, where you would be able to see what happens when you put the best together, and where you would learn how to do it when you put the best together.

From that, we moved to the question of who was going to do all of this -- and that of course is the mechanism or the IJE. From there you move to the fact that you have to have funding to carry this out. And then to the final report.

If you would like us to take a stab at a draft of what that piece might look like, please let us know immediately.

2. The quotes on these pages (18-22) are excellent. Of course we still have the problem of what are we going to do about quotes: are we going to quote every commissioner? Are we going to quote some commissioners? Are we only going to quote Mandel and mention the other commissioners anonymously by saying -- "one commissioner said"? But that is something that we'll have to be talking about this week on the telephone, and that the senior policy advisors will have to decide. I think we should continue the way you have worked at present -- that is putting in the appropriate quotes.

The quote on page 20 is from Rabbi Norman Lamm of Yeshiva University.

I think we ought to try and have a phone conversation this week. We are also interested in knowing when we will be receiving the next chapter.

Best Regards,

Sincerely,

A handwritten signature in cursive script, appearing to read "J. Amick", written in dark ink.

FAX SENT
PAX SENT
date: 15/4/15

Mandel
Associated
Foundations

קרי מנדל

22a Hatzfira St., Jerusalem, Israel

Fax No.: 972-2-699951.

Tel.: 972-2-668728

To: <u>Dr. David F. W. it Dena Meir (Hilam)</u>	Date: <u>15 April 1990</u>
From: <u>Amette Hochstetler</u>	Urgent: <u>13 pages</u>
Fax No.: _____	Regular: _____
	Time Sent: _____

Message

*Thought: our remarks would make more sense once inserted in your text. So here are the first 12 pages with suggestions inserted.

Best Regards,

Amette

CHAPTER 1: CREATION OF THE COMMISSION

The Crucial Importance of Education in Contemporary Jewish Life

There is a deep and wide-spread concern in the Jewish community today that the commitment to basic Jewish values, ideals and behavior may be diminishing at an alarming rate. There is considerable evidence that a high percentage of Jews have come to feel that the traditions of Judaism ^{do not fulfill} ~~are insufficient~~ to their search for personal fulfillment and commonality. This has grave implications not only for the richness of Jewish life but for the very continuity of the Jewish people. Throughout history Jews have faced dangers from without with courage and steadfastness; now a new kind of commitment is required ~~to secure the foundations of its basic institutions.~~

The Jews in North America live in an open society which presents an unprecedented range of opportunities and choices. This extraordinary environment confronts us with what is proving to be an historic dilemma; while we cherish our freedom as individuals to explore new horizons, we recognize that this very freedom poses a dramatic challenge to the survival of the Jewish way of life. There is an urgent need to find better ways to ensure that Jews maintain and strengthen the beliefs that are central to Judaism.

*Q. survival
re - Jewish*

central mission of Jewish
(the concern for the State of Israel)
values and ideals, the meaning
community -- ^{after} ~~it is~~ lack-
moment in history Jewish
for Jews
throughout
the world

(meaningful for)
(in the global mean)

4

tion. Before World War II, a good part of the leadership of the American Jewish community concentrated its attention on the problems of anti-Semitism here and abroad, and gave comparatively little thought to the needs of Jewish education. ~~The Federation of Jewish Philanthropies~~ ^{the members} devoted ~~itself~~ to providing community support in the fields of health, social services and the Americanization of new immigrants. In the post-War period, the highest priority for community leaders was the lifesaving work of Jewish relief, rehabilitation and reconstruction. Nation-building in Israel and defense against attacks from neighboring Arab states became the primary focus of support from the Jewish community in later years. Today, there is great concern about the welfare of Russian Jews.

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

An
~~The most~~ obvious symptom of the inadequacy of Jewish education is the precipitous rise in intermarriage and the consequent turning

away from Jewish traditions in the search for fulfillment and meaning in life. According to a recent ^{Chasidic (Israels) poll of American Jews} ~~Louis Harris study~~ ^{DATE}, ^{carried out in} the number of intermarriages has sharply increased in the past ^{December 18} couple of decades, growing from 16% of these Jews between the ages of 40 and 59, to 28% of those under the age of 40. Today, nearly ^{+ 2.5% com} ^{+ 8% com} one out of every three married Jews under the age of 40 is married to a non-Jew. And increasingly, these intermarriages are not only being accepted, but applauded. Intermarriages, ^A stated a recent New York Magazine article, "is something even the very best families do." Intermarried celebrities such as Henry and Nancy Kissinger, Calvin and Kelly Klein, Caroline Kennedy and Edwin Schlossberg, ^{The EXAMINE} show that intermarriages have become acceptable among the wealthy, the politically powerful, and the elite. ^{all indicates the} ~~And Jews who~~ intermarry are significantly less likely to provide their children with a Jewish education.

Another symptom of the problem is the fact that so many Jewish ^{school age children} ~~children~~ ^{currently attending Jewish schools} today do not have any Jewish schooling. A recent study found that over half (58%) of Jewish school age children in the United States were not enrolled in any type of Jewish schooling. Inevitably these children will grow up with a relatively weak identification with and understanding of Judaism, and have difficulty passing on to their children an appreciation of the beauty and richness of Jewish life. A study of children of intermar-

He has been a long time advocate of Jewish education and has been responsible for making education a top priority for the Jewish Agency. In calling for the creation of a Commission, Mandel decided to commit his personal energies and the financial resources of the Mandel Associated Foundations ~~[[is this the correct name?]]~~ to bring about a major change in Jewish education.

In making this move, Mandel was mindful that commissions ^(and their reports) had played a significant role in the field of education generally over the years. In the early years of this century, the Flexner ²⁰¹ ~~Com~~ ^{report} mission was responsible for establishing an entirely new approach to medical education in the U.S. ~~[[GIVE DATE AND NAME OF REPORT]]~~ More recently there have been a series of commissions and major reports, most notably A Nation At Risk, published by the National Commission on Excellence in Education (1983) ~~Report Card on School Reform (1983)~~ ²⁰¹ ~~and An Imperiled Generation (1988)~~, both published by The Carnegie Foundation for the Advancement of Teaching. ^{"A Nation at Risk - Teachers for the 21st Century"} Moreover, the Jewish world was not unfamiliar with the activities of commissions; they had been established by a number of foundations as an effective method of examining different areas of contemporary life and developing blueprints for achieving specific goals. In recent years, there had been some movement to develop local commissions to study problems in Jewish education, and today ~~11 ARE THERE 6 OR 11 WE ARE NOT CLEAR~~ communities have organ*

ized local commissions on Jewish education/Jewish continuity, all coordinated by the Council of Jewish Federations. ~~The most far reaching of these has been the Commission in Cleveland.~~

However, there has never been ^(such) a national Commission singularly devoted to the subject of Jewish education in North America as a whole, and it was clear from the outset that in order to do its job well it would have to incorporate several unique features. As a first step it was determined that the private and communal sectors would need to establish a working partnership to create the broadest possible base for the Commission. Mandel also declared at the early planning stages that the entity must be "representative of the Jewish community defined differently than it has been defined in recent years." He wanted the orthodox sector to sit together with the conservative, the reform, and the reconstructionist. A prerequisite for the success of the Commission was that it respect and benefit from the power of the various

(All other sectors of the community involved in Jewish education and the Jewish future needed to be involved.)
 religious persuasions. "Across-the-board changes could only happen through a process that reflected and respected the diversity of North American Jewry."

The Composition of the Commission

Mandel recognized the ^{importance of} ~~the~~ ^{other major Jewish} foundations as participants in the process and sought their involvement. Although Mandel decided to fund the Commission through his family

develop a concrete plan of action with specific goals, and to establish a mechanism to oversee the enactment of that plan.

The underlying assumption of the Commission was that the North American Jewish community had the will and capacity to mobilize itself behind education as it had in the past for the building of the State of Israel, the rescue of Jews in distress, and the fight against discrimination. This would require that all the elements of North American Jewry join forces, pool their energies, and launch an unprecedented undertaking to raise the standards and quality of Jewish education.

How the Commission was Formed

The idea to form a Commission to tackle the problems of Jewish education was first conceived in November, 1986. The precipitating factor was widespread concern among Jewish leaders over the serious shortage of qualified teaching personnel. Morton Mandel, who has played a very active role in the Jewish community during his long career as a Jewish philanthropist, was the driving force behind the Commission's creation. Mr. Mandel has devoted his life to Jewish causes, having held many senior positions in the American Jewish community. He has been President of the Jewish Community Federation of Cleveland, and President of both the Jewish Welfare Board (JWB) and the Council of Jewish Federations (CJF).

riages shows that only 24% of children in dual faith households identify themselves as Jews.

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

(family and the Jewish)
In the past the Jewish community had certain bonds which gave it remarkable inner strength. Jews grew up in Jewish neighborhoods with a strong Jewish ambience. They were constantly surrounded by the symbols and customs of Jewish life. Education was then only one of the many ways in which Jews came in contact with their cultural and spiritual heritage. *and spiritual heritage in a variety of institutions and settings - rather than just in those assigned tasks of formal education.*

Today these neighborhoods and the way of life they represented have all but disappeared from the modern world, and new institutions must be developed to take their place. It was to meet this challenge that the idea of creating The Commission on Jewish Education was born. The purpose of the Commission would be to analyze the shortcomings of the current education system, to

In our uniquely free society, where there are so many ~~meaningful~~ philosophies and ideologies competing for attention, and where the pursuit of Judaism increasingly involves a conscious choice, the burden of preparation for such a decision resides with education. Jewish education must be compelling, emotionally, intellectually and spiritually, so that young people will say to themselves: "I have decided to remain engaged, to continue to investigate and grapple with these ideas ~~and~~ to choose an appropriate Jewish way of life."

Jewish education must be vastly improved if it is to achieve this objective and for Judaism to retain its vigor in the face of all the possibilities that exist for Jews today. It must become an experience that inspires Jews to learn, feel and act in a way that reflects a deep understanding of Jewish values. Such a change will be difficult to bring about ^{among other reasons} because of the poor state of education in general in the U.S. Well known reports have documented the serious lack of teaching talent as well as other problems facing the educational system. A severe lack of funds, resources, status, and vision is causing the system to strain and crack. ~~Yet~~ Jewish education is even more impoverished than ^{general} ~~the~~ education in regard to these basic requirements.

In North America today, Jewish education is often limited to the

~~teaching of Hebrew, with a smattering of Jewish history and holidays~~
 study of facts about Jewish ~~education~~ history and holidays and ~~some~~ study of the Hebrew language.

The next step was to draw up a list of rabbis, educators, scholars, and outstanding lay people who would also be invited to join the Commission. To carry out this task and to plan the step by step activities of the Commission a group of senior policy advisors was established. Seymour Fox, former Dean of the School of Education at Hebrew University in Jerusalem, and Annette Hochstein [give title] were appointed as directors of research and planning for the policy group. Other members included leading experts in different fields. When it was fully constituted the senior policy group consisted of the following individuals:

see text
(note 39)

Victor Thomas
Israel Scheffer
Henry Zucker
David S. Ariel
Seymour Fox
Annette Hochstein
Stephen H. Hoffman
Arthur J. Naparstek
Arthur Rothman
Carmi Schwartz
Herman D. Stein
Jonathan Woocher

--

[ADD TITLES OF ADVISORS AND EXPLAIN ADDITIONAL ROLES BY SUCH INTERNATIONALLY RENOWNED SCHOLARS AS VICTOR THOMAS AND ISRAEL SCHEFFER]

As the ^{work} the advisers sought to ensure an equitable representation on the Commission of the different geographical regions, age groups, and roles in the Jewish Community.

~~foundation, he sought the involvement of other major Jewish founda-~~
~~tions as participants in the process.~~ He approached Lester
Crown, Charles Bronfman, Leslie Wexner, Eli Evans, and Mona Ackar-
man, ~~PLEASE MAKE SURE WE MENTION ALL FOUNDATIONS~~ all of whom head
large foundations of their own with set agendas for providing the
kind of support that would make a difference to Jewish life. They
agreed that a Commission in which they could work together with
other segments of the community to revitalize Jewish education
would be the key to achieving success in a significant common
endeavor.

see News
of March 6

(*Give with his recognition of the crucial role that the communal organizations would have to play, ~~as noted~~*)
In addition, Mandel invited the Council of Jewish Federations
(CJF), the umbrella organization of all Jewish federations in
North America, JNB and JESNA to join him in forming the Commis-
sion.
give definition

The joining together of the public and private sector would be
fundamental to the success of the commission. Private foundations
could provide the initial funding to get new programs started, but
implementation would ultimately be the responsibility of the
federations, together with the religious denominations, the insti-
tutions of higher Jewish learning, the schools, the community
centers, the bureaus of Jewish education, and above all, the
educators on the front lines.

FAX SENT
DATE: 15/4/90

Nativ Policy and Planning Consultants
Jerusalem, Israel

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FACSIMILE TRANSMISSION

TO: David Finn and Dena Merriam

DATE: April 15, 1990

FROM: Seymour Fox and Annette Hochstein

NO. PAGES: 9

FAX NUMBER: 001-212-7151662

Dear David and Dena,

We are attaching our editorial suggestions for the first 17 pages of the chapter on the Creation of the Commission - will send the remainder on Tuesday.

In general we believe that your writing is right on target and like it very much. The narrative is pleasant and comfortable to follow, you have succeeded in formulating most effectively what the commission is about. As soon as you send us the next draft we will circulate it for comments to Cleveland and to Senior Policy Advisors.

There are some issues that still need resolving: how should Mort be featured; should staff, commissioners, advisors be listed in the body of the report. Should all commissioners be quoted? People in Cleveland suggest that if we quote some we must quote them all. Mort prefers no direct quote so as to avoid this difficulty. What do you think?

As far as our comments are concerned they are written in the only style we know - therefore please re-write any way you want.

We hope this is useful and look forward to hearing from you and reading the next chapter.

Warm regards,

Annette
Seymour

I. CHAPTER I -- CREATION OF THE COMMISSION

A. Detailed comments

Your text is referred to as follows:

p.= your page number ((bottom))

(x)= paragraph on that page

1. = line in that paragraph

e.g. p.2(1)1.5

means your page 2, first paragraph,
line 5.

1. p.2(1)1.5

uncomfortable with the use of "irrelevant".
Is it possible to replace by "does not address
their search..." or something of this kind?

2. 1.6

Do not understand the word "commonality" in
this context

3. 1.10

Not comfortable with "to secure...institutions
so early in the paper. Could we end the
sentence at "...is required" - and then proceed
to paragraph 2?

4. p.3(1)1.1

We are not comfortable with the word
"meaningful". Would it detract much to just
delete it?

5. 1.7

"...to remain engaged...investigate and grapple..."
Would you consider adding to this sentence
"and to choose an appropriate Jewish way of
life."

6. p.3(2)1.6

"to bring about because..."

The sentence might create the impression that the state of general education is the sole cause. Maybe you could insert the word "also" or "among other" to read "to bring about among other reasons because..."

7. pp 33(2) last sentence

Is the "yet" useful?

We suggest replacing "secular" with "general"..

8. p. 33 last sentence and p. 44(1)

"In North America today Jewish education is often limited to the study of facts about Jewish history and holidays and some study of the Hebrew language.

What should be the central mission of Jewish education... the teaching of Jewish values and ideals, the concern for the State of Israel, for Jews throughout the world, the meaning of prayer, the relationship with God and Community ...is often [instead of "sadly"] lacking.

9. p. 4(1) 1.5

"education be a transformative..."

10. p. 4(2) 1.2

Replace "merely" with "only"..

11. p. 4(2) last line

In keeping with Seymour's prejudice against relevance we suggest you consider replacing "relevant to" with "meaningful for" = but we don't feel dogmatic about this.

12. p. 4(3) 1.1

We suggest the following change:

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

13. p.5(1)1.1-5-

Without detracting from the main argument,, we may want to insert a sentence or two about those leaders who did build the hundreds of day and supplementary schools,, who funded camps and community centers and catered to hundreds of thousands of children..

The concern with anti-semitism may be over emphasized - maybe reverse the two sentence to change the emphasis..

"The Federation of Jewish Philanthropies" -- you are referring here to the many local Federations It may be more accurate to write "Federations of Jewish Philanthropies devoted themselves..."

14. p5(3)11-2

We suggest the following changes::
"An obvious symptom..."

Delete "consequent"

15. p.6. (1)1.2

"According to a recent Gallup (Israel) poll of American Jews carried out in December 1989"

16. 1.4

"... growing from 16% of those Jews between the ages of 40 and 59 (and another 2.5% converted) to 28% of those under the age of 40 - with an additional 8% married to converted spouses..

Today close to...one out of every three married Jews under the age of 40 is married to a non-Jew"

We suggest to delete the rest of the paragraph to the last sentence:

"The same poll indicates that Jews who intermarry are significantly less likely to provide their children with a Jewish education."

17. p.6(2))

The use of facts in this paragraph is ambiguous: The data on enrollment refers to

enrollment at a given moment in time ~ in fact the vast majority of Jewish children do get some form of Jewish schooling at some time in their life. But the argument doesn't bear this out. A more accurate first sentence should probably read " Another symptom of the of the problem is the fact that so many Jewish children of school age are not currently attending Jewish schools." We will check further what the 58% figure means.

18. p.7(1)1.1

We have some trouble checking the data.
Could you please tell us the reference?

19. p.7(2)1.3

Change "...will become..." to "...may become..."

20. p7..(3)1.1

"In the past the Jewish family and the Jewish community"...."Jews grew up in Jewish families and in Jewish neighbourhoods..."

21. 1.4

Change the sentence. Instead of "Education was..."

"They came into contact with their cultural and spiritual heritage in a variety of institutions and settings - rather than just in those assigned the tasks of formal and informal Education."

22. p.7(4)1.2/3

We have handled these paragraphs clumsily because we feel the family should be added to the neighbourhood.

23. p.8(2)1.5

Is "elements" a rich enough word?

24. p.8(2)1.6

"/
"...pool their energies and resouces..."

25. p.8(3)

We will have to discuss when we meet how Mort Mandel should be treated in the report in relation to the other commission members, particularly the funders. We want to think about this further and consult with Hank Zucker before we meet. For the present we suggest to delete the last two sentences of this page (Mr Mandel...of Jewish Federations (CJF)).

26. p.9 (1)

Should we mention Mort's brothers?

27. p.9 (2)1.2

"mindful that commissions and their reports"

28. 1.3

"the Flexner report"

29. 1.8/9

The major Carnegie report for our purposes is "A Nation at Risk -- Teachers for the 21st Century" (1986)

30. last line

leave "11 communities" and we will decide at the latest possible date what figure to use.

31. p.10(1)

Delete the sentence "the most far-reaching...Cleveland".

32. p.10(2)1.1

insert :: "has never been such a national....."

33. p.10.(2)1.14



insert after "religious persuasions.. All other sectors of the community involved and concerned with Jewish education and the Jewish future needed to be involved. Across-the-board..."

34. p.10 last line

Mandel recognized the importance of other major Jewish foundations as participants in the process and sought their involvement.

35. p11(1)

The list of foundations appears in Annette's memo of March 6 to you as code 1 by the Commissioner's name.

36. p.11(2)

" In line with his recognition of the crucial role that the communal organizations would have to play, Mandel invited the Council of Jewish Federations :...:" We should insert here the definitions of JESNA and JWB as they appear in the Commission's design document.

37. p12(1)1.1

Switch ^Jeducators and ^Erabbis [/]and ^x

38. 1.3

"To help carry out...

39. 1.5

We will have to take a decision whether to include all of the policy advisors, staff and each of the Commissioners in the body of the report or to refer the reader to appendices. Assuming we retain the current version we would like to make the following suggestion:

"was established. Henry L. Zucker, Senior Consultant to the Mandel Associated Foundation and Executive Vice-President Emeritus of the Jewish Community Federation of Cleveland was asked to guide the whole process and later to assume the directorship of the

commission. Seymour Fox, former Dean of the School of education at Hebrew University, Jerusalem and Annette Hochstein, director of Nativ Consultants in Jerusalem were appointed as directors of research and planning for the Commission. Other members of the policy group..."

The list of Senior Policy Advisors should be copied from the latest materials of the Commission. The first two names listed are not included.

We will bring you a list of the additional experts and advisers we consulted.

40. p.12(last paragraph)

"As the advisers worked with the Mandel Associated Foundations to plan the work of the Commission they sought to ensure an equitable representation on the Commission of the different geographical regions, age

groups,, gender,, affiliation and roles in the
community."

41. pp.13-17

We will want to work on the biographies of
commissioners together - whether we leave them in the
body of the text or relegate them to an appendix.

The categories of Rabbis,, scholars and educators should
be collapsed into one.

II. 3:29pm Apr 13,1990

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FAX SENT

DATE: 13/4/90

David Finn

April 13,, 1990

Seymour Fox

212-593-6397

Dear David,

I am responding to your letter of April 6th and I will try and do as best I can on the dictaphone..

I'd like to make a suggestion that some of the answers might be found in the later version of what you are working with (A Decade for Renewal), and that is actual background materials for the meeting of February 14th. The document you are working from is the draft that was given to the senior policy advisors before the actual background materials were sent out -- but I still think your questions are relevant..

You will notice that in the February 14th background materials we are back to 19 programmatic areas divided by target populations, by settings and frameworks and by content, resources and methods. I will follow the February 14th background materials.

Early Childhood: About 50% of all Jewish children attend early childhood programs under Jewish auspices. Not all of these are what they should be, but early childhood offers a great opportunity because all educational research indicates that the child in the early years is open to great experiences, particularly affective or emotional experiences. Language acquisition is also something that is more easily obtained or done at that time. Thus, early childhood education offers a great opportunity to make up for what is missing in the home, by introducing children into meaningful emotional experiences, to deal with the language acquisition, and to begin and continue the work of personality development. This is particularly important since the Jewish family does not make its full contribution to Jewish education at this time, and also the fact that so many mothers are working.

I will combine all three areas -- that is target populations; settings and frameworks; and content, resources and methods whenever useful. So I'm now going to say a word about early childhood education and childcare (No. 9). And there I have nothing more to add except to say that there have been outstanding examples of early childhood programs where teachers have managed to create a love for Jewish music, for the holidays and begun to develop the kind of sensitive interpersonal settings so that children began to develop the proper interpersonal attitudes and traits. The child (No. 2) -- that is the child, the supplementary school, and the day school (Nos. 2, 10 and 11): One of the reasons for dealing with target populations and not only by settings and frameworks is that there never has been a study of a target population in Jewish education. In general education there have been full commissions on the adolescent, the child, the college-age youth, etc. This is something that we considered for this Commission and could have an important role in the future. But all that has ever been done, and little of that, has been to look at the existing settings and frameworks.

Now the child should be looked at in terms of formal education as well as informal education (No. 13 -- the Jewish Community Center, No. 14 -- Camping, No. 15 -- the Israel Experience). If the child and the next one the adolescent and the next one the college-age youth were all looked at from this standpoint, all kinds of new possibilities might be developed that are different than simply looking at the existing settings and frameworks. You might have a combination between a supplementary school, a Camp Ramah experience and an Israel Experience which would produce a whole different approach. But going back to the issue of the child, supplementary school and day school -- there are at present wonderful examples of day schools or supplementary schools where there have been successful programs in terms of achievement -- children have learned a great deal of Hebrew or history or gotten appreciation of interpretation or textual analysis. They have learned the power and relevance of Jewish texts as a result of having mastered the basics in these schools. There have been schools where the attitude, atmosphere and relationships between teachers and students and teachers and teachers have been such that students have learned that Jewish education is a place where people are concerned for their fellow man. It is important to note that in education one of the most important things is role models. Now if there are outstanding teachers, outstanding principals that have managed by their action to demonstrate to students and faculty that they are living as Jews, that they are sensitive and concerned about their fellow man -- then I think that you have a different kind of Jewish education.

One can mention schools or teachers in various parts of the world: the Minneapolis Talmud Torah at a certain point, for at least 20 years was known as a place where there was achievement that did not take place in most schools throughout the country.

There was a teacher in New Orleans, Lashitsky, who managed to do things that in a place like New Orleans with a small Jewish population and a poor physical settings at his school, that very few other people did. There was a school in Winnipeg which produced unusual students; a principal in Albany who produced some of the outstanding leaders in Jewish education as well as professors of Judaica. Similarly the Ramah Camps, etc. I know that I have digressed, but this is some of the material that Dena asked for ((Outline III-3)), and I think that I can combine it in handling this assignment.

The point that I'm trying to make is that where there were role models that children could emulate, teachers who by virtue of the way that they behaved to students or by the way they approached the text -- there were enormous achievements. There's a good deal of research in general education which Jewish education corroborates: that where you have a school principal, who is an educational leader, you will see achievements in terms of scholastic achievements, or the environment of a school, that is not to be found in a similar institution where the teachers are well-trained but lack that kind of principal or educational leader.

Needless to say, the same holds true for Nos. 13, 14 and 15 -- the Jewish Community Center, camping and the Israel Experience. Here Jewish community centers offer an opportunity to do a great deal in sports, in arts, in drama, in music and dance to engage people who might not be engaged by purely cerebral activities to reinforce what has been done in schools and to affect the emotional aspect of young people. The Jewish Community Center Movement has undertaken a program to make the Jewish community center a center for Jewish education and not merely a place where Jews meet. This program, called the Commission on Maximizing the Jewish Educational Effectiveness of Jewish Community Centers, has begun to have its effect with Jewish community centers throughout North America, beginning to introduce various approaches to adolescent and adult Jewish education.

As far as camping, No. 14, is concerned it is clear that the Ramah Camps had an enormous impact. Other camps have had similar impacts. It's not only because Ramah was a Hebrew-speaking camp, but because it is a total setting where one can effect all parts of the psyche and demonstrate what taking Judaism seriously can mean. The Ramah Camps and other camps have produced outstanding Jewish lay leaders, outstanding Jewish scholars and educators and in one sense may be responsible for a good deal of the best of Jewish leadership today.

As far the Israel Experience is concerned, people have argued and some possibly have even demonstrated that a six week or two month experience in Israel can have the impact of several years of Jewish schooling. The reason for it is again the total environment, the experience of Israel where one sees what determination of a people can achieve, where one sees what dedication can be like, and a well-planned program in Israel such

as the Miami High School program, which took young people who had had little or no Jewish experience and brought them to Israel for a 6 week experience (by the way, for which they get credit in their local high schools) has had unusual results.

I want to go back to No. 12 -- the synagogue. The synagogue is the setting for a good deal of Jewish education -- that is not only services, but the supplementary school takes place there; many synagogues have close relationships to day schools, some of them have actually housed them; and there's a good deal of experience that indicates that where the rabbi takes a real interest in the education of his congregation, the schools, the adult education program, etc. there are greater or deeper results. This may be analogous to the role of the principal in the school and the power of educational leadership.

Let me take this opportunity to remind you that in the Commission background materials for December 13th, on pages 13 to the end of the document, you have a response to the individual option papers as of that date. The options papers were really a first stab at programmatic options and I think you'll find a good deal of information that can be useful in handling the problem that we are now dealing with.

Let us go back though to page 15, the arenas for programmatic intervention, in the February 14th background materials. I think we're up to No. 4 -- the college-age youth. College-age is a particularly important area for Jewish education, highly neglected. More than 85% of all Jewish young people attend college. I don't know what the percentage is of those who receive a B.A. is, but it's enormous. And the percentage of those who receive an M.A. is enormous. Therefore, Jews spend a long period of their life on the college campus. This area which really belongs to the Hillel Movement and to some of the synagogue-based organizations for college young people is one that requires a great deal of thinking. Obviously it is both another chance for Jewish education and it is here that the issue of intermarriage is most serious. It would certainly be useful to have a full commission devote its energy to this area, and at the first Commission meeting some Commissioners almost convinced our commission to deal only with the college-age.

There are examples of outstanding Hillel programs. For many years Harvard was an unusual place. Again, where they are successful it is because there's an outstanding Hillel rabbi and because faculty have been convinced to be involved where students see professors of mathematics, physics, chemistry, philosophers etc. taking interest in Jewish life. They become role models for students to emulate. Sometimes a Nobel Prize winner who comes to services and is involved in Jewish life does much more than any program or project. However, this is an area that we're not doing well in.

Nos. 5 and 6 -- the adult and the family. There are examples of successful programs in adult education. One of them is Florence

Melton's Mini-School and that is a program where a full curriculum for a two-year program, once a week, was devised to deal with literacy for Jewish adults. It's a program in Jewish history, ethics, some Hebrew, the holidays, etc. It is now in about 20 different communities in the United States and growing very quickly with a good deal of enthusiasm. Jewish community centers and synagogues have become very much interested in this.

I relate it to No. 6, the family, because these two areas are sometimes inseparable. However, there are plenty of Jewish singles who are adults and therefore they should be kept separate. The obvious reason for the importance of adult Jewish education is that adults deserve Jewish education unto themselves; however, they are either parents or future parents and they will determine what the family will be like. Most adult Jewish education programs have been one-shot attempts (that is lectures by outstanding people). These end up being merely high level entertainment. The Melton Adult Mini-School and other programs are examples of carefully thought out programs that are beginning to take off.

What is needed here again is an intense effort and investment of funds for personnel, who would devote themselves solely to this both in terms of the teaching and development of curricular materials.

This brings me to No. 19 -- media and new technologies -- because here the media and new technologies could play an important role for adult education whether it be cassettes that people would listen to in cars, which is already taking place for the teaching of Hebrew. It obviously could be expanded to include Jewish history, Jewish thought, etc. Eli Evans' material: he will be happy to send to you. He's now building something with the Jewish Museum, where the use of video and other such technologies could make a great impact.

This area deserves a good deal of attention. It tends to be over sold. It's particularly not clear as yet as to whether they will be used effectively in Jewish schools (the media, computers, etc. have not had the kind of impact they should have in general education because teachers have not been supportive of the effort). However, they could make a real contribution to adult and family education.

No. 7 -- the retired and the elderly -- here, the approach is that of continuing education or permanent education. I'm sure you know of the Elderhostel Movement for older people. The Jewish community centers are beginning to deal with this; synagogues are beginning to deal with it. Obviously this is an area as people live longer where an important contribution could be made.

No. 8 -- the new immigrant: Here they're referring to particularly Russian Jews and no serious approach has been developed as yet here. Though this problem is not going to be as serious as it looked because most Russian Jews have been going to

Israel, it still is a serious problem and people have also raised the question of vordim -- the Israelis that have come to North America -- and whether there isn't a need for some special approach to them.

Now going on to what I think I have not handled, nos. 16, 17 and 18. As to curriculum, there are whole areas where materials and texts are missing in the teaching of Jewish history, in the teaching of Jewish thought. There is no curriculum for example for the Jewish day school and also existing curricula could be put together in better ways. As to Hebrew language education, No. 17, there is a serious need for a good deal of research and activity to be carried out in developing approaches to the teaching of Hebrew. Hebrew has been a failure by and large. There's some important research going on in this area now where it has been demonstrated that even where you have serious interest in this area and the determination to do something about it, the materials that are being used do not necessarily relate to the goals of the educational institution. Thus for example a school might want to teach children to pray and understand the Bible, but are teaching spoken Hebrew, and vice-versa.

No. 18 -- the arts: Here, there's been a great neglect of the power and use of Jewish music, Jewish dance for the sake of Jewish education. Again, to repeat what I have mentioned earlier -- the arts are important in their own right; they are also important to engage people who are not easily engaged by texts, etc. Jewish music and dance has been used very effectively for the Israel Experience for Jewish holidays, etc..

Finally Museum education is just beginning to take off, and places like the Jewish Museum, Beit Hatfutzot in Israel, and other museums in the United States are great resources for Jewish education.

The real challenge is how to put them together with the curriculum of existing educational institutions so that the impact of these schools is greatly enhanced by museum education, by the use of informal education and by the use of the arts.

Two final thoughts on this section: one is that we have to take a decision about whether we mention specific institutions. This relates to Dena's question about giving examples of outstanding work in Jewish education. It also relates to the question that you asked about "do we quote actually commissioners?" I'd like to discuss this with you on the telephone -- it is a political hot potato and we should consider it together in one of our next telephone conversations.

The other point is that the whole area of informal education should not be neglected. And here I'm going to be asking them today to send you the paper of Bernice Reisman on informal education. There are members of the Commission and certainly several senior policy advisers who are particularly sensitive to the fact that when we speak about education we don't only mean

schools: we mean informal education -- again, community centers, camping, etc. So, I would watch that throughout, both in terms of the programmatic options as well as in other areas.

If you do not have the Field Notes, that is a paper presented to the Commission on Jewish Education by Roberta Goodman and Ron Reynolds, which was done by the CAJE people in Cleveland on December 4th and 5th, 1989 I will see to it that it is sent to you as well today. It is the work of a hands-on educator where they presented an agenda for action in the areas of adult education, early childhood, family education, media and technology and the supplementary school. There are some good ideas here. The problem is that they are not often supported by research and they are examples of advocacy, but they could be useful for this section of the work of our report.

2) Again, I'm referring to the draft for the meeting of February 14th, and I think it might be useful to go back to the actual background materials, which is listed under research on page 25. However, I don't think there's much difference between the two, so I will respond to your question.

Paragraph 1: That's simply a fact. More research has been carried out on Jewish education because of the work of this Commission. (You might look at page 33 of the background materials for the meeting of the 14th where we list the research papers that have been commissioned, most of which have already been finished or on the way to being finished.) And therefore we're in the difficult situation that we're in, because no one has done any real research.

For example, we just do not know how much is being spent on Jewish education. I do not trust any of the figures. I think they may be off by 100%. They say \$1 billion is being spent on Jewish education; I think it's probably closer to \$2 billion. How can you talk about reform and what reform is going to cost if you don't know what's being spent right now? There has been almost no work done on evaluation, what works and what doesn't work. There are no standardized achievement tests; there has been no evaluation of a great institution like Camp Ramah; we don't know whether the day school really has an impact. The research that's been carried out on supplementary school education, which generally tends to be quite depressing, has serious methodological problems.

Therefore, in the next paragraph, every time somebody comes up with an idea, it's judged by virtue of how the audience happens to feel at that moment. When you ask people, on the basis of what an idea is being suggested -- they seldom can answer effectively. The other examples in that paragraph: We do not know what parents want for their children; we do not know what rabbis want for their schools; we do not know what children really feel about Jewish education. Our general intuitions and experience tell us they don't really like very much of it. But what don't they like? Why don't they like it? And therefore, what steps would have to

be taken to improve it. We don't know what the background of teachers are; we don't even know what teachers' salaries are.

In this sense, we're way behind general education. General education has a history of investing in research, from economic research to the work that's been carried on in the universities over the years as to learning theory; a lot of energy devoted to curricular research, to evaluation -- that is what works and what doesn't work. We need to build a serious research activity in Jewish education. And one of the outcomes of the Commission will be that. As you see in the materials for February 14th, the recommendation suggests, on page 26 in the background materials, that we establish a research capability in North America. And I think that Hirschhorn (the Blaustein Foundation) will want to undertake this program.

All of the Commissioners felt that research was an important area for investment.

Paragraph 3: There's a great deal of work being done in general education about how to do teacher education, how to do the training of educators both on-the-job, pre-service and in-service. A great deal can be learned here for Jewish education.

The next paragraph, paragraph 4, I think speaks for itself. This is an example that I've used in the previous questions that you asked. I just want to indicate that here a good deal of research indicates that that's exactly what's happening -- that a school might be interested in the teaching of the Hebrew of the Bible but it's teaching spoken Hebrew and vice-versa.

The next paragraph about informal education and summer camping: several of the Commissioners have asked -- how do you know that Camp Ramah works? There certainly is no research that has been undertaken to prove that. Also, the next point about the idea of putting together formal and informal education by connecting a camp, a JCC and a supplementary school or a day school, is something that ought to be tried and researched as well.

As far as Israel, the last paragraph on page 17: Only the work of Annette really exists. We don't have any longitudinal studies that indicate the impact of an Israel experience. We do have research on what programs work, and there Annette's stuff can be made available if it's useful.

The real question though that you ask is -- why don't we have this stuff? We don't have it because there are only 15 professors of Jewish education in all of North America, and they can't undertake the training, let alone the research. The Commission therefore has made the recommendation that a research facility be established. And I believe that that is what Hirschhorn/the Blaustein Foundation wants to do. This could be one of the very important outcomes of the Commission because the lead community must not be undertaken without gathering all research that leads to development of the ideas, and it certainly cannot be

undertaken without evaluating the impact as it's being carried out.

I think I indicated this before: there has been no research undertaken because nobody invested any money, nobody gathered the people. On the other hand, there are many researchers in education and the social sciences who are Jewish in universities throughout North America who would love to help and they are an important resource for undertaking this activity as we begin to develop more faculty and professors of Jewish education who could do this on a full-time basis.

Question 3: the lead community concept. I think that this idea of a lead community is probably a new one, even for general education, but that ought to be checked. There have been plenty of examples of models, that is model schools, model camps, etc. But, the idea of undertaking either a whole community or a large part of a community and try out what is the state-of-the-art, together with innovative ideas and to monitor this and to have an IJE or a mechanism that would be responsible for managing this -- this I do not think has taken place in general education.

We will have to develop the criteria for a lead community. Such issues as community interest, a lay community that wants to undertake it, the fact that there is potential for success. A variety of different communities will have to be considered. We'll have to have different sizes so that we wouldn't be able to say that you chose Cleveland because Cleveland has only 80,000 Jews, but that if you tried to do this in Philadelphia it would be impossible. On the other hand, you can't choose only Philadelphia and then Greensboro, NC would say: well that can take place in a large community. So there would have to be 3-5 lead communities. The question of whether there was a university facility around to attract students who might teach in the supplementary school and work in the community centers at the same time; the question of are there educators in the community who are talented and want to cooperate; is there interest in the community; etc. We really haven't done the work here and if this is important, we'll just have to take a stab at it, that is if what I've given you is not enough.

Question 4: recruitment and training. Well, as far as training is concerned, there are the Seminary, Hebrew Union College, Yeshiva University, Brandeis University, the teacher-training colleges -- all mentioned in Aryeh Davidson's research report, which if you do not have, Ginny Levi should send it to you. Ginny Levi is the Program Officer of the Mandel Associated Foundations. She can be reached at (216) 391-8300 and she of course knows of your work and will want to be helpful.

There is the beginning of a program in Jewish education at several general universities: York University in Toronto, George Washington University and a new program which has just been supported (but has not been started as yet) at Stanford University by the Wexner Foundation. The Wexner Foundation has

taken leadership here and now wants to go into a recruitment program as well. The potential for undertaking training is at the existing denominational institutions,, as well as the training colleges -- all this is in Aryeh Davidson's report. And the possibility of turning to institutions such as Harvard, Stanford, Chicago, etc. That last point though about these institutions,, these general universities,, is very sensitive because the denominational institutions are worried about protecting their own role.

I think though that universities can be alluded to,, while the heavy emphasis should be on the existing institutions being invested in in terms of faculty,, grants for fellowships for their students, investment in their curriculum,, the use of Israel as a resource. Elite programs have to be developed,, like the Jerusalem Fellows and the Senior Educators at the Hebrew University in Jerusalem. They have to be developed for North America. But here we have an example of where recruitment for senior personnel and investment in them ((the Jerusalem Fellows and Senior Educators)) have worked. And there's no reason why this could not work in North America. Also,, the use of Israel and its institutions of higher Jewish learning and cooperative efforts between North American institutions and Israeli institutions is an important area to be considered. The idea of building consortia between existing institutions,, or the notion of different institutions specializing -- one in the teaching of Bible,, one in the teaching of history, one in building educational administrators,, another in early childhood -- these are all examples that are suggested in the background materials on page 12 to 14 -- that is the background materials for the February 14th meeting.

Question 5: I don't know what else I should add here,, particularly if you look at the two versions -- the background materials as well as the draft that you are working from.

As to timetable: I think we should wait with this. Let me take a stab though and indicate the following:

When Denver is considered as a possible community action site, that is lead community, a team from the mechanism would go to meet and study and see whether Denver was really appropriate. They would begin to meet with the lay people and the professionals. They would discover that their first impressions are correct and so they would continue. They would begin to develop a local mechanism with the community in Denver which would undertake the assignment. They would do a study of Denver and discover that there are 500 educators in Denver; to undertake the assignment we need, because of glaring omissions, another 25 educators (e.g., there are no teacher-trainers, we need some additional early childhood educators). They then would begin to gather examples of best practice and begin a planning process to decide how do we improve the various educational institutions in the community. The example that we give of a supplementary school on page 24 and 25 of the draft materials, or on pages 23 and 24 of the background materials, is the way that we would probably

work in all of the other institutions (day schools, JCCs, day schools). But it is the local mechanism that would have to be established, together with the national mechanism that would have to plan each of these steps. If we use this together with the assumptions that are involved in building a community action site (pages 18-19, February 14th), I think that we get a picture. But if there is more specificity required, we'll just have to do that, either on the telephone or in person.

As to timetables: I think we will have to see how much of what you need we can give you without committing ourselves to things that we won't be able to live up to.

Question number 6: I think we can mention a sum of \$10 million a year as seed money for five years -- that is \$50 million. This money would be used to leverage the money that would be expended in the local communities and to begin to involve other affluent individuals and foundations. I would talk to Henry Zucker, whom you know, who also is at (216) 391-8300 and discuss this with him. If you'd like me to prepare him for this beforehand, please fax me and I will do this.

Question 7: We are taking a definite decision now. The mechanism for implementation is described in terms of what we believe on page 27 to page 32. It is going to be a new, free-standing organization. It is important that we not rub this in because at the last Commission meeting a decision was taken on this matter and the existing organizations like JESNA are very nervous about this. It will have its own board; it will cooperate with all the existing players, JESNA, CJF, JWB, the denominations, the institutions of higher Jewish learning. And I think your idea of calling it something like the Institute for Jewish Education is a good idea. The questions of its functions, staff, etc. are described in those pages that I just mentioned and as to its location -- I don't know, it probably would be in New York City.

Question 8: I think that we are now ready to stand with the description in the February 14th background materials -- that is on pages 27 to 32. The mechanism will have a small staff, I imagine 5-7 people; it will farm out a great deal of its work to people at existing institutions, Jewish institutions or general institutions -- that is some of the research function; it will have a lot of part-time people working with it; it will use a lot of advisory people. I am enclosing the following organizational chart which I think will also be helpful in describing the way it works. Remember that as specific as we can get, we're going to learn how to do this as we actually do it. Steven Hoffman of Cleveland who is the head of the federation there has undertaken the assignment of being the interim director on a part-time basis -- I think part-time for him means full-time. We've begun discussions as to how to begin it. They're beginning to recruit a board. We hope that by the 12th of June they will be able to announce a board and first members of the staff.

I know that this is probably a mess but I want to get it off immediately. Let's try and have a phone conversation next week to clarify any matters here, because I think it's important that we stay on top of your questions.

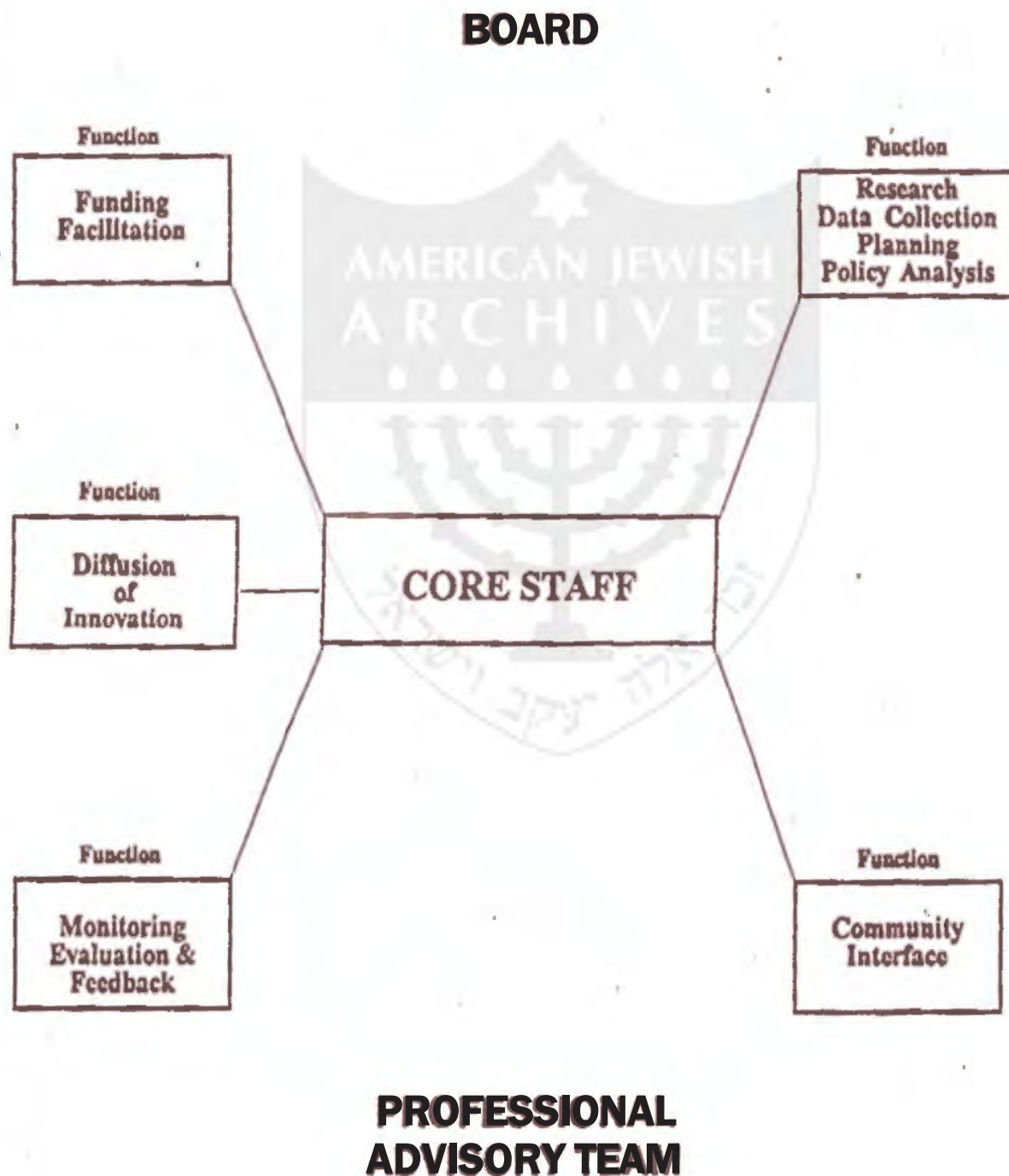
Annette and I are working on the chapter you sent us, and we'll be sending you our thoughts on this in the next day or so.

With best regards to Dena, Laura and for that matter -- all the Finns --

Sincerely,

Seymour Fox

The ii -- Organizational Design





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TO: Seymour Fox

DATE: 4/10/90

FROM: David Fitch

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RUDERR • FINN

April 6, 1990

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

FAX # 972-699-951

Dear Seymour,

Here is a follow up of my letter of February 21 in which I asked some questions about your draft program, "A Decade for Renewal." These are additional questions which occurred to us in reading the draft. If you could answer these as you did the questions in my last letter, it would be very helpful.

1. You list 12 programmatic areas. We can simply list them just as you have done, or we can elaborate on them by writing a sentence or two on each subject. If it is possible for you to write us some thoughts about the current state of affairs in connection with each of these areas, it might be helpful in making the list more meaningful. Thus you might indicate some activities that have been promising or successful in these areas, or indicate some of the problems, aspirations, etc.

See February report p 15-6 and December 88 other papers also refer to "Field Notes"

2. you mentioned the paucity of research on Jewish education and the need for more data (page 117). Each sentence in this "Identification & Investigation" might be helpful for you to dictate some thoughts that flow out of the points made in this section, explaining why we have not been able to obtain this information (information which may be available in other fields of education), how we might go about obtaining it, how valuable it would be, etc.

Draft of February

3. The Local Community concept - which you described as a "community action site" - needs amplification.

First of all, it would be helpful if you would elaborate on other examples in the field of educa-

tion in which models have been established. Also, I think we have to spell out at this point how the lead community would be identified - perhaps even indicating which are prime candidates. We must figure a way to be more specific, or the report will end up being too vague.

4. You mention on page 222 "recruitment and training." These, too, are generalities. Is there any way that we can actually say who precisely is going to do what?
5. The section at the bottom of page 233-page 235 also seems very general and vague. If I lived in Miami or Denver or Los Angeles, and I was a community leader, it wouldn't be clear to me who would do what first, second, third, etc. We will have to write a much more specific timetable and procedure in our draft. Any help you can give us will be very instructive. You might also consider giving us a timetable for all the necessary steps to be taken.
6. Page 236 refers to funding. We need to make some guesses here as to how much money all of this is going to cost the Jewish community - perhaps at different stages of the plan. The actual dollar figures we mention may prove to be the most newsworthy aspect of the program, and so we have to consider them most carefully. To avoid mentioning figures because it is difficult to do so will lose an opportunity for us.
7. If don't think we can afford to mention, on page 28, that the mechanism for implementation "may be a new organization or part of an existing organization." We really have to decide what we're recommending, which I assume is a new organization. I think we should call this "The Institute for Jewish Education," and spell out its functions, staff, location, etc.
8. The same is true about describing the work of the follow-up entity, and making it clear which of the options listed on page 30 will be followed.

I'm sure there'll be other questions that we'll ask as time goes on, but these are the ones that occurred to us now. Any top-off-the-head responses to the above will undoubtedly be helpful.

Regards,


David Finn

No
longer
an issue
See new
version

AX SENT

DATE: 9/4/90

Nativ Policy and Planning Consultants
Jerusalem, Israel

מחלקת ייעוץ למדיניות ותכנון
ירושלים

Tel.: 972-2-662 296; 699 9511

Fax: 972-2-699 951

FACSIMILE TRANSMISSION

TO: David Finn & Deena Merriam

DATE: April 9, 1990

FROM: Annette Hochstein

NO. PAGES: 1

FAX NUMBER:

Dear David and Deena,

Our responses to your questions and materials will be somewhat delayed by the Pessach holiday. We plan to fax them to you by this coming Friday.

We plan to come to New York to meet with you from Friday, April the 27th to Thursday, May 3rd.

Best wishes and regards,

Annette



RUDER•FINN

April 6, 1990

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

FAX # 972-699-951

Dear Seymour,

Here is a follow up of my letter of February 21 in which I asked some questions about your draft program, "A Decade for Renewal." These are additional questions which occurred to us in reading the draft. If you could answer these as you did the questions in my last letter, it would be very helpful.

1. You list 12 programmatic areas. We can simply list them just as you have done, or we can elaborate on them by writing a sentence or two on each subject. If it is possible for you to write us some thoughts about the current state of affairs in connection with each of these areas, it might be helpful in making the list more meaningful. Thus you might indicate some activities that have been promising or successful in these areas, or indicate some of the problems, aspirations, etc. *refer to instructions*
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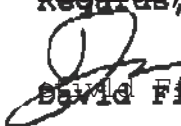
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I'm sure there'll be other questions that we'll ask as time goes on, but these are the ones that occurred to us now. Any top-of-the-head responses to the above will undoubtedly be helpful.

Regards,


David Finn

DRAFT
April 2, 1990
April 11, 1990

With suggested corrections

THE REPORT OF THE COMMISSION ON JEWISH EDUCATION



CHAPTER 1: CREATION OF THE COMMISSION

The Crucial Importance of Education in Contemporary Jewish Life

There is a deep and wide-spread concern in the Jewish community today that the commitment to basic Jewish values,, ideals and behavior may be diminishing at an alarming rate.. There is considerable evidence that a high percentage of Jews have come to feel that the traditions of Judaism ^{do not fully} ~~are irrelevant~~ to their search for personal fulfillment and commonality? This has grave implications not only for the richness of Jewish life but for the very continuity of the Jewish people. Throughout history Jews have faced dangers from without with courage and steadfastness;; now a new kind of commitment is required ~~to secure the foundations of its basic institutions.~~

The Jews in North America live in an open society which presents an unprecedented range of opportunities and choices.. This extraordinary environment confronts us with what is proving to be an historic dilemma;; while we cherish our freedom as individuals to explore new horizons,, we recognize that this very freedom poses a dramatic challenge to the survival of the Jewish way of life.

There is an urgent need to find better ways to ensure that Jews maintain and strengthen the beliefs that are central to Judaism.

*Q. survival
re - Twenty*

of life. "

study of facts about Jewish ~~et~~ history and holidays
study of the Hebrew language.

~~days thrown in.~~ What should be the central mission of Jewish education -- the teaching of Jewish values and ideals, the meaning of prayer, relationship with God and community -- is ~~sadly~~ ^{often} lacking. It is imperative that at this moment in history Jewish education become a transformative rather than merely an informative experience. Without this change in the educational experience, it will become increasingly difficult to pass on to future generations a strong identity with and commitment to Judaism.

The core of Jewish education must be character education, not ~~only~~ ^{not only} the teaching of Hebrew and history. Its goal must be no less than shaping the inner lives of people. We must begin to view education as a way to transmit the essence of what Jewish life is all about so that future generations of Jews will be impelled to search for meaning through their own rich traditions and institutions. Judaism must present itself as a living entity and give the Jews of today the resources to find answers to the fundamental questions of life as readily as it did for their ancestors through the centuries. Otherwise it could eventually be overtaken in the minds of young people by other systems of thought which they feel are more ~~relevant~~ ^{meaningful for} to the modern world.

This dangerous state of affairs ^{is the result of the comparatively} low priority which the Jewish community has given to Jewish educa-

22-10-70
tion. Before World War II, a good part of the leadership of the American Jewish community concentrated its attention on the problems of anti-Semitism here and abroad, and gave comparatively little thought to the needs of Jewish education. ~~The Federation~~ ^{themselves} ~~of Jewish Philanthropies~~ devoted ~~itself~~ to providing community support in the fields of health, social services and the Americanization of new immigrants. In the post-War period, the highest priority for community leaders was the lifesaving work of Jewish relief, rehabilitation and reconstruction. Nation-building in Israel and defense against attacks from neighboring Arab states became the primary focus of support from the Jewish community in later years. Today, there is great concern about the welfare of Russian Jews.

(insert those who did do!)

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

~~The~~ ^{CLIA} most obvious symptom of the inadequacy of Jewish education is the precipitous rise in intermarriage and the consequent turning

away from Jewish traditions in the search for fulfillment and meaning in life. According to a recent Louis Harris study [DATE], the number of intermarriages has sharply increased in the past couple of decades, growing from 16% of those Jews between the ages of 40 and 59, to 28% of those under the age of 40. Today, nearly one out of every three married Jews under the age of 40 is married to a non-Jew. And increasingly, these intermarriages are not only being accepted, but applauded. Intermarriages, stated a recent New York Magazine article, "is something even the very best families do." Intermarried celebrities such as Henry and Nancy Kissinger, Calvin and Kelly Klein, Caroline Kennedy and Edwin Schlossberg, show that intermarriages have become acceptable among the wealthy, the politically powerful, and the elite. And Jews who intermarry are significantly less likely to provide their children with a Jewish education.

Another symptom of the problem is the fact that so many Jewish children today do not have any Jewish schooling. A recent study found that over half (58%) of Jewish school age children in the United States were not enrolled in any type of Jewish schooling. Inevitably these children will grow up with a relatively weak identification with and understanding of Judaism, and have difficulty passing on to their children an appreciation of the beauty and richness of Jewish life. A study of children of intermar-

risges shows that only 24% of children in dual faith households identify themselves as Jews.

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

In the past the Jewish community had certain bonds which gave it remarkable inner strength. Jews grew up in Jewish neighborhoods with a strong Jewish ambience. They were constantly surrounded by the symbols and customs of Jewish life. Education was then only one of the many ways in which Jews came in contact with their cultural and spiritual heritage.

Today these neighborhoods and the way of life they represented have all but disappeared from the modern world, and new institutions must be developed to take their place. It was to meet this challenge that the idea of creating The Commission on Jewish Education was born. The purpose of the Commission would be to analyze the shortcomings of the current education system, to

develop a concrete plan of action with specific goals, and to establish a mechanism to oversee the enactment of that plan.

The underlying assumption of the Commission was that the North American Jewish community had the will and capacity to mobilize itself behind education as it had in the past for the building of the State of Israel, the rescue of Jews in distress, and the fight against discrimination. This would require that all the elements of North American Jewry join forces, pool their energies, and launch an unprecedented undertaking to raise the standards and quality of Jewish education.

How the Commission was Formed

The idea to form a Commission to tackle the problems of Jewish education was first conceived in November, 1986. The precipitating factor was widespread concern among Jewish leaders over the serious shortage of qualified teaching personnel. Morton Mandel, who has played a very active role in the Jewish community during his long career as a Jewish philanthropist, was the driving force behind the Commission's creation. Mr. Mandel has devoted his life to Jewish causes, having held many senior positions in the American Jewish community. He has been President of the Jewish Community Federation of Cleveland, and President of both the Jewish Welfare Board (JWB) and the Council of Jewish Federations (CJF).

He has been a long time advocate of Jewish education and has been responsible for making education a top priority for the Jewish Agency. In calling for the creation of a Commission, Mandel decided to commit his personal energies and the financial resources of the Mandel Associated Foundations [Is this the correct name?] to bring about a major change in Jewish education.

In making this move, Mandel was mindful that commissions ^(and their reports) had played a significant role in the field of education generally over the years. In the early years of this century, the Flexner Com-^{1&jc5f5\A-} mission was responsible for establishing an entirely new approach to medical education in the U.S. [[GIVE DATE AND NAME OF REPORT]] More recently there have been a series of commissions and major reports, most notably A Nation At Risk, published by the National Commission on Excellence in Education (1983) Report Card on School Reform (1983); and An Imperiled Generation (1988), both published by The Carnegie Foundation for the Advancement of Teaching. ^{"A Nation at Risk - Teachers 21st century (1986)" j_ov.t5A3_} Moreover, the Jewish world was not unfamiliar with the activities of commissions; they had been established by a number of foundations as an effective method of examining different areas of contemporary life and developing blueprints for achieving specific goals. In recent years, there had been some movement to develop local commissions to study problems in Jewish education, and today 11 ~~[[ARE THERE 6 OR 11, WE ARE NOT CLEAR]]~~ communities have organ-

ized local commissions on Jewish education/Jewish continuity, all coordinated by the Council of Jewish Federations.. ~~The most far reaching of these has been the Commission in Cleveland.~~

(S > c A)

However, there has never been a national Commission singularly devoted to the subject of Jewish education in North America as a whole, and it was clear from the outset that in order to do its job well it would have to incorporate several unique features. As a first step it was determined that the private and communal sectors would need to establish a working partnership to create the broadest possible base for the Commission. Mandel also declared at the early planning stages that the entity must be "representative of the Jewish community defined differently than it has been defined in recent years." He wanted the orthodox sector to sit together with the conservative, the reform, and the reconstructionist. A prerequisite for the success of the Commission was that it respect and benefit from the power of the various religious persuasions. Across-the-board changes could only happen through a process that reflected and respected the diversity of North American Jewry.

The Composition of the Commission

Mandel recognized the importance of other major Jewish groups in the process and sought their involvement. Although Mandel decided to fund the Commission through his family.

~~foundation, he sought the involvement of other major Jewish founda-~~
~~tions as participants in the process.~~ He approached Lester
Crown, Charles Bronfman, Leslie Wexner, Eli Evans, and Mona Ackerman,
man, ~~(LET'S MAKE SURE WE MENTION ALL FOUNDATIONS)~~ all of whom head
large foundations of their own with set agendas for providing the
kind of support that would make a difference to Jewish life. They
agreed that a Commission in which they could work together with
other segments of the community to revitalize Jewish education
would be the key to achieving success in a significant common
endeavor.

*see file for JNB
A file JA 6*

ARCHIVES

(Line with his recognition of the crucial role that the communal organizations would have)

In ~~addition~~, Mandel invited the Council of Jewish Federations
(CJF), the umbrella organization of all Jewish federations in ^{piccu}~~the~~ ^{-a}
North America, (JNB and JESNA to join him in forming the Commis-
sion.

give definition

The joining together of the public and private sector would be
fundamental to the success of the commission. Private foundations
could provide the initial funding to get new programs started, but
implementation would ultimately be the responsibility of the
federations, together with the religious denominations, the insti-
tutions of higher Jewish learning, the schools, the community
centers, the bureaus of Jewish education, and above all, the
educators on the front lines.

The next step was to draw up a list of rabbis, educators, scholars, and outstanding lay people who would also be invited to join the Commission. To carry out this task and to plan the step by step activities of the Commission a group of senior policy advisers was established. Seymour Fox, former Dean of the School of Education at Hebrew University in Jerusalem, and Annette Hochstein [give title] were appointed as directors of research and planning for the policy group. Other members included leading experts in different fields. When it was fully constituted the senior policy group consisted of the following individuals:

Victor Thomas
Israel Scheffer
Henry Zucker
David S. Ariel
Seymour Fox
Annette Hochstein
Stephen H. Hoffman
Arthur J. Naparstek
Arthur Rothman
Carmi Schwartz
Herman D. Stein
Jonathan Woocher

[ADD TITLES OF ADVISORS AND EXPLAIN ADDITIONAL ROLES BY SUCH INTERNATIONALLY RENOWNED SCHOLARS AS VICTOR THOMAS AND ISRAEL SCHEFFER]

The advisers sought to ensure an equitable representation on the Commission of the different geographical regions, age groups, and roles in the Jewish Community.

From a list of several hundred individuals,, forty-seven Jewish leaders and thinkers were invited to join the commission, which was to be chaired by Morton Mandel.. Each of the individuals was called by Mandel and personally invited to join the commission, and all but one accepted,. It was a remarkable group, with broader representation than had ever been gathered together to address a major problem in Jewish life,. The readiness with which these individuals responded to the invitation was in itself clear evidence that the time had come to give education the highest priority in planning the future of the Jewish community.. Never before had there been a single group in which heads of foundations could meet with community leaders,, directors of communal organizations, heads of institutions of higher learning, rabbis, educators and scholars, and work together towards a common goal.

Following is a full list of the Commissioners.

In the category of family foundation were: [CHECK THIS LIST. IT SEEMS TO INCLUDE INDIVIDUALS AS WELL AS ORGANIZATIONS]

Morton L. Mandel - Chairman of the Mandel Associated Foundations

Mona Riklis Ackerman ■ President of the Riklis Family Foundation

David Arnow ■ President of the New Israel Fund

Charles R. Bronfman * Chairman of the CRB Foundation

Maurice S. Corson - President of the Wexner Foundation

Lester Crown - President of Henry Crown and Company

Eli N. Evans - President of the Charles H. Revson Foundation

Joseph S. Gruss - Established the Fund for Jewish education
in association with UJA/Federation of Jewish Philanthropies

David Hirschhorn - Vice President of the American Jewish
Committee

Ludwig Jesselson - President of UJA/Federation of Jewish
Philanthropies of New York Joint Campaign

Florence Melton - Founder of R.G. Barry Corporation

Charles Ratner - Vice President of the Jewish Community
Federation of Cleveland

In the category of community leaders and heads of major community
organizations were:

Ronald Appleby ■ Chairman of the law firm Robins, Appleby &
Taub, active in the Toronto Jewish Congress, the Jewish
National Fund, Council of Jewish Federations, and the United
Jewish Appeal

Mandell L. Berman - President of Smokler Corporation, real
estate developer, President of the Council of Jewish Federa-
tions and past president of the Detroit Federation

John C. Colman ■ Private investor and business consultant,
active in a wide variety of Jewish and general institutions

Stuart E. Eizenstat - Attorney, teachers at the Kennedy
School of Government at Harvard University, active in many
civil and Jewish organizations, speaks and writes widely on
public policy

Irwin S. Field, President of Liberty Vegetable Oil, Vice
Chairman of the Jewish Federation of Los Angeles

Robert I. Hiller - Consultant to non-profit organizations and President of the Zanvyl Krieger Fund, chief professional officer of the Council of Jewish Federations

Henry Koschitzky - President of Iko Industries Ltd., Chairman of the Board of Jewish Education in Toronto

Mark Lainer - Attorney and real estate developer,, active in the Jewish Federation of Los Angeles,, Vice President of JESNA

Robert E. Loup - Real estate developer,, life president of the Allied Jewish Federation of Denver,, National Chairman of CIAL

Matthew J. Marylals - Managing Director of Oppenheimer and Company,, Inc., a New York investment banking firm, President of Yeshivah of Flatbush, Chairman of the Fund for Jewish Education and Vice President of UJA/Federation of Jewish Philanthropies of New York

Donald R. Mintz - Founder and Director of McGlinchey, Stafford,, Mintz,, Cellini and Land,, Professor at Tulane University Law School, past President of the New Orleans Federation and current President of JWB

Lester Pollack - General Partner of Lazard Freres and Chief Executive Officer of Center Partners,, Vice President of the JWB and of UJA/Federation of Jewish Philanthropies of New York

Esther Leah Ritz - President of JWLB and Vice President of the Council of Jewish Federations,, Vice Chairman of Wurzelweller School of Social Work at Yeshiva University

Harriet L. Rosenthal - Vice President of JWBL, delegate of the National Council of Jewish Women to the Conference of Presidents

Barnett Yanowitz - Principle in the firm of Kahn, Kleinman, Yanowitz and Arnsom, President of JESNA, past Vice President of the Jewish Community Federation of Cleveland and Chairman of the National Jewish Community Relations Advisory Council

Daniel S. Shapiro - Partner in Schultz, Roth & Zabel, has served as President of the Federation of Jewish Philanthropies of New York and is Vice President of the Council of Jewish Federations

Margaret W. Tishman - President of the UJA/Federation of Jewish Philanthropies of New York

In the category of heads of institutions of higher Jewish learning were;

Alfred Gottschalk - President of Hebrew Union College-Jewish Institute of Religion, has written extensively on ethics, education and Jewish intellectual history

Arthur Green - President of the Reconstructionist Rabbinical College and the author of many books and articles, including Tormented Master: A life of Rabbi Nahman of Bratslav

Norman Lamm - President of Yeshiva University, founder of Tradition magazine and the author of many books, including Faith and Doubt

Ismar Schorsch ■ Chancellor and Professor of Jewish History at the Jewish Theological Seminary of America, has served as President of the Leo Baeck Institute and has published in the area of European Jewish history

In the category of Rabbis were;

Rabbi Joshua Elkin - Headmaster of the Solomon Schechter Day School in Boston, has taught in the Jewish Education program at the Hornstein Program in Jewish Communal Service at Brandeis University and has just completed a year as a Jerusalem Fellow

Rabbi Irving Greenberg ■ President and co-founder of CLAL: the National Jewish Center for Learning and Leadership, founded and chaired the Department of Judaic Studies at City College and has taught and written widely on Jewish thought and religion

Rabbi Haskel Lookstein - Principal of Ramaz School, teachers at Yeshiva University and has served in leadership roles with the National Rabbinic Cabinet

Rabbi Harold M. Schulweis - Rabbi of Valley Beth Shalom Congregation of Encino, California, contributing editor to



RUIDER-FINN

MARKETING COMMUNICATIONS

PLEASE DELIVER THE FOLLOWING MATERIALS AS SOON AS POSSIBLE

TO: ANNETTE TRAHTSITS AND EYEWAR FOX DATE: 1/1/97

FROM: DAVID FFWIN AND DEZNA BIERER/AM

NUMBER OF PAGES INCLUDING THIS PAGE: 2-3

IF YOU DO NOT RECEIVE PROPERLY., PLEASE CALL THE SENDER AT (212) _____.

Here's our first (actually fourth or fifth!) draft. We still think it needs more work on the ^{US} part as well as careful editorial scrutiny ^{SLN-ZI} at your. But at least we hope you feel it's a good beginning.

Also look for your call to Ben Rachell on Friday.

David

FAX NUMBER: (212) 715-1002

D R A F T
April 2, 1990

THE REPORT OF THE COMMISSION ON JEWISH EDUCATION

CHAPTER I: CREATION OF THE COMMISSION

The Crucial Importance of Education in Contemporary Jewish Life

There is a deep and wide-spread concern in the Jewish community today that the commitment to basic Jewish values, ideals and behavior may be diminishing at an alarming rate. There is considerable evidence that a high percentage of Jews have come to feel that the traditions of Judaism are irrelevant to their search for personal fulfillment and commonality. This has grave implications not only for the richness of Jewish life but for the very continuity of the Jewish people. Throughout history Jews have faced dangers from without with courage and steadfastness; now a new kind of commitment is required to secure the foundations of its basic institutions.

The Jews in North America live in an open society which presents an unprecedented range of opportunities and choices. This extraordinary environment confronts us with what is proving to be an historic dilemma; while we cherish our freedom as individuals to explore new horizons, we recognize that this very freedom poses a dramatic challenge to the survival of the Jewish way of life. There is an urgent need to find better ways to ensure that Jews maintain and strengthen the beliefs that are central to Judaism.

In our uniquely free society, where there are so many meaningful philosophies and ideologies competing for attention, and where the pursuit of Judaism increasingly involves a conscious choice, the burden of preparation for such a decision resides with education. Jewish education must be compelling, emotionally, intellectually and spiritually, so that young people will say to themselves: "I have decided to remain engaged, to continue to investigate and grapple with these ideas."

Jewish education must be vastly improved if it is to achieve this objective and for Judaism to retain its vigor in the face of all the possibilities that exist for Jews today. It must become an experience that inspires Jews to learn, feel and act in a way that reflects a deep understanding of Jewish values. Such a change will be difficult to bring about because of the poor state of education in general in the U.S. Well known reports have documented the serious lack of teaching talent as well as other problems facing the educational system. A severe lack of funds, resources, status, and vision is causing the system to strain and crack. Yet Jewish education is even more impoverished than secular education in regard to these basic requirements.

In North America today, Jewish education is often limited to the teaching of Hebrew, with a smattering of Jewish history and holi-

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In North America today,, Jewish education is often limited to the teaching of Hebrew, with a smattering of Jewish history and holi-

days thrown in, what should be the central mission of Jewish education -- the teaching of Jewish values and ideals, the meaning of prayer, relationship with God and community -- is sadly lacking. It is imperative that at this moment in history Jewish education become a transformative rather than merely an informative experience. Without this change in the educational experience, it will become increasingly difficult to pass on to future generations a strong identity with and commitment to Judaism.

The core of Jewish education must be character education, not merely the teaching of Hebrew and history. Its goal must be no less than shaping the inner lives of people. We must begin to view education as a way to transmit the essence of what Jewish life is all about so that future generations of Jews will be impelled to search for meaning through their own rich traditions and institutions. Judaism must present itself as a living entity and give the Jews of today the resources to find answers to the fundamental questions of life as readily as it did for their ancestors through the centuries. Otherwise it could eventually be overtaken in the minds of young people by other systems of thought which they feel are more relevant to the modern world.

This dangerous state of affairs is the result of the comparatively low priority which the Jewish community has given to Jewish educa-

tion. Before World War II, a good part of the leadership of the American Jewish community concentrated its attention on the problems of anti-Semitism here and abroad, and gave comparatively little thought to the needs of Jewish education. The Federation of Jewish Philanthropies devoted itself to providing community support in the fields of health, social services and the Americanization of new immigrants. In the post-War period, the highest priority for community leaders was the lifesaving work of Jewish relief, rehabilitation and reconstruction. Nation-building in Israel and defense against attacks from neighboring Arab states became the primary focus of support from the Jewish community in later years. Today, there is great concern about the welfare of Russian Jews.

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

The most obvious symptom of the inadequacy of Jewish education is the precipitous rise in intermarriage and the consequent turning

away from Jewish traditions in the search for fulfillment and meaning in life. According to a recent Louis Harris study [DATE], the number of intermarriages has sharply increased in the past couple of decades, growing from 16% of those Jews between the ages of 40 and 59, to 28% of those under the age of 40. Today, nearly one out of every three married Jews under the age of 40 is married to a non-Jew. And increasingly, these intermarriages are not only being accepted, but applauded. Intermarriages, stated a recent New York Magazine article, "is something even the very best families do." Intermarried celebrities such as Henry and Nancy Kissinger, Calvin and Kelly Klein, Caroline Kennedy and Edwin Schlossberg, show that intermarriages have become acceptable among the wealthy, the politically powerful, and the elite. And Jews who intermarry are significantly less likely to provide their children with a Jewish education.

Another symptom of the problem is the fact that so many Jewish children today do not have any Jewish schooling. A recent study found that over half (58%) of Jewish school age children in the United States were not enrolled in any type of Jewish schooling. Inevitably these children will grow up with a relatively weak identification with and understanding of Judaism, and have difficulty passing on to their children an appreciation of the beauty and richness of Jewish life. A study of children of intermar-

riages shows that only 24% of children in dual faith households identify themselves as Jews.

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

In the past the Jewish community had certain bonds which gave it remarkable inner strength. Jews grew up in Jewish neighborhoods with a strong Jewish ambience. They were constantly surrounded by the symbols and customs of Jewish life. Education was then only one of the many ways in which Jews came in contact with their cultural and spiritual heritage.

Today these neighborhoods and the way of life they represented have all but disappeared from the modern world, and new institutions must be developed to take their place. It was to meet this challenge that the idea of creating The Commission on Jewish Education was born. The purpose of the Commission would be to analyze the shortcomings of the current education system, to

develop a concrete plan of action with specific goals,, and to establish a mechanism to oversee the enactment of that plan.

The underlying assumption of the Commission was that the North American Jewish community had the will and capacity to mobilize itself behind education as it had in the past for the building of the State of Israel,, the rescue of Jews in distress,, and the fight against discrimination.. This would require that all the elements of North American Jewry join forces,, pool their energies,, and launch an unprecedented undertaking to raise the standards and quality of Jewish education..

How the Commission was Formed

The idea to form a Commission to tackle the problems of Jewish education was first conceived in November, 1986.. The precipitating factor was widespread concern among Jewish leaders over the serious shortage of qualified teaching personnel.. Morton Mandel, who has played a very active role in the Jewish community during his long career as a Jewish philanthropist, was the driving force behind the Commission's creation.. Mr. Mandel has devoted his life to Jewish causes,, having held many senior positions in the American Jewish community.. He has been President of the Jewish Community Federation of Cleveland, and President of both the Jewish Welfare Board (JWB) and the Council of Jewish Federations (CJF).

He has been a long time advocate of Jewish education and has been responsible for making education a top priority for the Jewish Agency. In calling for the creation of a Commission, Mandel decided to commit his personal energies and the financial resources of the Mandel Associated Foundations [[is this the correct name?]] to bring about a major change in Jewish education.

In making this move, Mandel was mindful that commissions had played a significant role in the field of education generally over the years. In the early years of this century, the Flexner Commission was responsible for establishing an entirely new approach to medical education in the U.S. [[GIVE DATE AND NAME OF REPORT]] More recently there have been a series of commissions and major reports, most notably A Nation At Risk, published by the National Commission on Excellence in Education (1983) Report Card on School Reform (1983); and An Imperiled Generation (1988), both published by The Carnegie Foundation for the Advancement of Teaching. Moreover, the Jewish world was not unfamiliar with the activities of commissions; they had been established by a number of foundations as an effective method of examining different areas of contemporary life and developing blueprints for achieving specific goals. In recent years, there had been some movement to develop local commissions to study problems in Jewish education, and today 11 [[ARE THERE 6 OR 11, WE ARE NOT CLEAR]] communities have organ-

fized local commissions on Jewish education/Jewish continuity, all coordinated by the Council of Jewish Federations. The most far reaching of these has been the Commission in Cleveland.

However, there has never been a national Commission singularly devoted to the subject of Jewish education in North America as a whole, and it was clear from the outset that in order to do its job well it would have to incorporate several unique features. As a first step it was determined that the private and communal sectors would need to establish a working partnership to create the broadest possible base for the Commission. Mandel also declared at the early planning stages that the entity must be "representative of the Jewish community defined differently than it has been defined in recent years." He wanted the orthodox sector to sit together with the conservative, the reform, and the reconstructionist. A prerequisite for the success of the Commission was that it respect and benefit from the power of the various religious persuasions. Across-the-board changes could only happen through a process that reflected and respected the diversity of North American Jewry.

The Composition of the Commission

Although Mandel decided to fund the Commission through his family

foundation,, he sought the involvement of other major Jewish foundations as participants in the process.. He approached Lester Crown,, Charles Bronfman,, Leslie Wexner,, Eli Evans,, and Mona Ackerman,, [LET'S MAKE SURE WE MENTION ALL FOUNDATIONS] all of whom head large foundations of their own with set agendas for providing the kind of support that would make a difference to Jewish life.. They agreed that a Commission in which they could work together with other segments of the community to revitalize Jewish education would be the key to achieving success in a significant common endeavor.

In addition,, Mandel invited the Council of Jewish Federations (CJF),, the umbrella organization of all Jewish federations in North America,, JNB and JESNA to join him in forming the Commission.

The joining together of the public and private sector would be fundamental to the success of the commission. Private foundations could provide the initial funding to get new programs started, but implementation would ultimately be the responsibility of the federations,, together with the religious denominations,, the institutions of higher Jewish learning,, the schools,, the community centers,, the bureaus of Jewish education,, and above all,, the educators on the front lines.

The next step was to draw up a list of rabbis, educators, scholars, and outstanding lay people who would also be invited to join the Commission. To carry out this task and to plan the step by step activities of the Commission a group of senior policy advisors was established. Seymour Fox, former Dean of the School of Education at Hebrew University in Jerusalem, and Annette Hochstain [give title] were appointed as directors of research and planning for the policy group. Other members included leading experts in different fields. When it was fully constituted the senior policy group consisted of the following individuals:

Victor Thomas
Israel Scheffer
Henry Zucker
David S. Ariel
Seymour Fox
Annette Hochstein
Stephen H. Hoffman
Arthur J. Naparstek
Arthur Rothman
Carmi Schwartz
Herman D. Stein
Jonathan Woocher

[ADD TITLES OF ADVISORS AND EXPLAIN ADDITIONAL ROLES BY SUCH INTERNATIONALLY RENOWNED SCHOLARS AS VICTOR THOMAS AND ISRAEL SCHEFFER]

The advisers sought to ensure an equitable representation on the Commission of the different geographical regions, age groups, and roles in the Jewish Community.

From a list of several hundred individuals, forty-seven Jewish leaders and thinkers were invited to join the commission, which was to be chaired by Morton Mandel. Each of the individuals was called by Mandel and personally invited to join the commission, and all but one accepted. It was a remarkable group, with broader representation than had ever been gathered together to address a major problem in Jewish life. The readiness with which these individuals responded to the invitation was in itself clear evidence that the time had come to give education the highest priority in planning the future of the Jewish community. Never before had there been a single group in which heads of foundations could meet with community leaders, directors of communal organizations, heads of institutions of higher learning, rabbis, educators and scholars, and work together towards a common goal.

Following is a full list of the Commissioners.

In the category of family foundation were: [CHECK THIS LIST. IT SEEMS TO INCLUDE INDIVIDUALS AS WELL AS ORGANIZATIONS]

Morton L. Mandel - Chairman of the Mandel Associated Foundations

Mona Riklis Ackerman - President of the Riklis Family Foundation

David Arnow - President of the New Israel Fund

Charles R. Bronfman * Chairman of the GRB Foundation

Maurice S. Corson ■ President of the Wexner Foundation

Lester Crown - President of Henry Crown and Company

Eli N. Evans - President of the Charles H. Revson Foundation

Joseph S. Gruss ■ Established the Fund for Jewish education
in association with UJA/Federation of Jewish Philanthropies

David Hirschhorn - Vice President of the American Jewish
Committee

Ludwig Jesselson - President of UJA/Federation of Jewish
Philanthropies of New York Joint Campaign

Florence Melton - Founder of R.G. Barry Corporation

Charles Ratner - Vice President of the Jewish Community
Federation of Cleveland

In the category of community leaders and heads of major community
organizations were:

Ronald Appleby -- Chairman of the law firm Robins, Appleby &
Taub, active in the Toronto Jewish Congress, the Jewish
National Fund, Council of Jewish Federations, and the United
Jewish Appeal

Mandell L. Berman - President of Smokler Corporation, real
estate developer, President of the Council of Jewish Federa-
tions and past president of the Detroit Federation

John C. Colman ■ Private investor and business consultant,
active in a wide variety of Jewish and general institutions

Stuart E. Eizenstat ■ Attorney, teachers at the Kennedy
School of Government at Harvard University, active in many
civic and Jewish organizations, speaks and writes widely on
public policy

Irwin S. Field, President of Liberty Vegetable Oil, Vice
Chairman of the Jewish Federation of Los Angeles

Robert I. Hiller - Consultant to non-profit organizations and President of the Zavyvl Krieger Fund,, chief professional officer of the Council of Jewish Federations

Henry Kosehitzky - President of Iko Industries Ltd., Chairman of the Board of Jewish Education in Toronto

Mark Lainer * Attorney and real estate developer,, active in the Jewish Federation of Los Angeles,, Vice President of JESNA

Robert E. Loup - Real estate developer,, life president of the Allied Jewish Federation of Denver,, National Chairman of CLAL

Matthew J. Marylals - Managing Director of Oppenheimer and Company, Inc., a New York investment banking firm, President of Yeshivah of Flatbush, Chairman of the Fund for Jewish Education and Vice President of UJA/Federation of Jewish Philanthropies of New York

Donald R. Mintz ■ Founder and Director of McGlinchay, Stafford, Mintz, Cellini and Land, Professor at Tulane University Law School, past President of the New Orleans Federation and current President of JWB

Lester Pollack - General Partner of Lazard Freres and Chief Executive Officer of Center Partners, Vice President of the JWB and of UJA/Federation of Jewish Philanthropies of New York

Esther Leah Ritz - President of JWLB and Vice President of the Council of Jewish Federations, Vice Chairman of Wurzweller School of Social Work at Yeshiva University

Harriet L. Rosenthal - Vice President of JWB1, delegate of the National Council of Jewish Women to the Conference of Presidents

Barnett Yanowitz - Principle in the firm of Kahn, Kleinman, Yanowitz and Arnson, President of JESNA, past Vice President of the Jewish Community Federation of Cleveland and Chairman of the National Jewish Community Relations Advisory Council

Daniel S. Shapiro - Partner in Schultz, Roth & Zabel, has served as President of the Federation of Jewish Philanthropies of New York and is Vice President of the Council of Jewish Federations

Reconstructionist, Sh'ma, and Moment magazines

Rabbi Isaiah Zeldin - Founder and Rabbi of the Stephen S. Wise Temple in Los Angeles,, founding dean of the Los Angeles branch of Hebrew Union College,, past president of the Pacific Association of Reform Rabbis and American Zionist Council

In the category of educators and scholars were:

Jack Bieler - Coordinator of Judaic Studies and Supervisor of Instruction at the Hebrew Academy of Greater Washington, his activities as Chairman of the Railroad Department at Rosh Day School land as a Jerusalem Fellow

David Dubin - Executive Director of the Jewish Community Center on the Palisades and author of several articles in The Journal of Jewish Communal Service on Jewish education within Jewish community centers

Carol K. Ingall - Executive Director of the Bureau of Jewish Education of Rhode Island, curriculum consultant to the Jewish Theological Seminary and representative of the Council for Jewish Education to the Conference on Jewish Communal Service

Sara S. Lee - Director of the Rhea Hirsch School of Education at Hebrew Union College of Los Angeles and Vice Chairman of the Association of Institutions of Higher Learning in Jewish Education

Seymour Martin Lipset - Senior Fellow in political science and sociology at the Hoover Institution at Stanford University, co-editor of Public Opinion and author of many books, including Political Man and The Politics of Unreason

Isadora Twersky - Nathan Littauer Professor of Hebrew Literature and Philosophy at Harvard University, Director of the Center for Jewish Studies at Harvard University

Each commissioner was interviewed individually by the staff to help build the agenda of the first Commission meeting. Six agenda items emerged as problematic areas that needed to be addressed:

- o Training and motivating Jewish educators
- o Identifying the potential recipients of Jewish education
- o Determining optimum setting for education
- o Improving methods of education
- o Increasing financial support of education
- o Focusing on the community's leadership and structures

It was determined that the main goals of the Commission were

four-fold:

1. to establish Jewish education as the principal tool to instill an appreciation of Jewish values and to ensure Jewish continuity;
2. to present an overview of the critical shortages and needs in Jewish education;
3. to develop a concrete plan of action;
4. to create a mechanism to oversee the enactment of the plan.

In order for Jewish education to become predominant force for the strengthening and continuation of the Jewish people, the means must be found to attract and maintain a teaching staff of the highest quality and to inspire community leaders to give the highest priority to the cause of Jewish education. Every aspect of Jewish education needs to be improved. All ages, from early childhood through adulthood must be considered. Both formal and informal settings must be included.

An Auspicious Beginning

During the Commission's first meeting, in August 1968, Mandel welcomed its members, saying:

"The formation of this Commission represents a partnership between the Mandel Associated Foundations, the Jewish Education Service of North American (JESNA) and the Jewish Welfare Board (JWB) in cooperation with the Council of Jewish Federations (CJF)...Our goal is to bring about a significant change in how the Jewish communal enterprise conducts itself in the field of Jewish education and, consequently, to help reverse the negative trend of diminishing Jewish involvement and commitment."

Rabbi Haskel Lookstein, expressed the enthusiasm felt by the commissioners:

"Just the possibility of working together with so many fine minds and so many committed people of varied religious outlooks is extremely inspiring. We all have many common goals, and to think that we can sit down and work on them together, despite our philosophic differences, is something which ought to be quite obvious but which, unfortunately, in our Jewish world, is not."

All of the commissioners shared Mandel's commitment to Jewish education and his determination to make a concrete impact on Jewish life. They agreed that the Commission could not be merely "a lot of talk". "We will not finish this Commission," stated Mandel; "without implementing a program the day we finish."

As bleak as the overall picture of Jewish education appeared to

be, the commissioners felt there were grounds for optimism about the ultimate success of this project. Several pilot projects had been developed in recent years which had shown promising results. These could serve as models for the kind of massive effort which would be necessary if the nature of Jewish life as a whole was to be affected. Moreover, as one of the commissioners (IDENTIFY WHO) pointed out, the concerns about Jewish survival comes at a time of unprecedented success in Jewish scholarship. There are today in Israel and North America more Jewish books and other Jewish publications being issued than there were in Europe during the height of the so-called "Golden Age of Polish Jewry". Ironically, however, this flourishing of Jewish thought is not reaching large numbers of Jews.

The commissioners suggested 26 ideas from which the most critical were to be selected for concentrated explorations. These would not include a discussion of goals for Jewish education, since many of the commissioners held differing, sometimes even contradictory, conceptions of Jewish education. They would focus on the quality of education regardless of what the particular goals of any one denomination or of unaffiliated Jews might be.

The commissioners felt inspired by the prospect of so diverse and powerful a group arriving at a consensus about the kinds of inter-

vention that should be undertaken. They agreed that the Commission provided the ideal means for Jews to join together to develop a plan of action. As Matthew Maryles, Vice President of the UJA and a Commission member, noted:

"The problem of Jewish education is too large for any one group. Only through a partnership can we hope to legitimize the pluralism within and between Jewish communities. The partnership has to occur between the religious and the non-religious institutions and organizations that make up the national Jewish community."

A formal methodology for the Commission was established. It would meet six times over a two year period. Before and after each meeting, every Commissioner would be interviewed to help develop agendas for future discussions. A formal work plan would be circulated prior to each meeting of the Commission. Some of the deliberations of the Commission would take place in small task forces or work groups; others would be in plenary sessions. These would develop recommendations on next steps which would also be circulated to commissioners for comments.

The senior policy advisors would prepare background material to facilitate and provide a context for the discussions. In these materials two central and interrelated issues would be dominant -- personnel and community structures.

All the discussions would take into consideration what were called

programmatic options and enabling options. Programmatic options had to do with the programmatic means of reaching different categories of the population. Enabling options had to do with the different means of bringing about action and effective change.

The Commission discussions began with a high level of enthusiasm which increased as time went on. Commenting on this at one of the meetings Morton Mandel stated:

"I continue to be impressed by the attendance of our commissioners coming from all parts of the continent to be with us. All of us understand that everybody around this table is, in one way or another, an accomplished chairperson in his or her own right. The lesson that keeps being stated by your attendance over and over again is that you think that what we are doing is important, that it's worth your time. The hope is, that together we can do something that will make all of us feel that our time investment is worthwhile, that we'll contribute to improving the Jewish tradition. That's why we're all here."



PREMIER INDUSTRIAL FOUNDATION

4500 Euclid Avenue
Cleveland, Ohio 44103
(216) 391-8300

March 19, 1990

Mr. David Finn
Ruder+Finn Inc.
301 East Fifty-Seventh St.
New York, NY 10022

Dear David:

This reply to your fax of February 26 is late because I have been away on vacation. I believe the content of my reply was indicated to you by Seymour in my absence.

We are very pleased to respond positively to your letter. I believe that together we have a winning combination and we all anticipate a great report.

I must admit that the ultimate cost of the report is running beyond our initial expectations, and we are committed now to keeping the cost under control as much as feasible. We are glad to see the cap of \$40,000 for your work as described, and we appreciate that this involves a good deal of your personal time on a volunteer basis. We are glad also to have your estimates for the out-of-pocket expenses and your estimates with respect to printing and binding.

There is plenty of time to discuss the publicity and promotional aspects to the report.

I am sending a copy of my letter to Seymour and Annette and also to Mort.

It's good to be working with you.

Cordially,

Henry L. Zucker

cc: Morton L. Mandel
Seymour Fox
Annette Hochstein

NATIV-POLICY AND PLANNING CONSULTANT
JERUSALEM - ISRAEL
TEL/FAX: 972-2-699-951

TO: PROF.S. FOX

FROM: A. HOCHSTEIN

DATE: March 16, 1990

PAGES:

Dear Seymour,,

This is installment two towards your meeting with David Finn and his team. I also include a re-do of the part sent yesterday..

1. PRINCIPLES AND REPORT FORMAT

I consulted briefly with Mike on this - presented him with the alternatives considered (self-standing report plus research appendix; executive summary report or inspirational report plus our document + research appendix; etc.).. I presented our perception of the issues involved as well as some of our lack of clarity concerning what the Finn report will be. I also shared the outline. Because it seems to me eminently relevant, here is his view:

1. Our (you and me) job is to decide completely and finally on the content of the report and to write it our way ("and if your document lacks something, then write that something up and complete it...").

2. The job of the writer (D.F.) is to take that document and couch it in terms that are rhetorically effective. Any problem he has with the content goes back to us for formulation.

3. Mike warned - in his uniquely theoretical, charming and unequivocal way - against allowing either considerations of target audience or considerations of appropriate rhetoric to PRECEDE or impact in any way on the first and complete formulation of the content. Otherwise says he (with pro- and anti-aristotelian arguments) rhetorics move from being a tool for communication to dictating content.

4. This view essentially invalidated substantive discussion of the outline or of the format with him since, in his view, these must result from the application of D.F.'s trade to our complete content story.

WHAT DO WE LEARN FROM THIS VIEW? WHAT DO WE MAKE OF IT?

1. OUR DOCUMENT - WHICH WE VIEWED AS TELLING OUR STORY - MUST BE THE FRAMEWORK,, THE BASIS FOR THE CONTENT.. THIS IS WHAT WE HAVE DONE THIS IS WHAT WE BELIEVE IN.

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IN OTHER WORDS,, WE SHOULD LOOK AT THE PROPOSED OUTLINE IN LIGHT OF WHAT WE HAVE ALREADY DONE,, AND LET THAT AND ANY ADDITIONAL FEASIBLE WORK THAT WE CAN DO DICTATE THE CONTENT.. WE WILL THEN BE ABLE TO DECIDE WHETHER WE WANT ONE OR TWO DOCUMENTS..

IN PRACTICE FOR TODAY THIS IS WHAT I RECOMMEND::

1. YOUR MESSAGE IS: "FRIENDS,, THIS IS THE CONTENT.. PLEASE REWRITE IT MORE EFFECTIVELY"

2. THE OUTLINE::

I..Introduction

This whole first chapter is something we have NOT done. It reads as a good idea if it can be done.. Otherwise it should be simply skipped.

A. What is an educated Jew -- basic philosophical statement

The notion of beginning with a philosophical statement that might be both consensual and profound is really very lovely:: if feasible it could set the tone for a seriously inspiring report (quite different from our more vulgar use of the term "inspirational").. When David presented the idea to us you responded that Twersky might be able to do it.. Before deciding whether this is feasible,, whether you should write this,, or whether it should be done at all,, I recommend that you let David explain to you exactly what he had in mind.. I am no longer clear on this,, yet I recall that at the time the request seemed a feasible one - even given the need for consensus.. Indeed it seemed then that the statement would be made of the stuff that motivates Twersky to attend the meetings,, rather than requiring a specific definition of Jewish education.. This demands clarification with David.

B. ~~AA perspective on current environment in Jewish education in US and why reached crisis stage~~

Feasible assignment: could be a summary of our materials, Zucker materials,, interview with you and data. All of which they should have. The challenge is summarizing and synthesizing.

II. Purpose and history of the Commission

Very feasible -- they have all the materials.

You may want to tell them to distinguish between the principles and innovations involved in the existence of the Commission itself (what we have come to call "the moral of the story") and the factual and historical elements (meetings,, members,, funding etc...) which may live happier as an appendix to the report.

** we have written this in every but the last background materials,, and you have spoken to this in the Finn office when we met there ((recorded)).

III. History of Jewish education

This is probably the most problematic chapter - it requires recognizing that neither the state of the field nor best practices have in fact been dealt with. We have Acky's paper, my data and some elements from Riesman as background. What's wrong (III.B) will be difficult to state. Between some Gallup (I will write a memo to Finn,, summarizing what can be quoted, following the meeting I had with Mike and with the Gallup people) and general data that appears in background documents.

- C. can be dealt with in a limited way.
- D. is all yours, as is E.
- F. should be decided by Hank and left to him.

Recommendation: this chapter should not be as prominent as the outline implies. We have stayed away from this for excellent reasons and we may be doing validity disservices if we produced a picture with which we are uncomfortable. The research papers are not solid enough and the data does not exist. Best practice should be dealt with in a most cautious way with the utmost care to our credibility.

IV. Recommendations of the Commission

This is where we ought to be most cautious: WE DO HAVE A PLAN. WE THINK WE WROTE IT. SOMEHOW OTHERS TELL US THAT THIS PLAN IS ABSTRACT. I think that in fact they tell us that we would be more convincing if we could describe the outcome of the plan. I don't know if that is feasible. We may want to try. But in the meanwhile our plan = each element of

community,, personnel,, lead communities and the IJE explained by you today as well as possible - is the core of the message.. The heart of the matter.. I think that communicating this is the main issue at stake.. Chapter IV - A through E, is the story that needs effective telling.. If that can't be done,, then you and I need to go back to work for a while. But I believe that it can be done..

V. Glimpses of the future.

Do we want this chapter and can we do it ((particularly "B"))? We have not done it,, except for the methodological work a few meetings back,, where we state why lead communities + diffusion of innovation are the method.. You and I may want to try this before moving on.

* * * * *

I do hope that this is useful,, and trust that you will have a fruitful meeting.. What is written may read too critical.. On the whole though I find the outline very helpful and a clear indication that they are on the right track.

Would you please create opportunities for written and spoken communication with the team following your meeting.. I think it will be beneficial to the work.

* * * * *

Well,, that is it for work. I am sending the materials through twice so that lines that may be missed the first one may be readable on the second version.

Yesterday was a historical day here,, so they say -- though nothing to be particularly proud of. Young Aryeh Derry brought down the government via Ovadia Yossef. Shas resolved their problem by staying out of the building at voting time - and leaving one of their ministers to vote aye - so as to stay in the government. All day the most confused and confusing bickering and negotiating took place. At voting time there was no one who could say what the result would be! What will be now is anyone's guess. Rabin is going around threatening his labor mates and working for a re-creation of the coalition government. Sharon is campaigning relentlessly. So in fact is everybody. My children claim the whole thing is good because the government fell for the right reason. Which is something that never happened in the past. I fear that the outcome will be either further confusion or an election that will grant the extreme right much more power. With Shas to balance this. Sure you want to come back?

Have a very safe trip.
Regards to Sue.

P.S. Seen the disgusting article in Newsweek?



RUDER"FINN

Dear Seymour,

Enclosed is a brief outline of the report. We can go through it in a more detailed manner at our meeting next Friday. We've begun organizing the material for the first chapter, and we hope to have a draft in about two weeks.

Look forward to seeing you next week.

Dena

THE COMMISSION ON JEWISH EDUCATION

REPORT OUTLINE

I. Introduction

- A. What is an educated Jew -- basic philosophical statement**
- B. A perspective on current environment in Jewish education in U.S. and why reached crisis stage**

II. Purpose and history of the Commission

- A. How and why it was founded**
- B. Unique features of Commission**
- C. Who the commissioners and advisors are**
- D. What the goals of the Commission are**
- E. How it is funded**
- F. When and where it met**
- G. Commitment to create ongoing program**

III. History of Jewish education

- A. Some background on Jewish education in the U.S.**
- B. Analysis of what's wrong with Jewish education in U.S. today**
- C. Research findings indicating state of crisis**
- D. Relationship between education and continuity**
- E. Examples of some successful programs -- i.e. Mexico, Pasadena, Melton Center**
- F. Local commissions -- i.e. Cleveland**

IV. Recommendations of the Commission

- A. Conclusions & plan (26 items)**
- B. Personnel, funding, etc.**
- C. Creation of Institute for the Advancement of Jewish Education (final name to be determined)**
- D. Description of "lead communities" concept, how they will be chosen and how they will function**
- E. Why plan will work**

V. Glimpse of the Future

- A. How lead communities will affect whole Jewish community**
- B. What Jewish education as a whole can be in future ***

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

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2. WE MAY DECIDE TO ADD PIECES, TO AMEND OTHERS - BUT WE SHOULD BE GUIDED BY OUR OWN BELIEF IN THE CONTENT-VALUE OF THESE, AND BY OUR ABILITY TO PRODUCE VALID MATERIALS.

3. WE MAY DECIDE THAT THE FINN TEAM SHOULD DO ONLY ONE PART OF THE REPORT (E.G. THE INTRODUCTION; THE COMMISSION; THE COMMUNITY; THE PLAN) OR THAT THEY DO ONLY A SUMMARY - AND THAT OUR DOCUMENT IS THE SUBSTANTIVE ONE. WE MAY ALSO DECIDE THAT THEY WRITE THE WHOLE THING. WHAT WE SHOULD NOT DO IS ALLOW THE BASIC CONTENT TO BE CHANGED.

IN OTHER WORDS, WE SHOULD LOOK AT THE PROPOSED OUTLINE IN LIGHT OF WHAT WE HAVE ALREADY DONE, AND LET THAT AND ANY ADDITIONAL FEASIBLE WORK THAT WE CAN DO DICTATE THE CONTENT. WE WILL THEN BE ABLE TO DECIDE WHETHER WE WANT ONE OR TWO DOCUMENTS.

IN PRACTICE FOR TODAY THIS IS WHAT I RECOMMEND:

1. YOUR MESSAGE IS: "FRIENDS, THIS IS THE CONTENT. PLEASE REWRITE IT MORE EFFECTIVELY"

2. THE OUTLINE:

I. Introduction

This whole first chapter is something we have NOT done. It reads as a good idea if it can be done. Otherwise it should be simply skipped.

A. What is an educated Jew -- basic philosophical statement

The notion of beginning with a philosophical statement that might be both consensual and profound is really very lovely: if feasible it could set the tone for a seriously inspiring report (quite different from our more vulgar use of the term "inspirational"). When David presented the idea to us you responded that Twersky might be able to do it. Before deciding whether this is feasible, whether you should write this, or whether it should be done at all, I recommend that you let David explain to you exactly what he had in mind. I am no longer clear on this, yet I recall that at the time the request seemed a feasible one - even given the need for consensus. Indeed it seemed then that the statement would be made of the stuff that motivates Twersky to attend the meetings, rather than requiring a specific definition of Jewish education. This demands clarification with David.

B. A perspective on current environment in Jewish education in US and why reached crisis stage

Feasible assignment: could be a summary of our materials/ Zucker materials, interview with you and data. All of which they should have. The challenge is summarizing and synthesizing.

II. Purpose and history of the Commission

Very feasible -- they have all the materials.

You may want to tell them to distinguish between the principles and innovations involved in the existence of the Commission itself (what we have come to call "the moral of the story") and the factual and historical elements (meetings, members, funding etc...) which may live happier as an appendix to the report.

** we have written this in every but the last background materials, and you have spoken to this in the Finn office when we met there (recorded).

III. History of Jewish education

This is probably the most problematic chapter - it requires recognizing that neither the state of the field nor best practices have in fact been dealt with. We have Acky's paper, my data and some elements from Riesman as background. What's wrong (III.B) will be difficult to state. Between some Gallup (I will write a memo to Finn, summarizing what can be quoted, following the meeting I had with Mike and with the Gallup people) and general data that appears in background documents.

- C. can be dealt with in a limited way.
- D. is all yours, as is E.
- F. should be decided by Hank and left to him.

Recommendation: this chapter should not be as prominent as the outline implies. We have stayed away from this for excellent reasons and we may be doing ourselves a disservice if we produced a picture with which we are uncomfortable. The research papers are not solid enough and the data does not exist. Best practice should be dealt with in a most cautious way with the utmost care to our credibility.

IV. Recommendations of the Commission

This is where we ought to be most cautious: WE DO HAVE A PLAN. WE THINK WE WROTE IT. SOMEHOW OTHERS TELL US THAT THIS PLAN IS ABSTRACT. I think that in fact they tell us that we would be more convincing if we could describe the outcome of the plan. I don't know if that is feasible. We may want to try. But in the meanwhile our plan - each element of

community, personnel, lead communities and the IJE explained by you today as well as possible - is the core of the message. The heart of the matter. I think that communicating this is the main issue at stake. Chapter IV - A through E, is the story that needs effective telling. If that can't be done, then you and I need to go back to work for a while. But I believe that it can be done.

V. Glimpses of the future.

Do we want this chapter and can we do it (particularly "B")? We have not done it, except for the methodological work a few meetings back, where we state why lead communities + diffusion of innovation are the method. You and I may want to try this before moving on.

/k v LV
xTV

* * * * *

VI do hope that this is useful, and trust that you will have a fruitful meeting. What is written may read too critically. On the whole though I find the outline very helpful and a clear indication that they are on the right track.

Would you please create opportunities for written and spoken communication with the team following your meeting. I think it will be beneficial to the work.

* * * * *

Well, that is it for work. I am sending the materials through twice so that lines that may be missed the first one may be readable on the second version.

Yesterday was a historical day here, so they say -- though nothing to be particularly proud of. Young Aryeh Derry brought down the government via Ovadia Yosef. Shas resolved their problem by staying out of the building at voting time - and leaving one of their ministers to vote aye - so as to stay in the government. All day the most confused and confusing bickering and negotiating took place. At voting time there was no one who could say what the result would be! What will be now is anyone's guess. Rabin is going around threatening his labor mates and working for a re-creation of the coalition government. Sharon is campaigning relentlessly. So in fact is everybody. My children claim the whole thing is good because the government fell for the right reason. Which is something that never happened in the past. I fear that the outcome will be either further confusion or an election that will grant the extreme right much more power. With Shas to balance this. Sure you want to come back?

Have a very safe trip.
Regards to Sue.

[Handwritten signature]

P.S. Seen the disgusting article in Newsweek?

MEMO TO: David Rubin
 FROM: Seymour Fox
 DATE: March 7, 1990

.....

I am continuing with the questions that I did not answer before I left Israel. I am beginning with question No. 11. When we speak about encouraging local committees to involve top community leadership, we mean some of the following. The fact that the Cleveland Commission on Jewish Continuity (a commission that was established and completed its work before our North American Commission got started) accomplished what it did, which is to build a comprehensive plan that I think is going to make a big difference and to get it funded is because the first meeting was convened by Mort Mandel and he managed to get outstanding leaders to join the Commission and undertake responsibility for the Commission.

I think that this is something that, if replicated throughout North America, would make all the difference in the world. In other words, if Charles Bronfman took leadership in Montreal and Lester Crown in Chicago, this would change the status of Jewish education, the way funds were allocated for Jewish education, and this in turn would make a big difference as far as personnel is concerned. That is, when young people recognize that the top leadership cares about Jewish education and is making this a serious issue, then I think that we will be able to attract a different kind of person into the field of Jewish education.

Also, the North American Commission demonstrated how well scholars, community leaders, educators and rabbis can work together. And this is what is needed on the local scene and in as many communities as is possible in North America. When we're speaking of the organized Jewish community now, we're not only speaking about the conventional participants, that is outstanding lay leaders and rabbis and educators, but also artists, academics and intellectuals. They are waiting to be invited in and by and large the organized Jewish community has invited them in only for fundraising. Obviously, they don't feel comfortable in this role, not only because they are not able to make significant contributions, but because they are interested much more in the content issues. Jewish education offers an ideal platform for them to join and they could play an important role in helping to define the content of Jewish education dealing with questions of the effectiveness of Jewish education, etc.

Now the Commission has established relationships with the present thirteen or more local commissions on Jewish education. You can see this in the paper written by Joel Fox and by Henry L. Zucker. If you do not have those papers, then Mark Gurvis or Ginny Levi at the Cleveland office will be happy to see that you get them.

Page 2

In these commissions such as Los Angeles, top lay leaders are already involved and Mort Mandel, for example, is going out to Los Angeles to speak to that commission in April as he spoke to the New York Federation the other day.

Question No. 12: The four bullets on page 11 may appear in every report on education in North America. The difference is that we intend to respond to the problem of personnel in a comprehensive way. That is, I know of no attack where the issue was approached in terms of recruitment, training, profession-building and retention at the same time. The various reports have often dealt with these problems separately. And one of the reasons why this cannot happen in general education is because each of these areas belong to a different group or vested interest group in the United States. For example, training belongs to the university; recruitment belongs to the local boards of education; the salaries of profession-building belong either to the teachers or to the boards of education.

Here in Jewish education, because of the work of this Commission and because of the fact that you are asking the community to take leadership, you can mount an attack on the local scene and that's what we will be doing in these lead communities where all of these matters would be attacked simultaneously. And thus we could learn in practice to what extent is salary and fringe benefits very important. How is status given to people. To what extent would great figures in the training institutions make a difference, both in terms of encouraging people to go into the field, and also seeing to it that they were properly inspired. In other words, the comprehensive approach is what we are talking about here.

Now I have not responded here to the question of improving the content of education. That I think we picked up someplace else in the earlier material I've written to you. If you need more of that I'd be happy to. However, it is important that you understand that what we are up to here is a comprehensive approach in attacking the problem of personnel involving all of the four elements that I mentioned.

Question No. 13: There is nothing similar to a profession of Jewish education and that's why we've emphasized it here. There is a profession in general education. There is a profession of the rabbinate. There is a profession of social workers in Jewish education. There is a profession of people working in the federation movement, but not for Jewish education. The problem of dealing with the problem.

One of the suggestions we are making, and I have mentioned it several times, is that one of the ways needed to build this profession is by virtue of creating many jobs that do not exist presently in Jewish education such as people who are experts in the media, in the Israel experience, in early childhood education, in teacher education and

curriculum development, and above all the building of the professors of education. Thus, we are talking not only of a linear approach to the profession which is disastrous. That is, a linear approach to advancement which is teacher, assistant principal, principal where many people are not appropriate to move up that way but, if there were an expert in the teaching of the Bible, that person could be a teacher who, instead of being forced to move up into an administrative role could be a person who would have an impact on a school or many schools by virtue of being an expert in the teaching of Bible history, Hebrew, Jewish values, etc.

Question No. 14: I am beginning by following the bullet points on page 12. The material which indicates that there are no more than 15 or something like that professors of Jewish education today and that you can't undertake the assignment with that number of people.

We expect to attack this problem in a very practical and organized manner. For example, we would like to serve as shadchan between the foundations and the institutions of higher Jewish learning. For example, could we get the Riklis Foundation to invest in Yeshiva University for a program in early childhood education. Could we locate the proper people who might serve as faculty for Yeshiva University in this program. Thus, for example, a Jerusalem Fellow like Cindy Levine who comes from Seattle, Washington, was trained at the Jerusalem Fellows for the past three years, could come back to Yeshiva University and serve as a member of the faculty of its early childhood education specialty which would be financed by the Riklis Foundation.

Similar examples could take place at the seminary, Hebrew Union College, Brandeis, etc. There are almost no specialists in the various fields that are needed to build these faculties. For example, specialists in early childhood education and informal education, etc. But we would identify people in general education who might be willing to make a contribution ~~either as a part-time lecturer and labor by taking leaves off absence and~~ finally some of them by finding that this is the way they would like to spend their lives. For example, we are currently negotiating with the head of the Department of Education at the University of Wisconsin, Professor Daniel Pekarsky, to take a three-year leave of absence to go into Cleveland and serve as kind of intellectual leader of Cleveland as a lead community.

The idea here again is to use the vast brain power of Jewish intellectuals and academics for Jewish education. They, as we all know, are the leaders in the social sciences, education and the humanities and it is these fields that are necessary to help build the training institutions. Also, the thought would be to take outstanding practitioners and move them up into the training institutions, the combination of scholars of Judaica that currently exist in these training institutions, Jewish academics who are working at the Stanfords, Harvards, etc. And practitioners would be the way that we would attack the problem of developing the faculty for Jewish education programs and creating the specialized tracks.

Page 4

As far as improving the quality of training opportunities by creating partnerships between training institutions in North America and Israel, for example in a lead community, the Hebrew University and the Jewish Theological Seminary might take the responsibility for the lead community in Detroit. Tel Aviv University and Yeshiva University might take the responsibility for the lead community in Cincinnati. These are just very gross examples, but they indicate the kind of partnerships that could take place.

Since so much talent exists in Israel today for Jewish education in the diaspora, both as a way to launch the activity in the United States and since Israel, to the minds of many American Jews and particularly members of the Commission, is important for Jewish education, this is the way that we could build partnerships, research networks in consortia. By the way, the consortia in the United States for research could involve a secular university like Stanford, the University of Judaism, Hebrew Union College on the west coast, and the Hebrew University. All those possibilities exist and they are quite realistic.

If you look at the next point, the training programs exist. There is one in Cleveland but none in the Florida area which represents the third largest concentration of Jews in North America. So there has got to be a reconsideration of the geographic distribution and the needs that this brings to bear. It could either mean creating such institutions or building branches of the seminary, etc.

As far as developing and supporting training, it's interesting that the Wexner Foundation is giving money for elites and we were under the impression that there was enough money available for people that wanted to go into the field of Jewish education. But we learned that students who want to go into the field are often left with enormous debts when they finish their education of \$30-50,000 in a profession that doesn't pay too much. Therefore a large amount of money has got to be invested in Fellowships for people who want to train, to go into the field. That is, for tuition and for living expenses while they are students.

The last point: Stanford University just received a grant from the Wexner Foundation to build a speciality in Jewish education. I know they've approached Harvard. York University has a program. George Washington University has a program.

On page 13, as far as inservice training programs are concerned. Several of the commissioners like Twersky think that inservice education is really the way to go. That is, that there are many more teachers in the field right now who should be upgraded than there are people who would ever get into training programs. As far as inservice training programs are concerned, the use of the summers to build seminars such as those that exist in general education, Yale University has a wonderful seminar for the teachers of literature and Stanford has one for the teachers of mathematics. Supposing we had programs at general universities where they

have great Judaica programs such as Harvard running a program for the teaching of Jewish thought and NYU running one on the teaching of Jewish history, and the Jewish Theological Seminary running one on the teaching of Jewish values, and Hebrew Union College running one on the teaching of the Holocaust. These are all examples of the way the summer could be used for large numbers of teachers coming to study. Other vacation periods could be used as well and, of course, Israel has hundreds of teachers that are now coming. This should be changed into thousands of teachers. The same holds true for the administrators, the principals of schools and above all the informal educators who work at the Jewish Community Centers.

As far as the recruitment plan is concerned, it is my understanding that we may even be able to announce that the Wexner Foundation has undertaken the entire program. That could be an important announcement of the work of the Commission giving appropriate credit to the Wexner Foundation. Furthermore, other foundations such as Bronfman will probably be ready to announce their programs and show the relationship to the work of the Commission so when the Commission announces its report, it might be able to say in addition to the work of the Commission, the following foundations have undertaken a, b, and c which have emanated from the work of the Commission or are related to the work of the Commission.

Question No. 15: The Carnegie report did a very interesting analysis of teacher salaries as compared to other professions and I think that ought to be looked at. I don't remember what pages it was on but it's there. As a result of their work, they came up with the notion of paying lead teachers somewhere around \$70,000 a year. A lead teacher is not a regular teacher. It is a teacher who plays a leadership role by virtue of guiding younger teachers, doing curriculum work, participating in the administration of the school, etc.

However, the city of Rochester, I think, is already paying \$70,000 a year this year to teachers and many university professors in the area went into teaching, not only because of the salary but they were then able to do what they wanted to do originally because the salaries were now the kind that they could live on.

So the question really for the Commission to figure out, or rather the successor of the Commission the IJE to figure out, is what are the kinds of salaries that will be competitive and who should receive them. I don't think every teacher should receive outstanding salaries. We ought to build a ladder of salaries built on training and the kind of role that a teacher would play. But the important point is that you're going to have to dramatically change the salaries, fringe benefits, etc. of teachers.

One of the things we found out, for example, is that less teachers have been to Israel than community leaders and the reason is essentially financial. They don't have the money for the trip and they can't take the time off because during the summers when they might go, they use this time to make extra money by going to camps, etc. So the question of what are the salaries that teachers should receive is wide open but there's no

doubt that a very significant change will have to characterize the salaries of teachers.

I'm not going to edit this, David. I'm going to send it as it is because I don't have that much time in Cleveland. I will be in touch with you next week and I will be available to continue the conversation, either on the phone or in person.

Best regards.

FAX SENT

DATE: 3/3/90

Nativ Policy and Planning Consultants
Jerusalem, Israel

נתנו-יועצים למדיניות ותכנון
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FACSIMILE TRANSMISSION

TO: DAVID PENN

DATE: MARCH 6, 1990

FROM: ANNETTE HOOBSTEIN

NO. PAGES: 8

FAX NUMBER: 212-715-1662

Dear David, Deena and Frank,

It was good touching base with you yesterday. As promised you will find a coded list of commission members attached to this letter. The codes are:

1. Family Foundations (often also 2)
2. Community Leaders (often interchanges = as 2 becomes 3 for a while.)
3. Heads of major communal organizations.
4. Heads of institutions of higher Jewish learning.
5. Rabbis.
6. Educators.
7. Scholars.

After the call we thought that it might be helpful if we established some sort of ongoing system of communication, whether by sharing written materials, having the kind of telephone conversation we had yesterday or both. This will allow us to have more input where helpful and also to feel less isolated from the heart of the action.

Best wishes and best regards,


Annette

c.c. S.F. - 454

COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

Commission Members

1 Mona Riklis Ackerman (Ph.D.), Riklis Family Foundation, 595 Madison Avenue, New York, NY 10022, (212) 888-2035 888-2035 (212) 10022.
Dr. Ackerman is a clinical psychologist and President of the Riklis Family Foundation. She is active in UJA/Federation of Jewish Philanthropies of New York and American Friends of Rechov Sumsum.

2 Ronald Appleby Q.C., Robins, Appleby & Taub, 130 Adelaide Street, West, Suite 2500, Toronto, Ontario M5H 2M2, (416) 360-3333.

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

1 David Arnow (Ph.D.), 1114 Avenue of the Americas, New York, NY 10036, (212) 869-9700

Mr. Arnow is a psychologist, President of the New Israel Fund and chair of the UJA/Federation of Jewish Philanthropies of New York Subcommittee on Governance.

A
3 Mandell L. Berman, 29100 Northwestern Highway, Southfield, Michigan 48034, (313) 353-8390

Mr. Berman was President of Smokier Corporation, a real estate developer. He is Chairman of the Skillman Foundation, President of the Council of Jewish Federations, and past President of the Detroit Federation. He served as Chairman of the American Association of Jewish Education and is Honorary Chairman of JESNA.

6 Jack Bieler (Rabbi), Hebrew Academy of Greater Washington, 2010 Linden Lane, Silver Spring, Maryland 20910 (301) 649-3044

Rabbi Bieler is Coordinator of Judaic Studies and Supervisor of Instruction at the Hebrew Academy of Greater Washington. He has served as Chairman of the Talmud Department at Ramaz Day School and was a Jerusalem Fellow.

1 Charles R. Bronfman, 1170 Peel Street, Montreal, Quebec H3B 4P2, (514) 878-5201

Mr. Bronfman is Co-Chairman and Chairman of the Executive Committee of The Seagram Company, Ltd., Chairman of The CRB Foundation and Honorary Chairman, Canada-Israel Securities Ltd. He is Director of the Canadian Council of Christians and Jews, and active in many civic and Jewish causes.

2 John C. Colman, 4 Briar Lane, Glencoe, Illinois 60022, (312) 835-1209

Mr. Colman is a private investor and business consultant. He is a member of the Executive Committee of the American Joint Distribution Committee and is active in a wide variety of Jewish and general institutions.

1 Maurice S. Corson (Rabbi), The Wexner Foundation, 41 S. High Street, Suite 3390, Columbus, Ohio 43215, (614) 461-8112

Rabbi Corson is President of the Wexner Foundation. He was a director of the Jewish Community Relations Council of Philadelphia, United Israel Appeal of Canada, and B'nai B'rith. He is active in many Jewish and civic causes.

1 Lester Crown, 300 West Washington Street, Chicago, Illinois 60606, (312) 372-3600

Mr. Crown is President of Henry Crown and Company, Chairman of the Board of Material Service Corporation and Executive Vice-President of General Dynamics. He has served as Chairman of the Board of The Jewish Theological Seminary of America.

6 David Dubin, JCC on the Palisades, 411 E. Clinton, Tenafly, New Jersey, (201) 569-7900

Mr. Dubin is Executive Director of the Jewish Community Center on the Palisades and author of several articles in The Journal of Jewish Communal Service on Jewish education within Jewish community centers.

2 Stuart E. Eizenstat, Powell, Goldstein, Frazer & Murphy, 1001 Pennsylvania Avenue, N.W., Sixth Floor, Washington, D.C. 20004, (202) 347-0066

Mr. Eizenstat practices law in Washington, D.C. and teaches at the Kennedy School of Government at Harvard University. He was Director of the domestic policy staff at The White House under the Carter Administration. He is active in many civic and Jewish organizations and speaks and writes widely on public policy.

6 Joshua Elkin (Rabbi, Ed. D.), 74 Park Lane, Newton, Massachusetts 02159, (617) 332-2406

Rabbi Elkin is Headmaster of the Solomon Schechter Day School of Boston. He has taught in the Jewish Education program at the Hornstein Program in Jewish Communal Service at Brandeis University and has just completed a year as a Jerusalem Fellow.

1 Eli N. Evans, Charles H. Revson Foundation, 444 Madison Avenue, New York, NY 10022, (212) 935-3340

Mr. Evans is President of the Charles H. Revson Foundation which supports programs in urban affairs, Jewish and general education, and biomedical research policy. He has written two books on the history of Jews in the American South.

2 Irwin S. Field, Liberty Vegetable Oil Company, P. O. Box 351, Norwalk, California 90650, (213) 921-3567

Mr. Field is President of Liberty Vegetable Oil, and Chairman of the Executive Committee of Luz International Ltd. He is Vice Chairman of the Jewish Federation of Los Angeles and a past National Chairman of the United Jewish Appeal. He serves many other national and international organizations.

2 Max M. Fisher, Fisher Building, 27th Floor, 3011 Grand Boulevard, Detroit, Michigan 48202, (313) 871-8000

Mr. Fisher was Chairman of the Board of Governors of The Jewish Agency for Israel, President of the Council of Jewish Federations, and President of the United Jewish Appeal. He was Chairman of United Brands Company and has been involved with many other corporations and civic and Jewish organizations.

4 Alfred Gottschalk (Rabbi, Ph.D.), Hebrew Union College, 3101 Clifton Avenue, Cincinnati, Ohio 45220-2488, (513) 221-1875

Rabbi Gottschalk is President of the Hebrew Union College-Jewish Institute of Religion. He has written extensively on ethics, education and Jewish intellectual history.

4 Arthur Green (Rabbi, Ph.D.), Reconstructionist Rabbinical College, Church Road and Greenwood Avenue, Wyncote, Pennsylvania 19095, (215) 576-0800

Dr. Green is President of the Reconstructionist Rabbinical College and the author of many books and articles including Tormented Master; A Life of Rabbi Nahman of Bratslav.

6 Irving Greenberg (Rabbi, Ph.D.), The National Jewish Center for Learning and Leadership, 421 Seventh Avenue, New York, NY 10001, (212) 714-9500

Rabbi Greenberg is President and co-founder of CLAL: The National Jewish Center for Learning and Leadership. He founded and chaired the Department of Judaic Studies at City College and has taught and written widely on Jewish thoughts and religion.

1 Joseph S. Gruss, Gruss & Company, 900 Third Avenue, New York, NY 10022, (212) 688-1500

Mr. Gruss is former head of Gruss & Company. He established the Fund for Jewish Education in New York in association with UJA/Federation of Jewish Philanthropies. He has provided full medical and financial support to Jewish educators, grants to 400 Jewish Day Schools and Yeshivot and to community organizations dedicated to Jewish outreach, and funds for school building renovations. He supports Jewish educators through scholarships for high school and college students.

2 Robert I. Hiller, Zanvyl Krieger Fund, 101 W. Mount Royal Avenue, Baltimore, Maryland 21201, (301) 727-4828

Mr. Hiller is a consultant to non-profit organizations and President of the Zanvyl Krieger Fund. He has been chief professional officer of the Council of Jewish Federations and the Jewish Federations in Pittsburgh and Baltimore.

1 David Hirschhorn. The Blaustein Building, P. O. Box 238, Baltimore, Maryland 21203, (301) 347-7200

Mr. Hirschhorn is Vice Chairman of American Trading and Production Corporation. He is a Vice President of the American Jewish Committee and active in Jewish education in Baltimore.

6 Carol K. Ingall. Bureau of Jewish Education of Rhode Island, 130 Sessions Street, Providence, Rhode Island 02906, (401) 331-0956

Mrs. Ingall is Executive Director of the Bureau of Jewish Education of Rhode Island, curriculum consultant to the Jewish Theological Seminary and representative of the Council for Jewish Education to the Conference on Jewish Communal Service.

1 Ludwig Jesselson. Philipp Brothers, Inc., 1221 Avenue of the Americas, New York, NY 10020, (212) 575-5900

Mr. Jesselson has served as Chairman of Philipp Brothers, Inc., Chairman of the Board of Governors of Bar Ilan University, Treasurer of the Board of Yeshiva University and President of UJA/Federation of Jewish Philanthropies of New York Joint Campaign.

2 Henry Koschitzky. 1 Yorkdale Road, #404, Toronto, Ontario M6A 3A1, (416) 781-5545

Mr. Koschitzky, a former Rhodes Scholar, is President of Iko Industries Ltd. He has served as Chairman of the Board of Jewish Education in Toronto.

2 Mark Lainer. 17527 Magnolia Boulevard, Encino, California 91316, (818) 787-1400

Mr. Lainer is an attorney and real estate developer. He is active with the Jewish Federation of Los Angeles, Vice President of JESNA, and has been involved with many other civic and Jewish organizations.

4 Norman Lamm (Rabbi, Ph.D.), Yeshiva University, 500 West 185th Street, New York, NY 10033, (212) 960-5280

Dr. Lamm is President of Yeshiva University, founder of Tradition magazine and the author of many books including Faith and Doubt. He was a member of the President's Commission on the Holocaust and lectures extensively on Judaism, law and ethics.

6 Sara S. Lee. Rhea Hirsch School of Education, Hebrew Union College, 3077 University Avenue, Los Angeles, California 90007-3796, (213) 749-3424

Mrs. Lee is Director of the Rhea Hirsch School of Education at Hebrew Union College in Los Angeles and Vice Chairman of the Association of Institutions of Higher Learning in Jewish Education. She is a frequent contributor to conferences and publications on Jewish education.

7 Seymour Martin Lipset (Ph.D.), Visiting Scholar, The Russell Sage Foundation, 112 East 64th Street, New York, NY 10021, (212) 750-6000

Professor Lipset is a Senior Fellow in political science and sociology at the Hoover Institution at Stanford University. He has been co-editor of Public Opinion and author of many books including Political Man and The Politics of Unreason.

5 Haskel Lookstein (Rabbi, Ph.D.), Ramaz School, 125 East 85th Street, New York, NY 10028, (212) 427-1000

Rabbi Lookstein is Principal of Ramaz School and Rabbi of Congregation Kehillath Jeshurun. He teaches at Yeshiva University and has served in leadership roles with the National Rabbinic Cabinet, the New York Board of Rabbis, the Coalition to Free Soviet Jews and the UJA-Federation of New York.

2 Robert E. Loup, Loup-Miller Construction Company, 10065 E. Harvard Avenue, Suite 900, Denver, Colorado 80231, (303) 745-7000

Mr. Loup is a real estate developer. He is life president of the Allied Jewish Federation of Denver, National Chairman of CLAL, and past national chairman of the United Jewish Appeal.

1 Morton L. Mandel, Premier Industrial Corporation, 4500 Euclid Avenue, Cleveland, Ohio 44103, (216) 391-8300

Mr. Mandel is Chairman of the Board of Premier. He has been President of the Jewish Community Federation of Cleveland, the Council of Jewish Federations, and JWB.

2 Matthew J. Maryles, Oppenheimer and Company, Inc., 1 World Financial Center, 200 Liberty Street, New York, NY 10281, (212) 667-7420

Mr. Maryles is a Managing Director of Oppenheimer and Company, Inc., a New York investment banking firm. He is President of Yeshivah of Flatbush, Chairman of the Fund for Jewish Education and Vice President of UJA/Federation of Jewish Philanthropies of New York.

1 Florence Melton, 1000 Urlin Avenue, #1505, Columbus, Ohio, 43212, (614) 224-5239

Mrs. Melton is the founder of R. G. Barry Corporation where she serves as Design Consultant. She has served on the Board of Huntington National Bank, Columbus, and is an inventor who holds a number of patents. Through her philanthropic efforts, she has initiated numerous innovative projects in Jewish and secular education, including a research project at Ohio State University designed to increase the self-image of junior high school children. She has served on many national education boards.

3 Donald R. Mintz, McGlinchey, Stafford, Mintz, Cellini & Lang, 643 Magazine Street, New Orleans, Louisiana 70130, (504) 586-1200

Mr. Mintz is Founder and Director of McGlinchey, Stafford, Mintz, Cellini and Lang and a Professor at Tulane University Law School. He was President of the New Orleans Federation and is now President of JWB.

2
Lester Pollack. Lazard Freres & Company, One Rockefeller Plaza, New York, NY 10020, (212) 373-4904

Mr. Pollack is a General Partner of Lazard Freres and Chief Executive Officer of Centre Partners. He is Vice President of the JWB and of UJA/Federation of Jewish Philanthropies of New York.

1
Charles Ratner. Forest City Enterprises, Inc., 10800 Brookpark Road, Cleveland, Ohio 44130, (216) 267-1200

Mr. Ratner is Executive Vice President of Forest City Enterprises, Inc. He is Vice President of the Jewish Community Federation of Cleveland, Chairman of the Cleveland Commission on Jewish Continuity, and of the Cleveland Jewish Welfare Fund campaign. He is active in other civic and Jewish organizations.

2
Esther Leah Ritz. 929 N. Astor Street, #2107-8, Milwaukee, Wisconsin 53202, (414) 291-9220

Mrs. Ritz has been President of JWB and Vice President of the Council of Jewish Federations. She is Vice Chairman of Wurzweiler School of Social Work at Yeshiva University and is a Past President of the Jewish Federation in Milwaukee.

2
Harriet L. Rosenthal. 368 Woodland Place, South Orange, New Jersey, 07079 (201) 762-7242

Mrs. Rosenthal is a Vice President of JWB. She was a delegate of the National Council of Jewish Women to the Conference of Presidents, and serves on the Board of The National Conference on Soviet Jewry.

6
Alvin I. Schiff (Ph.D.), Board of Jewish Education of Greater New York, 426 West 58th Street, New York, NY 10019, (212) 245-8200

Dr. Schiff is Executive Vice President of the Board of Jewish Education of Greater New York, Editor of Jewish Education and Professor of Jewish Education at Yeshiva University. He is past president of the Council for Jewish Education.

2
Lionel H. Schipper. Q.C., Schipper Enterprises, Inc., 22 St. Clair Avenue, East, Suite 1700, Toronto, Ontario M4T 2S3, (416) 961-7011

Mr. Schipper is president of Schipper Enterprises, Inc., a private investment firm. He is director of several organizations, including Co-Steel, Inc., Toronto Sun Publishing Corporation and the Alzheimer Society. He is past chairman of the United Jewish Appeal of Metropolitan Toronto.

4
Ismar Schorsch (Rabbi, Ph.D.), Jewish Theological Seminary, 3080 Broadway, New York, NY 10027, (212) 678-8072

Dr. Schorsch is Chancellor and Professor of Jewish History at the Jewish Theological Seminary of America. He has served as President of the Leo Baeck Institute and has published in the area of European Jewish history.

5 Harold M. Schulweis (Rabbi, Th.D.), Valley Beth Shalom, 15739 Ventura Boulevard, Encino, California 91436, (818) 788-6000

Rabbi Schulweis is Rabbi of Valley Beth Shalom Congregation of Encino. He is a contributing editor to Reconstructionist, Sh'ma, and Moment magazines. He has taught at the University of Judaism and Hebrew Union College in Los Angeles and is on the faculty of the B'nai B'rith Adult Education Commission.

2 Daniel S. Shapiro, Schulte, Roth & Zabel, 900 Third Avenue, New York, NY 10022, (212) 758-0404

Mr. Shapiro is a partner in Schulte, Roth and Zabel. He has served as President of the Federation of Jewish Philanthropies of New York and is Vice President of the Council of Jewish Federations.

2 Margaret W. Tishman, 1095 Park Avenue, New York, NY 10028, (212) 980-1000

Mrs. Tishman is President of the UJA/Federation of Jewish Philanthropies of New York. She has served in leadership roles with the Jewish Community Relations Council of New York, the Jewish Theological Seminary, and Yeshiva University.

7 Isadore Twersky (Rabbi, Ph.D.), Harvard University, Center for Jewish Studies, 6 Divinity Avenue, Cambridge, Massachusetts 02138, (617) 495-4326

Professor Twersky is Nathan Littauer Professor of Hebrew Literature and Philosophy and Director of the Center for Jewish Studies at Harvard University. He has written numerous scholarly books and studies in Jewish philosophy and law.

3 Bennett Yanowitz, Bond Court Building, 1300 East 9th Street, Cleveland, Ohio 44114, (216) 696-3311

Mr. Yanowitz is a principal in the firm of Kahn, Kleinman, Yanowitz and Aronson. He is President of JESNA. He has served as Vice President of the Jewish Community Federation of Cleveland and Chairman of the National Jewish Community Relations Advisory Council.

5 Isaiah Zeldin (Rabbi), Stephen S. Wise Temple, 15500 Stephen S. Wise Drive, Los Angeles, California 90077, (213) 476-8561

Rabbi Zeldin is the Founder and Rabbi of the Stephen S. Wise Temple in Los Angeles. He is founding dean of the Los Angeles branch of Hebrew Union College, and past president of the Pacific Association of Reform Rabbis and the American Zionist Council.

COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

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MEMO TO: David Finn
FROM: Mark Gurvis *MG*
DATE: March 2, 1990
SUBJECT: Community Planning in Jewish Education

I am enclosing two papers which should help clarify for you the environment within local communities in which the Commission on Jewish Education in North America is and will be operating. First is Henry L. Zucker's paper on Community Organization for Jewish Education, which looks at leadership, financing, and structural issues. Second is Joel Fox's paper on Community Planning in Jewish Education. Joel is the planning director of the Cleveland Federation. Also, I am enclosing the local commission report from Cleveland, which will give you an example of what got produced as a planning document within one of the stronger North American Jewish communities.

As you will see from Joel's paper, there are numerous models that communities have recently used to engage in more intensified planning efforts in Jewish education. Some have established local commissions on Jewish education, identity, or continuity; others have ongoing Jewish education committees within the federation structure that have been reenergized around particular initiatives or studies. Following is a breakdown of these categories.

Local commissions--The following communities now have a commission on Jewish education or continuity: Boston, Cleveland, Columbus, Detroit, Los Angeles, Syracuse. They are all at different stages of development. Boston had its first meeting in late January. Cleveland, which started in 1985 is now in the process of implementing a four-year, \$4.3 million program. Syracuse has created a standing Jewish Education Committee which is implementing its commission's recommendations. As a result of the work of the Commission on Jewish Education in North America, a number of communities have expressed interest in becoming community action sites and in starting this kind of intensive, comprehensive community planning process, including: MetroWest New Jersey, New York, San Francisco, and Toronto.

Page 3

Communities with other approaches--A number of other communities have ongoing Jewish education committees which have recently undertaken significant planning studies, including: Buffalo, Dallas, Miami, Philadelphia, Pittsburgh, Richmond, and West Palm Beach.

There have always been some communities which looked at Jewish education issues from time to time. However, the Commission arose at a time when several local community efforts were coinciding, and its work has intensified the interest and activity in this area.

I hope this will be helpful in clarifying the activity at the local level. Please let me know if there is other information I can provide.

cc: Seymour Fox

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אנט הופשטיין
ANNETTE HOCHSTEIN

26 February,, 1990

Mr. David Finn
Ruder Finn Inc.
301 East Fifty-Seventh St.
New York,, NY 10022
USA

Dear David,,

I thought this background data - more detailed than what you have - may be useful. Please note that we will need to double-check on any figures you decide to use. Also, the document is not fully up to date. Where data is available from individual research papers of the Commission, that data is more accurate.

Best regards,,

Annette Hochstein

Enc.

FAX SENT

DATE: 9/1

B
B

1 Nativ Policy and Planning Consultants
Jerusalem, Israel

מנהל מידע ציבורי ומחנך
ירושלים

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FACSIMILE TRANSMISSION

TO: David Finn

DATE: 235 February, 1990

FROM: Seymour Fox

NO. PAGES: 11

FAX NUMBER: 212-593 6397

Dear David,

This fax refers to yours of February 20 regarding expenses in connection with the report. We think your letter is excellent, and quite on target. We have only one suggestion: The last paragraph on page 2 should be deleted and replaced with the following:

"The above involves all possible expenses, except for publicizing the final report. My suggestion is that we don't consider that question until much later when we will have a much better idea of the news value of the Report and will be able to explore various options".

If you agree with the suggested change, your letter should be sent directly to Henry L. Zucker on Monday, if possible.

Warm regards,

Seymour Fox



FAX SENT

DATE: 25 FEB 1990

3a

Native Policy and Planning Consultants
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FACSIMILE TRANSMISSION

TO: David Finn

DATE: 25 February, 1990

FROM: Annette Hochstein

NO. PAGES: 1

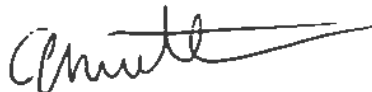
F. NUMBER: 212-593 6397

Dear David,

The attached document is a first instalment of replies to your fax of February 21, with questions concerning the report. We have followed your advice, and Seymour (who is away for a few days), set out to dictate replies to questions 1-66. We plugged in some data for questions 7-99, did a combined job for question 10 and had the whole thing transcribed.

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

Very best regards,



Annette Hochstein

25 February,, 1990

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

QUESTION 1

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

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

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

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

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

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

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

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

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

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

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

QUESTION 2

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

QUESTION 3

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

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

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

QUESTION 4

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

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

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

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

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

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

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

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

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

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

QUESTION 5

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

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

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

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

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

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

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

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

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

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

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

Personnel:

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

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

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

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

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

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

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

QUESTION 6

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

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

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

QUESTION 7

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

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

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

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

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

JESNA	ca. fr
<p>JEWISH EDUCATION SERVICE OF NORTH AMERICA, INC. (JESNA) (1981): 730 Broadway, NYC 10003. (212) 329-2000. Pres. Mark Schlusel; Exec. V. Pres. Jonathan Woocher. Coordinates, promotes, and services Jewish education in federated communities of North America. Coordinating center for Jewish education</p>	<p>COUNCIL OF JEWISH FEDERATIONS, INC. (1932). 730 Broadway, NYC 10003. (212) 475-5000. Pres. Sheolana S. Cardin; Exec. V. Pres. Chaim Schacter. Provides national and regional services to 200 associated federations embracing 800 communities in the U.S. and Canada, aiding in fund raising, community organization, health and welfare planning, personnel recruitment, and public relations. <i>Directory of Jewish Federations, Welfare Funds and Community Councils; Directory of Jewish Health and Welfare Agencies (biennial); Jewish Communal Services: Programs and Finances (1977); Yearbook of Jewish Social Services: annual report.</i></p>
<p>bureaus; offers curricular advisement and maintains a National Educational Resource Center; runs regional pedagogic conferences; conducts evaluative surveys on Jewish education; engages in statistical and other educational research; provides community consultations; sponsors the National Board of License; administers Fellowships in Jewish Educational Leadership training program (FJEL); provides placement of upper-level bureau and communal school personnel and educators; <i>Pedagogic Reporter; TRENDS: Information Research Bulletin; Jewish Education Directory; annual report; NJSE Newsletter.</i></p>	

QUESTION 7

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

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

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

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

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

QUESTION 8

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

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

b. We gave you a document called "Appendix: Background Data", where you will find some answers to your questions about number of day schools, camps, etc. (pages 1-66). We will forward to you a more detailed document immediately. However, please note that Prof. B. Riesman's paper on Informal Jewish Education undertaken for the Commission will be ready and available in a few days. We expect that it will analyse the informal scene in more detail. We will send the document as soon as available.

QUESTION 9

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

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

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

QUESTION 10

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

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

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

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

* * * *

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

FAX SENT

DATE: 26.2.90

Nativ Policy and Planning Consultants
Jerusalem, Israel

התוכנית למדיניות ותכנון
ירושלים

Tel.: 972-2-662 296; 699 9511

Fax: 972-2-699 951

FACSIMILE TRANSMISSION

TO: David Fimn

DATE: 26 February, 1990

FROM: Seymour Fox

NO. PAGES: 1

FAX NUMBER: 212-593 6397

Dear David,

This fax refers to yours of February 20 regarding expenses in connection with the report. We think your letter is excellent, and quite on target. We have only one suggestion: The last paragraph on page 2 should be deleted and replaced with the following:

"The above involves all possible expenses, except for publicizing the final report. My suggestion is that we don't consider that question until much later when we will have a much better idea of the news value of the Report and will be able to explore various options".

If you agree with the suggested change, your letter should be sent directly to Henry L. Zucker on Monday, if possible.

Warm regards,

Seymour Fox





RUDER• FINN

February 21, 1990

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

FAX # 972-699-951

Dear Seymour and Annette:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* * *

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

end of the report I see that you have put the Facilitating Mechanism last -- which seems logical in one sense since your idea was to define the problem and then say what you're going to do about it. But all your earlier sections have recommendations attached to them, and the recommendations seem bland in their present form since all you're doing is "encouraging" people to do better. Perhaps the Report ought to start with the background, explain the creation of the Commission, and then have an extended section on the problems -- without recommendations in each category. Then the next section of the report will have recommendations, and begin with the creation of the Center because it has become clear that a new force has to be created to change the whole pattern of Jewish education in America, and then explain how the Center is going to work with various groups to solve different problems. I'm not sure that's right, but it's one way to go.

Think about this and let us have your ideas. And also with that in mind, take a look at section 7 on the Mechanism, and see if you can tell us more about it, how it will relate to the Commission, what kind of staff it will have, who will be its board of directors, what its budget will be, etc. (Mention the first director, and give his background). If we did begin the recommendations sections with this, then all the "Tasks and Functions" mentioned here would not simply be a repetition of what has already been written, but would in effect be the outline of what is to follow -- a section on Setting Up Lead Communities, helping communities to develop

Of the projects we discussed in our office the most important, I think, is the Twersky statement. I hope you can get that soon because it could help set the tone for the whole Report.

Finally, I must say, the more I get into this project the more nervous I become. I wish we had a year or two instead of a few months. I'm not nervous because I'm afraid we can't do it, but it sure would help if I were Seymour Fox and David Finn rolled into one, instead of just David Finn with his colleagues at Ruder Finn. We're not Jewish educators; you are. And writing eloquently what you want to say substantively is going to be quite a trick!

All the best,


David F. Williams

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runny

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Nativ Policy and Planning Consultants
Jerusalem, Israel

התכנית ליועצים למדיניות ומסבון
ירושלים

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

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FACSIMILE TRANSMISSION

TO: Mark Gurwits

DATE: 11 February, 1990

FROM: Annette Hochstein

NO. PAGES:

FAX NUMBER: 216-361 9962

Dear Mark,

Re: Meeting with Finn

Thursday is fine for meeting with Finn. The time scheduled is 3:30p.m. - but this may still change. I will of course inform you.

David Finn is trying to change an important prior engagement he has for the 14th. Sofar there is no change. We will let you know otherwise as soon as we know.

Take Care,



**RUDER • FINN**

January 30, 1990

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

FAX #972-2-699-951

Dear Annette:

I can meet with you on Monday, February 5 at 10:30 A.M. or at 2:30 P.M. Frank Walton and Dena Merriam are also free. Let me know which time is best for you and we'll put it on our calendars. I'm sure it will be helpful to have such a planning session.

Regards,

David Finn

Nativ Policy and Planning Consultants
Jerusalem, Israel

התע"ב-יועצים למדיניות ותכנון
ירושלים

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

Fax: 972-2-699 951

FACSIMILE TRANSMISSION

FAX SENT

DATE: "JJ" 28/1

DATE: 28 January, 1990

XO: David Finn

FROM: Annette Hochstein

NO PAGES: 1

FAX NUMBER: 212-715 1507

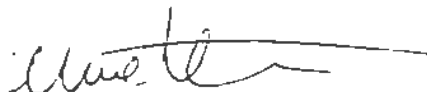
Dear David,

I will be arriving in New York early Monday morning, February 5th and wonder whether it might not be useful for me to meet with you and/or with your team in order to prepare the meetings scheduled for the following week. In particular, I thought it might be useful to go over the complete set of background papers and research documents available. (I've asked Virginia Levi, the Commission's secretary in Cleveland, to forward copies of the research papers currently available.)

We might also begin to discuss some of the additional items mentioned in page two of your letter to Henry Zucker.

If you think such a meeting might be useful, and is possible, I should be available any time after 10:00am, February 5, provided El Al keeps its good on-time record for Monday morning landings.

Sincerely,




Annette Hochstein

⑦ OK

\$15,000 for the writing, and

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

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

6 X 
David Finn

DF:sjs

TO: Mark Gurtis 1422
Virginia F. Levi
NAME
DEPARTMENT/PLANT LOCATION

FROM: Mark Gurtis 1422
Mark Gurtis
NAME
DEPARTMENT/PLANT LOCATION

DATE: 2/1/90
REPLYING TO
YOUR MEMO OF: _____

SUBJECT:

We will need to determine when David Finn will have prepared the first draft of his report; when will the senior policy advisors and others give their reactions to the draft; when will the redraft be ready to mail to the Commission; when will the commissioners' comments be ready and Finn prepare the report for the Commission's approval?

TO: Mark Curvis FROM: Henry L. Tucker DATE: 1/29/79
NAME NAME
DEPARTMENT/PLANT LOCATION DEPARTMENT/PLANT LOCATION

REPLYING TO
YOUR MEMO OF:

SUBJECT:

Seymour Fox said that he and Annette will hold one or two preliminary meetings with David Finn. He then wants to involve you with them in further meetings with Finn.

Right after our February 13, 14, 15 meetings, you, Ginny and I should discuss how we will work with Finn and also with Seymour and Annette on the preparation of the final report. We will also want to be very clear about the calendar for each step of the way.

1127 -1

I spoke with A.H. today about this. They will
want to schedule a mtg. for SF, AN & me with
F, D & on either Thurs aft or Fri am in New York
after the Comm mtg. My preference would be Thurs aft
so as not to have to be out of town Friday as well.

There is an outreach mtg Thurs aft with Reuben
Finnish educators which you may want to plan to attend.
I believe Art R. is planning to join MLM at that
mtg.

When will Finn draft his report?
" " Senior Pol. Adv. and others give their reactions?
" " No. As yet be ready to mail to Commission?
" " Commission approve comment + Finn's
prepare for " approval?



RUDEHOFINN

PLEASE DELIVER THE FOLLOWING MATERIALS AS SOON AS POSSIBLE

TO: Seymour Fox

DATE: 1/15/90

FROM: David Finn

NUMBER OF PAGES INCLUDING THIS PAGE: 4

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

Mr. Fox:

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

FAX NUMBER: (212) 715-1662



RUDEN F. FINN

January 23, 1990

Mr. Henry L. Zucker
Director
The Commission on Jewish Education in North America
Mandel Associated Foundations
1750 Euclid Avenue
Cleveland, Ohio 44119

Dear Mr. Zucker,

Following our conversations with Seymour Fox and Annette Hochstein, we are writing this letter to outline the approach we would like to take in preparing the final report for the Commission tentatively entitled, "A Decade of Renewal."¹

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

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

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

Page Two

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

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

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

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

Our proposed budget for the project is:

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

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

Sincerely,

David Finn

DFIS

quotes/10mn-w
January 23, 1989

Possible quotes to be included in the final report

About the Commission

Morton L. Mandel,, 3rd meeting,, June 14,, 1989::

"I continue to be impressed by the attendance of our commissioners coming from all parts of the continent to be with us. All of us understand that everybody around this table is,, in one way or another,, an accomplished chairperson in his or her own right. The lesson that keeps being stated by your attendance over and over again is that you think that what we are doing is important,, that it's worth your time. The hope is,, I guess,, that together we can do something that will make all of us feel that our time investment was worthwhile,, that we'll contribute to improving the Jewish tradition. That's why we're all here."

Same:

"All of the stakeholders,, whether they be organizations,, denominations,, or whoever else plays on the North American scene - we have to find ways to redefine their roles where they need to be redefined. And where their role is clear,, we have to make sure that support is available - financial support,, people support - so that we end up with the right design in North America of continental bodies doing what they should be doing,, in full measure,, and doing it well. We need to end up with a construct that's the right one for North America. We need to involve the foundation community more fully;; some are already involved. On the local level,, we need to get all of the players working together to the extent that we can = congregations,, federations,, the relevant local organizations. If what we can do on the continental scene and on the local scene is to help people clarify their goals and objectives and work on things that seem to be high priority,, and if we can provide more power = the power of our energy and the power of greater financing = then we'll have the kind of climate that I think all of us want. And if we have the right climate,, we have the brainpower to produce the positive change that we're all so hungry for."

Rabbi Haskel Lookstein,, letter of Aug. 8,, 1988::

"Just the possibility of working together with so many fine minds and so many committed people of varied religious outlooks is extremely inspiring. We all have many common goals,, and to think that we can sit down and work on them together,, despite our philosophic differences,, is something which ought to be quite obvious but which,, unfortunately,, in our Jewish world,, is not."

Eli Evans, letter of Aug. 16, 1988:

"I always admire risk-taking in philanthropy and more than that, real leadership; they are both rare commodities these days. You [MLM] convened a wonderful meeting and I want to congratulate you for taking the chance on launching it for an adroit choice of members. It was refreshing to watch the professionals and the lay leadership listening to each other"

Same, interview of May 5, 1989:

"The role of the Commission is to set the agenda for Jewish philanthropy for the next 100 - 200 years."

David Arnow, interview of Feb. 2, 1989:

"Wouldn't it be wonderful if things Jewish tasted more comfortable; if parents were interested in this whole business; if the outcome of the work of the Commission would lead to a situation where Jews did not regard "continuity or not" as the main question, but the content of Judaism were the main concern? Today we have to deal with both."

Same::

"Knowledge is not a panacea; Jewishly knowledgeable people have left Judaism in the past."

Sara Lee, interview of July 8, 1988:

"We have to address the "meta issues" of Jewish education. What is the Piaget of Jewish education? We must, once and for all, tell the truth about what we think could happen with formal education, informal education, camping, the Israel experience, etc. Only when everyone knows what is likely to happen in each of these institutions are we likely to introduce serious change."

Robert Loup, interview of July 18, 1988:

"There is no future for American Jewry without a sustained effort to reach the unaffiliated geared at offering young people positive reasons to choose to be Jewish in an open society."

Matthew Maryles, interview of July 1, 1988:

"The problem of Jewish education is too large for any one group. Only through a partnership can we hope to legitimize the pluralism within and between Jewish communities. The partnership has to occur between the religious and the non-religious institutions and organizations that make up the national Jewish community."

Same::

"Jewish values are being undermined by broader societal trends. Twenty years ago this would not have been as apparent. . . . there is a belief and apprehension among parents that Jewish children will choose a competing value system. . . . Jewish education has to be packaged appropriately to be used by all segments of the community. The challenge is to have parents perceive Jewish education as a real option. If parents don't participate, they have to believe they are cheating their children."

Personnel

Recruitment:

Rabbi Maskel Lookstein, interview of Aug. 3, 1988:

"Every time we loose a teacher I shudder, because it is impossible to find a good replacement. I don't know how to do it. Salaries do make a difference, but I don't know how to handle the problem of quality."

Dr. Ismar Schorsch, interview of April 3, 1989:

"There is a danger of planning improvements exclusively through existing personnel rather than with new blood. We need to attempt direct recruitment for training programs. If the Commission could bring about the recruitment of several hundred young people into Jewish education over the next five to ten years and train them adequately, the Commission will have made a significant difference."

Training:

Rabbi Jack Bieler, letter of Oct. 16, 1988:

"The dichotomy made in most rabbinic schools between training for the pulpit Rabbinate and the area of Jewish education might need serious study, for this might lie at the seat of many of the problems regarding Jewish education within the affiliated community. . . . How to assure a constructive partnership rather than a continuing adversary relationship is an interesting dilemma that the Commission can ill-afford to overlook."

Profession Building:

Rabbi Haskel Lookstein,, letter of Aug. 8, 1988:

"The worst thing is is to have excellent teachers feel that in order to get ahead financially they have to become adminisstrators.. Frequently,, the best teachers make poor aministrators.. But even if they turn out to be good,, we have lost an excellent teacher in the classroom."

Same::

"If we don't do the basic financial work,, however,, everything else is going to be less productive.. We simply will not have the people to train,, to improve,, to empower and to elevate."

Dr. Alvin Schiff,, letter of Aug. 5, 1988:

"Upgrading the workplace carries with it the need to increase possibilities for professional advancement and for career opportunities as well as more meningful professional experience."

Charles Bronfman,, second meeting - Dec. 13,, 1988:

"I have yet to hear a symphony orchestra play well without a distinguished conductor.. I think that the quality of any enterprise is determined by the caliber of the senior actor.. Therefore,, my own personal view is that the principal of the school is where the action must be.. A good principal works up the morale in his organization,, as any good manager does.. He or she will train the teachers and the whole upbuilding of the caliber of educator will be determined by the type of person who is at the top,, not by the person who is filling out the bottom part of the pyramid."

Community

Leadership:

Rabbi Jack Bieler,, letter of Oct. 16, 1988:

"Professional and lay leadership for the Jewish community can be expected to come at least in part if not primarily from those receiving more intensive Jewish educations.. If the teachers at the secondary school level are not equipped to offer the most challenging and sophisticated form of Jewish learning,, and instead, as so often in sthe case, even discourage many of their students from taking Judaism and Jewish learning seriously,, a crucial resource of the North American Jewish community will not have been properly serviced."

Robert Loup, interview of Oct. 19, 1988:

"If the leadership of the community is not educated Jewishly, they will not be committed to Jewish education. I believe that one of the reasons that kids do not attend education programs is because their parents choose not to offer them this possibility. Who will deal with the development of Jewish education if we do not have educated leadership?"

Dr. Alvin Schiff, interview of Nov. 3, 1988:

"You cannot have effective leadership unless people have a sense of the cognitive dimensions of Judaism."

Florence Melton, interview of Oct. 20, 1989:

"Federations have a changing of the guard every year or two. Different leaders come in who have very little knowledge about Jewish education. There must be an ongoing effort to educate the new leadership in Jewish educational needs. There must be a systematic national effort or a plan for leadership training and goal-setting in the entire Jewish educational effort."

Sara Lee, interview of July 8, 1988:

"If you send a gifted educator to a supportive community, then great things can happen."

Sara Lee, 3rd meeting, June 14, 1989:

"Although a lot of people don't know what this Commission is, or who's on it, or what it is supposed to do, it has already generated a lot of interest. Unless people capitalize upon it, through the kinds of national visibility and national ideas, as well as implementation at the local level - we will not be able to serve as a catalyst for communities being transformed from a kind of lethargy about Jewish education to the kinds of communities that would be ready to undertake change initiatives. So I hope we will maintain both levels, or be certain to maintain both levels of activity simultaneously: the big, important, significant national initiative and the local implementation. So that we can really convey to people that Jewish education is an extremely important and classy enterprise."

Funding:

Florence Melton,, 3rd meeting,, June 14,, 1989:

"I think foundations that are engaged presently in upgrading the quality of Jewish education certainly should allow the American Jewish community as a whole to know what it is that they are doing. Those foundations that are actively involved should be talking about what is is they're doing and how what they're doing can, perhaps,, be beneficial. I think these things are important to profess."

Morton L. Mandel,, 3rd meeting,, June 14,, 1989:

"There was a hope expressed to me personally by a number of the foundations involved that maybe we would develop a blueprint for the next 10 years,, 20 years possibly - a kind of a roadmap,, so that each foundation could or could not do whatever it felt like doing. That's sort of the genesis of this. What will proceed beyond that cooperatively,, individually,, we don't know.. But if we add to the richness of the data and information and idea bank that's available for foundations to pick up,, that'sa what we would want. Part of my own personal interest was that our family was looking for such a roadmap and guidance, to know how we,, personally,, could invest our money the most thoughtfully.. And when I talked to people,, some of whom are in this room, that desire was shared."

Options

Israel:

Charles Bronfman,, interview of July 4,, 1988:

"I am concerned about Jews waking up in the morning and feeling happy about the fact that they are Jewish. Israel is a great resource for that."

Robert Loup,, interview of July 18,, 1988:

Informal education and the Israel experience are the best tools to offer a worthwhile, fun and exciting first Jewish educational experience to young people. Such an experience can be the basis on which to build subsequent involvement.

Camping:

Rabbi Haskel Lookstein,, letter of Aug. 8,, 1988:

"If there is a Foundation which wants to make a very significant contribution to Jewish education, the training of leaders, the

development of a love for klal Yisrael and the land and people of Israel and to do it all in a Hebrew setting and in a camp which runs according to halakha but which is hospitable to people who are not full observant,, [[Camp Massad]] ought to be resurrected."

Informal education:

Rabbi Irving Greenberg,, interview of July 5,, 1988:

"Informal educational institutions can,, in a short period,, have a major influence on people's Jewish future.. This is being demonstrated and has been demonstrated for forty years.. Yet these institutions have not been multiplied.. Our society is increasingly open to informal education beyond childhood.. These kinds of programs should be multiplied because adults will respond to them."

Family education:

Dr. Alvin Schiff,, letter of Aug. 5,, 1988:

The need to develop family support systems for pupils is absolutely essential if Jewish education is to become more effective.. This means a knowledgeable adult base for our Jewish child education."

Supplementary school:

Peggy Tishman,, interview of July 5,, 1988:

"As long as Sunday school is something you have to live through rather than enjoy it cannot be valuable.. So much of Jewish America has an impoverished Sunday school experience as its only Jewish education."

Day School:

Rabbi Norman Lamm,, interview of Apr. 3,, 1989:

"Efforts should be made to develop day high schools.. This is the age when you can have the greatest influence on the young person."

Community Action Site

Rabbi Jack Bieler,, interview of Apr. 24,, 1989:

"What most threatens the upgrading of the field are low expectations. If no one expects you to be excellent,, why become excellent? Let us study what allows for the expectation of excellence in certain private schools and learn from their successes. Let's study our own successes and learn from them."¹

Eli Evans,, interview of Sept. 14,, 1989:

"Sufficient attention must be paid to developing the infrastructure which would be needed on a national level to make the Community Action Sites viable. It is not merely a matter of going into a local community and saying "lets do the same a little better.." There needs to be a radical breakthrough on a national level of support for whatever is done on a local level."

Mechanism

John Colman,, interview of May 3,, 1989:

"The [mechanism] should be the conscience of American Jewry in the Jewish education field. For example,, it should make a periodic report on the state of Jewish education in North America. It should have a high-powered research function to evaluate programs. It should be able to offer authoritative information to American Jewish leadership on Jewish education proposals and undertakings."

Evaluation

David Hirschhorn,, letter of Aug. 11,, 1988:

"The Commission would be making an important contribution if the methodology for such evaluation [of programs in Jewish education] could be developed. Many programs are being undertaken with unclear objectives as to what the program is intended to achieve. How are we to measure success or failure? . steps are taken to provide for greater accountability in the use of these funds."¹

Suggestions

Lookstein, letter of Aug 8, 1988:

Children of day school teachers ((Judaic and general studies)) should be allowed to study in that day school for free or in another day school for half the tuition ((the school in which the parent teaches should pay the other half)).

Same::

Resurrect Camp Massad.

Bieler, letter of Oct. 16, 1988:

Yeshiva high schools should be a priority for the attention of BJE's. Currently, teachers' centers, conferences, specialists are concerned primarily with supplementary schools or the lower schools of day schools.

Same::

Creation of stipends for teachers to attend national conferences and incentives that would encourage schools to release staff members to participate. A rotation system should be created in schools where different individuals are given the opportunity to attend such conferences and then subsequently make a presentation to their colleagues in the school. Teachers of Jewish subjects would also benefit from the opportunity to attend conferences dealing with general education issues as well as Jewish studies scholarship in order to provide them with exposure to high-level thinking and potentially infuse them with fresh ideas.

Same:

A society of master teachers should be created, not only to recognize excellence, but to allow these individuals to make recommendations, develop innovations, serve as models, etc. Regular meetings of such a group would provide encouragement to the members themselves.

Same::

Apprenticeships for teacher training, where the trainee would be assigned to work with a master teacher who has demonstrated an ability to train teachers. Serious supervision.

Same::

Create joint day and supplementary school positions. This would enhance the quality, diversity and professional spirit of faculty

and give educators a fuller sense of involvement in the overall community and Jewish institutions.

Same:

A curriculum institute/think tank staffed by teachers which would provide classroom teachers with opportunities to work on curricular projects in tandem on a communal-wide level or national basis. Teachers ought to be empowered to develop units for their schools and to present to others.

Same::

Hebrew language training for Jewish educators.. In order to not depend on shlichim or yordim,, an effort must be made to provide educators in the field (or going into the field) with higher level of fluency in Hebrew.

Gottschalk,, interview of July 5, 1988:

"The most practical thing we could do would be to build some kind of an institute or think tank where the best minds in the Jewish world,, and the best minds of JEws who are not involved in Jewish education - social scientists,, humanists,, ect.. - would sit together and deliberate on the values that we want Jewish children and their parents to internalize.

Twersky,, interview of July 5, 1988:

Matching grants to institutions to reward excellence.. (ala Ford Foundation)

On-the-job training is the best way to proceed.

Elkin,, interview of Dec.5, 1988:

Help Jewish educators learn to work more comfortably with lay leaders; build local cooperation between lay and professional leaders; improve the public image of Jewish education by involving lay leaders.

Hirschhorn,, interview of May 3, 1989:

Denominations should be asked to articulate their goals and decide what practice is likely to lead to their goals.

Crown,, interview of May 8, 1989:

Investigate the "Golden Apple Award" of the Foundation of Excellence in Teaching ((Chicago))..

Bieler,, interview of Apr. 24,, 1989:

Assemble a travelling team of teachers and other professionals to visit,, observe and write up "best practices"1.

Schulweis,, interview of May 1, 1989:

"Para-rabbinics program" - train members of the congregation to work in homes with families..

Dubin,, interview of Apr.25,, 1989:

Scholar-in-residence for JCCs to be a "master teacher" for the community and to work with lay leadership..

Greenberg,, interview of Apr. 28,, 1989:

Develop and sustain 100 new educators through fellowships; create a nurturing network to prevent burn-out.. Later, when the dynamics have changed,, we can think in terms of coordinating more systemic change.

Lee,, interview of April 2, 1989:

Teachers must be involved in the building of demonstration centers..

Nativ Policy and Planning Consultants
Jerusalem, Israel

עתידי-יועצים למדיניות חינוך
ירושלים

Tel: 972-2-662 296; 699 951

Fax: 972-2-699 951

HACHSMILETRANSMISSION

TO: David Finn

DATE: January 14,, 1990

FROM: Annette Hochstein

NO. PAGES: 1

FAX NUMBER: _____

MEMORANDUM

TO: DAVID FINN

FROM: ANNETTE HOCHSTEIN

DATE: MARCH 11, 1990

RE: DATA FROM QUESTIONNAIRES TO CAJE PARTICIPANTS,
AUGUST 1989

Last August, Mort Mandel visited with CAJE and gave the keynote address at their annual conference. (CAJE - The Coalition for the Advancement of Jewish Education - is a grassroots organization of American Jewish educators.) This was followed by the distribution of a questionnaire among participants assembled in small groups to discuss key issues of concern to them. These issues were reported at the end of the evening to Mr. Mandel.

The questionnaires were analyzed by a volunteer member of CAJE, (I may have left the raw data with you). I thought that the attached staff memo on these questionnaires might yield some data of use to you.

Best regards,

Annette Hochstein

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

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

To: David Finn

From: Seymour Fox

Date: January 9, 1990

Pages: 1

Dear David,,

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

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

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

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

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

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

With Best Regards to Laura and the clan,,

rAX SENT TO W

DATE:£1

Nativ Policy and Planning Consultants
Jerusalem, Israel

נתיב-יועצים למדיניות ותכנון
ירושלים

Tel: 972-2-662 296; 699 951

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FACSIMILE TRANSMISSION

TO: Mr. David Finn, President
Ruder * Finn

FROM: Annette Hochstein

DATE: December 21, 1989

NO. PAGES: 1

FAX NUMBER: 001-212-715-1507

Dear David,

I would like to thank you very much for responding so kindly to my immediate request. It did indeed allow me to carry out my conversation with Mort in a much more informed and useful way. At the same time, I realize the very tentative nature of the information you gave me and would certainly not view this as contractually - or in any lesser form - binding.

I will try to arrange with your secretary a convenient time for a more leisurely next call.

I am scheduled to be in the United States from February 4 - 16 and will allocate as much time as you find necessary to our project. The next meeting of the Commission is scheduled for February 14.

Happy Hannukah.

Best Regards,

Annette



RUDER-FINN

December 13,, 1989

Mr. Seymour Fox
32 Ha'Rag-Berlin
Jerusalem

Ms. Annette Hochstein
Native Policy and Planning Consultant
10, Yehoshafat St.
Jerusalem 93152

Dear Seymour and Annette:

Thank you, Annette,, for sending the two reports on museums and teaching in the next century.. They are excellent models for the report we want to do together.

Also, Seymour, I have started reading the material you left with me and found it very helpful. I confess that when we met in our offices I was suffering from a little deja vu since I have been listening to -- and being impressed by -- your views of Jewish education for 20 years!! I had to ask myself if you folks have gotten finally beyond the theoretical stage of stating that you were now going to start doing something about it. Your memoranda suggest that you have indeed formulated a program and are ready to carry it out.

You still need to be more specific, I think -- how much money will you have? What will be your program specifically (in terms of actual budget, actual staff, actual locations).. You must get beyond the abstract and talk specific if you want credibility. I thought of your plans when reading the enclosed article about President Carter's organization in the latest Sunday's New York Times Magazine Section (which I am enclosing).. You have to be that specific!

In any case, I'm looking forward to working with you. You can certainly count on me -- and us -- for producing the kind of report you are looking for.

Regards,



David Finn

DF:fl
Encl.

The New York Times Magazine

DECEMBER 10, 1989 SECTION 6



AMERICAN JEWISH
ARCHIVES

CARTER REDUX

By Wayne King



CARTER REDUX

By Wayne King

WHEN JIMMY CARTER returned to his home in Plains, Ga., in 1981, after losing the Presidency, he was an all-but-shattered man. He was pilloried as the author of America's malaise and the architect of its economic stagnation, and humiliated as the remaining 52 American hostages in Iran were released the day Ronald Reagan was sworn into office — after Carter's own rescue effort had died ignominiously in a remote desert in Iran. His personal finances were devastated: The thriving peanut warehouse he left in a blind trust when he went to the White House was \$1 million in debt; he stood to lose his house and perhaps even his house. What he had to look forward to after the Presidency, Jimmy Carter himself conceded, was a "potentially empty life."

But late one night, sitting bolt upright in bed, he said, "Conflict resolution." And he told his wife, Rosalynn: "I know what we can do with the Carter Center. We can have a place where people can go to resolve conflict."

"I thought at first he must be sick," recalls Rosalynn Carter with some amusement. "I've never seen him awake at night, even in the White House."

THE FAMOUS GRIN — WOLFISH OR PUCKISH, DEPENDING on one's view — is still there. So is the glacial temper, except these days it is aimed not at aides or the press. It was in full display last spring in Panama when he found that Gen. Manuel Antonio Noriega, after allowing a free election in which his hand-picked candidate lost, decided to steal it back with phony tabulation sheets.

Furious, the former President stormed into the tabulation

Nine years ago
he was near
financial and
political ruin.
Now he's
everywhere,
mediating
disputes from
Ethiopia
to Nicaragua.

Wayne King, a Times reporter, was chief of The Times's Atlanta bureau during the Carter Administration.





Jimmy Carter, back in his hometown of Plains, Ga., at the gas station that his late brother, Billy, once owned.

EU REED/MAGNUM

center, shoved several people aside, clambered onto the stage and thundered at the dozen distinguished Panamanians in the act of certifying the deceit: "Son ustedes honestos, o ladrones?"

"Que, que, que, señor?" some responded, and Carter shouted again, "Are you honest people, or thieves?"

It was Jimmy Carter at his Old Testament best. At a hurried news conference, he denounced the election as "totally fraudulent."

Several months later, in September, he was mediating peace talks between the Marxist-Leninist Government of Ethiopia and the Eritrean People's Liberation Front, another Marxist group, which has been fighting for independence from Ethiopia since 1961. For the first time in 28 years, representatives of the combatants were meeting without conditions.

Then Carter was off to Nicaragua, at the invitation of President Daniel Ortega Saavedra, to lay down ground rules for elections there next February. Carter also persuaded Ortega to allow 30,000 Miskito Indians, who had been living in Honduras and fighting the Sandinista Government since 1981, to return to their homeland in Nicaragua along with their exiled leader, Brooklyn Rivera.

It was also largely through Carter's intervention that President Mohammed Siad Barre of Somalia granted clemency in the fall of 1988 to eight political prisoners he had summarily sentenced to death. And it was also Jimmy Carter who, in conjunction with the International Committee of the Red Cross, implored President Mengistu Haile Mariam of Ethiopia in August 1988 to free 220 Somali prisoners of war who had been incarcerated for 10 years. Within a month, all 220 were free.

Suddenly, after nearly a decade in the political wilderness, Carter was back and seemingly everywhere, running a kind of shadow State Department — with the advice, consent and even encouragement of the Bush White House.

IF HE WAS THE WRONG MAN FOR THE TIME WHEN he became President in 1976, Jimmy Carter seems the perfect man for the diplomat-without-portfolio post. Nowadays, the President who made human rights a legitimate foreign-policy concern is devoting more and more of his time and attention to ending lingering conflicts that in the last few decades have killed, maimed and dislocated millions of people.

His insistence on operating from a higher moral ground, which most Americans took as self-righteousness when he was President, works in his favor when opposing combatants in a civil war have no one else to trust. His singlemindedness — exemplified in his attempt to resolve the hostage situation in Iran, which Americans viewed as a hapless obsession and yet another indication of how nothing seemed to work at the Carter White House — is useful when longtime and obdurate foes refuse to budge from their respective positions.

Today, there are about two dozen continuing civil wars or insurrections, each killing more than a thousand people a year, and Carter says he is better able to deal with such conflicts now than when he was President. (The United Nations Charter has no provision for intervention "in matters which are essentially within the domestic jurisdiction of any state," and the world body can intervene only if requested to do so by the government concerned or if it is given a mandate from the General Assembly or Security Council. Under these conditions, it is trying to broker peace agreements in Afghanistan, El Salvador and Nicaragua.)

As a former President, Carter has considerable clout, but — with no official status in international affairs — he is not constrained by Administration foreign policy. "I never profess to speak for my country," he says, seated in the living room of his home in Plains, "although I always keep the State Department and the White House informed, and almost invariably I have their full support — certainly that has been the case since George Bush has been in office."

That, he adds, was not always so. "Quite often, my image and goals would be in conflict with those of President Reagan, and I didn't get any support from his ambassadors. In fact, sometimes they would deliberately put impediments in my way."

In 1983, for example, he informed the State Department that he planned, as a private citizen, to visit Peru, Brazil, Argentina, Costa Rica, Nicaragua, El Salvador and Mexico. "They objected strongly to my going at all," he says, "saying there were security threats to my life, that the Governments would be embarrassed, and so forth."

He went anyway. "In Costa Rica, when I finally arrived there — I met with the contras in Costa Rica before going to Nicaragua — I found that the Ambassador had canceled (Continued on Page 101)"



ELI REED/MAGNUM



Above: Carter in Panama to monitor last May's election. He was outraged at the fraud he found.

Left: The Carters at home in Plains, Ga.

Right: In Tibet in May 1988, the Dalai Lama sought Carter's help in his dispute with China over the occupation of his country.



CHRISTOPHER MORRIS/BLACK STAR



LEE DAY/BLACK STAR

Not since Herbert Hoover has a President played so active a role in world affairs after leaving the White House.

THE GRAY AREA

R&L, Inc.

Edited by WILLIAM TAYLOR

Who Needs Poetry?

by David Finn

David Finn is chairman and chief executive of Ruder Finn, Inc., an international public relations firm based in New York City.

Many years ago, a Ford Motor Company executive wrote a letter asking the poet Marianne Moore to help find a name for a new car model about to be introduced. He urged her to use her poetic imagination to express the car's qualities in a memorable word. Delighted, Ms. Moore agreed and led a correspondence with the executive. (The letters were eventually published in the *New Yorker*.) The correspondence ended with a note from the Ford executive. He thanked Ms. Moore for her efforts and explained that after due deliberation, the company had decided not to use any of the names she had suggested. The name of the new model would be Edsel!

Sadly, this rare and promising coming together of business and poetry ended in a flop. Yet the story is encouraging. It suggests that an appreciation of nonmaterialistic values, which enables one to discover beauty in the human experience, can be found in a businessperson as well as a poet.

True, business does not generally encourage poetic expression. Poetic ideas are thought to be so out of sync with the corporate environment that executives excuse their cultural or public service inclinations by calling them "enlightened self-interest." Their attitude suggests that cultural enlightenment makes sense only in the name of self-interest, not in its own right.

Is it possible for business to give nonmaterialistic values as high a priority as bottom-line results? Yes, if that's what top executives believe

and if their companies are prosperous enough to afford the inevitable costs. Indeed, official corporate support for these values might be the only way to make them an integral part of the business world.

Take the case of George Ablah, a businessman from Wichita, Kansas who made a fortune in real estate and oil. Some years ago Ablah acquired an office park development known as Blue Hill, located on about 200 acres of woodland and lakes in Rockland County, New York. He loved the beautiful landscape, and to attract and please tenants—and himself—he decided to create a sculpture park. Not an ordinary sculpture park; it



would be the best in the world. So he set about buying every Henry Moore sculpture he could find, whatever its price. Soon he possessed the world's largest private Moore collection, with more than 100 of his works.

That's when I met George Ablah. He came to see me because I was in the public relations business and had been a longtime friend of Moore. When Ablah asked what I thought of his collection, I told him that it had become far too important to be restricted to a commercial office park and that he owed it to the artist and to history to somehow find a way to make it accessible to the public. To my delight, he agreed.

There is no other way to explain what happened next than to say the poetic spirit stirred in George Ablah's soul. He came up with the

idea of placing 26 monumental works in New York City public parks, where they could enrich the lives of millions of people.

He paid for the insurance, transportation, installation, maintenance, and removal; it did not cost the city a penny. He also paid for a *New York Times* supplement with photographs of the works and maps showing their locations. His purpose? To let people enjoy and live with great works of art. He had no bottom-line objective; he just wanted to help the public appreciate the magnificence of Henry Moore's sculpture.

George Ablah used to confide to his friends with a twinkle in his eye that he loaned his Moores to New York because he had a big ego. To the extent this was true, I believe it was the ego of a poet. Perhaps as George looked at the crowds of people gathering around the works of art he had placed in their midst, he experienced the same kind of enormous ego satisfaction expressed by Walt Whitman in *Song of Myself*: "Behold, I do not give lectures or a little charity; When I give I give myself."

George Ablah hoped to create a museum for his sculptures, but when the oil business nosedived, he could not carry out his plan. He eventually sold Blue Hill and arranged to have his collection become part of two museums—in Hakone, Japan and in Kansas City, Missouri. His name is not connected with either collection, but he considers his dream fulfilled now that the Moore sculptures, which he worked so hard to bring together, are on permanent view to the public.

When the Danish pharmaceutical company Novo Industri A/S established a U.S. research center in Danbury, Connecticut, the president, Mads Ovlisen, publicly thanked architect Richard Foster for his sensitivity to the land and for reflecting the human priorities the company's founders had always considered



ART

preeminent. The company spared no effort in using materials and design shapes that demonstrated a keen respect for the Danish work ethic as well as for the New England landscape. The result is "not just a building," Ovlsen has said, "but a place where dedicated people will do meaningful work."

In certain circumstances, one can attribute business benefits, like improved productivity, to humanitarian policies. But that isn't the point—at least not the only point. These policies are worthwhile even if they produce no such benefits.

In interviews I have conducted over the past few years with CEOs of AT&T, General Motors, Mobil, Philip Morris, Sara Lee, and more than a dozen other large corporations, I have seen vision and sensitivity. Enlightened self-interest is the common rationale for these worthy impulses, since most executives think it's improper to appear idealistic. They fear they will look foolish to stockholders or "soft" to colleagues whose job security depends on meeting sales and profit targets. I worry that this way of justifying good deeds will make even the most worthy programs short-lived—especially in today's aggressive business climate.

William Woodside was CEO of American Can Company until his retirement in 1987. He is also a concerned citizen. During his tenure, the American Can Foundation played an important role in defining the company's character. Its grants concentrated on hunger, economic restructuring, health care cost containment, and the arts, and Woodside made it plain that he supported these causes because they were in the company's best interests. As part of his effort to give the company a social focus, Woodside also initiated a companywide program called "American Can Says America Can." It was a way of saluting organizations that

had found unique approaches to helping their communities solve problems.

In 1987, Gerald Tsai, Jr. succeeded Woodside as CEO. He had very different ideas about the role of the organization in society, indeed, about the very structure of the company. A few months into his term, he sold the entire packaging division of the company as well as the name American Can to Triangle Industries. Tsai changed the company's name to Primerica and shortly thereafter sold Primerica to Commercial Credit and resigned as chairman and CEO.



Photos: A. Binder, D. Finn

Triangle was subsequently sold to Pechiney S.A., the large aluminum company owned by the French government. In the course of these musical chair maneuvers, the ten top executives of Primerica received severance payments amounting to \$98 million, with Tsai getting the biggest share. Nelson Peltz, CEO of Triangle, made some \$600 million in the transaction. No more "American Can Says America Can." No more American Can Foundation. Just bottom-line results for the stockholders pulling the strings.

The truth is that business can do without fanciful ideas about human values. Cities don't need loans of Henry Moore sculptures in their parks, corporations don't need great architecture. What's more, community self-help programs don't need to be celebrated. Company foundations

are not crucial to the success of business enterprises. Corporations can be streamlined to their bare essentials and managed exclusively for the benefit of stockholders.

If we are wearing our shareholder hats, none of us will complain. When the goal is to eliminate all unnecessary expenditures and run as lean a company as possible, who needs poetry? But when we put on our citizen hats, the question is harder to dismiss. We wonder, Is this the kind of legacy—a world without poetry—we want to bequeath to future generations?

Poets worry that as we concentrate on materialistic "truths," we lose sight of those things that, as the writer Kathleen Raine put it, "alike all make us human." She warned that we will become barbarians—spiritual barbarians—if we ignore the "shared knowledge upon which the goldsmiths of Byzantium, the builders of Chartres, the musicians of the diatonic scale, the painters of Florence, down to Yeats and other poets of the Irish renaissance drew."

This shared knowledge tells us that, as Keats put it, "a thing of beauty is a joy forever." Why shouldn't there be some executives who feel the same way about beauty in their business and their lives and who use their power and influence to bring such joys to the world?

If there is no poetry in the souls of certain corporate executives, so be it. The world has survived such folk thus far and surely can continue to do so. But when there is a spark in the souls of men and women who manage our companies, they should use it to light up their businesses as well as their personal lives, and they should say unashamedly why they are doing it. They will get the satisfaction of contributing to their civilization as well as to their corporations, and they will ultimately earn the gratitude of their fellow citizens as well as their stockholders. □