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resources to do this.

So my question is: that was the idea of the CIJE role -- to get in there, to work with the for 5 years, 10 years -- go to another lead community -- how will that be?

Then I have one other question -- if you are relating the resources -- and say when you are taking all these organizations, and you are going to use them -- these organizations have been working for many years. Right. Just as in 1939 when the American Association -- well it has not been effective. It did not effect any change in Jewish education. Well we're using them as the resource for that -- all of them -- in other words, rather than inviting them to work and use different ... I'm saying ...

AH: O.K. I'll take a question from Bob, and maybe somebody else, and then respond.

HIRT: In the presentation and in the papers, as well as in the words that have been articulated in the last slide -- there has got to be this balance between what is reality in the community and what we call visions and goals. And the structure, the structural element that seems to bridge the two is the best practices presentation. Namely that there will be setting of goals and visions that CIJE will have and bring to the communities to set some objective, or pre-determine the standard, of what the communities are to strive to reach.

Now that says to me that the best practices component is the only clearly identified vehicle through which we can go to a community and say: here is something to look at -- and let's see now whether you can reach it or not -- how you want to modify it.

Therefore, I think the best practices element, if the national training institutions be effective, must be very well represented in the thinking at the early stage, and as we go along, in order to somehow be effective.

Now I would say that when we look at the -- I want to be very frank because I think its going to be a team effort, it has got to be that way -- if we're to talk about early childhood, if we're to talk about even supplementary schools, though I feel more reserved in my comments about that because I'm not certain, or day schools -- I think it's important to involve the national training institutions, the identification for people to work on the project -- those who may be sensitive to what the local, the lead community's resources are and what their limitations are because we're going to try and deal with it in a voluntary, in a volunteeristic system -- and yet we want to try to draw them to each other. Rather than to say this is -- if I want to get something at the end, this is what I have to buy into. I think that's not the best way to go. I think we have to look at -- that what comes out of the best practices really reflect that the schools can identify with readily. And say -- look, if I try to do that, well how can I go about it.

So I want to say that the selection of the people, the selection of the practices should involve a broader element than is reflected, I think, in the initial papers. I think if we can do that in a small group I think it is going to help us to be more effective when we go out to those communities -- rather than to have things as connected by arrows, we have to see that even within those units in the upper left hand corner there is a

cohesiveness so that we can present that and make it attractive to the community.

AH: Do you want to relate to that as regards to best practices?

FOX: I think ... I think that the issue is not to bury -- that's a very important element -- I think this question is the key question and it is amplified in a way that relates to best practices -- but I don't think it's Barry's domain, which is the tough one here, tough enough to crack -- so I'd like to say something but I see Shulamith wants to say something --

ELSTER: No you go first.

FOX: Did you want to comment first?

AH: No, why don't you go and then we'll see how complete you are.

FOX: You absolutely put your finger on the weakness of innovation and we were just sitting before with Art Naparstek about funding various aspects of this program and Art Naparstek really gave us the term -- a long time ago when we were working, when we thought about CIJE --

UNKNOWN: He's a good man.

FOX: Yes. We were talking about CIJE -- he said, and he took us to a meeting with somebody -- that they have in all social welfare areas intermediary organizations which education does not have. In fact he pointed out to an editorial in the New York Times -- I don't know how many years ago -- why doesn't education have any intermediary organizations? And I'm talking about an area that all of us have worked in. When Melton -- when anybody creates a curriculum, anybody I don't care who it is, what normally happens is that you hand out the curriculum and you

hope. The most you ever do is invite, cajole, encourage in-service education. That's the most you do.

SCHIFF: And then we do what Tyler recommends --

FOX: Correct. I mean but you don't manage to do it.

Now, in business the Ford Motor Company when it produces a product, it has guys working with customers reaction and then change the product as a result of it. That never happens in the field of education. It just doesn't happen in any area of education. I'm exaggerating -- I'm not exaggerating -- ... but I'm not exaggerating.

Now, the CIJE is an attempt to meet that big weakness. I'm talking about first in this group in a kind of theory of practice conception. That's missing in education. We think we have produced something that doesn't exist in education. I learned that I have re-written my ideas in curriculum as a result. So in curriculum I am now arguing for a CIJE in curriculum; a different version of it -- to make sure that the curriculum gets into the system, to make sure -- normally in a system like Israel or the United States you give the curriculum after it's written out to the same players that weren't involved in building the curriculum. So the board of Jewish education in New York takes the Melton curriculum and it may do nothing with it; it may do a lot with it; but Melton loses all involvement except by accident afterwards, all ... And Melton had much more hands-on than the BSCS had for example.

So, that's the idea of the CIJE.

Now you're very tough question. And we have been arguing amongst ourselves -- there was a very powerful meeting of

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Coleman, Mike Inbar, Annette, myself and Jack Ukeles on this question in Chicago a while back. And I'm the extremist here. And I don't know who is on the other side. Annette his maybe there or somewhere in-between. I don't know. I was thought that the CIJE really ought to say -- and it's not going to be this way -- but that was my position -- the CIJE really ought to say to a local community: you want to play? You play this way. You don't want to play, don't play. If you don't want to work with Yeshiva University on your orthodox schools -- forget it, we don't play with you. You don't work with the seminar ... it's a very limited example of an example.

How do I think it's going to work out now? I think it's going to work out somewhere along the following lines:

I'm now going to throw it all into one basket -- and that's what we're meeting for today -- you will -- there will be 6 ways to teach Hebrew that the best practices project will come up with. Five ways to teach Hebrew. They will be located 2 at the seminary, 3 at yeshiva, 1 at Hebrew Union College, 1 in Montreal -- I don't know where they'll be. They may be independent operations. The more that the training institutions take, the better it is because the training institutions are structures. If JESNA has one wonderful; if they don't have one, they don't have one. If JESNA wants to take on the training of champions -- I don't care -- whoever it is.

Now we'll come in -- the CIJE, Shulamith and her team will come in to -- since Detroit is not a candidate, we'll say Detroit -- will come into Detroit and say to Detroit -- you decided to

work on supplementary schools; O.K. let's have a conversation. There are 6 possibilities. Detroit says no, we don't want any of those 6. We don't think they're any good. If they say they are not any good, and they have a 7th, or they have a real argument against the 6 and it's you know a viable argument -- then I think the CIJE has to say: O.K. Don't do that one; what's yours? It's O.K. Even if we didn't like it, but it was viable, we'd have to take it. I think it's highly unlikely since we all know what Jewish education is like.

If they come in and say: we don't like your 6 and they come up with a silly idea -- I think the CIJE says goodbye, thank you. That's why there is a period of negotiation with the local community. And I will do what I can to urge -- I think the reason the 3-5 up there is because we'd like to end up with 3 -- but I can imagine that you'll choose Detroit and then Detroit will get into the negotiation period and they won't want to play my standards. So we'll say -- thank you, it has been a great pleasure -- we didn't begin Jewish education and we're not going to finish Jewish education, so do what you want.

So therefore, the answer to your question is a very tricky one since nobody ever did it -- or my response to your question. And therefore the role of the training institutions is so crucial. If the training institutions are rich in possibilities of service, if they have a lot to offer -- how can Detroit refuse to take advantage of what Yeshiva, HUC, JTS have to offer? If we have nothing to offer, or little to offer, then we are inviting laissez fair stupidity -- I wouldn't mind laissez fair quality -- but laissez fair stupidity will be terrible here.

So I think there is some kind of an interplay and that's what this year is going to be about of negotiations. If they say -- and you read those papers -- if they say -- I'll give you ... they say we don't want to deal with supplementary school, we want to deal with Holocaust studies. We'll say goodbye, end of this shiduch. If they say, we'll work with supplementary school and early childhood education and not day schools -- that's a tough one for the CIJE to deal with. But I can understand that question. The community might say: look, in the first time around we can't work with day schools. I could imagine that situation. But if they left out the key institutions and said we're not going to play or they worked within the key institutions in a silly way -- then I think we don't play. Now I don't know if that's the same position that you take towards this. Maybe Annette might comment first and then --

SCHIFF: No I just want to pick up -- let her comment -- I want to throw another thing at the hamper.

Your providing 2 coaches to the community, both initiated by CIJE, guided by CIJE, provided by CIJE in giving these are the options -- you choose or don't choose the community.

I'd like to offer a 3rd possibility.

AH: It's very extreme the way it has been presented.

SCHIFF: I'd like to do it purposefully. No I'm doing it purposefully. I'm taking him -- I want to make him the extreme. He said --

FOX: I thought I was very moderate --

SCHIFF: No, but I'm developing -- I know you -- I want to do it

say
all the way. These are the standards because ... that's very important.

I want to turn the option around and I'm being moderate because it would be laissez fair if I created it, if I made it totally the other way.

O.K. so while it's on another side, it's a moderate ... I would say -- I would take the Middle States metaphor. Middle States accreditation. And I'm going to give you an example. I helped Ramaz become -- the first Jewish school to become accredited by Middle States. And how did we do that?

I had a doctoral student. I just want to make it personal because I want to show it. I had a doctoral student by the name of Martin Luker who was then the supervisor of general studies at Ramaz, the high school. And he was my doctoral student. He had to prepare Ramaz for Middle States accreditation. Now Middle States can come in and say -- look, we're going to examine you; this is what you have to be when we examine you. But what Middle States does is it gives you a whole year. And says: you know, these are the things we're looking for -- these are guidelines -- read guidelines -- we want you to prepare and tell us what you're doing in terms of faculty growth, in terms of use of library, development of library -- a whole host of things that relate to that. We want you to do the work. And then we're going come in and bring a panel of 3 people from different universities and different high schools to relate to that and examine that. Now I'm going to use that and transfer it to this.

CIJE can come in and do the extreme -- what Seymour said -- an extreme. On the other hand, CIJE can come to the community, in