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CIJE correspondence and meetings with James Coleman, 1991-1992.

December 7, 1992

MEETING WITH JAMES COLEMAN

The general idea, the first one, is the state of the debate on impact versus output measures.

We want the debate understood and responded to. SF suggested that the preparation involve three steps:

1.   A list of the points in each of the articles or in each of the chapters of the book.

2.   What is the preliminary understanding that we want them to have, or our preliminary understanding.

3.   What is the reaction of the students to this understanding.

On Wednesday morning at the meeting we will concentrate on the book (Seymour will pick up the overflow in his class in the afternoon).

1.   Overall philosophical argument on equality of educational opportunity and achievement.

2.   The background articles on contribution of the social sciences to public policy -- we won't really discuss these, but the following points are included (AH will present, or introduce, items 1 and 2).

The Book: This book deals with the justification or the rationale for the kind of research that Coleman developed -- the massive, output-oriented empirical research.

Section 1 of the book consists of the following points:

Let us talk about these points, how are we going to relate to each in our discussion with Coleman; what questions do we have?

The second chapter is the one on specific research and they demonstrate how research is being, or was, undertaken by Coleman to make his point. Who is prepared to deal with Chapter 1 (Chapter 2, Chapter 3)? Tell that person to be prepared for that.

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF SOCIOLOGY

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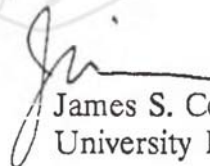POPMAIL: milt@sam.spc.uchicago.edu

July 27, 1992

Dr. Seymour Fox
The Mandel Institute
FAX No.: 972-2-619-951

Dear Seymour:

Thanks for the copy of Adam's memo. I have only one suggestion: The memo does not discuss the comparisons of programs and successes in lead communities. It seems to me that these comparisons, given that lead communities will take different approaches to achieve the same goals, or will in other ways show variations, will be extremely valuable in providing ideas about how programs can best proceed. So I think some explicit comparison work should be built into the design.

Otherwise the memo sounds fine.

Sincerely,

James S. Coleman
University Professor

JSC:dm

Jim & CJF

#H

A G E N D A

J.Coleman, S.Fox, A.Hochstein

1. Update on the Gamoran project

2. Strengths and weaknesses of the proposal

3. Specifics:
   a. Outcomes - how and when to launch
   b. Indicators -- same
   c. The management-control element
   d. Feasibility of the whole

4. Possible US meeting
   a. date
   b. participants

- Performance management
  J.B.U.

Who is the client?

Adam: Field worless not for L.C. but either the CJE or M.I.

performance management system - Performance indicators

Indicators of success, etc.. (participation, relative duration) Improves outcomes

standards re-quality of experience etc...

Learning performance of individual e.g. reading level $ per pupil

helps

1

U.S.
– Natural Experiment v. Lab.
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Friday the 24th
Faculty Club –<] 4–5 room

Ramada Inn   8³⁰ A.M.

Fox

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ה
על זוכרן ישראל

MEETING WITH PROF. JAMES COLEMAN

CHICAGO UNIVERSITY - JANUARY 24, 1992

J. COLEMAN; S. FOX; A. HOCHSTEIN; M. INBAR

AGENDA

1. LEAD COMMUNITIES

    a. Status Report

    b. Natural Experiments Versus Lab

    c. Evaluation Project in Context

2. LEAD COMMUNITIES' EVALUATION REVIEW COMMITTEE
    (with Adam Gamoran and Jack Ukeles joining)

    a. Committee Mission and Participants

    b. Gamoran Proposal

    c. Ukeles

3. NEXT STEPS

4. THE MANDEL INSTITUTE UPDATE

5. THE ACADEMY FOR EDUCATIONAL LEADERSHIP

    *   general

    *   positions

6. ISA ARON'S QUESTION RE RESEARCH CAPABILITY

5

Profile of the President

Intellectual Energy and an Ambivalent Response

by Aage B. Sorensen, Harvard University

James S. Coleman is President of the American Sociological Association for 1991-92. He has never held elected office in the ASA before; his election in 1990 was the result of a write-in campaign and not of a nomination by the Association. Some years ago I asked a then president of the ASA about the possibility of electing Jim Coleman president. I was told his election would be an impossibility. The ASA is too ambivalent about Jim Coleman, was the explanation. The man seems downright dangerous, somewhat like Fidel Castro. The leadership of the ASA, including the ASA President, tried to censor him for producing subversive sociology in the middle Seventies. It was an ignominious act that almost succeeded.

Peter Blau and Peter Rossi, both past ASA presidents, created the grass-roots movement that made the impossible possible. The initiative and the success of the movement show that the ASA is sufficiently ambivalent about itself and about sociology to allow a genuinely major figure in the social sciences to occupy the ASA's highest office. This calls for celebration and for essays trying to characterize the man and his work. Here is one. A pure description would not be in his spirit, so I shall try to suggest why the work is so important and why it creates ambivalence.

There is much to celebrate about Jim Coleman. A fairly recent curriculum vitae ...

James S. Coleman

profoundly influences his work. The choice of sociology came quite late. Coleman graduated from Purdue University in 1949 with a degree in chemical engineering and his first job was as a chemist with Eastman Kodak. He had almost no undergraduate education in any social science. Nonetheless, in 1951 he began graduate study in sociology at Columbia University; he chose to apply there because of someone called Lasswell or Lazarsfeld (he had also applied to Harvard and Michigan, but Harvard never answered and Michigan wanted him to take more undergraduate courses in sociology). The larger question is why he chose sociology. Jim Coleman's dual attraction to science and moral engagement makes sociology an impeccable choice, or so it would seem in 1951. He

other emerging major figure in Mathematical Sociology, Harrison C. White, became an assistant *professor* there too, but first after Coleman left. A merger of efforts was in any event unlikely—it is fair to say that mutual admiration mixed sufficiently with mutual ambivalence about styles and objectives to prevent it. In 1959, Coleman went to Johns Hopkins University to create his own sociology department. He developed a small organization with an intellectual intensity and excitement that was truly remarkable. It was perhaps unsustainable. The attempt to create a large bi-polar department, Columbia style, failed (the other pole being Peter Rossi) and Coleman went to the University of Chicago in 1973. There he has stayed, a dominant intellectual influence in our premier sociology department.

I met Jim Coleman for the first time in 1966, in a theater in Evian, France. I was then a student in Copenhagen, Denmark. I wanted to go to the U.S. for further study. My wife and I went to the ISA World Congress of Sociology in Evian to figure out where to go. Coleman had been suggested as a good match in interests. We were introduced and I asked him how I could come to Hopkins. Coleman gave me the sensible advice to apply and made some suggestions about how to go about it. He was very kind and direct. He seemed a very large man, bald, with what seemed to be a broken nose (he was a boxer in college), and he ate paper. I was later to learn that his ...

than U.S. students, they came to graduate school with the sole purpose to study with Coleman. He sensed that and reciprocated.

There is a popular theory in family therapy that roles and tensions in a family of origin reproduce themselves in the family of descent. The frustrations of being Coleman's graduate student are similar to the frustrations Jim Coleman has told he experienced working with his own main teachers at Columbia, Merton and Lazarsfeld. The somewhat predatory use Lazarsfeld apparently made of others in solving his own problems caused Coleman's ambivalence toward Lazarsfeld. Coleman also involves students in the solution of problems and in research on topics he considers important. This has created notable careers and sometimes ambivalence. The problem is not Lazarsfeld's predation. It is rather that long before the student found a solution

or completed the research, Jim Coleman is likely to have switched to another of his problems and topics, usually having devised his own solution to the problem or suspended his attention to it (he rarely abandons a problem forever). The ambivalence in some former students and associates also is much like Coleman's ambivalence toward Merton. It is the ambivalence caused by the threat of superior mental power to intellectual self-confidence.

had been suggested as a good match in interests. We were introduced and I asked him how I could come to Hopkins. Coleman gave me the sensible advice to apply and made some suggestions about how to go about it. He was very kind and direct. He seemed a very large man, bald, with what seemed to be a broken nose (he was a boxer in college), and he ate paper. I was later to learn that his enormous intellectual energy was matched by his physical energy. Fellow graduate students at Hopkins would imitate him in everything, including making it appear they never slept. My friend, Gudmund Hemes, outsmarted all by bringing a cot to his carrel.

I was admitted, and spent three and a half years at Hopkins. Being a graduate student there was enormously exciting and exhilarating, and sometimes frustrating. The exhilaration came from the wealth of intellectual pursuits Coleman offered. The excitement from his truly remarkable quality of giving and developing ideas about just about everything—computer programs, the problem of order, statistical techniques, mathematical models, and the interpretation of a difference between two coefficients. The frustrations came from his habit of pursuing three or four subjects at once and moving back and forth between them, and from his other habit of moving back and forth between Hopkins and other places (I got most of my comments on dissertation drafts driving him to the airport). Mostly the frustration came from being exposed to someone so smart. I found out from the fate of other students that it was safest to maintain some territory for oneself. I chose a dissertation topic that was not integral to any of his projects, and I profited from being a foreign student. Jim Coleman's record with foreign students is exceptional, perhaps because they can better maintain a bit of distance, and surely because he showed so much kindness to us. There were many at Hopkins, and there have been many since. More often

his problems and topics, usually having devised his own solution to the problem or suspended his attention to it (he rarely abandons a problem forever). The ambivalence in some former students and associates also is much like Coleman's ambivalence toward Merton. It is the ambivalence caused by the threat of superior mental power to intellectual self-confidence.

The ambivalence of the profession toward Jim Coleman has two main sources. One is his use of research to draw policy inferences. The other is his unwillingness to specialize in one of the three main roles sociologists usually specialize in: theorist, methodologist, or researcher. The latter trait contradicts the implicit theory most of us have that one cannot be outstanding in all three roles. Coleman is. The former source of ambivalence is, of course, that Coleman states what his research means for policy and prefers to do so when it contradicts conventional wisdom. He loves controversy. What is more important, he is serious about his argument and therefore can be either right or wrong. Each of the three main "Coleman Reports" stated a conclusion that infuriated many: that school resources have little impact on academic achievement compared to the family resources of a child; that busing to achieve racial integration speeds up the process of white flight from our central cities; that schools organized as many private Catholic school produce more learning and less inequality in learning than schools organized like the typical public school. In every instance an army of researchers tried to find faults with the evidence for these conclusions and largely failed. In each instance, the opposition failed to formulate an alternative

major figure in the social sciences to occupy the ASA's highest office. This calls for celebration and for essays trying to characterize the man and his work. Here is one. A pure description would not be in his spirit, so I shall try to suggest why the work is so important and why it creates ambivalence.

There is much to celebrate about Jim Coleman. A fairly recent curriculum vitae includes 24 books and monographs and 264 articles and chapters in books. The work has profoundly influenced and, in some cases, defined the agenda for several areas of sociology: sociological theory, sociology of education, sociology of the family, communications research, social stratification, political sociology, mathematical sociology, policy implications of research that are the major examples of sociology making a difference in the Sixties, Seventies and Eighties. Coleman's scholarly work covers a phenomenal range of topics and approaches. There is work about social systems and about individual behavior. There is basic research as well as applied. There is quantitative as well as qualitative analysis. There are contributions to economics, political theory, moral philosophy, statistics and probability theory, and education.

There has been no lack of recognition of these contributions by the bodies that confer the highest prestige to scientists. Coleman was elected to the American Academy of Arts and Sciences in 1966, to the National Academy of Education in 1966, to the American Philosophical Society in 1970, to the National Academy of Sciences in 1972, and the Royal Swedish Academy of Sciences in 1984. He has been a Fellow at the Center for Advanced Study in the Behavioral Sciences, a Guggenheim Fellow, and Fellow at the Wissenschaftskolleg zu Berlin. He has received numerous honorary degrees from universities in the U.S. and abroad.

The life course that produced this body of work began in 1926 in Bedford, Indiana. James Samuel Coleman was

because of someone called Lasswell or Lazarsfeld (he had also applied to Harvard and Michigan, but Harvard never answered and Michigan wanted him to take more undergraduate courses in sociology). The larger question is why he chose sociology. Jim Coleman's dual attraction to science and moral engagement makes sociology an impeccable choice, or so it would seem in 1951. He found industry frustrating and a likely career in management unappealing. He wanted to devote his life to discovery and concluded it could only be about people, their relationships and their social organization.

Columbia's sociology department gave Coleman four intense years and three important teachers: Paul Lazarsfeld, Robert Merton and Seymour Martin Lipset. Coleman is usually regarded as Paul Lazarsfeld's student. This is not quite correct. Lazarsfeld was not his dissertation advisor; it was Lipset. Lazarsfeld was not the teacher who had the most influence on Coleman—it was Merton, in my opinion. Lazarsfeld did involve and use Coleman for the development of mathematical and statistical tools for social analysis, and these activities created the point of departure for some of Coleman's most important later work. However, there is an important difference already between Coleman's *Introduction to Mathematical Sociology* (1964) and Lazarsfeld's branch of mathematical thinking in the social sciences. Coleman's main objective with the use of mathematics is the development of theoretical insights and conceptual development.

Lazarsfeld's major contributions are to the codification of research procedures, that is, methodology. Coleman has made important contributions to methods, but his most remarkable quality as a sociologist, to me, is his ability to develop sociological ideas and sustain them with empirical evidence. This is much closer to Merton's style of theorizing about empirical matters (though Merton often relied on evidence produced by others, e.g., Lazarsfeld and Stouffer).

argument that could be sustained with evidence. They concentrated on special statistical issues. This is a mistake when confronting Jim Coleman. He anticipates criticisms by demonstrating the main finding in several ways. Moreover, his powerful intuitions about what is behind observed outcomes create theories that can only be defeated by even better theories.

Jim Coleman's contributions to the discipline are frustrating to many because there are so many components. It includes two major and very different paradigms for what sociology is about. One is Durkheimian, and sees the task as studying how social structure creates individual action and causal social processes, the other a Weberian-Parsonian project of developing properties of social systems and structures from processes created by purposeful individual actors. The former project governs most, but not all of his empirical work—the analysis of educational processes and social processes in educational institutions being the most well known. The major theoretical contribution here is *Introduction to Mathematical Sociology*. It includes contributions to technique, but the major contribution is the strategy it develops and demonstrates for using mathematical tools for conceptual elaboration and development. The latter project moves, so to speak, in the opposite direction. It is theory aimed at understanding social systems themselves, their development and properties, beginning with a theory of action. It has occupied much of Coleman's attention in recent years. The outstanding result is *Foundations of Social Theory* (1989): a major book in ambition, achievement and size. It provides theory and theoretical tools for the analysis of existing society and the creation of better

translating theoretical ideas about how social structure affects individuals into empirical analysis and analysis into ideas. His enormous mental energy has never ceased to amaze me. We meet now in hotel lobbies and similar locations for professional encounters. Jim Coleman's second sentence, after the hellos, is invariably: "Aage, I got this idea . . . " This energy and creativity is sustained by his certitude about the importance of the project of making sociology a better tool for a better society. Jim Coleman has no ambivalence about his program. Samuel would approve. □

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existing society and the creation of better
societies. In a discipline where theory has
become theory about theory by those
who are safely dead, *Foundations* is an
unfamiliar contribution. It aims to shape
the discipline by providing a theory and
a mathematical structure for the applica-
tion of the theory that may have extraor-
dinary potential for research. The realiza-
tion of this potential depends not only on
the quality of the ideas, but also on the
discipline's ability to retool. An extraordi-
nary educational effort is needed. This is
clearly Jim Coleman's major current
preoccupation.

Coleman has not moved from one pro-
ject to the other, though his emphasis
increasingly has been on the project that
resulted in *Foundations*. The collective
decision model that is a main source of
Foundations dates back to the middle Six-
ties. The project was well under way
when I was a graduate student at Hop-
kins. At the same time, Coleman has
repeatedly returned to empirical research
on causal processes with individual
actions and lives as the outcome. The
synthesis is under way in some of Cole-
man's latest empirical work, on schools,
family and community.

Among the three criteria for promotion
to secure positions in academia, I have
dealt with Coleman's contributions as a
teacher and a scholar. Coleman has never
devoted much of his time to the third cri-
terion, administrative service, except in
the early Hopkins period. This is clearly
by choice. He has all the attributes of a
great academic leader: creativity, courage
and passion. The ASA will surely profit
from these qualities.

My own sociology, and my life, is pro-
foundly influenced by Jim Coleman. I
never graduated to the purposive actor

SF: We're going to save for ~~it~~ later, if we have time, developments on what has been taking place in the various areas and if we don't get to them, I'll get to you on the phone while we're in this country.

You know that Mike has been very helpful to us throughout, both on the Commission report -- you received the Commission report?

COLEMAN: Yes.

SF: And Annette and I have now gone to work in this Mandel Institute full-time and I will report on that later, plus some other things that are in the offing.

The pressing need for this meeting, which all three of us have been talking about for a while and tried to work out of course in February and then couldn't of course because of the security situation -- is the fact that as the Commission finished its report and wrote its recommendations, the implementation began, had to begin, and we discovered that the implementing body, which was one of the innovative ideas here was that there was going to be a group responsible for implementing the report which flowed out of the report so that it wouldn't be left to chance to the report being implemented. And that was -- they gave it a complicated name -- the Council for Initiatives on Jewish

Education. That group was formed and its purpose was to see that the recommendations happen, to broker between foundations and activities and to make sure that things like the "lead communities" took place, the other recommendations took place, and that it were evaluated and the report was brought back to the Jewish community as to what was taking place.

The recommendations were only 5: the first one was that a good deal be done in the area of making it possible for personnel, a new kind of personnel and more of it to enter into the field. The second one was to mobilize the community by virtue of bringing top community leadership into the act and to have that be step number 1 in changing the climate in this country for Jewish education -- and they had some concrete ideas there too, it wasn't merely left to that. The third was the building of these lead communities where we would try and see what could be done that was the very best in Jewish education. And then this would be a source for research and replication. The fourth was the establishment of a research capability in North America. And the fifth was the establishment of this mechanism that was going to move it through, move the activity onward, and that is this Council on Initiatives for Jewish Education.

Now when we finished, to our "surprise" is the wrong word -- we found that the talent available to run this Council on Initiatives for Jewish Education was not up to the assignment. And we had carried out this entire Commission report out of Israel because there had been no staff to carry it out

originally. We thought that we had an arrangement to get the staff going, or to get this mechanism going, and we aren't right, or we found out that we weren't right. So the question became, what do we do? And Mike and Annette and I and others and Mandel talked for -- I didn't report to you that we had a long conversation with Mandel about this also this week -- talked about so what are our alternatives.

And essentially it boiled down to 3 possibilities: possibility number 1 was that Mike formulated it -- that it can't be that there's not a great man, or very good men in this country. Let us undertake a search and find the young Hutchins somewhere and entice him into this and I added to it that that could only take place if the community were ready to put up the $100 million that would make it possible for him to do something. That was alternative number 1, because all the candidates we had were not of that -- were not the kind of people who could do it. The candidate who took the job really did us all a favor. He has another very big job in the country; he was doing it part-time. It made it possible for us to start, but he underestimated even what he thought the part-time job was. In other words, he wasn't even giving it part-time. That was possibility number 1. That involved a search committee, thinking through the job definition, looking, etc., headhunter, whatever you want. And presenting that to the community and saying -- are you ready to put up?

Possibility number 2 was, and you correct me if I'm

misrepresenting the possibilities that we talked about --
possibility number 2 was to say we have identified 30-40 people
in this country who are quite good. None of them a "Hutchins" in
the sense we've been using it. Very good people who are currently
underused, there's no network between them, some of them are not
as enthusiastic as they could be because they're isolated. Why
don't we systematically work with these 30 or 40 people through
Israel, through this country, etc. And get one of them to be the
leader at the moment, with giving them as much opportunity as we
can -- these 30 or 40 people would do the following things: first
of all, we would help them do a better job in their existing
institutions; secondly, they would be staff, part-time, full-
time, they could come in for a few years, to this mechanism;
thirdly, they could radiate out into other institutions by virtue
of the work in their institutions or in the mechanism.

COLEMAND: What are those 30 or 40 people currently doing?

SF: They could be anywhere from a principal of a school to a
professor of Jewish education, camp director, etc. People that we
have had contact with intensively, sometimes not so -- but really
quite good people. And the thought was that these people, as I
say, could do -- and one of them might emerge over the period of
time as well. And get sufficient funds for them to do their
thing. Then you build your lead communities as fast as you can,
but you are building something -- you say, this is a five-year
program to change the situation -- with the hope that you will
get -- and you'll assess maybe at the end of five years, you'll

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have your great man; maybe at the end of five years, you'll be where you thought you could have been when you finished this report, etc.

The third one, which we talked about, but which since we all feel as badly about as you did -- was really to say -- look, the report has done a good deal; it has created a great deal of awareness; things will happen anyway. Let us support whatever activities look promising in different places, and that's the best we can do. I think the third one has dropped.

The first one would take a -- and I hadn't reported this to you -- would take a great effort to sell the leadership because they don't believe that there are young "Huntchinses" walking around that you're going to find. And their attitude is: fine, you have a right to make this a goal, look for him, we'll even have a search committee -- but you better count on option number 2, because if you find the first guy good we can go back into it; if you find him in a year, we can go back into him. But it's not smart to put all your money on the first option. So I now brought you up to date. I don't know whether that disturbs you that the fact that it seems to be tilting in the second direction.

MIKE INBAR: A tilt is not yet a ...

COLEMAN: It may well be that the best way to achieve number 1 is through number 2. It may be that the best way to find the young

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Hutchins is to let him emerge from a kind of competitive -- that is from the set of people that you first identify, rather than to try and engage in a selection process in the way that headhunters do.

SF: That's what some of the people felt and they felt a) that you were putting all your gambling the business, as they put it, you were betting the business in the first set-up. And that if you didn't find somebody, you'd be nowhere.

COLEMAND: If you find the wrong person.

SF: If you found the wrong person it would be worse. And while in the second approach it was pretty much along the lines of what you had just said.

Now, we come here with a series of questions. I guess the heading would be: we would like, which ever one of these we end up choosing, to be able to begin a systematic -- that may be too bombastic a term -- a research and implementation program here that would be able to report back to the community over a period of years and say: on the basis of these interventions, this is what has been achieved in North America. And so that there would be oversight and accountability and that it would also point the direction toward what you do. Furthermore, the wise ones among them and the most important of the leadership take the position, even if you started with the first approach -- you're in a 20 year program, not a 5 year program. And let's get started. And

just let's not do it in some haphazard way -- let's do it in a way where we can improve as we go along, and where we can report back to the country, to the Jewish community. That is I think the general question we're presenting.

So really we're saying: what kind of research, evaluation program can we undertake here which would guide the program? And in the light of your enormous experience in this area, that's why we've come here. Mike do you want to add to that at this point?

MIKE INBAR: I would perhaps rephrase it to give it my personal -- what I would like very much is assume that you were interested in this kind of project, from what you have heard or perhaps also XXX, how would you go about trying to improve Jewish education here? And with an eye to building a research and evaluation system linked to it, both in general -- perhaps a large databank with indicators -- in general -- and specific? But also, let me go further -- If you could be interested in actually taking part -- XXX students or as research XXX, keeping that in mind that it's a realistic possibility.

COLEMAN: It sounds to me like you have said two things, where Seymour has said one. That is you have said, first of all how would you design a program of Jewish education; and secondly, how would you -- that is what kind of program in Jewish education would you design; and secondly, how would you evaluate the program?

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Whereas I think Seymour has said -- given the program of Jewish education that is going to emerge, how will one evaluate that?

SF: There's a good deal of leeway in that. A lead community -- for example, if you take the 3 recommendations that make any difference -- that relate to how you would design a system of education -- lead community is a very amorphous idea. If we, if our shop was going to put it into effect, I think we could give you a paper in a week as to what we mean by lead community, or faster. They don't have any paper. So lead community can be not anything, but there's a lot of leeway there.

The personnel thing also is wide open. The recommendations in the Commission and building the lay community, any new idea or a better idea is available. So in a funny way, supposing the four of us now left what we were doing and we now had the assignment of redesigning Jewish education in North America -- the Commission report I don't think would hamper us in doing almost anything. On the other hand, there are definite expecations there. So the 2 positions I think are not that far apart.

AH: Well I think that maybe the bridge is the following. As regards the process of the Commission, and the recommendations, we had together a fairly clear picture of the areas in which implementation ought to take place. We then bumped into the feasibility question. And I think that when we come to you and ask Mike's question: what would you do? It goes together I think

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Mike with a very big question of: what would you do given the perhaps the gap between what we did with the Commission, the recommendations, and the limitations that we encountered when we came to undertake the first steps to implementation. So the question is really: what can be done now? What should best be done? Is that --

SF: Yes, except that -- well, O.K., let's leave it that way. I would still move more toward my position than the two of you -- but let's leave it that way. I mean I think the purpose is really to get as an immediate response from you as possible, and the we'll modify it.

COLEMAN: Well let me ask one question and that is: there are two kinds of things that can be evaluated. One is Jewish education in North America; and the other is the impact of the new program on Jewish education in North America. In other words, quite apart from the new program -- that is, take Jewish education in North America as it stands -- that is subject to evaluation. And if one were to evaluate Jewish education in North America 3 years from now, one would be evaluating a mix of two things: a mix of what it was before, and what changes have occurred.

And how important is it to separate out the components of that mix? That is what has been the impact of the new program as over against what the state of Jewish education apart from the new program?

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SF: I would think that the impact of the new program is important for 2 reasons. And then I'd like to hear what my colleagues think. I think the impact is important because the impact would encourage -- first of all, if the impact is successful, it would make -- if the impact is significant, it would make a big difference as to the investment of the Jewish community and the directions that they would undertake -- that's number one.

If the impact is not significant, it would indicate what changes should be undertaken and what new directions. I don't that unless it were a fiasco, I don't think that it would kill the new initiatives. If all we do is evaluate Jewish education and it's difficult to separate out what the impact of the program has been -- then I don't think we're going to be able to get as much mileage out of the Jewish community as we could, if we could indicate: look, if you do this, there's a real chance to make a difference.

COLEMAN: O.K. O.K.

SF: That's my opinion. I don't know Mike where you stand on that.

MIKE INBAR: Well, in an ideal world, if we had all the time, I would want to start with an evaluation of what exists today. And from this, try to go on. Here, in this sense, it's really policy research that we XXXX. In order to motivate the people, we must show them -- so it's while the two are inseparable, even the

constraints XXX.

COLEMAN: Well, one of the implications of that then seems to me to be that a very useful aspect of evaluation would be to compare -- I have yet to learn more about lead communities and the character of what lead communities will do -- but there will be places in which the impact of the new activities will be strong, and others in which it will be almost absent.

SF: Correct.

COLEMAN: And so an important part of the evaluation I think there ought to be comparison between these -- in other words, to compare -- maybe I'm wrong in describing it this way, but compare lead communities with other communities. So that one of the things that that implies is, or that that implies for really good evaluation, is not to pick all the most promising places as lead communities. Because if one does, then one doesn't know whether the most promising places would have developed on their own in the absence of the program. In other words some kind of, if not random selection between potential lead communities, so that some would be selected and others wouldn't -- at least something in which you have communities which are to some degree comparable.

But tell me more -- before I say anything more -- why don't you say something more about the nature of the lead communities and what XXX.

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MIKE INBAR: Before we contaminate you, could I try to ask you the following: assume that for general education, you felt that this type of approach, lead community, was a useful one. If not, then by all means please propose something else. But if you should assume that, what would you do in the lead community as of intervention, that you would take in general education, what would you change: curriculum, personnel, organization? What would you do?

COLEMAN: Well the first thing -- although it's not the question that you ask -- is I would first of all get a set of volunteer -- that is I would strongly advertise for communities to volunteer to be lead communities. And hoping to get twice as many as I wanted. And telling them that would, if they would definitely be chosen as lead communities, and then I would pick from among those randomly ones that I wanted to be lead communities. And have the others as a baseline. That's the first thing that I would do from the point of view of the design of the research. Now you're going back and asking what would be the design of the program that I would initiate?

Well, a long time ago I went over to Israel at Seymour's request and there was this conference on Jewish education in which all sorts of things were discussed. And I found XXXX. What I would do, I mean the kind of program that I would -- at that time I said nothing works, nothing works for Jewish education like canvassing -- what I would do if I were doing something is

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something much more like an immersion program of some sort or another. In other words, if I were designing a program, it would not be an hour a day, four days a week after school, learning Hebrew; but it would be some kind of an immersion program, one way or another. But that's a different thing. And I think that's where I'm the least qualified to say anything about. That's where you know I'm not an educator -- but, only an evaluator.

MIKE INBAR: But it's still your gut feeling?

COLEMAN: Yes. So, consider that only as a kind of amateur's response.

So, but to go back to the evaluation. I would think that -- well, now let me go back to the question that I raised -- tell me what's going to be the character of the lead communities?

SF: First of all, your gut feeling is not out of the ballpark in the lead community idea and I'll indicate that in a way.

The lead community idea had as -- and that was our contribution -- and it is open for revision and abandonment -- because they don't know what a lead community is. I'll tell you what we thought -- a lead community to them means, if you were to get the most informed, is let's get a place, put the best of what we know to work, and 2 plus 2 will equal 5 because there will be more elements than there were in any other place. Let's get the

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sufficient funding and let's do the things that we know work in education, and the things that have worked in Jewish education. Then be innovative on that, insofar as you can. So if the idea of summer camping is a good idea and there isn't much of that in the community, introduce it; if there is some of it in, introduce more; if there are other ideas like visits to Israel, or the combination of the school and the informal education, the combination of school and visit to Israel -- do as much of that as possible.

That is the most that I think that members of our Commission or those involved in this would have seen in lead community. I'll come back in a moment to what our conception is. In addition to that, there was the notion which causes some problems in your evaluation suggestions, because it's so hard to to this, and because no one has done it -- there were 2 thoughts. First of all that you don't take lots of them. They ranged from 1 to 3 to 5. Your Chicagoan Crown said, cause at General Dynamics he builds 1 airplane as a prototype before he builds airplanes, keep it simple and build one and learn how to do it, and then you can go on from there. And he was not dumb about the difference between education and airplanes.

The others said, 3-5. The difficulty with 3-5 was -- and 3-5 ranged from geographic area to the nature of the population to how well advanced the system was, to how good the system was, etc. and ranged there. There were those within the 3-5 who said: listen, and that's close to the idea of Crown, you're starting

now -- you want to succeed, choose the ones that will succeed. The second time around you get to the ones -- you don't even know if you can do this.

And so that was in terms of the idea. Now, if it's useful, I can go further into the content, but we may have enough notion right now of that to continue the conversation. So you tell me which would be more useful?

COLEMAN: Well, if one were to start with just one, then it probably doesn't make any sense to try to have some control or comparison because if you're carrying out on the kind of logic of some kind of an evaluation in which you have a control group and a group which receives some kind of special program, is that of a set of -- the two populations, in other words, the two samples of communities or individuals or whatever it is are going to cancel out any kind of differences that would be due to chance and because of the fact that they would cancel them out, then any kind of real differences, any kind of differences you find between experimental programs and control group is due to the experimental program.

When you have only very few, or at the extreme only one, then that logic can't hold because of the fact that even though -- I mean let's suppose one were to talk of very -- to attempt to recruit communities very extensively and got two communities which said that they would be want to be lead communities --
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COLEMAN CONTINUED: ... So that it may well be that the design that you're required to carry out for practical reasons, whether it's one or 3-5, involves XXX, if you XXX, lead communities that the idea of having a control group of communities that serves as a kind of baseline can't really, can't really work very well. Certainly it wouldn't work in the case of 1. And it probably -- well, you know if you had 5 and then 5 communities -- let's suppose that you had 10 communities that said they want involvement, and you took 5 -- you didn't take them, as you described, you didn't take them in terms of the most promising ones -- but you took them randomly -- and so you had 5 which were lead communities and 5 which were not. Then apart from all the other problems with that, it still might very well be the case that 5 is too few to really cancel out the kinds of differences XXX. So it might be that one is precluded from doing this, and that one has to judge -- one has to carry out the evaluation in terms of almost without any kind of control groups or anything like that, but really looking at changes in the particular lead communities that you have used. That's a kind of other strategy, is to say well, let this community be a control on itself, and say what kind of changes have resulted as a consequence of the program. So that one would get some kinds of baseline measures on these -- and let's suppose you did it in one and you get some kind of baseline measures of all of the kinds of things that you hoped to have made some difference in.

SF: Wouldn't that still, besides the logic of learning what

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happened to Detroit as a result of having -- by the way, just for the sake of the conversation -- without any letter out -- there are about 35 communities that have come forth since the report and said they want to become lead communities. They don't know what it is; they just -- part of the motivation is that they think they'll get money from the foundations; part of the motivation is they care about their educational system. And they think that some outside group might help them with talent, and with ideas, and money.

But, if you chose one, and you chose Detroit, I just mention Detroit for the sake of choosing a place, you're saying you certainly could learn what happened to Detroit from 1991 to 1996.

COLEMAN: Yes.

SF: In the given areas that you chose to intervene, and in the given areas that you chose to look at and measure.

COLEMAN: Yes.

SF: Wouldn't you also learn something about St. Louis and the fact that you could say -- hey, St. Louis with all your differences, you didn't do "a", "b" and "c" -- now, look at what happens in a community when you do do something?

COLEMAN: You mean you're asking the question: if you study

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Detroit and find the changes have come about, then can't you generalize this from Detroit to other cities?

SF: Offer it as a hypothesis for communities to consider?

COLEMAN: Oh yes, I certainly think so. Now, I think, I mean with all due respect to Henry Crown, I think that it would be better -- I mean my own feeling is it would be better, for the same reason that you're choosing strategy number 2 rather than strategy number 1, it would be better to not to lump all your eggs in one basket. Because of the fact that you don't know -- I mean a lot of things are dependent upon the particular leadership that exists in the situation. And one of the things which you'd like very much to know is the degree to which things are dependent upon that leadership. So you'd like to know something about the range of what you can expect, not just one point in that distribution. In other words, if the range of what you can expect from an injection of new ideas and new program and new money and so on into a community is from 5-50 on some kind of scale, then if you take one community, you may get 15; if you take 3, you may get 10 and 25 and 35. And that gives you a better idea of what you can expect than if you just had one. Because one, you know that what you can expect is some -- you don't know anything about the range.

SF: Yes. I didn't think of it that way. I immediately thought of some of the failures that we've had where you choose one, and it goes very well, and then your principal and top lay leader quit

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or leave or die -- and you fail, or you drop, not because of reasons that are intrinsic to the program, but -- and if you have 3 or 5, you at least have --

The thing that frightened us away -- not frightened us away, that is causing us some concern about 3-5, is the enormous amount of energy that, and talent that's needed to set each one of these up. And for a while now -- I haven't even shared this with Annette and Mike -- I've been thinking that, not for these reasons, but -- well maybe for the first reason -- that maybe it's worth doing less in several places, than throwing all your eggs in one basket for the reasons that we've been talking about here.

COLEMAN: Well, there may be another reason for which that's true too. And that is, let's suppose I committing this enormous energy to one basket you're able to produce some results. You have to ask the question before you do that as to whether you're going to be able to have that much energy go into a dozen places or 50 places, or even 5 places. Because if it's -- if the amount of energy and money and everything else that goes into a place to get some results is much more than you can hope to generalize later on, then it's -- then the fact that you get results in the first place isn't going to help you very much.

AH: Well, that is very interesting point, because the rationale that Seymour used to argue for one place was the following:

you're going into a field that is profoundly depressed, and that does not believe that you can do very much. Seymour suggested that if you go into a place and put all the resources into it, but manage to demonstrate that Jewish education at its best can produce powerful results -- then you may turn around the whole climate and make the one single point that might generate the will to do something about Jewish education.

COLEMAN: I see, so that itself might --

SF: You're saying it a little extremely, but -- let me put it this way -- is there not room in this business for saying, like I read somewhere, that the Third World countries can't get launched until a certain point -- O.K. -- take-off point right -- isn't there some reason to say the first time around that you do this, or at this stage, the question of dissemination and replication is secondary? The first question is to demonstrate --

COLEMAN: Getting some effect.

SF: Right. And showing that you can cure tuberculosis.

COLEMAN: Yes.

SF: A fatal disease or it's a disease that people have to suffer with.

COLEMAN: O.K. now this goes to a question that we haven't raised

so far and that is the question of what is the aim of Jewish education? Is it a cognitive aim or an emotional aim?

SF: Well there's -- first of all, there's a war about that. And that's a very interesting war. By the way, part of -- this is a goldmine for you sociologists from a different standpoint, not the standpoint of doing anything -- we don't know -- I'll give you an example. Why do Jews give money? Mandel tried to convince Potemkin to set up a Chair of Jewish Philanthropy or a Center for Jewish Philanthropy to figure out why they give money. I don't think people know why they give money -- there are a lot of shooting from the hip type of notions about why they give money. The reason I introduce that concept is because why do Jews want to survive? And what is the purpose of Jewish education? On one extreme, you'll get people who will say: the only purpose of Jewish education is Jewish survival. And I'm leaving out the question of why -- they don't want to lose this thing. Now to them, there would be -- most of those people would say -- as long as you can guarantee emotional attachment, and cognitive respect -- or that kind of cognitive commitment that would bring along with it enough emotional attachment so that they wouldn't walk out -- that's it.

On the other hand are those people who will say that unless you get people who are ready to make this the single most important thing in their lives, involving the cognitive, the behavioral, and obviously the emotional -- then you don't have a serious

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Jewish education. Those are the extremes.

Now where does the Jewish community as a whole fall? I think that the sociologists have not done the work; I think they don't know. I don't believe what they're currently saying. Most people, if they had to answer today, would probably say merely survival. That reflected itself in the education report, in our report, by virtue of the thing starting originally with the purpose of this Commission was Jewish continuity. It later changed itself to Jewish education/Jewish continuity. At the end, it ended itself up with Jewish education. That was not merely cosmetic. That was the fact that the people who were arguing for cognitive and for deeper attachments had some impact during the Commission's two years work. Is that an accurate description of the score? You have some knowledge here too?

MIKE INBAR: I have more question than knowledge, but my feeling, and correct me if I am wrong, from what I have heard from your report is that in this complex and intertwined issue, my feeling is that the common denominator which linked everybody is a little bit more cognitive. The assumption is religion and family and trips to Israel and the community may give the emotional background. Of course the issue will feed back. But, the primary role -- that was my feeling -- would be more cognitive than emotional. Although the two are difficult to distinguish.

SF: Well if you're talking about the guys who are on the Commission, yes. But, I was taking Jim's question as being: what

does the Jewish community want? If it's what the Jewish community wants, I don't think that you're going to answer it the same way you could about the Commission. The Commission answer -- you're correct. If the range was from survival, emotional to all the way at the other extreme -- the Commission was somewhere in the middle with its membership ranging from the intense group to the lesser group -- but nobody merely going in the direction that I described. But remember, in the United States, 50% of Jews are not affiliated; and 50% of the kids are not attending Jewish school at any one moment. It seems to be that 80% of them get some exposure to some form of Jewish education in their lifetime. But so the question is: are you talking about the Jewish community? Or are you talking about the group that is pushing Jewish education?

MIKE INBAR: But even if I may use an analogy, and you know with all the weakness of an analogy, how would you characterize teaching English in the United States? As an emotional or as a cognitive?

COLEMAN: I would say almost purely cognitive.

MIKE INBAR: Then in the same sense, for the Jewish community, the image that I got is that the contribution of the Commission, that the Commission can give communities would be essentially -- because you would assume that somebody who teaches English, loves English, but -- I may be wrong, but otherwise --

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COLEMAN: But what about students? That is, somebody who takes an English course, that is the consequences of taking an English course are probably increased cognitive skill on the part of most of the kids. But, perhaps as much distaste, as much increase in distaste for English as there is increase in --

SF: I don't think you can use that analogy here for 2 different reasons: one of them is that, but there's another one. If you turn to the families that send their kids to Jewish schools, I'm not sure how many of them under careful study would say that the purpose is cognitive. Or, if I raise the ante and said, that the cognitive has implications for living -- would they be willing to subscribe to that? I think that that would not be the case. If you came to the educational community and to the rabbis and the educators, they would say -- no, the purpose is cognitive and behavioral.

And then you get to the same situation that the results of Jewish education are such that many of them learn a lot of English, Hebrew, whatever you want to call it -- and then end up with great distaste. So if you ask me -- if you go back to the earlier question: lead community, what would I want? My answer would be that, to use XXX terms, as a precondition if there isn't maximum whatever way you want to define that, emotional satisfaction/involvement -- we lose. Then after that -- in all the forms by the way -- I don't care whether in summer camps, for sure, but even in schools -- in other words Jewish schools have

to be different than general schools in the sense that a general school, if it fails on getting kids to love English -- so who cares?

COLEMAN: That's right. As long as it increases their cognitive --

SF: I mean you can get away with that in general education.

COLEMAN: You can get away with that because you have a captive audience and there's no -- not only a captive audience in the classroom, there's a captive audience in the society in the sense that people are not going to leave the community because they don't like the English language. They could very well leave the Jewish community because they've been turned off.

SF: Right. In our business we lose the customer, and the customer can be the child, his parents, and so on and so. Let's put it this way: we are losing the customer. And one of the reasons why the Crowns, Mandels and that generation couldn't care about Jewish education is because they remembered their own. Now the customer has got to be kept in there at least; that's a minimal condition. As an educator I say the customer has to be very excited if you want him to invest the energy.

To go back to the English analogy: I take it that if you sat down with the English teachers they'd say they want the kids when they got to be adults to read good stuff because they wanted to do and

because they liked it. In our business, this is even more so. So you want attachments, you want involvement, you want them to continue studying. So I would say the emotional story is the minimal story.

Now because of the interrelationship and because this is such a cerebral tradition, you want to and you want to do the other things. But, the educational approach that you would use is something that we'll certainly want to develop and indicate here. But, I think the answer has to be on the first time around you've got to make sure the customer remains.

MIKE INBAR: Your question is really -- I think that Jim's question is really a $64,000 question. I would suggest at this point leaving this and perhaps think about it a little bit perhaps when Jim will make his phone call. And ask another question.

In any case, a generalized databank for the community as a whole -- for the United States as a whole -- would be a necessity. Either as a baseline, or if we go in a diffused way to go on and see in time how things improve.

Do you think that it is feasible and have you got some ideas of what would be minimal indicators of perhaps a model to be used, or how does it strike you?

COLEMAN: Well I think you're right. I think a generalized

databank is something which would be really extraordinarily important for the -- well really for 2 purposes: one is simply as a kind of educational indicator. Even if there were no new program going on -- just to keep one's finger on the pulse of Jewish education. The second is that as another kind of general strategy of evaluation, one can think of -- you know we've talked of two kinds of strategies of evluation: one in which you had some kind of control groups, and the other in which you didn't. But -- and used the community at an earlier period as its control. But, the other thing is this, that if you think of a terrain in which here are the peaks and valleys of Jewish education, and it turns out here are 3 communities in which the program has existed -- that is the fact that you have these peaks against the -- here's these peaks in performance, whereas here's the performance of the others. And so that's another reason for such a database. That this would constitute the database if this is -- let's say this is geographic.

So, I think that's -- I think you're exactly right. The question of how to do this is extraordinarily difficult given the character of Jewish education. And what makes it extraordinarily difficult is the part-time and some-time character of Jewish education. The fact that children are in and out; the fact that it's not like ordinary school in which you know the persons are going to school 170 days a year or whatever it is, so many hours a day. And so you know very much the nature of the input, the time input. And all you need to do really is to measure the

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performance of the -- I'm trying to answer Mike's question -- so I said it's much more difficult in Jewish education because of the fact that Jewish education is a part-time and a some-time activity. That kids are in and out of it, they are involved to a much more -- in a much more sporadic way than they are in public -- in regular education.

Now we're talking about Jewish education as add-on education; not full-time Jewish education.

SF: But you have all different types. You know you have 30% of the kids now who are in full-time education. Of those that are in education, 25% -- those that are in education today -- are full-time. And here you have, if we are in terrible shape in terms of controls, etc. and differences -- you have a wonderful picture of Jewish education. You have the ultra-orthodox to whom the world is add-on. You have -- they live in the world and the intervention of the outside world is the noise. You have people who go to a Sunday school; you have people who go to nothing; you have people who go to a Sunday school come in and out; you have people who go to a summer camp; you have people whose first major encounter is on the college campus.

COLEMAN: And you have Reform and Conservative full-time students.

AH: We have about 200,000 kids today or 180,000 kids in full-time schools.

COLEMAN: Incidentally, Mike you asked the question: what would I do if I were designing the program? And I said immersion would be what I would do and that one of the directions that leads is into camp. Another direction that leads is something which is consistent with the kind of movement that is occuring in American education today, which is movement toward parental choice in education. And with the possibility of having vouchers in which private education as well as public education is supported publicly.

One thing I would most certainly do in a program is introduce much more possibility of full-time Jewish education, full-time education in Jewish schools. IN other words, as an alternative to public education. Because my guess is that what's going to happen in the United States is that there will be an increase, first of all an increase in private education, and that there will be in the presence or absence of this program, an increase in Jewish education.

SF: In other words you're kind of saying almost to the community -- be prepared to take advantage of the day that the voucher system goes into operation and plan now for it.

COLEMAN: Absolutely, that's right. Plan now for it, so you can take advantage of it immediately.

SF: I mean this could be one major thought that none of us, that

I didn't have at least -- better get going on that right away.

COLEMAN: One of the things that's important in this is the voucher is not going to come nationally, because most educational expenses are at the State level and any decision on a voucher will be a State-wide decision.

SF: You know in countries like France and England, Jewish education is paid for by the state, because you have that system throughout the country.

COLEMAN: I know. And so my guess is the United States is going to come to be like that. And I think you should be prepared for it.

SF: Canada is that way already.

COLEMAN: Is that right?

SF: Yes. Jewish education in Canada is paid for in the same way that Protestant education is paid for.

COLEMAN: So I think you should be prepared for that, and be prepared for that on the basis of whenever it might occur, because there are certain states in which it might occur, and other states in which it's not going to occur.

SF: I wanted to ask a question in the same spirit of before the telephone call -- to throw into the hopper.

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A thought that began to develop in my head as a result of the difficulty in implementing the idea that we had -- at one point Mike had me living in America for the next 5 years with our team, because we were so depressed about the fact that we didn't see how we were going to implement what we wanted to do. IN that time, as we were thinking about what do we do about this, one of the thoughts I had in my mind was supposing that we look at our possibilities and introduce a mix because of the possibilities. And it would go something like this:

Supposing you say -- what if we had a list of the 50 things we would introduce into a lead community if we could. And then we say that in 20 communities we introduce any one of these that we could because they were available. Like what you just gave: supposing the voucher system takes place in the State of Michigan, but not in the State of Illinois, so if you can be ready to jump into increased day schools because you have a voucher system there -- be prepared for it.

That since many of the kids are going to be in add-on education, what could you do to say add a summer camp experience to the add-on education -- and so on and so forth.

Now, the thought then came up: supposing you said -- and I'm not thinking about the -- what's the matter?

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AH: The implications of that voucher system is unbelievable, because the main stumbling block clearly at this point is money -- it's so expensive -- it costs $10,000 to send a kid to a Jewish day school. It's unbelievable.

SF: Supposing you said we had a kind of bank of opportunities or ideas -- the lead community is a place that no lead community can come in unless it takes 30 of the 50 -- 30 of the 50 makes you a lead community. As associated community is one that has 5. And then you're ready to give advice, or you're ready to give help to anybody whenever they're ready for it. If they want to take 1 idea, you give it to them.

COLEMAN: Now this is the other extreme from the 1.

SF: It's the other extreme from the 1 -- correct. In other words -- look 1 was not being suggested, nor is this being suggested. My response in this one -- the reason for mentioning this response is trying to lay out the fact that what this Commission has made clear to all of us is that this is the first opportunity that the leadership of the Jewish community is ready to invest heavily in this. Therefore, what strategy do you chose? The answer is you've now got a body of people with money, power, who are power --

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SF: ... that you -- supposing you took the decision that you only needed to show this much improvement in order to sell it to the community. That much improvement you might be able to do in more places. If you say you want to do that much improvement, that's what you need, and then you can only do that in the 3-5 places. That was the reason for getting off into that tangent.

COLEMAN: Yes, yes, well, yes, I find it XXX this kind of other extreme you talked about -- that is having a set of 50 things and having communities be able to take either a large number of a small number of these. They'd be lead communities and get more funding and so on if they take a large number of these things -- but, that they could also take a small number of these things. It seems to me that's quite feasible and given this general database which we were talking about, which Mike raised, then that would -- then the effects of even those small interventions could probably be detected as well if one had this generalized database. And XXXX education.

In general, the Jewish community has been -- I can't say the whole Jewish community -- I can say a big portion of the Jewish community has been against -- of the organized Jewish community -- against funding of religious education. And I think the reason being that the minority position of Jews would come to be more -- that JEws would be more vulnerable than -- that it would hearken back to the -- it would carry society back to periods of religious wars and things like that.

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I think that's a very unfortunate position because one can see, as you say in Canada and throughout Europe, there is funding of religious education and this does not -- I

I think if this Commission could do anything that would be most beneficial to Jewish education it would be turn around the Jewish community with respect to that issue.

SF: This is one of the things that this group is uniquely in a position to do because it has the -- I hate to use a XXX term in your office -- the power elite is in that room in terms of the organized Jewish community at least. In other words, the guys -- it would be very difficult -- I mean if they orchestrated it correctly, they could get a "majority" vote (quotes around the word majority) in the organized Jewish community, at least not interfere with this. Secondly, to be fair, the trend line is in that direction now, more so because of the failure of the public school and secondly, the greater comfort of the Jewish community about the situation -- and the fact that private education is so much more on the agenda of the Jewish world.

COLEMAN: Yes. So I think the trend line is in that direction, but it had a long way to go, because one would still find statements, strong statements, from the American Jewish community or somewhere against funding of religious education. And their big issue against any kind of federal funding of private education is

the Constitutional issue.

Now, it's interesting -- one time there was a -- oh, this was five or six years ago -- there was a Senate hearing on tuition tax credits and there were 4 people at the hearing. One was this "Moral Majority" guy, I've forgotten what his name was --

SF: Robertson?

COLEMAN: Not Robertson, but -- at any rate he was -- anyway "Moral Majority" -- Falwell.

SF: Fallwell, yes.

COLEMAN: Another was a Catholic priest. And another was an Orthodox rabbi. And I was the fourth one. All of us arguing for, testifying in favor of tuition tax credits. And I was testifying on the grounds of better performance of private schools than public schools; and they were testifying on, well, each on their own grounds. But it was really very interesting. It was the one issue on which they could all agree, which many others in each of their religious groups would disagree, but at the same time.

AH: There has been a turn around in a major proportion of -- in that part of the Jewish community that was formally opposed to it, which was the Reform Movement, has created over the past decade its first 12 day schools. And the Movement has turned around as regard at least the leadership and certain major -- and

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that's 30% of the community. That is a very significant change that has occurred.

SF: There's still a step from that to voting, or being in support of, State or country or the national or the State investment of money for private education.

COLEMAN: That's right.

SF: The position of those people still is -- I can do that with my own money, providing I don't break up America. Breaking up the public school is breaking up America in the view of those people. And I don't know, I just don't know today what the vote would be.

AH: I also don't know because there's an equity issue that they are all struggling with -- that it's only the wealthy that can afford the day school, and therefore they are beginning themselves to feel differently about it. But I don't know.

COLEMAN: I'll tell you -- another interesting question would be if there were some survey -- there are surveys on tuition vouchers -- but I don't know any survey in which the support, or opposition, to tuition vouchers has been broken down by religion. It would be an extremely interesting thing from the point of view of possibly turning around the Jewish community, the Jewish leadership, on this issue, would be to -- for them to know what the rank and file of Jews in America think about this.

AH: It's something that is feasible. In other words --

COLEMAN: So I think there are two points to think about. One point is to think, in terms of thinking about lead communities, to think about communities in States in which there is a possibility of a voucher system going into effect. And to have that be one of the kinds of variables that enters into it --

SF Does anybody know anything about that yet?

COLEMAN: Well, there's a lot of incidental information. I have a guy who is doing analytic review of this. He could probably name the five or ten states. There's a Hudson Institute which is in Indianapolis, Indiana, in which the -- I'm on their advisory board. It's a conservative institute -- Lester Lenkowsky is the head of it. And he has initiated a kind of -- well, he together with the business community of Indianapolis have initiated something pushing toward a voucher program. So Indiana is one possibility. I don't know about other States. There has been an initiative in California; there was an initiative in Vermont; there's some discussion in Illinois. So there may be 10 states in which there's some thought.

So there are 2 issues: one is that, and that is the possibility of having that be one of the elements in the criteria. Second is having the Commission entertain the idea of -- that the thing that they could do that would be most strikingly effective, and

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they would have to decide the pros and cons of doing it, most strikingly effective with respect to Jewish education is to get enough political support from teh Jewish community that there would be some kind of -- see, there is going to be a Constitutional test I'm sure within the next 2 or 3 years -- Constitutional test of this issue. Once that Constitutional test comes into being, if it succeeds, then I'll bet there are 5 or 10 States which would very quickly move in this direction. There's a strong opposition to it on the part of the NEA and the AFT, and then the most organized interest group that there is, but there's also very strong support of it on the part of the general population.

So, that's a second thing. The first thing is to be prepared to take advantage of it when and if it comes into being. The second thing is the possibility the Commission could help it to come into being.

SF: In continuation before the phone call of Mike's first or earlier question about what's effective -- why did -- in what areas or for what reasons was the private school more effective than the public school?

COLEMAN: For a major reason which is a little complex. That the private school could do more -- the private school could establish and maintain and enforce a curriculum of the sort that the public school couldn't. And the reason it could was because

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they had the support of parents who had chosen the school and who would reinforce them.

(Interruption -- following is second part of meeting)

SF: I'm trying to recapitulate my own understanding. We were now leaving aside a whole bunch of questions that we want to find out about, ranging from questions that Annette is concerned about -- we're all concerned about -- but that she raised about what is the will of the Jewish community, how much are they ready to invest, what do they want -- which connect with questions like the ones you asked -- what is the purpose of Jewish education, and the purpose both by the people and by their policymakers -- and with the feasibility issues in the background, we were now talking about the fact that we might have a kind of a check list of the things that would make an ideal lead community and understanding that we're not going to get the ideal lead community tomorrow morning -- and the purpose of that check list, first of all it could be a rolling check list which would improve or change as we got, did our work in the field, and as we had further theoretical deliberation. But let's assume at this moment we cut it off and had a list of 50 items on it. We might say that a lead community is a community that undertakes 30 of them, that we would work with as many lead communities as we could. Simultaneously, we would be willing to have a second circle, which would be people that would undertake pieces of this. And again, there for the second circle, we might say -- 5 pieces of the minimal. On the other hand, we might, if we had the energy,

work with a give school or a given community that would be willing to undertake some part of the work because it would inform what we were doing by virtue of what they undertook.

Is that sort of what we were talking about?

MIKE INBAR: Yes, in the ballpark.

COLEMAN: Yes, that sounds very attractive to me. It has another virtue from the point of view of evaluation and that is that if there are communities, the second ring that you were talking about, of communities that were not lead communities but took one thing or another, or took several things, then you would have to some degree some natural experiments. And if one did the kind of general social indicator not evaluation, but baseline for Jewish education throughout the country -- then one would be able to see what kinds of things worked and what kinds of things don't work.

SF: In other words, and then you'd see -- for example a supplementary school plus a summer camp makes a great deal of difference; a day school plus a summer camp makes a great deal of difference; and so on and so forth?

COLEMAN: Yes, right.

SF: Now this leads -- I see you're anxious to get in?

AH: You go first; --

SF: I'm going to move into something else right now.

AH: So then I'll go back to my question for a moment of this departs significantly from the notion we had had that we needed lead communities in order to develop the programs. I would like to know in this framework, how are those 50 programs going to be selected?

SF: No it doesn't depart from it because what you say is -- to develop -- to show that you can cure tuberculosis, the minimum you need is 30 points. To really do a lot, you needed 50 points.

AH: But you were going to discover that in a lead community by doing.

SF: I agree. So the assumption is: I've now dropped the -- the lead community was a maximalist position --

AH: Correct.

SF: Which said you throw everything into one basket. Now you're saying -- and that's part of your deliberation and your research -- how much is the minimal you need in order to wet the appetite of the community? How much do you need in order for the community to be willing to get on board? And you say it's 30 items. Those 30 items represent the lead community. It might be -- we don't

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have to go into them -- but it might be that every -- or as many of the add-on schools would have summer camps with them; all children would have to go to Israel twice in their educational career; all the teachers would have to be involved in this kind of in-service education; etc. Those would be the 30 items that you would put in there.

You would at the same time -- you would know that there were 50 and you might get it up to 60 as you were working.

MIKE INBAR: I think there is here something we should put on the table as differentiation. And with the discovery process and the verification process, what we are talking with Jim now all the time is about the verification process. And the authority to show that what we have verified is defensible.

Now, the question is what we will verify and what is the authority for testing something on theoretical grounds. And this is the issue that Annette is raising and saying: how do we come and convince or defend in advance that we are going to try these things on the list, of the 50 list.

COLEMAN: How do we come to learn what -- yes, part of the idea of the lead communities you're saying is to teach ourselves what are the right things to do --

AH: And how to do them.

COLEMAN: And how to do them.

MIKE INBAR: Or to convince themselves.

COLEMAN: But I think that under the scenario we've just been discussing it seems to me that there's an alternative way of discovering what are the right things to do. ANd that is by having this much more pluralistic framework together with a broad evaluation which, as Seymour said, shows us that summer school, I mean a camp plus an add-on school is very effective; that a day school alone is very effective; and A, B and C together are very effective.

SF: Look, the model I have in mind and forget -- I imagine -- supposing we had to start medical research today. I imagine what would take place, or what did take place, was that there were different guys in different places who said this is what you should do to cure this disease, and these are the things you ought to undertake. And they tried them; and then people looked at them. What we would be saying is: the lead community is the closest thing you would have to some kind of a Mayo Clinic. You're saying, here I'm throwing everything I have into the pot. Now how do you know -- you know that there are 50 things -- you only can put 30 in, because you don't have the money, you don't have the energy, you haven't sold it to the community, etc. You may even change your mind about those other 20 after you start these 30 on. You may add another 30 here. But that's your lead

community.

At the same time, you're willing to take any one of groups of people whether it be quasi-lead community or a school, attach to this as your second circle or third circle.

AH: I don't think so. I didn't understand it that well. I may be wrong. But I understood that what you will have is this list of 50 programs. And then you will ask a community to come forward, if I understood this well, and to volunteer to be part of this experiment by virtue of taking whatever we determine, or is determined to be the minimal -- the 30 that have to be done. And there could be 10 such communities.

SF: Right. Well you'll take as many as you can handle.

AH: O.K., O.K., that's your first circle?

SF: Right.

AH: O.K. fine then we're in agreement. And the second circle, they make take fewer and they may take pieces --

SF: Right, and they have a given school in St. Louis that also is doing something unusual; they're also plugged into this system.

AH: Yes. Now here are two major differences between what we had

suggested and this.

One is this notion -- I think you called it natural experiment, I'm not conversant with the terms -- where what you will have is the communities will be doing their own things with this. And that's wonderful; it's a much more pluralistic, you said, system. It's a system where we have much less control. It is less of a controlled experiment, and in a way it is less of an experiment. It's much more lai*ssez* faire. And then you go and you measure the impact and you come back with that picture. And you say: this works better than that. It's wonderful because it takes away the impossible situation we are in of wanting to do everything ourselves, 4 or 5 people who work, and who can't.

SF: And also another thing. It takes the pressure off the concept of saying a lead community is the cure-all --

AH: Right.

SF: Because you are willing to say that that one school out there taught us something that we didn't think about in the lead community and the lead community idea should have been shifted a different way. You're not -- the purpose of the lead community is to get the Jewish community involved in the enterprise.

AH: Yes, but here -- I'll just try and make it one more time and then I'll give up -- but, for now, here is one total turning around of the one central idea which was to take that nucleus of

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experts who are best, most experienced, who have the top ideas, who have done the best thinking and involve them in the development in one site of any one of those 50, or all of those 50 programs. And what I'm concerned about, or what I'm asking as a question is: what you end up having things exactly at the current size of what the American Jewish community want. We were going to be much more forceful and say: just a moment, if this is nonesense, then in our 50 programs there's going to be no nonesense.

SF: O.K. Well it's somewhere in between. The first -- the reason why we got into this trouble is because the idea we both talked about, a lead community, that you're reminding us of now, was finding the Hutchins. So you get a Hutchins and he brings the team of people; he goes out and he builds that new university or something like that; and a major investment, experiment is tried out.

AH: Right.

SF: We don't have that right now. I'm trying -- as I listen -- over the weeks, we've been trying to reduce the ante and the gamble with the lead community. So it doesn't mean you go and say the lead community is more of the same.

You still say lead community means the following things, which do not exist any place. I could list the 30 items right now -- they

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are very different than what exists in Chicago today or in St. Louis today.

AH: By virtue of existing, but not by virtue of their content yet. In other words, you could say we will have to have in-service training and 2 trips to Israel. But, the development of the best in-service training program possible, and of the best trip to Israel possible -- you relinquish I think by this a significant amount of your control on.

SF: No, I don't relinquish any more -- control, yes -- but I don't relinquish any more of that than I will under the ideal situation. If I have a guy who has run a great program, if there's a great program that's been developed some place for an Israel trip -- that will be the program that will be adopted in your lead community. I will not be able to invent that program if it doesn't exist -- because we don't have the energy available for that.

MIKE INBAR: If I may, I would suggest one more possibility, to rephrase it and to conceptualize it.

And to say that this model is I think consenually the most practical and the best way to do it on the scale which is needed. At the same time, the idea of having a prototype that you may want to use shouldn't be abandoned -- but now it is clarified that you do not research, do not do research on the prototype. You do one prototype to convince yourself and then to add

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whatever you have learned in the list among the 50 things. But, that -- what has been discovered is not the notion of the lead community as a prototype; but, disconnect the prototype from research. The prototype should be a little laboratory, you know --

SF: But why couldn't we still have the research that we talked about earlier?

MIKE INBAR: Because there is one thing about trying out something that you create completely artificially from things which are going on in the field. Although you could have it also, you know, but the important thing is that you are not any longer trying to justify the prototype by the demonstrable impact that it has. It is something with you to fiddle around, to get insight, to get practice, and nothing more.

AH: O.K., in other words, in that format, we could take Cleveland as a lab of the Institute and do there our things. Right?

MIKE INBAR: Exactly. You don't want to demonstrate anything with this except to yourself.

AH: I understand.

SF: Well how do you feel about this?

COLEMAN: Well, the following thing occurs to me. That there are really two different ways under discussion of changing, the system changing. One is a way which I can see is much more likely to arise in the Commission which is made up of captains of industry. And the other which is more likely to arise among people who are engaged in evaluation.

The one which is more likely to arise in the Commission is to find a powerful leader who is going to take this firm all the way. The other is like an evolutionary process in which you changes the terms of evolution. That is, at the extreme you think of letting 1000 flowers bloom, but now you study the blooms and see which blooms are really blooming well, and then you pick the blooms that are blooming well and you develop the system that way.

So I think we ought to recognize that there are these 2 different models of change which are being discussed. And it's not accidental that they arise in these two different contexts. And I think change can occur in both of these ways. And it may be possible to have a program in such a way that you have both, but I think then you should recognize that you're doing one in one site and the other in other sites.

SF: Well the reason why I tilt toward the mix is because of the way I read the map, one. Two, I would like to keep my options open; and my options open being -- I'll give the argument for both in terms of the reality, namely: supposing we put all our

energy into that Cleveland and it fails, so I don't want to lose because of that. Supposing I put all my energy into Cleveland and it succeeds, I will be facing the problem that we started this conversation with -- which I knew when I established Cleveland -- all I have is this one company that has made it. And I haven't learned too much about how to effect the rest of the world. Which I knew. But I've now said to the world there is a way to make a lot of money; if you want to do it, do it this way. And the world certainly will pick up pieces of it.

If I work with the mix, what I'm doing is I'm moving up the whole system, sometimes gradually, sometimes with skips, etc. If I played both of them in there, I really have kept my options open. But I've got another reason for playing both of them, which is what I was going to come to next, if I can skip and just add that in as well. The way the thing would run if you did the mix would be that the central office that was running the CIJE would now be a place that would try and be catalyst-facilitator to all the good things that it could get off the ground. In other words, it would be helping St. Louis with a day school and would connect them with 4 other day schools --

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-- of good ideas and would be a matchmaker between good ideas, funding and places. That's its major function.

It would have a sub-group, if it could get it, that would pick up this city, this community, and it would almost be a separate

entity that would be working at that very intensively to get that separate city going. That could go one of several ways. It could be Mike's old idea of us having a lab in the United States; it could not get going too quickly; it could take these 40 people that we're building and find amongst them those that are going to undertake it. In other words, it gives you a lot of options and you could show results fairly quickly by virtue of -- no, you could show results in some things without having to show all your results in the lead community.

MIKE INBAR: Yes, you have a security net.

AH: Yes.

COLEMAN: Yes. That sounds to me to be really very potentially very good.

AH: We have then 2 major tasks and they are the following -- and I'd like to know how big, how massive are they -- to develop that list and much more so, the definitions of those 50 programs -- that has to go very quickly -- and what's involved in that? I don't know if we have to address that now, but I think that's one task. And the other is to set those conditions that will give us a relative security that what will happen in the field will be somewhat quality-controlled.

SF: Well you have a bigger assignment than that. First of all, you have to change the way of thinking of the Commission in the

sense that they have to know that this is the plan and not the original plan.

AH: Easy, easily because you can present this in your way as the first circle being lead communities, and they want lead communities.

SF: Yes, well O.K., but it won't be so easy. Well forget whether it's easy or not. I don't think it's going to be so easy. But that's not important.

The assignment of developing the 50 items we had, whatever way we went.

AH: True, true. But it was not -- it's a XXX question. We have to work it out. Now we're going to have to present it. We had to work it out in the sites.

SF: Well what difference does it make if you work it out? You'll still work it out.

AH: Because we now have to make a much more theoretical statement.

SF: O.K. I never avoided -- I never thought that we could avoid that step.

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What kind of people are needed on the evaluation, on the research side? Supposing some outfit wound up taking this, what would they specify for what they needed to do this? I'm not talking about the intervention side, I'm talking about the evaluation side.

COLEMAN: Well I think what you need is somebody who had a lot of experience in educational evaluation, somebody who both in terms of -- well somebody who had experience in educational evaluation and at the same time, had the kind of flexibility of not simply applying what he had done. Because the problems here are enough unique and different, in particular the fact that you don't just -- you have to measure the character of the program, as well as measuring the character of the output. And there's a XXXX

SF: We need to get an intellectual leader to this evaluation side. That's what we need. And we don't expect the intellectual leader to give us lots of his time. In other words, we haven't come to ask you to leave the University of Chicago -- and to come to our place. We really -- being quite serious for a moment now -- we would be willing -- it would be a great thing if we could either send people here, or find one of your students who could take a central role. What we need is the guidance on two levels: one, the kind of conversations that we're having here; and secondly, setting the research team that would undertake this in this country on the right track, and even deciding where it should be and who it should be, to designate the following 3 people that should work to decide what the dimensions of the research team is.

And the question is whether we could entice you to take some piece of this for us?

COLEMAN: I think it would be better -- I think first of all it would be better to find somebody who has some experience in Jewish education. Because there's a lot of coming up to speed that a person doesn't have to have if he has some experience. And I think it certainly is quite possible that I could find -- that I could work with and find somebody. But I don't think I'm the right person.

SF: We didn't mean -- I mean we're not far away from -- our suggestion is not far away from what you're talking about, at least if I hear it properly.

We would like to find the person with you who would be the director of -- whatever we would call it, I don't know what the title would be -- we would like to have a quality control person, an advisor, a consultant, we haven't come here with the thought that you would be the person, or be asked to, even if you were ready, because we think there are just a lot of important things that you are doing that we shouldn't be competing with, if we could, even.

We're talking about -- let's assume there was a person sitting right here who had had the proper academic training, and a

certain amount of experience, or would be launched on you ---
end of discussion

AH: This conversation concluded with the suggestion that a person like Dr. Gammoran -- whom JC knows well -- would be the Director of Research. In such a case, JC would be pleased to serve as advisor, quality-control, guide and to lend his name to the research involved.