MS-831: Jack, Joseph, and Morton Mandel Foundation Records, 1980 – 2008. Series E: Mandel Foundation Israel, 1984 – 1999.

Box Folder D-1 2044

CIJE correspondence, meetings, reports, planning documents, and press clippings, 1991-1992.

Pages from this file are restricted and are not available online. Please contact the American Jewish Archives for more information.

I 750 Euclid Avenue Cleveland, Ohio 44115 216/566-9200 Fax 2 16/861-1/230

|Temporary Address)

Honorary Chair Max M. Fisher

Chair Morton L Mandel

Acting Director Stephen H. Hoffman

Chief Education Officer Dr. Shulamith Elster

August 7, 1991

Dear Annette,

I have just mailed personal letters and packets to each of the Senior Policy Advisors in anticipation of the meeting on Sunday, August 18th.

The meeting is scheduled to begin at 10 A.M. at the Hofstra University Club - adjacent to the main entrance of the University just off of Hempstead Turnpike, Route 24.

I look forward to seeing you then and to a very productive day with our Advisors.

L'hitraot!

Enclosures:

Agenda

Roster of Senior Policy Advisors

gravel Directions to Hofstra University

Background Papers: Best Practice Lead Communities

SENIOR POLICY ADVISORS MEETING SUNDAY, AUGUST 18, 1991 HOFSTRA UNIVERSITY CLUB 10:00 A.M. - 4:00 P.M.

AGENDA

Welcome and Update on CIJE Activities

Strulamitth R. Felsterr

Lead Communities: Discussion

Streven Hoffman

Discussion Groups:

A. The National Organizations and the Lead Communities:
Approaches to the Fullest Utilization of Continental
Resources

Discussion Leader:

Jonatham Woodher

B. The Scope and Program Content of the Lead Community Project: Requirements and Options

Discussion Leader:

Shullamitth Elister

Lunch

Reports from Groups: Summaries and Discussion

The Best Practices Project Overview and Discussion

Bearing Hodiez

Good and Welfare

Adjournment

Council for Initiatives in Jewish Education Senior Policy Advisors As of 7/26/91 ((In Formation))

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TRANSPORTATION AND DRIVING INFORMATION

Hofstra's location: Hofstra University is in Hempstead, Long Island about 25 miles east of Manhattan, less than an hour away by train or automobile.

The Long Island Railroad provides regular commuter service from Pennsylvania (Penn) Station in New York City to Hempstead Station, a mile and a half from the campus. Cabs are available to the Hofstra campus. LONG ISLAND RAILROAD - For more information call LONG ISLAND RAILROAD INFORMATION:

(516) 217-LIRR or (718) 822-LIRR.

John F. Kennedy International Airport is about 30 minutes from Hofstra and LaGuardía Airport is about 40 minutes away by car or airport limousine service. By automobile, Hofstra can be reached easily by main east-west and north-south roads. Of the parkways, Meadowbrook Parkway is closest: it runs morth and south between the Southern State Parkway and the Northern State Parkway. Leave Meadowbrook Parkway at Exit M4 West, into Hempstead Turnpike, with Hofstra less than a mile to the west (see following pages for directions).

TRANSPORTATION TO AND FROM THE AIRPORT:

Taxis are available to and from the airports. A one-way fare from the airport is (approximately):

Kennedy Airport \$32

La Guardia Airport \$37

Limousines range from \$50 to \$60 for 6 passengers.

DRIVING INSTRUCTIONS:

From Northern and Central New Jersey

- Depending on traffic patterns, take any New Jersey route (Garden State Parkway, NJ Turnpike, Route 80 or Palisades Pkwy) to the George Washington Bridge and proceed over the Bridge.
- 2. You are now on the beginning of the Cross Bronx Expressway (Route 95). Stay on this road for at least 30 minutes (little or no traffic).
- 3. Eventually you will see one of the large, overhead green informational signs that says THROGS NECK BRIDGE, EASTERN LONG ISLAND. Follow that sign (Pay Toll). Cross over the bridge.
- 4. While crossing the bridge move over to the right lane. You will eventually see the sign that says CROSS ISLAND PARKWAY, EASTERN LONG ISLAND. Get off at that exit. You are now traveling SOUTH.
- After you have been on the CROSS ISLAND PARKWAY for about 10-15 minutes, you will come
 to another sign that says GRAND CENTRAL PARKWAY, EASTERN LONG ISLAND. Get off
 at that exit. You are now traveling EAST.
- 6. Follow the directions from North Queens.

FROM NORTH QUEENS

- 1. Take the GRAND CENTRAL PARKWAY, EASTBOUND, LONG ISLAND,
- 2. At the Nassau County line, the GRAND CENTRAL PARKWAY (GCP) becomes the NORTHERN STATE PARKWAY until you come from to the area of construction. This is where the Northern State Pkwy splits. You will move over to the RIGHT lane where the sign says MEADOWBROOK PARKWAY, JONES BEACH. Get off at that exit. You are now heading SOUTH.
- 3. Follow the MEADOWBROOK PKWY SOUTH to Exit M4, Route 24, Hempstead Coliseum. Get off at this exit. Do NOT go to the beach.
- 4. Route 24 is HEMPSTEAD TURNPIKE. When the EXIT ramp reaches the road make a right turn. You are now heading WEST on HEMPSTEAD TPKE. Continue past the Nassau Coliseum (on the right) until you come to a traffic light just before a Pedestrian Bridge that crosses over the roadway. Make a right turn into the HOFSTRA University campus. See enclosed map for registration location.

FROM BROOKLYN AND SOUTH QUEENS:

- 1. Get onto the BELT PARKWAY, EASTBOUND LONG ISLAND. Go past JFK AIRPORT.
- 2. Continue on the BELT even when the parkway veers in a Northerly direction.
- 3. Follow the signs to SOUTHERN STATE PARKWAY, EASTERN LONG ISLAND, Get on to the SOUTHERN STATE PARKWAY
- 4. Stay on the Parkway until you come to MEADOWBROOK PARKWAY NORTHBOUND. Get off at that exit.
- 5. Stay on the MEADOWBROOK until the EXIT M4, ROUTE 24, HEMPSTEAD, COLISEUM. Take g right onto HEMPSTEAD TPKE (follow #4 above).

FROM EASTERN LONG ISLAND:

- 1. Take SOUTHERN STATE PARKWAY, WESTBOUND.
- 2. Follow the SOUTHERN STATE PKWY until you get to the MEADOWBROOK PARKWAY NORTHBOUND exit.
- 3. Follow directions from #5 Brooklyn and South Queens.

FROM WESTCHESTER:

- 1. Take the HUTCHINSON RIVER PARKWAY, SOUTH, to the WHITESTONE BRIDGE (Pasy Toll). Cross the bridge and the road you are on becomes the CROSS ISLAND PARKWAY, SOUTH.
- 2. Follow directions from #5 Northern and Central New Jersey.





Welcome and Update on CIJE Activities

Shullamitth R. Filsten

Lead Communities: Discussion

Strewen Hofffman

Discussion Groups:

A. The National Organizations and the Lead Communities:
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Overview and Discussion

Barry Holtz

Good and Welfare

Adjournment

Senior Policy Advisors Meeting

Discussion Groups

The National Organizations and the Lead Communities:
Approaches to the Fullest Utilization of Continental Resources

Jonathan Woocher

Robert Abramson
Joshua Fishman
Robert Kirt
Annette Hochstein
Stephen Hoffman
Richard Joel
Sara Lee
Daniel Pekarsky
J3d: Ukeles

The Scope and Content of the Lead Community Project: Requirements and Options

Shulamith Elster

Jac]: Eeiler
David Dubin
Joshua Elkin
Sylvia Ettenberg
Seymour Fox
Barry Holtz
Virginia Levi
Alvin Schiff

TOWARDS THE IMPLEMENTATION OF THE RECOMMENDATIONS OF THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA: THE COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

LEAD COMMUNITY PROJECT

The Lead Community: A Concept, A Process, A Place

An Overview and Basic Conceptions

A Lead Community is a concept, a process and a place—
- a community engaged in planning for a comprehensive, far-reaching and systematic improvement of Jewish education.

The CIJE and the Lead Community

Several lead communities will be established and each will enter a partnership with the CIJE committing itself to develop and implement a specific plan of programs and projects in the community.

Content

The community plan must include elements designed to address the "emabling options" - professional development programs for all educators, recruitment and involvement of key lay leadership and enhanced use of Israel experiences as an educational resource.

Programs

The communities should undertake programmatic initiatives most suited to meet local needs and resources and likely to have a major impact on the scope and quality of Jewish education in the community.

Monitoring. Evaluation, and Feed-back Community plans and projects should be carefully monitored and evaluated and feedback provided on an ongoing basis.

Appendix: Recruitment and Selection of Lead Communities

An Overview

A Time to Act, reflects the North American Commission on Jewish Education's recommendation to establish local laboratories for Jewish education as a strategy for bringing about significant change and improvement.

Three to five model communities will be established to demonstrate what can happen when there is an infusion of outstanding personnel into the educational system, when the importance of Jewish education is recognized by the community and its leadership, and when the necessary funds are secured to meet additional costs...

These models, called "Lead Communities", will provide a leadership function for other communities throughout North America. Their purpose is to serve as laboratories in which to discover the educational practices and policies that work best. They will function as the testing places for "best practices" - exemplary or excellent programs - in all fields of Jewish education.

Each of the Lead Communities will engage in the process of redesigning and improving the delivery of Jewish education through a wide array of intensive programs.

(A Time to Act, p. 67)

Basic Conceptions

- 1. The process of <u>change</u> is gradual. A long term project is being undertaken by the CIJE. The Lead Community Project is a means of bringing about meaningful change in Jewish education in North America by addressing those elements thought to be most critical to improvement.
- 2. Without community support for Jewish education and an approach to deal with the shortage of qualified personnell no systemic change is likely. These are the "building blocks or enabling options" identified by the Commission.
- 3. The imitiative for bringing about community change should come from the local community itself.
- 4. Each local community will be encouraged to strengthem existing programs and to develop innovative and experimental programs to expand thinking beyond existing ideas and approaches.
- 5. A local planning mechanism will be responsible for generating plans and ideas and designing programs that have the support of a coalition of the stakeholders-key institutions and individuals.
- 4. In order for a community plan for change to be walid and effective it should fulfill two conditions:
 - It must be comprehensive and of sufficient scope to have significant impact on the overall profile of Jewish education.
 - It must ensure high standards of <u>quality</u>. This can be accomplished with the assistance of experts in the field, careful and thorough planning, and appropriate evaluation procedures.
- 5. The CIJE will assist in designing and field-testing solutions to local problems through the professional and technical support of its staff and consultants and the assistance of the many resources of its co-sponsors— the Council of Jewish Federations (CJF), the Jewish Community Center Association (JCCA) and the Jewish Educational Services of North America (JESNA)—— the national training institutions, the denominations and the local, regional, and national organizations.

The CIJE and the Lead Community

A coalition of the majority of the local educational institutions should be required to undertake a planning process and to make a commitment to recruit outstanding lay leadership so as to establish a supportive community climate to ensure the success of the plam.

Based on the specific needs of the community and the resources available for implementation each community should propose a specific program that it believes will make a significant impact on the scope and quality of Jewish education.

The CIJE should offer each lead community:

- professional guidance by staff and consultants
- on-going consultation on content and process issues
- liaison to continental and international resources
- facilitation of funding for special projects through the CIJE's relationship with foundations
- assistance in the recruitment of community leadership
- Best Practice Project
- Monitoring, Evaluation and Feed-back

Each community should make specific programmatic choices selected by mutual agreement from a menu prepared by the CIJE. The CIJE menu will include required and optional elements.

The required elements will include:

- activities to "build the profession" including in-service education for all personnel
- recruitment and involvement of outstanding lay leaders for "community support" of Jewish education
- maximum use of Best Practices so as to strengthen existing programs
- additional and enhanced Israel experience programs

Personnel Development:

Communities should develop and implement a plan for the recruitment and training of personnel and for activities to "build the profession". The plan should consider the community's varied settings for formal and informal Jewish education and plan for preservice and in-service activities for teachers, principals, rabbis and all personnel working in the field, either as professionals or as avocational educators. It should include a plan to recruit and train previously under-utilized community human resources.

Specific examples of personnel development activities include the development of policies and programs to improve salaries and benefits, to develop new career paths and to empower educators by creating new roles for educators in decision-making in schools and in the community.

The CIJE will recommend elements of an effective personnel development program and assist communities in the planning and implementation stages.

Community Support:

Each lead community should launch a major effort at building community support. What is required is leadership at the congregational/school, agency board level and Federation levels. This requirement includes the recruitment of top leadership for financial support for Jewish education so as to create a supportive community climate to influence funding decisions and provide effective leadership for lead community activities.

Some possible approaches to developing stronger leadership have been identified. They include:

- improving the status of leadership in Jewish education
- providing mentors for younger leadership from among the well-established and influential community leadership
- training of school and agency boards through a community based training program
- recruiting leadership from active adult learners
- community leadership development programs designed specifically for Jewish educational leadership

Among the specific activities that should be considered is the adoption of a formal agenda for COMMUNITY SUPPORT that includes:

- new financial commitments with specific appropriate approaches to local fund-raising
- establishment of a formal education "lobby"
- development of regional or inter-communal networks
- formalization of lay-professional dialogues
- public relations efforts

<u>Optional elements</u> may include the enrichment and/or modification of existing programs and the development of innovative and experimental programs for a variety of settings.

The CIJE should formalize its relationship with each lead community specifying the programs/projects to be implemented - the goals, amticipated outcomes, and the additional human and financial resources that the community will make available. The agreement should likewise specify the support that can be expected from the CIJE.

The CIJE should provide each lead community with timely feed-back through the study of programs and projects. At a later stage, the successful programs may be offered to additional communities for replication or modification in other settings. Others may be dropped altogether.

Content

A wide variety of possible options reflecting the commitments, concerns and interests of the commissioners were considered - any one of which could have served as the basis for the Commission's agenda. It was recognized that the options could be usefully divided into two large categories: enabling options and programmatic options.

The Commission decided to focus its work initially on two enabling options as major approaches to change without which other program options were unlikely to achieve their goals. The enabling options are to "build the profession" so as to deal with the shortage of qualified personnel and "the community - its leadership, structures and funding" so as to provide the support essential for community change. Each community will be required first to plam for the "enabling options", the required elements of the community plam.

The Commission identified programmatic areas for intervention as a means to improving existing programs, strengthening institutions and developing immovative and experimental projects. The programmatic areas include the target populations (learly childhood through senior citizens), settings and frameworks (timformal and formal - e.g., schools, centers and camps) and specific content and methods.

Each community should choose the programmatic areas through which they plan to address these options.

"Emabling options" should be reflected in the programmatic areas selected by the community, those most suited to local needs and conditions.

Two examples help clarify the critical relationship between "enabling options" and specific programs.

- Training programs for principals improve schools.
- Individual schools benefit when supplementary school teachers participate in required in-service training programs.

"As the Lead Communities begin to develop their plans of action the Best Practices inventory would offer a guide to successful programs/sites/curricula which could be adopted in the Lead Communities." ((The Best Practices Project by Dr. Barry W. Holtz)). Thus a community choosing to undertake a specific program/project will be offered models of successful programs/projects by the CIJE so as to incorporate experience in the field in planning and decision making. The community can then either replicate, modify or develop unique programs, keeping in mind the standards set by these models.

Menitoring. Evaluation, and Feedback

Ongoing monitoring of progress -- collection and analysis of data -- should assist community leaders, planners and educators to improve and adjust implementation activities in the communities.

The CIJE should establish an Evaluation Project to provide:

- ongoing monitoring of activities and elements of the community plan
- evaluation of progress in appropriate form/s
- a feedback loop(s) to "connect practical results with a process of rethinking, replanning and implementation"

Data will be collected locally and nationally to:

- evaluate the impact and effectiveness of individual programs
- evaluate the effectiveness of the Lead Community Concept as a model for change
- create indicators and a data base to serve as the basis for an ongoing assessment of Jewish education in North America.

It is anticipated that this work may contribute to a periodic "State of Jewish Education Report" as recommended by the Commission.

Research findings provided through the feedback loop(s) will make imformation available on a continuous basis for decision-making purposes. The feedback loop(s) provide for the rapid exchange of knowledge and the ability to use information in both planning and practice. It is anticipated that this approach will result in ongoing adjustments and adaptations of plans.

UPDATE: NEXT STEPS

During its initial months the CIJE has succeeded in establishing a organization and infrastructure that is now ready to launch work on the recommendations of the Commission. The Senior Policy Advisors and tae Board of Directors of the CIJE have held their initial meetings and reviewed preliminary papers and conceptions. The Education Officer has begun work on a full-time basis and a search is undrway for the Executive Director and Senior Planmer.

Two deliberations were held at the Mandel Institute in Jerusalem - January and July 1991- with CIJE staff, advisors and consultants. A working group of educators and planners has been formed to assist the CIJE in its work.

A first workplan for the CIJE and time line have been established that includes the following elements:

Establishing Lead Communities - as outlined in this paper

Undertaking a Best Practices Projects as outlined in the enclosed CIJE paper by Dr. Barry W. Holtz

A paper now being prepared towards the establishment of a research capability in North America

A project to building community support including the preparation of a strategic plan

Development of an approach to a continental strategy for preparing Jewish educators

Developing and launching a monitoring, evaluation and feedback program for the CIJE

Separate papers will be forthcoming on each of the above elements of the CIJE's program.

SRE 8/91 Appendix: The Recruitment and Selection of Lead Communities

The following approach has been proposed for the recruitment and selection of lead communities through a two round screening process.

Application and Selection

Round One: Request for Proposals ((RFP))

Following a public announcement and communication to the local federatiom, which will include information about criteria and the selection process, communities will have six weeks to prepare a letter of intent which will be processed by CIJE staff, reviewed by Senior Policy Advisors and a committee of the Board of Directors.

Selection Criteria:

- A. City Size: minimum Jewish population of 15,000 to maximum Jewish population of 500,000
- B. Commitment

In the Letter of Intent the local federation will be asked to provide evidence of:

- the community's capability of a joint effort by all elements of the community
- * 2. commitment to involve all stakeholders
 - 3. an existing planning process
 - initiatives and progress in Jewish education in recent years (5 years)
- * 5. a serious commitment of lay leadership
 - 6. potential to recruit strong community leaders
 - 7. potential for funding for lead community activities
 - 8. understanding of the importance of creating an environment conducive to innovation and experimentation
 - 9. commitment to developing personmel.
- * Letters of support should be included from a sampling of the stakeholders - educational and communal leaders..

Communities will be selected to participate in the second round.

Following discussion and approval by the Senior Policy Advisors and the Board of Directors, the CIJE staff will begin the recruitment process as outlined above.

Round Two: Formal Application

Communities selected for Round Two will be invited to send representatives to an informational seminar in preparation for Round Two and a more detailed application process that will include a site visit by CIJE staff upon receipt of the completed form.

Following screening by the CIJE staff, comments will be elicited from the Senior Policy Advisors and all applications, materials and comments will be reviewed by a committee of the Board of Directors and recommendations made for approval by the Board.

Timetable for Recruitment and Selection:

- 1. Requests for Proposals (RRP): early September 1991
- 2. Round One applications due: October 0dt5 obel 915, 1991
- 3. Decision by CIJE Board: mid November 1991
- 4. Seminar for Round Two Communities: early December 1991
- 5. Round Two applications due: late: Januaryan 992 1992
- 6. Deccission by CHIFE Hazard: by March 1992 by March 1992

The Best Practices Project Barry W. Holtz

L Introduction

In describing its "blueprint for the future," A Time to Act, the report of the Commission on Jewish Education in North America, called for the creation of "an inventory of best educational practices in North America" (p. 69). The primary purpose of this inventory would be to aid the future work of the Council, particularly as it helps to develop a group of model Lead Communities, "local laboratories for Jewish education." As the Lead Communities begin to devise their plans of action, the Best Practices inventory would offer a guide to successful programs/sites/curricula which could be adopted for use in particular Communities. The Best Practices inventory would become a data base of Jewish educational excellence to which the Council staff could refer as it worked with the various Lead Communities.

Thus the planners from a Lead Community could ask the Council "where in North America is the in-service education of teachers done well?" and the Council staff would be able to find such a program or school or site some place in the country through consulting the Best Practice inventory. It is likely that the inventory would not be a published document but a resource that the Council would keep or make available to particular interested parties.

What do we mean by "best practice"? The contemporary literature in general education points out that seeking perfection when we examine educational endeavors will offer us little assistance as we try to improve educational practice. In an enterprise as complex and multifaceted as education, these writers argue, we should be looking to discover "good" not ideal practice. As Joseph Reimer describes this in his paper for Commission, these are educational projects which have weaknesses and do not succeed in all their goals, but which have the strength to recognize the weaknesses and the will to keep working at getting better. "Good" educational practice, then, is what we seek to identify for Jewish education.

A project to create such an inventory begins with the assumption that we know how to locate such Best Practice. The "we" here is the network of people we know, trust or know about in the field of Jewish education around the country. I assume that we could generate a list of such people with not too much difficulty. Through using that network, as described below, we can begin to create the Best Practice inventory.

Theoretically, in having such an index the Council would be able to offer both encouragement and programmatic assistance to the particular Lead Community asking for

advice. The encouragement would come through the knowledge that good practice does exist out in the field in many aspects of Jewish education. By viewing the Best Practice of "X" in one location, the Lead Community could receive actual programmatic assistance by seeing a living example of the way that "X" might be implemented in its local setting.

I say "theoretically" in the paragraph above because we will have to carefully examine the way that the inventory of good educational practice can best be used in living educational situations. Certainly significant stumbling blocks will have to be overcome. In what way, for example, will viewing the Best Practice of "X" in Boston, Atlanta or Montreal offer confidence building and programmatic assistance to the person sitting in the Lead Community? Perhaps he or she will say: That may be fine for Boston or Atlanta or Montreal, but in our community we don't have 'A' and therefore can't do B\"

Knowing that a best practice exists in one place and even seeing that program in action does not guarantee that the Lead Communities will be able to succeed in implementing it in their localities, no matter how good their intentions. The issue of translation from the Best Practice site to the Lead Community site is one which will require considerable thought as this project develops. What makes one curriculum work in Denver or Cleveland is connected to a whole collection of factors that may not be in place when we try to introduce that curriculum in Atlanta or Minneapolis. Part of this project will involve figuring out the many different components of any successful practice.

As we seek to translate and implement the best practice into the Lead Communities, it will be important also to choose those practitioners who are able to communicate a deeper understanding of their own work and can assist the Lead Communities in adapting the Best Practices ideas into new settings.

The Best Practices initiative for Jewish education is a project with at least three interrelated dimensions. First, we will need to create a list of experts in various aspects of Jewish educational practice to whom the CIJE could turn as it worked with Lead Communities. These are the consultants that could be brought into a Lead Community to offer guidance about specific new ideas and programs. For shorthand purposes we can call this "the Rolodex." The Rolodex also includes experts in general and Jewish education who could address questions of a broader or more theoretical sort for the benefit of the CIJE staff and fellows—people who would not necessarily be brought into the Lead Community itself, but would help the CIJE think about the work that it is doing in the communities.

The first phase of the Best Practices project stocking the Rolodex has already begun as the CIJE staff has begun working. It will continue throughout the project as new people become known during the process.

Second, the project will have as its primary mission the use of Best Practices for assisting the Lead Communities. For shorthand purposes we can call this "the data base." This will be described in detail in the next section of this memo below. Third, the project has implications for a much larger ongoing research project. For shorthand purposes we can call this "the long-range plan." The long-range plan is a major study of Best Practices in Jewish education—locating, studying and documenting in detail the best work, the "success stories," of contemporary Jewish education. (I say "contemporary" here, but a research project of this sort might well include a historical dimension too. What can we learn about the almost legendary supplementary school run by Shrage Arian in Albamy in the 1960s should have important implications for educational practice today.) Such a project should probably be located in an academic setting outside the CIJE. We could imagine a Center for the Study of Excellence in Jewish Education established at a institution of higher learning with a strong interest in Jewish education, in a School of Education at a university or created as a "free-standing" research center. Obviously, this project intersects with the research plan that the CIJE is also developing.

Best Practices for assisting the Lead Communities" and "the long-range plant" are not mutually exclusive. The latter flows from the former. As we begin to develop a data base for the Lead Communities, we will also begin to study Best Practices in detail. The difference between the two projects is that the Lead Communities will need immediate assistance. They cannot wait for before acting. But what we learn from the actual experience of the Lead Communities (such as through the assessment project which will be implemented for the Lead Communities) will then become part of the rich documentation central to the long-range plan.

IL Best Practice and the Lead Communities

Of course there is no such thing as "Best Practice" in the abstract, there is only Best Practice of "X" particularity: the (good enough) Hebrew School, JCC, curriculum for teaching Israel, etc. The first problem we have to face is defining the areas which the inventory would want to have as its particular categories. Thus we could cut into the problem in a number of different ways. We could, for example, look at some of the "sites" in which Jewish education takes place such as:

- -Hebrew schools
- -Day Schools
- -Trips to Israel
- *Early childhood programs
- -Adult Education programs

Or we could look at some of the subject areas which are taught in such sights:

- -- Bible
- Hebrew
- -- Israel

Other modes are also possible. Hence the following question needs to be decided: What are the appropriate categories for the inventory?

We propose to choose the categories based on a combination of the following criteria:
a) what we <u>predict</u> the Lead Communities will want and need, based on a survey of knowledgeable people (see step 1 below) and b) what we can get up and running quickly because we know the people and perhaps even some actual sites or programs already, or can get that information quickly.

HL Suggestions for a process

What has to be done to launch and implement the Best Practice project for Lead Communities? I would suggest the following steps:

1. Define the categories

To do this we should quickly poll a select number of advisers who have been involved in thinking about the work of the CIJH or the Commission to see what categories we can agree would be most useful for the Lead Communities.

Our main focus should be the Commission's "enabling option" of developing personnel for Jewish education ("building the profession"). (A second enabling option—mobilizing community support for Jewish education—will be dealt with as the Lead Communities are selected and as they develop. Although in principle the "Best Practices" approach might also apply in this area—e.g. we could try to indicate those places around the country in which community support has been successfully mobilized for Jewish education—the Best Practices project will be limited to the enabling option of "building the profession." A different subgroup can be organized to investigate the Best Practices for community support option. The option of the Israel Experience, viewed as an enabling option, could also be studied by a different subgroup.)

The enabling option of "building the profession" comes to life only when we see it in relationship to the ongoing work of Jewish education in all its many aspects. A number of these dimensions of Jewish education were discussed during the meetings of the Commission and twenty-three such arenas for action were identified. These were called the "programmatic options" and the list included items such as early childhood education, the day school, family education, etc. Although the Commission decided to focus its work

on the enabling options (rather than any specific programmatic options) because of their broad applicability to all areas of Jewish education, it is appropriate for the Best Practices project to turn now to explore the specific programmatic options which can be of most benefit to the Lead Communities. Indeed, it is this list, coupled with the enabling option of building the profession, that can help us begin the process of deciding what specific areas of best practice we ought to analyze.

The method of work will be to use the enabling option of "building the profession" as a lens through each of the chosen programmatic options (from the original list of twenty-three) are viewed. Each chosen programmatic option would be viewed specifically in the light of best practice in building the profession within its domain. For example, what is the best practice of building the profession within the domain of the programmatic option called "adult education" or "early childhood education."

2XComptissifif a documentifa "definitional suide") for each optifion.

The definitional guide is a document which is prepared for each category. Its purpose is to offer guidance as we seek to determine best (i.e. "good enough") practice within the category.

One advantage of focusing on the enabling option of personnel is that in the Commission report we already have a headstart in defining the how we should go about studying the programs we will examine. A Time To Act (pp. 55-63) analyzes "building the profession" in the light of six subcategories: 1) recruitment, 2) developing new sources of personnel, 3) training, 4) salaries and benefits, 5) career track development, 6) empowerment of educators.

These six subcategories can be the filter we use in looking at the programmatic options under consideration. Thus, if one chosen programmatic option is supplementary school education we could ask: where are the good programs for recruiting personnel to the supplementary school? who does a good job of developing new sources of personnel for the supplementary school? where is the training of personnel for the supplementary school done well? who has done an interesting job in improving salaries and benefits? Has any place implemented outstanding programs of career track development? Are there examples that can be found of the empowerment of educators? The same six points of building the profession can be applied to any of programmatic options.

The definitional guide will take these six subcategories and flesh them out and refine them as an aid which can be used by the "location finders" (see below) who will help us locate specific examples of current best practice in the field. The guide should also include a suggested list of "location finders" for each area. The CIJE staff would react to these papers but we anticipate that this should be a fairly fast process.

31 Identify the location finders

Once we define a list of categories and definitional guides for each, we would them want to find a group of "location finders" who would recognize or know about "Best Practice." It may also require a meeting of people to brainstorm places, sites, people as well. There probably also should be a group of well-traveled Jewish educators who could suggest the "location finders" to the CIJE.

4. Got the lists

Once we have the "location finders" for each category and the definitional guides, we can then put together the suggested lists of best practice for each category. This could come via meetings (as mentioned above), through phone calls or simply through getting submissions of lists from the location finders for each category.

Yet another approach that also can be implemented is a "bottom up" attack on this issue. The CUE can put out a call to the field for suggestions of best practice to be included in the inventory. One model we ought to investigate is the National Diffusion Network, an organization in general education which seeks to disseminate examples of best practice around the country through this bottom up approach. We would need to explore how the Network deals with questions of quality control to see if it is applicable to our needs.

5. Evaluate the choices

Once we receive the proposed lists in each category, we are going to meed to implement some independent evaluation of the candidates for inclusion. As stated above quality control is an important element of the Best Practices project. It will be important, therefore, to have outside experts at our service who could go out into the field to look at those sites that have been proposed as examples of Best Practices. Before we cam pass on these exemplars for use by the Lead Communities, we must be able to stand by what we call "best."

61. Writts up the reasons

Here this project begins to overlap with other research concerns mentioned in the report of the Commission. The evaluation that has begun in the step above now must move on to another stage. We have to go beyond mere lists for the inventory so that we can my to determine what it is that defines the "goodness" of the good that has been identified. Otherwise the general applicability of the inventory will never be realized. We will certainly get some of this from the location finders. They will need to tell us the reasons for their choices. The outside evaluators will also need to write up the projects that they visit. In this way we can begin to develop a rich source of information about the success stories of Jewish education and how they might (or might not) be translated into other situations.

7. Translate to Action for the particular Lead Communities

What in each Best Practice case can be translated to the Lead Community and what cannot? This is a complicated question and requires the job described in #6 above, at least for those cases in which the Lead Community is planning to implement action.

It then requires a careful monitoring of what is going on when the attempt to translate particular Best Practices actually is launched. This monitoring is the intersection of the Best Practices project with the research and assessment that will be conducted in each Lead Community. How the two matters are divided-Best Practices Research and Lead Communities Assessment- is a matter that needs further clarification as the work proceeds.

But another issue that forms the background to all of this work is an important additional research project that probably should be undertaken by the Best Practices project (im consultation with the researchers working on the Lead Communities). That is am investigation of the current knowledge and state of the art opinion from general education on the question of implementing change and innovation into settings. A second and related issue is the question of research on implementing change into sites which are larger than school settings since this seems to be applicable to the ambitious goals of the Lead Communities project.

IV. Timetable

What of these seven steps can and should be done when? Probably the best way to attack this problem is through successive "iterations," beginning with a first cut at finding examples of best practice through using the network of Jewish educators whom we know, them putting out a call for submissions to the inventory, and getting preliminary reports from the "ibumion finders." A second stage would evaluate these first choices and begin the writing up of reasons that can lead to action in the Lead Communities. During the process we would, no doubt, receive other suggestions for inclusion on the list and the final inventory of Best Practices would get more and more refined as the exploration continued. On successive investigations we can refine the information, gather new examples of practice and send out researchers to evaluate the correctness of the choices. The important point is that the Best Practices project can be launched without waiting for closure on all the issues. Thus we will be able to offer advice and guidance to the Lead Communities in a shorter amount of time.

V. Lead Communities: Beyond Best Practices

In the view of A Time to Act the "Lead Communities would be encouraged to select elements from the inventory" (p. 69) of Best Practices as they developed their educational plan. It is with this goal in mind, that we wish to initiate the Best Practices project. But it is important to add a caveat as well: Innovation in Jewish education cannot be limited only to implementing those programs that currently work into a new setting called the Lead Community. If Jewish education is to grow it must also be free to imagine new possibilities, to reconceptualize as well as to replicate. One practical approach to this matter would be an investigation of innovative ideas that have been written about, but have never been tried out in Jewish education. A search of literature for such ideas should also be undertaken either under the rubric of the Best Practices Project or through any research project put into operation by the CIJE.

"Best Practices" should be only one dimension of Lead Communities. The crisis in Jewish education calls for new thinking: Bold, creative, even daring "new practices" must also play a role in our thinking as the Lead Communities search for ways to affect Jewish continuity through Jewish education. Under the banner of the Best Practices Project we should create the Department of Innovative Thinking for Jewish education. This would be the arena in which new ideas or adaptations of ideas from other contexts could be formulated and eventually funded for Jewish education. This could be done through conferences, commissioned think pieces or through the investigation mentioned above of ideas that have written about, but never tried out. The Best Practices project gives us a chance, in other words, to dream about possibilities as yet untried and to test out these dreams in the living laboratories established by the Lead Communities.

Jewish Groups Advised to Try New Approaches to Philanthropy

By VINCE STEHLE

BALTIMORE

Dewish federations must alter the way they raise and spend money thecause charitable meeds in the United States and Israel are changing and increasing rapidly, key lleaders told the annual meeting there off the Council of Jewish Fedconations.

Worton L. Mandel, chairman of the thornd of Premier Industrial Corporation in Cleveland and a past president of the council, said that now that Israel was a mature country, momey maised in North America might be better used to take care off special meeds in the Dewish state, mot to support servrices that could be provided by the **LADVISTINIMENI**

Ittle also said that the federations, which maise money for Jewish social-service agencies in their communities as well as for internationall-neliteff efforts, meeded to make sure they were doing enough to be accountable to donors.

Mir. Wlandel and other Jewish nthilanthropic leaders at the meeting said that the federations should develop new ways of expanding their sources of revenue, such as building endowments and starting money-making wentures, and not count salely on fund raising.

Demands for Donor Cholics

Kwen so, federations should conillimitie ito stress the importance of their annual fund-raising drives. and should not give in to demands from some donors who want to earmark their annual gifts for particullar causes, said meeting particirbants.

"Frankly, ias soon as we open up to that notion, though it sounds themocratic, it seems to me that well be putting our federations nack many, many years;" said Ste-*Non iB. Nasatir, executive vice-Acesident of the Jewish Federation rf Metropolitan Chicago.

IIn 1991, flund raising by Jewish (iderations reached \$1.88 billion. Ahich is the highest total ever and caresonts an 111 par contincrease Just the \$1.2 billion collected last cear. According to the United Newah Appeal, which channels aid rom the federations to Israel, the 991 annual appeal raised \$693.7million, which will be split roughly in that for domestic and internaional programs. Operation Exeilus, a special appeal to aid the re-eitlement of Soviet Jews who lave emigrated to Israel, netted AMO(5,million in gifts and pledges his year.

For many years, North Ameri: an News have given millions of lollars annually to support social cryices in Israel. But some federation officials want to reconsider the relationship between Jewish philanthropic institutions and Israel.

We want to helip," said Mr. Mandel, who served as president of the council from 1978 to 1981. But to act intelligently we must take into account the fact that it's been 43 years since the establishment of Israel, and conditions surrounding our relationships have changed materially.

"In 1948, large-scale American Jewish financial assistance for the settlement of Jews in Israel was absolutely basic to building the country. Today, in 19991, American Jewish philanthropy, although still very important, represents a small fraction of funds needed to meet human needs in Israel. The Israeli government, through Israeli taxpayers, has assumed the overwhelming part of this obligation.

"The American-Jewish philanthropic opportunity now, therefore, is to identify and meet special needs beyond those which are, and can be, met by the government of

Mr. Mandel contended that it would be difficult to maintain high levels of support from American Jewry if federations failed to conduct such a reappraisal.

Audits Almady Conducted

The Jewish Agency for Israel, the israeii organization tircug" which most international aid to Israel passes, has undergone several major audits and reviews over the years, and leaders of the agency said that they constantly review its operations.

"It's very healthy to evaluate and re-evaluate Israel's current and future needs:" said Norman LineT. a Miami tax lawyer who is chairman of the United Israel Apneal, the American organization that distributes money from the United Jewish Appeal to the Jewish Agency for Israel. For exampie, Mr. Lipoff noted, this year the lewish Agency and the World Zionist Organization have merged educational programs into a joint authority to aid Jewish education.

Nonetheless, Mr. Mandel said that a deeper review was neces-

sary:
"There are enough mutterings be said, "that grumblings," he said, "that the American Jewish community needs to know that a veri) hard look was taken and exactly how the priorities were set and where the money is going "

Making sure Jewish federations tell danors how their contributions are being used in the United States is equally important, said Mr. Man-

"Donor satisfaction is achieved when donors feel that their monies are being used to meet high-priority needs," he said: If donors lose faith in federation

donor to decide precisely where his slude a 550-space parking ganage, money will go," said Mr. Mandel. though the federation needs just 30 "While this can make the donor spaces. The other spaces will be feel good, it attacks the whole no rented out to generate imported for tion of collective action.

Mr. Mandel observed that Unit- Endownments could also be exed Way campaigns in many cities panded significantly at most federhave chosen to offer donors oppor- ations, according to Mr. Mandell. tunities to specify which charities "A generation ago there were or causes should receive their giffts. wery few federation endowment Referring to business leaders, who flunds," he said. "Im commust, toare often in charge of Unitted Ways, day there are more than \$2-billion Mr. Mandel said: "Im many re- of endowment funds that federaspects, corporate America has tions either own, in the sense that buckled at the knees rather tham they have total discretion in the use have a controversy.**

Mr. Nasatir, of the Chicago fed- have a major influence. eration, also admonished his coll- "The growth of these funds is leagues to refrain from giving do- relatively recent and this growth is nors more say over how their com- continuing at a very, very rapid tributions are to be used. "Never, pace." ever give in on the annual campaign to designated giving, because per cent from 1980 to 1989, during it would probably begin to unwind the systems that we care so much about," he said.

New Ways to Generate Revenue

In addition to annual campaigns, tions grew by 54 per cent. other opportunities for financial grow th chould be : sed by fadera- Call for More Endowments tions, said both Mr. Mandel and Mr. Nasatir.

graw, federations can earn significant income by improving their investment practices, said Mr. Nasatir. For example, he argued, groups eguld increase their long-term yields by adopting the "total return" concept of investing.

The basic premise of this appreach is that by disregarding interest and dividends, the total return on endowment investments... including appreciation, can be increased significantly," he said.

Jewish federations could also do a better job of raising money from businesses, said Mr. Nasatir. He cited four factors that have kept most federation officials from seeking financial support from companies:

Egneern that non-Jews would not be interested in federation pro-

feeling that many Jews don't like to ask non-lews for sup-HOFT.

Fear, that United Ways would prohibit Jewish federations that receive United Way grants from solieiting businesses.

Warries that many cornorations are not interested in supporting overseas activities.

However, he said, many federations could get more corporate gifts, because "most corporations consider it very important to develop and maintain good with with the Jewish community."

Many federations could also exallocations, he warned, they will ploit more business opportunitiess. call for greater opportunities to di- said Mr. Masatir. Like univensitiess rect their contributions to particuland hospitals, federations could lar agencies, a process that he said develop real estate, leasing, pubwould erode the strength of federa-lishing, and even parking facilitiess.

The Chicago federation's future: "Donor designation permits a headquarters, for example, will imthe federation.

of that money, or upon which they

Such endowments grew by 365 which time the amount of grants money distributed from endowment earnings grew by 468 per cent. At the same time, the size of annual campaigns run by federa-

"Clearly, the important point here is the triend," said Mr. Man-As endowments and other assets del. "Endowment growth is outpacing campaign growth by a very large margin."

Nonetheless, the growth of endownents has been uneven among federations, and most of them have neglected developing endowments, he said. "With the exception of about a dozen communities. we're not doing enough of it." said Mr. Mandeli

In addition, he said, wealthy donois should be encouraged to establish special funds at local federations, as he and his brothers have done at the Jewish Community. Federation, of Cleveland.

"'I ean speak from my own experience," he said. "We have been highly satisfied. In our case, we have made our supporting foundations our brimary philantinopic vehide as we buishe our special interests.

"With a supporting foundation, the denor has the opportunity to influence the community, through the federation, and the federation. in turn, has more than the usuali access to the donor.

"All federations should develop the staff resources needed to make large donors comportable enough to consider similar arrangements

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AGENDA

Senior Policy Advisors

Tuesday, March 12, 1991 10:00 A.M. to 4:00 P.M.

I.	Review recommendations of Commission on Jewish Education in North America	10:00	Stephen H. Hoffman
H.	Distribution and preliminary review of working papers	110:30	
	A. Training/Building the profession		Shulamith Elster
	B. Lead communities		Stephen H. Hoffman
	C. Research and development of data base		Jonathan Woocher
III,	Working groups review papers	111::00	
IV.	Luncheom	112::30	
V.	Return to working groups	11::15	
VI.	Group reports, combined critique of group reports, and conclusion	22::15	

PRELIMINARY WORKING PAPER FOR DISCUSSION BY CIJE SENIOR POLICY ADVISORS: NOT FOR DISTRIBUTION

STRATEGIC PLAN FOR THE DEVELOPMENT OF LEAD COMMUNITIES

SOME ISSUES TO BE CONSIDERED

I. BACKGROUND

The Commission on Jewish Education in North America has recommended the establishment of three to five lead communities.

- A. Lead communities will be model communities. In the lead communities, the CIJE hopes to demonstrate what can happen when:
 - a community has outstanding personnel..
 - the importance of Jewish education is recognized by the community and its leadership.
 - necessary funds are available..
- B. These communities will serve a "Meadership function" for other North American communities. As laboratories for educational practices and policies, they will function as test sites for "best practices" -- exemplary and excellent programs in all fields.
- C. Each lead community will be required to undertake a process to redesign and improve a wide array of intensive educational programs.
- D. Through feedback, evaluation and close monitoring, the innovations developed in the communities will be diffused throughout the continent.

II. THE CIJE ASSIGNMENT

A planning process will systematically develop the concept of "Lead Communities" provided by a CIJE sub-committee staffed by educators and planners will guide the process.

The plan should include:

- A description of alternative conceptions of a lead community. Two models are discussed in Appendix A.
- A re-examination and amplification of the assumptions upon which the concept is based.

- 3. Recommendations to guide the work with lead communities (Appendix B).
- 4. Criteria for the selection of lead communitiess.
- 5. A method for the selection of lead communitiess.
- 6. Suggestions for an appropriate local mechanism for work with CIJE to establish the lead community and to coordinate on-going activities.
- 7. An assessment and diagnostic tools to assist communities in self-study and the preparatiom of a local educational profile.
- 8. A program for the development of best practices.
- 9. The rosters of experts for work with the communities in each programmatic area (e.g.,, supplementary school, day school, etc.).
- 10. For training and consultation purposes: A design for the relationship between lead communities and continental and regional institutions, the denominations and their training institutions.
- 11. Recommendations for the development of community leadership to guide and support the lead community.
- 12. A process for building contacts with foundations interested in supporting specific categories of innovative programs.
- 13. A mechanism to maintain in partnership with CIJE = a feedback-loop to monitor and guarantee ongoing program evaluation.
- 14. Recommendations for diffusion of the findings on the impact of programs in the communities. This should include recommendations on the ideal relationship and method of communication between lead communities and other interested communities, and between institutions and organizations during the period when ideas and programs are being developed.
- 15. Alternative scenarios of how a lead community might work (Appendix 6).

APPENDIX A

LEAD COMMUNITIES: TWO POSSIBLE MODELS

- A. A lead community could be all of the Jewish educational institutions of an individual community. One to three such sites could be established. Each would require the participation of minimum number of institutions OR a substantial number of the educational institutions in the community (@.g., early childhood programs, supplementary schools, day schools, JCCs, Jewish studies programs of local colleges and universities, adult education programs).
- B. Several lead communities could be established each of which could have a different focus within Jewish education by ages (e.g., elementary school age), by institutions (e.g., day schools), or some combination.

For example, three lead communities could decide to focus om early childhood, supplementary and day schools. Three others would focus on the high school and college-age programs, and three additional on JCCs, summer camps and Israel Experiences. Thus, a significant portion of the map would be covered by this approach.

WORKING ASSUMPTIONS

The Lead Community concept is based on several assumptions.

1. LOCAL INITIATIVES

The imitiative must come from the local community with the key participants fully committed to the endeawor. The community must set for itself the highest possible standards and guarantee necessary funding.

The community selected must develop a local mechanism to be responsible for the initiation of ideas, the design of programs and program implementation.

2. LEARNING BY DOING

The notion of a Lead Community assumes that it is possible to demonstrate effective approaches to specific community problems and that these can then be replicated elsewhere. NOTE: Significant questions concerning innovation and implementation can only be resolved in real settings and by careful consideration of the many processes involved.

3. BEST PRACTICE

An inventory of "best practice" will be an important resource. Examples suggested by the denominational bodies, training institutions, educational organizations, JCCA, JESNA, CJF, and other groups, together with their staffs will be brought to the site, integrated and funded.

4. CONTENT

The educational program will be guided by a carefully articulated philosophy developed by reflective deliberations on educational goals and implementation strategies. Local institutions working with the national organizations, CIJE co-sponsors and others will be invited to participate and will produce background papers on the education philosophy to guide the effort. They will be used to guide the evaluation of the program. These papers will address issues such as: the problem of translating philosophy into curriculum, the texts to be studied and the teaching methods to be used.

5. ENVIRONMENT

The community will be characterized by innovation and experimentation. Creativity will be encouraged. Programs will not be limited to existing ideas. As ideas are tested, they will be carefully monitored and subject to critical analysis. Openness and creativity, monitoring and accountability are not easily accomplished, but are vital to the concept.

6. EVALUATION

Work will be monitored documented and evaluated to discover what can be achieved with a massive systematic investment of thought, energy, and funding. The results will serve as the basis for diffusion and dissemination.

7. DISSEMINATION

The results of work and lessons learned will be diffused throughout the North American Jewish community and to other interested communities through the world.

APPENDIX C

AN EXAMPLE OF A LOCAL COMMUNITY AT WORK

After establishing selection criteria, the Board willcoconsider several possible communities and choose from among them. Each community selected will create a structure to work in partmership with the CIJE - an existing local commission could serve that function.

A study of the community must be undertaken to learn about the community - the market for Jewish education, the commitment of lay leadership, and the current level of funding.

Some of the elements of a preliminary plan would include:

1. PERSONNEL

A personnel study will show the number of filled positions (full-time and part-time) in all areas of formal and informal Jewish education in the community.

The study will also identify positions that need to be created and ultimately filled.

The denominations, organizations and training institutions and others will be invited to join in developing a plan for recruiting, training and retaining personnel.

a.. RECRUITMENT

All of the recommendations on recruitment in the Commission report and the results of a future national recruitment study will be reviewed. The community will be required to act on those recommendations.

Some examples:

- Recruit appropriate local college students and contract with them for several years of work in the supplementary schools, day schools and JCCs
- Recruit people interested in career changes.
- Encourage general educators to train for positions in Jewish education.

- Recruit outstanding educators ((e.g., Jerusalem Fellows, Senior Educators)) from outside the community to assume key positions.
- Recruit personnel from national organizations and build a program to prepare them for positions.
- Survey retirees to recruit appropriate candidates for positions.

b. TRAINING

New people will be prepared for the field.

Everyone currently in the field will be involved in in-service training and professional development activities.

For example:

- All non-professional teachers will be individually assessed ((current knowledge, individual potential)) and a program designed to meet their needs.
- All professional teachers, principals, and informal educators will be involved in continuing education planned jointly by the national and local mechanisms.
- Special fast-track programs will be developed for retraining general educators or careerchangers.
- A consortium of training institutions, each with a specific assignment, could adopt the community. The training institutions, the local universities, institutions in Israel, and other appropriate groups could be invited to participate.
- Lay leadership training programs will be established.
- As a result of the community study, a new map of the educational needs in the community will be developed.

This map will include positions for special education; for experts in early childhood education; for teacher-trainers; for

specialists in the teaching of Bible, Hebrew, History, Israel Experience programs; consultants on Jewish programming for JCCs; adult and family educators.

It may be determined that there is a need for an increase in the number of positions in the community. This could include more full-time positions. This could be the beginning of a new conception of the profession!

Accompanying the should be a descriptiom of the training, salary, benefits and status appropriate to each position. (Thus,, a Bible expert may earn the same salary and be granted the same status as a principal. This would expand the possibilities of advancement beyond the conventional linear pattern of teacher,, assistant principal, principal..)

d. RETENTION

The study may point to the need for improved relations between lay boards and educators; the need for better compensation, sabbaticals, trips to Israel as well as on-the-job training.

The local mechanism will determine the conditions that are necessary to retain outstanding people in the field.

2. COMMUNITY - LEADERSHIP,, FUNDING,, AND STRUCTURES

Appropriate community leadership will have to be involved from the onset. These leaders will develop the community plans for oversight. The community will create its own evaluation program or accept a national one so that success can be measured and appropriate decisions made.

Only with well-informed and totally committed leadership will necessary funding and overall support be obtained for the work.

A partnership between the lay leadership, educators, and educational institutions must be created.

3. AN EXAMPLE OF AN INSTITUTION - THE SUPPLEMENTARY SCHOOL

The supplementary schools in a specific community are offered below as one example of how the CIJE and local group could work to implement appropriate recommendations.

A community taskforce composed of the acknowledged leaders of various movements is created to help the local group examine the schools. They bring examples of "best practice" and invite their developers and thinkers in the area to join in deliberations on the supplementary school. Together, they plan an approach to improving the supplementary school.

The following might be included:

- elaboration of education philosophies.
- school's relationship to synagogue, informal education, summer camping, trips to Israel, family and adult education.
- definition of legitimate and anticipated educational outcomes..
- Scope and sequence of curriculum and its content
- available methods and materials to be introduced.
- problematic areas for which materials must be developed.

Each denomination is given the opportunity and appropriate support to develop a plan based on one of the elements listed above.

The local group and the CIJE reviews, modifies, and adopts the plam. Funding and criteria for evaluatiom are agreed upon. The appropriate institutions are asked to undertake responsibility for training the personnel and accompany the experiment as a whole.

For example, for the Conservative schools, the Jewish Theological Seminary and its Melton Research Center works with the staff helping them to decide on materials and to develop a training program for its teaching. They would be involved with the local schools on a regular basis to monitor progress and to consult.

Although denominations work individually with their schools, there are areas where <u>all</u> work together. On many issues-such as integration of formal and informal education and the use of the Israel Experience and family education, and, possibly even in certain content areas, such as the teaching of Hebrew, combined effort yield significant results.

Within a few years, we learn what can be achieved with an investment of proper thinking and training. We also see how informal education, the Israel Experience, family eduction and other elements combine to increase the impact of the supplementary school.

CIJE, in addition to its role in planning, evaluating and overseeing the entire project, would, as quickly as possible, extrapolates principles from the experience. The public debate lead to the development of policies on important issues (such as salaries, benefits, professional status, sabbatics, etc.) Specific lessons learned and steps accomplished are disseminated to other communities.

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PRELIMINARY WORKING PAPER FOR DISCUSSION BY CIJE GENIOR POLICY ADVISORS: NOT FOR DISTRIBUTION

DEVELOPING A RESEARCH CAPABILITY IN NORTH AMERICA

SOME ISSUES FOR CONSIDERATION

1. The Commission on Jewish education pointed to the lack of reliable data on Jewish educatiom.

"There is a paucity of data about the basic issues,, and almost no evaluation has been made to assess the quality an impact of programs.

Because of this, decisions are taken without the benefit of clear evidence of need, and major resource are invested without sufficient monitoring. We do not know what works in Jewish education. We do not even know much about what students know at different stages of their education. There are not enough standardized achievement tests. There is not sufficiently accurate information on the number of teachers in the system, their qualifications and their salaries.

We also need more extensive investigation into the history and philosophy of Jewish education in order to enrich the creative process that will help design the Jewish education of tomorrow.

As a result of its findings the commission adopted, as one of its five recommendations to develop a research capability:

"A research capability....will be developed at universities, by professional research organizations, as well as by individual scholars. They will create the theoretical and practical knowledge base that is indispensable for change and improvement. A comprehensive, long-range research agenda will be outlimed....."

2. The staff of the Council on Innovations in Jewish Education (CIJE) suggested that as a first step an outstanding researcher be asked to map and assess the existing research capability (people, institutions, forums, resources) and to recommend approaches to the development of an agenda.

The researcher would work with an active steering or editorial committee and the work submitted to the CIJE Senior Policy Advisors and Board for approval.

a. The Researchers:

- 1. There is a small but growing number of people actively involved in research on Jewish education in North America.
- 2. There is a group of academics in general education who are Jewish and have expressed great interest in Jewish education (e.g., Gammoran and Pekarsky at the University of Wisconsüm; Feiman-Nemser at Michigan State University).
- 3. There are researchers in general education who are Jewish, who might be recruited to the task (@.g., Henry Levin at Stanford University))..
- 4. There are subject matter experts primarily professors of Judaica who could be invited to contribute their expertise ((e.g., Prof. I. Twersky at Harvard University))..

What can should be done to expand the pool of individuals who devote themselves to research.

b. The Agenda:

- 1. There is a need to map existing research and to address its validity. In the continuum from basic to policy research there are enormous gaps in knowledge far beyond what that in general education or in other areas. These gaps should be defined and documented. (See Appendix A from the Background Papers to the Fifth Commission meeting).
- 2. Some early attempts have been made to define the agenda. These often consist of extensive lists of possible research topics. There is a need for a reasoned agenda. Researchers and others should think through the needs and prioritizing them.
 - What is already available?
 - What will make a difference?
 - What is most urgent?
- 3. The researcher will need to consider the situation from several perspectives. From

Statistical data (profile of the teaching force) to the question of indicators.

- How are we improving knowledge and skills?
- What is the true relationship of tuition to day-school enrollment?
- How much does it cost to run an educational institutions?
- What are alternative modes of financing?
- How effective has this innovative or ongoing program beem?
- 4. In the area of curriculum there are examples of attempts to prepare subject matter for curriculum.

In general, the curriculum for formal and informal settings is underdeveloped and - except for the Haredim - lacks a contemporary historical and philosophic foundatiom. In most settings work is done without an overall syllabus or set curricula. Programs often depend on the ingenuity of the imdividual educator.

- The market have has not been addressed. Needs, desires, expectations.
 - What do parents want for themselves?
 For their childrem?
 - What do students want?
 - What do rabbis and lay people wamt?
 - What is the fit between what exists and what is wanted?
 - Do the North American Jews have the "education" they want?
- 6. What are the policy implications of the above?

c. The Assignment:

1. The researcher should work together with a steering or editorial committee and undertake an assessment of the state of research in Jewish education. The product should consist of a paper that offers an overview and assessment of the current state of research, guidelines for an agenda, and suggestions on the development of existing and new settings for research. This should take about six months to complete.

- 2. The paper will be presented to the Senior Policy Advisors and to the CIJE Board for discussion and recommendations.
- 3. The CIJE will involve the appropriate foundations in this process with a view to securing funding for the development of research opportunities.. CIJE will decide if the research endeavor will be the domain of one foundation or whether several foundations will be approached for specific grants consistent with each foundation's interests..

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L Background

There is very little research on Jewish education being carried out in North America. As a result, there is a paucity of data; too little is known concerning the basic issues and almost no evaluations have been undertaken to assess the quality and impact of programs.

Because of this, decisions are made without the benefit of clear evidence of need; major resources are invested with insufficient evaluation or monitoring. We seldom know what works in Jewish education, what is better and what is less good, what the impact of programs is. The market has not been explored; we do not know what people want. There are not enough standardized achievement tests in Jewish education; we do not know much about what students kfiggy. We do not have accurate information on how many teachers there are, how qualified the Are, what their sullations are.

Various theories and models for the training of educators need to be considered as we decide what kinds of training are appropriate for various types of educators. The debates in general education on the education of educators need to be considered in terms of their signifficance for Jewish education. A careful analysis of the potential of the existing training institutions would help us determine both what is desirable and what is feasible.

More extensive investigation into the history and philosophy of Jewish education would inform our thinking for future developments.

We are also in need of important data and knowledge in areas such as the curriculum and teaching methods for Jewish schools. For example, the teaching of Hebrew needs to be grounded in research. The various goals for the teaching of Hebrew should determine the kind of Hebrew to be taught: the Hebrew of the Bible, of the prayer book, spoken Hebrew, Hebrew useful on a first visit to Israel, and so on. These decisions in turn would determine the vocabulary to be mastered, the relative importance of literature, of grammar, etc.

The potential of informal education has not been researched. Summer camping appears to make a difference. Is this really 10? If it is, how can its impact be increased by relating it to the education that takes place in the JCCs and in schools?

Adult sducation is also an area that needs to be researched. How could we best reach out to the many Jewish adults who might be interested in Jewish study but are not involved in existing adult education courses? What are the varied needs of different audiences of adults and what kinds of programs would meet diverse needs and learning styles?

The fole of Israel as an educational resource has not been studied adequately. It plays too small a fole in the curriculum of Jewish schools. There is a shortage of educational materials and literature about teaching methods for this topic.



We need research in order to allow decision-makers to make informed decisions. We need it, too, to enrich our knowledge about Jewish education and to promote the creative processes that will design the Jewish education of tomorrow.

II. Recommendations

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

PLANNING GRANT PROPOSAL for NORTH AMERICAN JEWISH EDUCATION DATABASE

Background

In recent years the organized Jewish community in North America has come to see Jewish education as the key to Jewish continuity and survival and a primary guarantor of the quality of Jewish life. Consequently, providing effective Jewish education for all segments of the population has attained a high priority on the communal agenda. Jewish education is no longer viewed as a "private enterprise" (of concern only to parents, children and Jewish educators) and as an ideological or school-based responsibility, but rather as a communal flocal point.

Decision making about Jewish education is widespread and decentralized. Many decisions are being made and many people and bodies are making those decisions. < Examples>

It is self-evident that decision-making can only be most effective when informed by ... < Examples of kind of info needed upon which to base decisions>

- <General areas of Jewish educational decision-making, and data that is needed.>
- < What is the most effective and efficient way for the Jewish community to collect and disseminate the kindl of timely, sufficient data needed for decision making?>

In order to make informed decision re: best ways to provide such timely, comprehensive and accurate data we meed information re:

- information needs of potential decision-makers and their advisors
- models for collecting data and information (centralized vs. sub-contractors)
- models for organizing analyzing data and information (other databases and clearinghouses)
- moddels for providing access to and disseminating data and information

Proposal

We are applying for a grant to support a planning process to determine how to develop the most effective and efficient data resource on Jewish educational matters for the North American Jewish community.

Areas of inquiry:

- identification of potential usus
- inventory of potential user's data and information needs and desires
- collection and review of existing models for collecting data and information
- collection and review of existing models for organing and analyzing data and information

 collection and review of existing models for providing access to and disseminating data and information

Bassed on analyses of results of inquiry, will proposed model for North American Jewish Education Databasse

Timetable

Envision six month process.

Month 11-2 Ikkentiffeætten off puttertial lussers aand inventory off the circle aa aand information needs

and desires

Month 3-4 Calleutium and review off existing comparable databases and debearing buses

Month 5-6 Development of proposed model for North American Jewish Education Database

StafT

Director of Research, JESNA
Director of Research, JCC Association
Research Intern

PARTIAL LISTING OF TOPICAL AREAS AND PROJECTS FOR NORTH AMERICAN JEWISH EDUCATION DATABASE

Educational Institutions and Settings

- Systematic, coordinated method for updating commercation and listings of formal Jewish education providers, including information on ideological sponsorship, age/grade levels served, contact hours/days per week
 - a. Early Chilthrood
 - b. Daycaree
 - c. Supprementary Precedent Mitzwah
 - d. Supplementary Posti Bar Bat Mizzeah
 - e. IDay illioneortaayy
 - ff. IDay Seconthary
 - g. Sipecial Education
 - h. ((Hamnify Hidducestion))
 - i. Ilrestitutions of Dewish Higher Leanning (fineluding programs for training Jewish educators)
 - j. Addult Continuing Hiducation
 - k. Callegre and Uhriversity Dewish Studies Phregrams
- 2. Systematic, coordinated method for updating enumeration and listings of informal Jewish education providers, including information on ideological sponsorship, are/grade levels served.
 - a. Campps
 - b. Ilsræd HExpecièncee PRoggaans
 - c. (Flammility Hadducaa i com)
 - d. ?????
- Organizational structure

Students

- Systematic, coordinated method for conducting enrollment census for formal Jewish education including:
 - Owerdll contillment figures
 - b. Enrollment by educational setting
 - c. Breakdowns for attrisk subpopulations (e.g., children of divorce, children of internativage, new Americans)
 - d. Capability to break down figures according to a variety of variables (grade levels, setting, ideology, comparisons between specific communities, etc.)
- Systematic, coordinated method for conducting enrollment census for informal Jewish education including:
 - a. Overedli cerreditmenti figuress
 - b. Emailment by educational setting
 - c. Breakdrowns for attrikk sultpapulations (ecg., children of divorce, children of internatriage, new Americans)

- 3. Analysis of correllment treads (including longitudina lpatterns, reclaitions bips to general decregary hic trends, etc.)
- Studlent recorditment 4.
- 5. Student recention (esspecially post Bar Bar Mizmah, tracking from one type cofedurational secting goo amother)

Educators

- 11. Senior educators (Central Agencies for Jewish Education))
 - a.
 - Educational Background and Qualifications b.
 - Job Descriptions C.
 - Salaries and Benefits d.
 - Personnel Register e.
 - Æ Career tracking
 - Staff development g,
 - Job satisfaction
- 2. Senior educators (Schools)
 - Consus a,
 - Educational Background and Qualifications b.
 - John Descriptions C.
 - d. Saltrites and Benefits
 - Persannel Register C.
 - Æ. Concert trackling
 - Stafff dayeden mente g.
 - John szelikfiketikon h.
 - į. Supreviously practices

Teachers 3.

- **a**. Consus
- **b**. Educational background and qualifications
- John descriptions €.
- Salarines and beenefitis d.
- Personnel register €.
- f. Career tracking
- g. h. Staffedrevelapment
- Preceruitmeeti
- Precservice training į.
- Retection j.
- h. John satisfaction
- Truran Q year ratees

Finances

լլ. Budget analyses for various settings and institutions

- 2. Tuition and fees
- 3. Federation allocations to Lewish education (canonins and poolisies)
- 4. New sources for funding Dewish education
- 5. Financial aid and solvolarships in Jewish educational sectings
 - a. Policies and practices
 - b. Clearinghouse of available sources for financial aid and solvalasthips (particularly for higher education)
- 6. Per pupil costs in various sectings

(Governance

- By-llaws and mission statements
- Boattl makesupp
- B. Roles and responsibilities of each of the stakeholder groups (self-perceptions asswell as speceptions of other groups)
- Relationships (school/central agency/federation/demonsimational organization)
- 5. Experiences im community with ephanning for Jawish education
- 6. Experiences i in sadrood based opdaming for Jewish hed doction

learning Programs and Curricula

For each type of institution or program:

- 11. Educational goalds and objetimoes
- 2. Structural and content and alignes of is blood ipprograms and contribute
- 3. Chearinghnous confirmation countries and continuous and common and common
- 4. Program effective ness (recevaluation)
- 5. Clearinghouse of descriptions of exemplary programs on drass, school, and community wide basis

Materials and Resources

- 1! Clearinghouse of Jewish educational materials and resources throught be of All transport medican analysis and resources throught be of All transport medican analysis.
- 2. Cleaning house (and archives) of Jewish educational research (similar to FRA 90)

Evaluation and Assessment

- 1. Clearinghouse of evaluation and assessment instruments and methods
- 2. Student achievement and/or other appropriate outcomes for each type of educational program (dongterm effects and short-term outcomes)
- 3. Student attitudes (including motivations for entelling, expectations, satisfaction)
- 4. Parental attitudes (including motivations for enrolling students, expectations, satisfaction)
- 5. Educator attitudes (including perceptions of student and parental motivation, expectations, satisfuction with student performance)
- 6. Curriculum evaluation
- 7. Program evaluation
- 8. Relationship between Jewish education and aspects of Jewish identity

Other

1. Central Agencies for Jewish Education (structures, flunctions and services, governmence, straff, budget, effectiveness, etc.)

Dear Seymour,

Re: The CIJE =- Review of the Assignment

Following our conversatiom yesterday,, I put down in writing (project management format) a detailed account of what needs to be done for the CIJE. It is of course nothing more tham a basis for discussion, but here are my preliminary thoughts..

- 1. On the continuum from defining the strategies, content and plans to guiding the work of others, to mamaging the daily affairs of the CiJE, to force-managing implementatiom -- we have neglected most the first step -- strategies, content and plams.. What is involved?
- 2. The developing, detailing, explaining, concretizing of the recommendations of the Commission is a step required, whoever directs the project, if implementation is to be coherent. No director or chief educational officer could undertake the mammoth assignment without having the vision laid out with sufficient clarity that they could understand the "what" and the "how." This might be in fact the single most important enabling factor towards implementation. In fact, it is well possible that when the recommendations are explained most of our problems might be significantly reduced, some even resolved.
- 3. Undertaking the assignment will probably require a major imvestment of time over the next several months.. Possibly it will lead to a much lessened load after that and to a smoother implementation process.

JJE .	
Task Name	
	m
ATEGIES, CONTENT AND PLANS	
Workplan - 10/91 to 8/92	
Lead Communities: goals, content, method, proc	
1. Draft document	
2. Discuss with Ukeles, staff, consultants, oth	
Community Mobilization: goals, content, method	
and the state of t	

Workplan - 10/91 to 8/92	
Lead Communities: goals, content, method, proc	
1. Draft document	
2. Discuss with Ukeles, staff, consultants, oth	
Community Mobilization: goals, content, method	
Building the Profession: goals, content, method	1
1. Decide strategy	1
2. Draft strategy document	:I
I 3. Plan or commission plan	2<
MADE STREE, CONSULTANTS ANDRESEARCHERS	c C
Barry Holtz	(C
) Jack Ukeles	C
Adam Gamoran	C
Isa Aron	9
Attend Meetings	O
1.CIJE Board	1
? Senior Policy Advisors	0
conwene Planning workshops	0
.Staff and consultants	0:
.Staff and consultants	01
ING MANAGEMENT OF SIJE	

- 1.6ngoxiiy, uuri
- b. Quality Control
 - 1. Correction of all documents
 - 2. Advice on meetings
 - 3. Approval of proposals and budgets
 - c. Specific Assignments
 - 1. Campers
 - 2. Ongoing administrative assignments
 a.e.g. letters
- 4. WRITE JANUARY 16 REPORT
- 5., IMPLEMENTATION
 - a. Select Lead Comunities
 - b. Launch Lead Communities ((all elements))
 - c. Community Mobilitzation
 - Recruit Lay Leaders ((mational))
 - 2. Recruit Foundations
 - 3. Develop funding
 - 4. Public Relations

etc...

- d. Building the Profession
 - 1. Training

a>Work with Training Institutions

1>JTSA

2> HUCA

3>YU

4>JCCA



Brandeis University

Philip W. Lown School of Noar Eastern and Judate Studies Benjaman S. Horastein Program in Jewish Communal Service Waldham! Massachuseus 12254-9110 6117-738+29900 FAX:6117-7364201700 the principal

12/22/91

Dr. Barry Holtz Melton Research Center 3080 Broadway New York, N.Y. 10027

Dear Barry:

Following our recent phone conversation I want to use this letter for two purposes: to review the criteria for describing the good synagogue school that appeared in my Commission paper and to reflect from my current perspective on those criteria.Om the basis of my further research and presentation of these ideas in several forum of educators and rabbis, I have a better sense of the complexity of "thest practice" within the "good synagogue school."

I find it useful to think of four relationships as being key to describing the good synagogue school:

(d) the relationship between the synagogue leadership and the school, (2) the school leadership and the teachers, (3) the teachers and the students, (4) the synagogue/school and the parents. Each relationship is both mutual and complex, but taken as a whole I believe they define the health of the educational enterprise. This model may allow one to study a given synagogue and its school to assess points of strength and weakness in the whole system.

1. The Relationship Between the Synagoue and School

My continued research and especially my presentation of these ideas to educators and rabbis has strengthened the original hypothesis that to understand how the supplementary school operates, look first to its location within the host congregation. What my first informants told me has been repeated many times: education in the synagogue always goes on within the context of the congregational politic; the rabbi is one party with political influence; the synagogue lay leaders are more likely to place the educational agenda at the top of their priority list if the rabbi strongly and effectively pushes that agenda. The rabbi alone cannot make the support happen, but when the support is potentially there in the lay body, the rabbi cam make the difference as to how high a priority it consistently remains on the congregational agenda.

This early formulation of mime has undergone two basic revisions in more recent thinking. First I underestimated how volatile support for the school's agenda can be within the congregation. Second, I underestimated how active a role the school principal may play within the congregational politic.

There are so many factors that play in a given congregation as to how the school's agenda or budget will fare. It is simplistic to think of a congregation as being "supportive" or "mon-supportive" of the educational agenda. One has to look at the demographic and the economic pictures, the committee system

Within the congregation, the role of parents and the relative influence of day schools within the area. There can be a economically-strong congregation in which parents of school age children are powerful players in the leadership, but where there is a split between day and supplementary school parents. There can be a congregation to which day school education is irrelevant, but where influential parents simply do not understand why their children need 3 days a week of Jewish education. In each of these cases there needs to be an articulatte and politically-active voice that can effectively make the case for the supplementary school.

I assumed that voice had to be the rabbi"s. While I still believe his voice is crucial - with more to add below - I mow see the principal can also be a significant player. The principal may choose to work through the rabbi and the school committee, but she has to know the ropes if the support is to materialize. I have learned that the new or politically inexperienced principal is at a major disadvantage if she cannot call upon established relationships with key leaders in the congregation at times when the school needs friendly advice and support.

But this current formulation errs too much on the side of practicality. If synagogues are eternally rife with politics, they remain symbolically sensitive institutions. I have seen one principal who worked very closely with an impressive school committee to teach the members - who were mostly parents - the symbolic value of Hebrew to both the school curriculum and the

synagogue service. Sure he did it to gain their political support, but the relationship between educator and parents had a highly spiritual side to it. He was their teacher as well as their comrade-im-arms.

Sara Lee put this very beautifully in a conversation. " You need a cultural leadership [[in the synagogue]] that rehearses the central values through myth and ritual. Here the clergy re-enter the picture. They need do more than offer their political support to the school. They need to find ways to make Jewish learning central to the mission of the synagogue. That involves adult and family educatiom, the use of services for educational purpose, the symbolic and actual invovlement of the clergy in the children's education, and the creation of rituals for honoring both the teachers and students of Torah. I could write a whole megillah on this topic alone, but will end by saying that the location of the school in the synagogue has much to do with the place of Jewish study in the congregational value system. It is much harder to sell the value of quality Jewish education to an adult congregation that has not itself had the experience of learning Torah from a devoted and valued teacher.

The Relationship between the Principal and Teachers

"No matter how supportive the rabbi is, without a principal to make it happen, the school will fall flat," Joy Wasserman told me at the CAJE consultation in Cleveland. I've come to see that she is right.

Jours of

As the only full-time educator on the synagogue staff, the school principal plays a host of crucial roles that I cannot here enumerate. Rather, I wish to focus on one role - articulator of the schooljs mission - that Sara Lightfoot writes about and Gail Dorph emphasized at that same CAJE consultation.

Lightfoot made me aware that in some schools the leadership is rather continually articulating the mission of the school in ways that provide direction to all involved. I had never fully realized how helpful that can be and how disorienting it can be when no one is really quite sure what the mission of the school (or synagogue) is about and hence what the staff and students are supposed to be accomplishing.

Schoem's study is a very painful case of where the articulated mission bears little relation to the reality of the school. "The Jewish way of life" functioned at that school as an empty slogan reminiscient of the domino theory during the war in Vietnam. No wonder both staff and students in the school wayndered about in a half-dazed state. They literally did not know why they were there and what they were meant to accomplish while there.

Early on I realized that the synagogue schools I was studying stood in stark contrast to Schoem's case. In it interviewing the two respective principals, if was clear each had a vision of what Jewish education meant in that synagogue and school. It was a vision deeply shared with the senior rabbit. As I began observing I could tell the vision informed daily practice. Teachers would come to the principal with a problem and receive

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answers that felt coherent. "Oh, yea, now I remember how we handle this here and why we do it this way." Students and parents would receive similarly coherent messages and, quite crucially, so would the board and school committee so they too could remind themselves "why we do it this way." (That comes in very handy at budget hearings when there is a proposal to make cuts and everyone needs to be reminded of basic directions and rationale.)

Teachers in these schools are almost all part-timers who are not insiders to the congregation. They come from a myriad of backgrounds and with quite diverse ideas as to what Judaism and Jewish education are about. Whatever their pedagogic skill level, they need to look to one central address for direction, for answers to the basic questions, "how do we do things here" and "why." The principal has to answer the first; the clergy can help with the second.

The principal's answer is never purely theoretical or ideological. Sure, it is very helpful in Rosemak's terms for there to be an articulated theology of religious education. But as Gail Dorph pointed out, the answer is most helpfully put in curricular and pedagogical terms. "This is how we teach humash or pesach." "This is how we respond to this parental request or that student behavior." And the optimal learning time for teachers is not at the initial orientation meeting, but after the rough class or difficult conversation when the teacher feels bewildered and in need of immediate direction. The calm voice of experience and

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direction is then truly valued.

But what struck me in the two schools is how often the bassic mission was reiterated in different public forms. A few concrete examples will illustrate the point. At the temple where mastery of synagogue or siddur Hebrew was stressed, a group of parents studied on Sunday mornings how to read tefillot in Methrew. When they achieved enough proficiency to read aloud in public, the principal organized a short service for that grade of children in which the several parents led the service in Hebrew. When the service was complete, the principle gave each parent a certificate and called up the parent's child to thank him or her for having helped the parent to reach this milestome achievement

At the temple where Melton Hebrew was tamphit, the 7th graders put on a short play in Hebrew for all lower grades on the last day of school. The play wasn't of high quality, but the kids lowed it and all the clergy came to view it. The principal stood up after to tell the younger children that they too would reach the point of Hebrew proficiency where they could put on a play. Then he asked them to all thank the teachers who had worked so hard to offer them this gift of Hebrew.

If these celebratory moments stood in isolation they could be viewed as empty gestures. But I experienced them along with the members of the schools as epiphanal moments when what everyone understood to be the central values were being enacted. They were also communal moments when students, teachers, parents, principal and clergy were drawn into closer embrace around the

articulated mission of the school.

The Relationship of the Teachers to the Studemts

Lightfoot, in her descriptions of the good highesthoods, iss very helpful in pointing out what psychologists cadallthee parallelism in relationships. I have adapted insight bath for this context. How the rabbi and lay leadership treat the principal has its parallel in how the principal treats the teachers, and how the principal treats the teachers has its parallel in how the students.

while there are always exceptions to be noted. I was struck ever and again in the schools I studied -in stark contrast to what Schoem reports - that the principals" feeling well supported and respected by the rabbi paralleled how they treated their teachers. In turn that style of relating tended to carry over into the classroom where the children were treated with alot of respect. I rarely witnessed either the shouting at or browbeating of students that in the past I so often witnessed in Webrew schools. That was not tolerated as acceptible behavior. Sure, there were behavioral problems and teachers got angry and raised their voices. But that was not the norm, and the norm creates a very different atmosphere for learning. I never leftthese schools with a headache or that sinking feeling thirt I had just witnessed a child being humiliated by an adult or a teacher overwhelmed by a barnyard of out-of-control children.

I did see classes that did not work, teachers who lost

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pedagogic control and students who misbehaved. But here is the crucial difference: in these schools the principal or lead teachers were on top of the situation and were almost immediately available to help out the weaker teacher whose class was faltering. Teachers were not abandoned to the terrors of an out-of control class and students were not left to act out their boredom. Help was only minutes away. It might mean the principal walked into the class to settle everyone down to be followed with sessions with the teacher on how to deal with the problems that had arisen. The working assumption was clear: we are in this together and the more effectively we can structure the children's learning experience, the more focused their behavior will become.

I also witnessed many more classes where the teacher was impedagogical control, the students were involved in their learning and the principal or lead teacher entered to observe and comment, but not discipline. There were vast differences in how experienced and skillful different teachers were, but in speaking to the teachers, they often cited the factors of support, supervision and curriculum in explaining their own effectiveness.

1. Support - The teachers knew - there are they were tooks inin many different ways- that what they were doing was valued by the congregation. They felt appreciated, but also supported by by parents who cared, the principal who helped out immany ways and fellow-teachers who shared advice and resources. Ceremonies honoring teachers were an extra- nice form of support and appreciation.

- 2. Supersinjectvisible teachers weretpensipedvised both both schools the principal or lead teachers would move from class to class observing and then commenting. In addition, both schools offered after-school group and individual supervision sessions in which much training and resource-development occured. There were also teacher meetings devoted to reviewing curricular and behavioral issues.
- 3. Curriculum Teachers appreciated help in making curricular decisions and implementing them. In the case of a well-organized curriculum, like Melton Hebrew, the teachers spoke favorably of the training they received mand the organization that the curriculum offered. Yet they often innovated within that structure. In cases where they were teaching subjects that were not so curricularized, they appreciated the principal's offering of a good textbook or other teaching devices. They also looked to one another to help with the devising of lesson plans and more creative teaching methods. In one school a fair amount of team teaching developed among teachers within the same grade level.

The results for student learning were fairly predictable. The best learning I saw took place in those classes where there were experienced and well-trained teachers working in innovative ways with a structured curriculum. One rabbi captured the children's attitude best when he said in their names: "I don't mind coming to Hebrew school; what I can't stand is when you waste my time." Some parents reported to me that their children were happiest when they felt they were really learning something

concrete in school. Hence they liked Hebrew best because they could see tangible progress in their own learning.

But those observations miss one a crucial point that I picked up in my study. The children cannot sustain on either Sunday mornings or weekday afternoons whole periods of time in which they singularly focus on Hebrew or Bible. What the more successful teachers do is quite predictably alternate the more cognitively-demanding time with lighter, more experiential exercises. The teachers come armed with learning games that they pull out when they feel the students attention has wandered. Or they devise skits or story-telling opportunities. Both schools used music and art very successfully as down-times between more pressured times. What the alteration allowed is for the learning to continue in more fun ways so that the children did not experience much of the twin evils - boredom or wasted time.

The Relationship between the School and the Parents

So much has already been written about the alienation of the home from the school and the need for programs to draw parents into the school's orbit that I will repeat none of it here. My research confirmed my initial belief that while family education programs will not turn assimilated parents into baale teshuva, they will, when successfully rum, attract a fair percentage of the parents to come on a regular basis - perhaps every two or four weeks - to learn more about themselves as Jews and what their children are learning in school.

What I had not before realized is the potential feedback loop between family education and congregational support for the school. Many parents join the synagogue when they emroll their child in the school. Their main contact with the synagogue is through the school. They may come for High holidays, but otherwise are non-participating members.

When the school attracts the parents into the building for family education, there is a real potential to develop relationships with the synagogue. If the rabbis are involved, they meet and get to know one another. If the synagogue sponsors havurot, the parents are candidates to join. Some become imterested in involvement with the school committee or PTA. If the synagogue has Shabbat services for families, they tend to come.

In short their involvement in the synagogue begins to grow. As more active members, they begin to have more say in the congregational politic and give voice to parental perspectives. The synagogue leadership may be grateful to the school for this increased participation of these members. But perhaps even more important, the adult study of Torah grows appreciably within the congregation. Perhaps the greatest contribution of family education, when done seriously, is that it may mark a change in the congregational culture in which people come to realize that one powerful way to draw people into the synagogue is to offer them educational programs that speak directly to their current needs as parents. Who knows = they may even start to study one of Barry Holtz' recent volumes?

In summary I am suggesting that these four "relationships" when taken together offer us a potential guide to assessing the goodness of a synagogue school. I think the good school may have to have all four in place to be deserving of that designation.

I hope these reflections prove helpful..

With best wishes,,

Joe Reimer

FACSIMILE HEADER SHEET	TE: 12/19 TIME: PAGES SENT:
TO: FAX NO. (8/1) 9712-6/9 9W/ ANNETTE HOCHSTEIN Name Seyly) O AL FOX	FROM: FAX NO. \$2/6) 34/ - 59242
Name Sey/y) & At Fox	Name Syxwy ZSjV//
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Agenda CIJE Teleconference Fri., Jan 3, 1992 7:3030 a.m.

Participants: Jerusalem ■ SF, AH; Cleve.. ■ SHH, AGK, VFL; Rockville - SE

Assignment

SSEEH

I. Review minutes of 12//11/91 WILL II. Review assignments off 12/11/417 WHL III. Relations witth CRB **AH**AH IV. Status of maillings on Land Communities SHEH A. By tithe tithre of trelleron, draffts should have been sent to SPAs, B. Dettee from medilling two Browns mentions SMITH V. Macettings A. Serritor Prollicgy Addvissorss - 11/77/9922 1. Review Agenda Do we need an advance meeting with JU? Wisa telecom? B. Ammusall Mecettiling - 1/16/992 9:30 30 and too 1:000 pm pm 1. Attendance (Up-to-date list will be sent on 1/2) WHL

- Presentation of Lipset's work ((Current plam))
 - a. Introduce through slide presentation AH? SE? MK?
 - b. Distribute executive summary at conclusion?
 - c. Lipset responds to questions

2. Status of annual report

- d. Do we make full report available on request?
- 4. Lead Communities presentation by whom?
- 5. Are we mailing anything in advance?

- C. Luncheon 4:00:0012:0000
 - 1. We have separate space reserved for luncheom of funderss.
 Is it on?
 - 2. Funder lunch invitation list:

Bill Berman David Hirschhorm
Charles Bronfman Ludwig Jesselsom
Maurice Corson Mark Lainer
Max Fisher Matt Maryles
Quirty Goodman Flaggard Mail+ All
Neil Greenbaum Lester Pollack
Tim Hausdorff

- 3. Which staff should participate?
- 4. Any advance preparations necessary?
- D. Board Meeting 1:15 4:00
 - 1. What is mailed in advance? Whem?
 - a. Lead Communities drafts
 - b. Gamoran proposal, without budget?
 - c. Summary of Aron and Holtz work? [[or distribute at mttg.]]
 - d. Cover letter * simple letter of transmittal?
 - 2. Review meeting agenda
 - a. Should reports on Best Practices, Research, & Monitoring come before presentation on Lead Communities for context?
 - b. Will there be an update on the director search?
 - 3: Plan camper contacts

Ideally, every board member should be called between mailing of background papers and meeting. How can we come as close to the ideal as possible?

At minimum, counselors should come to 1/15 proplan with issues/concerns raised in conversation for which we should be prepared on 1/16. At best, we'll have written summaries before then.

4.	Materials	for	${\tt distribution}$	at	meeting

- a. Minutes of 8/29/91 meeting
- b. Lead Communities papers
- c. Lipset Executive Summary
- d. Updates by Arom, Gamoram, Holtz ??
- e, Annual Report
- f. Lists of board, advisors, staff/consultants
- g.. Agenda
- h. Anything else?
- 5. Are we ready to suggest someone to do D'var Torah?

 How about: Corson, Hausdorff, Maryles, Pollack
- E. Plans for meeting of staff Jam., 27-29 Cleveland
 - 1. Agenda AH
 - 2. Meeting times When on Mom. do we begin? How long do we go each day? When on Wed. do we conducte?'

VI. Project updates

AH

- A. Monitoring, Evaluation and Feedback
- B. Research
- C. Best Practices

VII. Set future telecons

STHEH

AGENDA

Senior Policy Advisors

Tuesday, January 7, 1992 1:30 to 4:30 P.M.

I,	Welcome and introductory remarks (5 min.)	SRE
II.	Resport on CIJE (10 min. + 5 for questions)	SHH
III.	?Resport on Best Practices (100 min))	BWH
IV.	Presentation on Lead Communities (30 min))	υ ϋ υ
٧,	Discussion (90 min.))	SHH
VI.	Report on Research Project; Monitoring, Evaluation and Feedback ((15 min.))	SRE

VII. GooddanddWWelfinee

Materials for distribution at meeting: Agenda, duplicate copies of Lead Communities materials, updated roster of advisors

Council for Initiatives in Jewish Education

Board of Directors and Annual Meeting

January 16, 1991 9:30 AM ■ 4:00 PM

Tentative AGENDA

I. AIIIIUAI MEELING	I.	Annual	Meeting
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9.20 * 10,00 - Fire moveling raffackmunic

10:00 Welcome and Introductions

MLM MLM

10:15 -- 100 4455 -- Ammuell Repportt

SHH SHH

10:45 -11:15 - Report on analysis of CJF demographic study; implications for Jewish education

Lippett?

11:15 -111400 -- Discussion

MLM MLM

11:40 -- 122 000 -- Stratus report on Lead Communities

CRB?/SRE/SHH

II. Hundleson 122:000 - 11:000

III. Board Meating 1:155 - 4:000

1:15 Welcome and Introductions

MLM MLM

[We should carefully plan camper contacts 30 board members are ready to respond to reports and make decisions, where called for.]

1:20 - 1:40 - Presentation on Lead Communities

JŪŪ

- pracess for recruitment & selection: decision
- substance and procedure issues

1:40 - 22155 - Discoussion

- * comments; probabile time for communicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymunicymu
- 2:15 33:155 Reports on Projects: Bastrretices, Research, Monitoring and evaluation

Who presents reports? Equal time for each?

[Do we need an hour for reports on projects? Maybe use more for Lead C. disc..]

3:15 - 33:225 -- Search Committee Reporteport [If ready.]

MIIM

3:25 - 33.550 -- Good aand wellfame

HMINM

3:50 - DD Waar Toomah

Withoo??

4:00 Adjourn

T[®]

Counsellor	-	
SRE		
AH		
SRE		11/26
SRE/SF		11//3
SRE	TP P	10//25
SRE	Τ P P	11/26
SRE	T F P	12//13
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SMH		
AN		
用 魚	TPP	
SF	Τ P P	10/10
SRE		

Mome	Counselor	_		Name
Dawid Armon	AH	*******	*******	Mark Laimer
Bill Berman	SRE			Norman Latin
Charles Bronfinan	Altel	Ϊ P P		Normam Lippofff
Germid Cohen	SRE		1107/229	S. Kartím Lippædt
John Colleon	HLZ		101/08/8	Nortom Handel
Maurice Corson	HUZZ	ΠP	1 21/29/9	Matthew Naryles
Irwin Field	SIREE			Florence Helton
Mut Fisher	HUZ2	TFP		Nelvio Herians
Cihariles Goodman	HLZZ	TIP		Lester Pollaxik
Alfred Oottschalk	SIFF	TIP		Charles Ratuer
Arthur Green	SRE		1107/25	Esther Leah Ritic
Meil Greenbaun	SREE	Alik		Ismar Schoradh
Thonios Hausdorff	SEEE	ΉP	12,2%6	Isadore fitiersky
David Hirsenhom	SEF	ΠP	10/19	Bennett Yarvowitz
Friend jesselsou	ANH	dib		

TP = Tep Prierity

Date: Sun, 15 Dec 1991 12:54 CDT

From: <GAMORAN@WISSSSS>>

Subject: next message
To: MANDEH@HUJIVMS
Original To: ANNETTE

The next two messages contain, first, a position announcement, and second, a job description, for the Chief Field Researcher position. I'd be grateful for any comments you may have on these documents.

To spread the word, I thought I'd send these announcements to people in academia in all sorts of relevant fields, asking them for names of likely candidates. Also I thought of placing an ad in the Chronicle of Higher Education, which is the main location for job announcements in education. Can you suggest other means of dissemination? After the lead communities are selected we can recruit more intensively in those communities.

Sun, 15 De6 1991 12:54 CDT <GAMORANGWISCSSCS> Date:

From:

Subject: messages

MANUETI OHU LILWAS To: Original_To: ANNETTE

I meant to add, please let me know if you receive these **message**s..

Date: Sum, 15 Dec 1991 12:55 CDT

From: <GAMORAN@WISTSST>>

Subject: job announcement for Chief Field Researcher (draft)

To: MANDENGHULLIWMSS
Original To:: ANNETTE

DRAFT -- DECEMBER 1991

POSITION ANNOUNCEMENT
COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

CHIEF FIELD RESEARCHER

The Council for Initiatives in Jewish Education ((CIJE)) is seeking a Chief Field Researcher to carry out and coordinate fieldwork as part of a large-scale effort to improve Jewish education in North America..

Responsibilities: The Chief Field Researcher ((CFR) will work with the Director of the Evaluation Project to design and implement a system of monitoring, evaluation, and feedback for "lead communities," demonstration sites for the improvement of Jewish education. The CFR will implement the system in one community, and will traim, coordinate, and supervise a team of field researchers situated in three or four additional lead communities.

Requirements: Strong academic background in education or related discipline ((e.g., sociology, anthropology, psychology)); extensive fieldwork experience; outstanding written and oral communication skills; leadership ability and experience; ability to work as part of a team. Knowledge of Jewish education preferred but not required.

Salary and benefits competitive and commensurate with experience and ability.

Starting date: June 1, 1992.

To apply: Send letter of application, resume ((including names of references)), and writing sample to:

Professor Adam Gamoran CIJE Evaluation Project Department of Sociology 1180 Observatory Dr. Madisom, WI 53706

Further details on the project and the position are available.

Date: Sum, 15 Dec 1991 12:55 CDT

From: <CAMORAN@WISCSSO>>

Subject: job description ((draft))

To: MANDEHIGHUJIUMGS
Original To: ANNETTE

DRAFT -- DECEMBER 1991

POSITION DESCRIPTION FOR CHIEF FIELD RESEARCHER

The Council for Initiatives in Jewish Education ((CIJE)) is seeking a Chief Field Researcher to carry out and coordinate fieldwork for a major new study of efforts to improve Jewish education in North America.

Background In response to A Time to Act, the report of the Commission on Jewish Education in North America, the CIJE is establishing approximately four "lead communities," centers of innovation in Jewish education, which will incorporate our best knowledge and efforts towards success in educating Jews in varied settings. At the same time, the CIJE will engage a team of field researchers, probably one for each site, to provide monitoring, feedback, and evaluation, both as an aid to ongoing efforts in the lead communities and to inform subsequent educational policy decisions throughout North American Jewry.

Responsibilities

The Chief Field Researcher ((CFR)) will lead the team of field researchers. S/he will report to the CIJE's director of monitoring, evaluation, and feedback, and will be guided by a national advisory board. The CFR's staff will consist of about four other ((probably half-time)) field researchers and a part-time administrative assistant. The CFR is a full-time position.

Preparation and training. Initially, the CFR will work with the CIJE's director of evaluation and director of planning to design a detailed system of monitoring, evaluation, and feedback in lead communities. The system will address issues of what data will be collected, who will be interviewed, the scheduling and format of interviews, reporting requirements for the project, and so on. Subsequently, the CFR will train the other field researchers to implement the system.

Field research in lead communities. The CFR will earry out fieldwork him/herself in one of the lead communities. In addition, s/he will coordinate fieldwork among all the lead communities. This will presumably involve frequent communication among the fieldworkers, as well as quarterly meetings to sort out common concerns and issues, and to draw implications that

8-5

arise from the synthesis of evidence from the four or five communities.

Reporting requirements. Each field researcher will be responsible for reports at no less than quarterly intervals. Many of the quarterly reports will likely be informal briefs intended to provide constructive feedback to members of the lead communities who are administering Jewish educational programs. At least once a year, however, the report will be a formal document presented to the CIJE as part of an overall monitoring and evaluation process. The CFR will assist the other field researchers in preparing their reports, as needed. The director of evaluation will also work with the field researchers in preparing reports.

Replication of community self-study. Each lead community will be conducting a self-study as part of the application process. In the second year ((and in subsequent years)) of the project, the field researchers will provide assistance as needed to see that the self-study is replicated.

Supervision of reflective practitiomers. In each lead community, two or more reflective practitioners—local teachers or administrators—will be commissioned to reflect on and write about their own educational efforts.. The field researchers, under the guidance of the chief field researcher, will supervise and advise these reflective practitiomers.

Performance appraisals. The CFR will carry out annual reviews of the performance of the other field researchers.

PREMER INCLEMENT CORPORATION FACSIMILE HEADER SHEET 73139 (200) PRINTED IN U.S.A. DATE	TE: 12/13 TIME: NUMBER OF 3
TO: FAX NO. (OM) 971-2-649951 ANNETTE HOCHSTEIN Name Saymour Fak	FROM: FAX NO. (2/6) 36/ 29962 Name SINNY LEWI Company
Street Address	Tele: No. ()Fat
T	

Dear Seymour + annette -I hope well grew well with ments weathy has meetings. Stead Marsh.

Jim Meier asked me to remind you to fax him everyone's comments & corrections by the third of your day on Monday. He willhave as mig job pulling everything together in time for mailing to Sr. Peling Advisors.

Thanks

Sunny

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December 111 119. ".

M E M O R AA NNDDDU

TO:

Annette Hoc

Seymour Fox

FROM: Stephen H. Hoffman

Ari Goldman called today. He's doing a pile on the changing Yeshiva world for the New York Tiles Education Magazine supplement, due out in January/ 1992. Deadline is Fridayj

For Thursday he wants:

Statistics on current day school enrollments! broken out by Orthodox-Reform Contservative; comparing "today" with 10 years ago and even better if beyond that.

I asked JESNA for the stats.

What are the challenges for teacmer training in today's Yeshiva/dayschool world?

V He'a willing to cite A Time To Act on such

What need3 to be done?

ly/VN

Thoughts about teacher salaries/ ditions?

the scene changed?

we can feed him material from out wiffk? /thin/k lie'11 use It and cite us.

What do you think we should feed him?

We need to move fast. I'll be in New York Thursday. Si reply via FAX with useable stuff that my of Fice will get to me in New York, and then I'll call Ari.

What do you think?

SHH: GE : B3 : 21A

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Street Address	Tele. No. () Ext
City State Zip Gountry	

Seymour -

you asked me to remind you to talk on Sum. about MLM's deission not to invite the following for 1/16:

> David Ariel - Weire inviting other college presidents Carmi Schwartz Joe Raymer - We knive attack Brawntis pipupile GA Inti-

Please let me know the autions.

Minimidel Institute Booked

		J U_
PREMIER PHOUSTRUL CORPORATION FACSIMILE HEADER SHEET TO LOG (1409)-PRINTED IN U.S.A.	DATE: 12/5 TIME:	NUMBER OF PAGES SENT:
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COUNCIL FOR MUTIATIVES IN JEWISH DOUGNITON

1 1/30 Euchal Avenue Cleveland, Ohio 15: 14:1 7 16/566 9200 Fax 2 16/861-1230

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OWE TOURSEND (INC.)

December 4, 1991

Dear Colleagues:

I am pleased to report to you that in the several months since our last meeting, the Council for Initiatives in Jewish Education has made significant progress towards the implementation of our agenda.

The next meeting of the Senior Policy Advisors will take place om Tuesday, January 7, 1992 from 12:30 p.m. to 4:30 p.m. (lunch included) at 110 East 59th Street. 4th floor. New York. The major agenda item for this working session will be a presentation on the current status of the Lead Communities Project.

Since the August meetings of the Senior Policy Advisors and the Board of Directors, Dr. Jack Ukeles has been at work with the CLE staff to develop plans for the recruitment and selection of the communities. It is important that these be reviewed prior to a presentation to the Board of Directors at its January meeting.

The agenda will also include reports of progress on the Research and Best Practices Projects. Dr. Isa Aron has launched the Research Project which will consider the development of a research capability for Jewish education in North America. Dr. Barry Holtz has further developed the Best Practices Project and the first of the panels will meet next week to begin identifying exemplary projects in supplementary school education.

I hope that you will also attend the First Annual Meeting of the CIJE on January 16. An invitation for this event will be forthcoming.

Cordially,

Shulamith Elster Education Officer

P.S. Please return the enclosed eard and let us know of your plans to attend or call Ginny Levi at 216-391-8300. Materials on the Lead Communities Project will be sent to you prior to the meeting.

ce: MLM, SE, SF, AH, SHH, AGK, HLZ

December

1991

prefix first last title OB company OB street address

Dear sal ::

A year has passed since the Commission on Jewish Education in North America released its report, "A Time to Act," and this letter is meant to serve as both an invitation and brief progress report.

The Commission had decided early on to be proactive; to carry out its recommendations for improvements in Jewish education. The Council for Initiatives in Jewish Education was formed to do this. We are now completing the organization of the CIJE to implement the Commission blueprint for Jewish education.

Under the professional leadership of Stephen Hoffman, Acting Executive Director, and Education Officer Shulamith Elster, the work of CIJE is under way. CIJE will serve as an advocate for Jewish education. It will work with and through existing organizations in the field, and act as a catalyst to encourage improvements in Jewish education.

Since its formation in November 1990, CIJE has organized a Board of Trustees, assembled a group of veteran professionals to serve as Senior Policy Advisors, and begun to draw upon the talents of experienced individuals in Jewish education and communal service, through the development of a talent bank of experts on whom we can call for specific assignments.

Currently, CIJE is working with others to build a North American infrastructure for recruiting and training increasing numbers of qualified personnel; expanding the faculties and facilities of training institutions; intensifying in-service education programs; encouraging salary and benefits increases for education personnel; and developing new career track opportunities for educators.

At the same time, CIJE is working to intensify community concern for Jewish education, to make Jewish education a top communal priority. We continue to recruit community leaders to the cause or Jewish educaclum who can help to develop substantially increased funding from federations, private foundations and other sources.

Interest has been raised throughout North America about the Lead Community project. Recommendations are being prepared now on the criteria for establishing these model communities-Icommunities where we can demonstrate what can happen when there is an infusion of outstanding personnel into the educational system, when the importance of Jewish education is recognized by the community and its leadership, and when the mecessary funds are secured to meet additional costs.

Supporting activities have been started to identify exemplary Jewish education programs and to develop an evaluation component for a continuous fflow of imformation about how our projects are doing. In addition, CIJE is commissioning a project to study what long- and short-term steps we should take to encourage the development of a research capability to serve the field of Jewish education.

Details of the work of CIJE over the past year and plans for the future will be presented at our first Annual Meeting:

Thursday, January 16, 1992
9:30 a.m. - 1:00 p.m., including
Luncheon 12:00 * 1:00

UJA/Federation of Jewish Philanthropies
130 East 59th Street

New York City

(Dietary Laws Observed)

Same letter,
9:30 - 4:00,
the Bound members

Please join us for both the meeting and luncheom.

Please complete and return the enclosed reply form by January 6 confirming your plans to attend. I look forward with pleasure to seeing you there.

Morton L: Mandel Chair

CLARIDGE INC.

Fax / Bellinographie

313 Ca

A/TO:	Amette Hochskin
COMP::	PHITIW FAIL ORA & Planning COSS allowers
BEL/FAX:	mil-971-2-6995
	6 h9-85-1
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COMP:	*Trip EARS FIQUEILEMAL CON
F PAGES	INCLUANT CELLE-CK/INCLUDING THIS COVER PAGE.
DATE:	Dec 4/91
Commenta	IRES/COMMENTS: Dear Annetts,
	Please-give-me a-call. There-are acremal points
	about the meeting between Charles and Mort Handel that
	I would like to discuss with you. (I tried to
	reach vou by phone, without success)).
	Looking forward to seeing you in person in January.
	Regards,
	pl oran
	TOW AXWOSTNY
	70 - 14 - 6 - 5 - 3 - 5 - 5 - 5 - 5 - 5 - 5 - 5 - 5
	Tel: 514-878-5254

1969a (mark) market market	TAGES SENT:		
TO: FAX NO. (0/1) 9712.6/9 951 ANNETTE HOCHSTEIN Name Seymour For	FROM: FAX NO. (2/6) 361 - 9942 Name SUNNY LEVI		
Gompany			
Street Address	Ext		
Gity State Elp Country	-		

This is what I propose to mail as the invitation to the January 16 annual meeting. I'd appreciate a quick reaction.

Also, I need to know how many Commission reports you have left theme.

NONE!

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

1 750 Euclid Avenue Cleveland, Ohio 44115 216/566-9200 Fax 216/861-1230

(Temporary Attidiess)

Homotany Chair Max M. Tisher

Otenn

Wrotton L. Wronde!

All/:W.OltXU.lt Stephen H. Hoffman

Once Balancation Officer

Dr Shulmmill Eliter

You are cordially invited

to the

First Annual Meeting

of the

Council for Initiatives in Jewish Education

Thursday, January 16, 1992

1:30 p.m. - 4:00 p.m.

UJA/Federation of Jewish Philanthropies

130 East 59th Street

New York City

Luncheon preceeding the meeting 1212030 p.m.

RSVP ■ card enclosed

(Dietary Laws Obserwed)

A year has passed since the Commission on Jewish Education in North America released its report, "A Time to Act." The Commission was determined to be proactive; to carry out its recommendations for improvements in Jewish education. We are now completing the organization of the CIJE to implement the blueprint for Jewish education in the coming years,

CIJE will serve as an advocate for Jewish education. It will work with and through existing organizations in the field and as a catalyst to encourage them to achieve improvements in Jewish education.

Under the leadership of Stephen Hoffman as the Acting Executive Director and Education Officer Shulamith Elster, the work of CIJE has begum. Since its formation last November, CIJE has organized a Board of Directors, assembled a group of veteran professionals to serve as Senior Policy Advisors, and begun to draw upon the special skills and talents of experienced individuals in Jewish education and communal service through the development of a talent bank of experts on whom we can call for specific assignments.

Interest has been raised throughout North America about the Lead Community project. Decisions are being made on the criteria for establishing these model communities—communities where we can demonstrate what can happen when there is an infusion of outstanding personnel into the educational system, when the importance of Jewish education is recognized by the community and its leadership, and when the necessary funds are secured to meet additional CWSiL3. Buf/WFE:ing activities have been undertiken to

identify exemplary Jewish education programs and to develop an evaluation component for a continuous flow of information about how our projects are doing. In addition, CIJE has commissioned a project to study what long- and short-term steps we should take to encourage the development of a suphisticated research capability to serve the field of Jewish education.

Details of the work of CIJE over the past year and plans for the future will be presented at our January 16 meeting. I hope you will join us for luncheom and for the meeting that follows. Please complete and return the enclosed neply from by January 6 confirming your plans to attend, I look forward to sending you there.

Morton L. Mandel Chair

1122// /91

MEMORANDUM

TO: SF SF

FROM: AH AH

DATE: OFFICEMBEER 4, 1991

RE: THE CIJE

- 1. We have to telecons today: one at 3:30 with Jack Ukeles, and the next one immediately following that one, with Barry Holtz. In both cases, we are receiving documents to which we're asked to respond. The Barry Holtz piece is the one he sent last week and I will discuss with you the background materials when we meet later today.
- 2.I spakespoken widam AdamorGamorah windh wilthlashithamithteristert last night, with both quite at length. I reported to Adam about the conversation with Jim Coleman and confirmed the meeting of the 24th of January at Chicago. He will fly in the previous day and we can begin the meeting at 8:30. I have not yet called Jack on that same meeting, though following the conversation with Adam I believe it may be important to have him too. I detected a little bit of reluctance in Adam's voice, though he agreed that in the imterest of future cooperation it might be very useful to talk discussions at that meeting. We may consider asking Jack to fly in on Thursday morning and thereby begin the day with issues other than that of the conflict between the two of them. I pushed Adam to begin work, which I believe he will gladly do. He was delighted with Steve Hoffman's letter and the fee he is being offered.
- I also asked him to reserve January 27-29 for the planming workshop. He felt that he has to leave in mid-morming on the 28th because this is when he is steedching hhis specond chass of the semester and he didn'tt feel that he could miss it. II took him that it might be important for him to fly back and participate in the meetings on the 29th told him too that I would reconsider this but weeboth aggreed that given the aggeda of putting together the lead communities piece, this smisht indeed be the best thing for him to do. He will need a hotel in Chicago.
- 3. I spoke at length with Shulamith Elster it was a conversation to do away with some tensions a constructive move, amongst many, by her. We discussed her current work at getting to know the national organizations denominational and other. It was a very good conversation, where I both encouraged her to the effect that she was "constituency building," but also told her to remember that the strength of the CIJE was in its ability not to be hindered by too many outside considerations in its effort for qualitative change. She suggested that she would

prepare a plam, or perhaps a map, of the various players including a "who"s who" for our consideration. We discussed what would be involved in such a plam, and she will send us a draft as she moves along. I informed her of the Coleman conversation and we set the telecon with Barry Holtz for Tuesday.

- interneured 2 people today

Commission: local "CIJE" -

Feds: organized Com.

(moint person)

Eds: educational com/ed. lay: com. leaderships

Rabbis - could be eds or lay?

E:	administrative educational planning consultation	exec. ed. planner specific
cons:	cousuitation	tasks

Pre-selection Selection process

((A/E/P))

? T/B/D

GO		
	initials planning Community organization "start up" - getting started	AEP
A.R.	funding - initial and on-going and "special"	A
needs - objections - strategies - implementation reporting	site consultant ed resources - "linkages" "best practice"	E Cons
To be a second of the second o	professional and technical assistance on-going trouble shooting "fire fighting	A E P Cons
WHAT WO	monitoring, evaluation feed-back	A E P Cons
	site visits ? site coordinator/agent	A E P Cons
on demand of site	As needed	

MEMO TO: Shulamith filter, Seymout Fox, Annette Hooksein,

Stephen Hoffman, Ann Klein, Morton L. Mandel, Honry L. Zucker

FROM:

Wirginia F. Levil

Sinny

DATE:

November 26, 1991

The following are HLZ's suggested additions to the guest list for the January 16 CIJE annual meeting:

Tom Axworthy Barry Chazan

Buddy Silberman Avraham HaCohen Henry Taub ?

Rachel Cowan Charles Halpern ? Elizabeth Lyman ?

Heinz Eppler Eli Evans Michael Papo

Richard Scheuer Wilbur Daniels

Susan Crown
Dina Chammin ((Dorot Foundation))
Shira Herzog Bessin ((Kahanoff))

Memorandum

TO: Stearing Committee //CLJE

FROM: Shulnmith Elster

RE: Fjorance Molton

DATE! November 2.6. 1991

1. On the CIJE

"Thro Mangillan Jewish community nowith the CIME desperatally". They has to be a group that focusor on meeting the unmat needs of the community. The work of the CIJE should focus on INITIATIVES. That is, the CHEM should not work in response to the citatud needs of local communities but should be thinking absolutyways telestyle unmet larger needs that CIJE addressly knows meed to be addressed, based on dalk and research. She used interfaith families as an example. The education and outreach to interfaith families must be addressed even if communities do not make this a priority. We know that it is an issue and meetle work. ((This is much like our requirements lint, Do we want to committee thisfiles)

In general, there has not been enough research and development based on demographics and data we now have. I encouraged her to come to the Annual Meeting and hear about Lipset's analysis.

She tiving the that the Boated deas not include enough people with local community experience and is heavily weighted with people with denominational interests. I mentioned my experience with my camppirs ((Cohem, Maryles, and others who come to the Board with community experience and local involvement)).

2. On the Load Communities

She does not like the term ',lead communities". It suggests to her that other communities are " not good communities". It has, in her view, a negative rather than a positive connotation as it will be hurtful for those communities that are working hard and may have exemplary projects, ((I don't know if this is a real issue or a matter of semantics not unlike "good practice'/ best practice'/ "good-enough practice".))

She used the term "unit of endeavor" to describe some of her speciful projects and suggested that this would be an approach to describe the lead community projects.

It is not prudent for us to expect that communities will come up with innovative ideas as they have limited personnel and existing leadership "dimesn't know what quality Jewish education is all about", They have no allocated time or money to the enterprise. The CIJE has to come up with the ideas and the personnel and the money if this is going to work! The CIJE must take the INITIATIVE in the communities.

The GF.IF! has to help to create "units of endeavor" = packages! Funding, training, research and follow-up for Epocific programs.

3. Leadership Development/Local Community &Support

She described a project for leadership development LliaL she discussed with Alan Hoffman last weak that includes cruises for lay leaders with an educational composient, an adaptation of the Florence Melton; Adult Mini-Schpol. This is an approach now used by industry and the professions for continuing adult education.

3. Beat Practices/Programmatic Options

We spoke at length about the Florence Meltom Adult Mimi-School and about the Discovery Program for high school students in Columbus. I will be certain that these are included in our work on Best Practices. Both are worthy of replication.

She is interested in a new family education project— Live and Learn Family Vacations.

4. Support for CIJE Projects

We spoke about adult education in the communities. She is impressed in funding a university or a department within a school to train facilitator in a specific area of education for imperfaith families. She believes that couples need to come together will trained facilitators to air concerns in a retreat setting. This will lead to a recruitment effort for an objective, non-denominational educational program (The Adult Mini-School). Her several years of experience with the Mini-School suggests that this will lead to better educated families, more positive Jewish sheless for affiliation and activity, synagogue membership, higher rates of enrollment of children of these families in Jewish schools and educational programs.

She is very interested in this and known that it will take INFIFATIVES AND INNOVATIVE thinking because communities do not know what to de. The likes the terms-initiatives and innovations and the name CIJE has very positive connections and connections with her interests and her work.

She understands that it will take an infusion of funding and very specific and completely planning (lots of training). She says that she knows what it take financially to establish something new-having done this several times before and she is interested in doing this.

5: Board/Annual Meeting

She will do her best to some in January. It depends on Mr. Melvon's health. He has good and bad days i she is interested in discussions of issues of substance. She wants the Board to focus on meeting the unmet needs in communities and is somewhat upset that discussions appear to focus on the vested interests of Board Members. I encouraged her to some and participate actively in our deliberations. I wise assured her that her comments to me would be shared with the Steering Committee.

5. Footnote

h will call her again in advance of the January meeting possible right after materials and the agenda are mailed to board members.

In order to gain her support for the Lead Communities Project I think we have more work to do. This is where I think I can use from of what Lee Shulman said at the CA. I'm going to got a copy of his remarks and swee if it will be useful to send to Mrs. Melton and/or others. I'd like to plan a visit with her. She had a great deal to say that was very interesting and inspiring for me. The suggestions she made about areas to consider and hear descriptions of some fine programs are useful in my work with Barry on best practices.

Mrs. Melton will be in Boca Raton until February-March when tiles Meltons return to Columbus. Hwr address in Florida is:: 1180 South Ocean Boulevard Apartment 9B Boca Raton, Florida 23232. Phones numbers 407-391-3190.

hdC:melton

Memorandum

TO: Steering Committee/CIJE

FROM: SWmlamith Elster

MF: Norman Lipoff DATE: November 2.6, 1991

I met with Norman Lipoff on Friday, November 2and at the CA,

I. On the CIJE

Norman was interested in homming; abbout the estatus of our properties. I sense that he is phisaged! the lambour theo Bhand and that he would like to be actively involved.

Norm wat most interested in lead communities as I spent most of my when with him willess workstilles to possible involvement before January.

2, On the Lead Communities

He expressed serious concern about the current ability of mamy interested communities to generate sufficient local funds to support the lead communities activities. There will be communities genuinely interested - and who the CIJE will want to have involved that will not consider the program because of the economic climate. Communities will be very reluctant to take on additional projects. Many are worried about their ability to sentinue funding existing programs at their current levels and many have already cut-back subventions for educational programs. Furthermore, there are communities that are unable to meet their obligations to UJA and Exodus,

He stressed the importance of Jetting communities know as bost we can about what will be expected of them financially, How much will it cost to be a lead community?

He suggested that when applications come in that they be reviewed carofully by people who know what a particular community's true financial capability is and who know about its financial 'track record'

I asked if he would be interested in helping the CIJE review the financial aspects of the project. He said he would be pleased to help. ((Are we going to have a Board committee on Lead Communities? If so, this would be a good way to involve him!)

3. Board/Annual Meeting

He has planned his schedule around the date of our meeting and will be there for most of the day. He may have to leaving before the end of the afternoon meeting.

News	letter	Off	the
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NETWORK FOR RESEARCH IN JEWISH EDUCATION



NOTES PROM THE CHAIR " Stuart Schoenfeld

Now that we have a formal chair for the network, propriety demands a message from the chair in our metwork newsletter, Fortunately, there are some tilings to talk about.

To begin with, the "thank you"s. Most of all thanks to Isa Aron, who has acted as chair for the past five years without formal title. And to Hanan Alexander who, legend has it, started the work of putting the network tiogether with itse over one of their kitchen tables. I don't know whose kitchen but I can verily that they live in the same meighborhood. Thank you also to those who have served as organizers of the past five conferences. Your work has positioned us as a credible participant at a time which may be a turning point in Jewish education. On a personal note I can add that the network has given me contacts I otherwise would not have had with other respandings who worry about the same problems that I do as a scholar and a member of the community. These contacts have been important in developing my thoughts and keeping up my morale. It suspect that these personal reflections are widely shared in the network.

Next, a new development. As a consequence of the discussion at the end of the Cleveland conference about exploring a lournal for research in Jewish education. I received an invitation (through Walter and David Ackerman) to contact Alvin Schiff in New York. Alvin is continuing to serve as editor of Jewish Education. for the mext three years. We are working on an arrangement aligns the following lines: Jewish Education - either in sach lissue or in an annual special issue - would reserve space for research. Research articles would be submitted in the same way at to other refereed journals. Members of our network would be added to the editorial board to review research articles. Members of our metwork who subscribe to Jewish Education when they pay their dues would get a discount: I am sensulting with members of the Executive. Becisiens which the Executive takes can be reviewed at our next conference in California Meanwhile, members of our network may sertainly submit articles to Jewish Education, which has a long history of publishing research,

A TIME TO ACT: A RESEARCH

(FFA LA1/e light from submitted in Jenden Educadan by Otueri Baheinfilds



The recommendations of A Time To Act include a call to dovolop a research capability. Presumably the Council for Initiatives in Jewish Education will be the body to see that this recommendation is implemented. The Commission on Jewish Education in North America has already begun the process. Commission's report contains appendix which lists alleven studies which it sponsored. Takem collectively. they are the beginnings of a detailed appraisal of North American Jewish education. Of these eleven studies, six were author either in full or in part by participants in the Network for Research fn Jewish Educations

The Research Network lies now had five annual conferences. We've gathered together American, Israeli, English and Canadian researchers in California, New York, Pennsylvania, Wisconsin, and Ohio. Our conferences have featured research on Jewish Identity, curriculum objectives, largel tribe, teacher characteristic, adult education, supplementary schooling, Reform day schools and more. As with all annual conferences, there has been some variation in participants exactive yanth. but meet of us do come to almost every one. Our research in Jewish education has net been systematically nurtured in the past: the regular contact is important.

These studies spensored by the Commission represent only the beginnings of a research process. To begin with, the research agenda win co breader than (continued on p.0)

A Time To Apr-continued from p.1

that umbertaken by the Commission so far. Consider two examples - research on the affootive dimension of education and research on adult education. Neither topic was among those studied by this Commission and research on adult education. Neither topic was among those studied by this Commission, Both are important in understanding the situation we are dealing with and in developing a strategy of response. Jewish education, we assume, it not the instrumental acquiring of credentials. Rather, it is about acquiring values and self-asteem. We have some research on the extent to which Jewish education leads to having information; we have almost none on the relationship of Jewish education to self-asteem. Similarly) we assume that a household in which parents study is also one in which children study. Adult education is on the agenda of the Jewish community in North America, is there research which gives some insight into how this initiative might fit into a general strategy for Jewish education? Many other examples could be found. We don't even have at this point a process for complifing and toutlinely updating a bibliography of research in Jewish educations.

Further, to become an on-going activity around which scholars can build careers, more needs to be done to link communally sponsored research in Jewish education to university based scholarship, including both those institutions of higher learning under Jewish sponsorship and those in the wider community. The studies sponsored by the Commission need to be available in university libraries; publication by an academic press-would be one way of Basing that happens. Graduate followships in inchasis of education and departments of social science will bring new scholars into the field. Support for the Research histwork in Jewish Education, which has been forthcoming from various communal agenties, will ensure that our comferences will continue and our activities expand to other areas.

Placing resources into developing university based research in Jewish education in addition to contract research will mean, in the short term, some loss of control over what is researched and how. In the long term, perhaps within as short a period as five to ten years, it will mean that far more people will be engaged in research and that the research produced will be varied, sustained and creative in ways which cannot now be envisaged. David Schoem's research, which the commission's report cited, and William Halmesich's study, which the commission did not cite, are valuable take-off points for the study of Jewish schools written by university based scholars. Each is insightful. Neither is definitive. They raise issues which require further research before we begin to approximate and adequate understanding of Jewish schooling. Alcontinuing program of research of this kind can only be sustained by a research community imagepositial into institutions of higher education.

In some ways building a research capacity in Jewish education is a daunting prospect. There is a large research literature in education to be assimilated; there is much else in contemporary social science to be taken into account; and the unique features of Jewish education require originality and creativity in developing research projects. Yet if there is going to be significant improvement in Jewish education we need to know much more abut what we do, how we do it, why we do it and what it means to participate, in the process, we are likely to some to understand better not only Jewish education in North American, but North American Jews as well.

Prof. Stuart Schoenfeld (Sociology and Jewish Studies, York University Toronto) is chair of the Research Network in Jewish Education. The opinions expressed are personal and not formal positions of the network.



Announcing...
SIXTH ANNUAL CONFERENCE
ON RESEARCH IN JEWISH EDUCATION
June 28-30, 1992

California State University, Northridge, California

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גכון ירושלים ללמודים פדרליים

CENTER POR JEWISH COMMUNITY STUDIES . JERUSALEM

November 8, 1991

Mr. Steven H. Hoffman Jewish Community Federation of Cleveland 1750 Euclid Avenue Cleveland, Ohio 44115

Dear Stave,

Thank you for your fax of October 25th. You do not know how difficult it was for ma to write my comments on "A Time to Act." I went through five or six drafts precisely because I wanted to be constructive. As you know, I only had the opportunity to observe the work of the Commission from Mar; and therefore had to rely upon its only product to date, which quite frankly left no feeling that the Commission was pushing through in unlocked door.

You can be assured that there is nothing else at work other than my deep and serious cencern for Jewish aducation that has been a major, life-long involvement on my part. It is precisely because I have witnessed and been involved in the changes of the last 30 years, that I believe that the Commission did not move American Jewry forward in its opening presentation to the Jewish world. After all, as I indicated, the membership of the Commission and the backing given it was so impressive that one would have expected such more from that powerful combination. Hales my surprise at the result. As I said in my article, had this reporte appeared thirty years ago when the federations and other such institutions in the Jewish community were just waking up to the meeds of Jewish education, it would have been a breath of fresh air, but appearing the same year as the National Jewish Population Study, a premise eventually to go into the subjects I listed is simply not enough.

م بدل الموال الريال

14-NOW-1991 11:40

Stave, thank you very much for the kind words about my work. If my work has any value, I think it is because I have tried to look at the world around us as honestly and objectively ma I tan. I have done so here as well. I do not think that it serves anyone's true interests for me to do otherwise. If I have missed something, I am sorry, but based on the record at my disposal, my comments must stand. Of course I will be happy to discuss those matters further with you, Hank, or anyone else involved in CIJE at any time and I hope that we may continue to admire one another despite any disagreement in our respective assessments of this effort.

Please give my very warmest regards to Hank.

Siacerely,

Dadsal J. Elazar

President

DJE/alm tape381 18

MEMO TO:

Shulbanith Elbter, *Seymour Fox, Abnette Hochstein,

Stephen H. Hoffmam, Morton L. Mandel, Henry L. Zucker

FROM:

Winginia F. Lewii

SUBJECT:

Hipsett Abadysiss off CUFF Dataa

Attached is a preliminary report from Marty Lipset on the results of his analysis of the Jewish education findings gleaned from the CJF Population Strictly. He asked me to make clear that this is preliminary and is for our information only. He will continue to refine it in the coming weeks. This gives us some sense of what might be covered in a presentation by him at the January 16 annual meeting.

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yes of

Education Findings from the Jewish Population Study (Preliminary Incomplete Report. Please do not cite).

by Seymour Martin Lipset

There are a number of stereotypical observations about Jews which are confirmed by the data of the 1990 National Jewish Population Survey (NJPS). These include the facts that Jews are more well-to-do by far than the population as a whole, but are more liberal politically. They are also the best educated of any ethno-religious group. They are less likely to marry than others with similar backgrounds; they have a smaller birthrate than other groups in the population; they have a higher divorce rate; and their rate of intermarriage is high and increasing steadily. These behavioral traits mean, immigration apart, the Jewish high and affine in America is likely to steadily decline. At the extreme, there have been predictions by one demographer of near extinction in the not too distant future. The hope suggested by earlier studies focusing on intermarriage that such behavior might actually add to the population, given conversions and Jewish identification of intermarried families, dees not seem to be born out by the 1990 survey. Only one-seventh of intermarried Jews have a spouse who has converted. The mates of the rest have remained Gentiles. Since 1985, the majority of marriages involving Jews have been between Jews and non-Jews (32 percent). This compares with an eight percent figure for weddings occurring before 1965, and 25 percent for those which took place between 1965 and 1974. As Kosmin et al note "since 1985, twice as many mixed couples from Jew with Gentile spouse) have been created as Jewish couples (Jewish with Jewish spouse)."

Depend the problem posed for Jewish continuity by low fertility,, is the fact that most children with at least one Jewish parent are not being raised as Jews religiously. The Kosmin preliminary report indicates that "Just under half of all children in the surveyed households are currently being raised with Judaism as their religion and another 16 percent qualify as secular Jews."

7?

Education is obviously the principal mechanism to socialize succeeding generations to be Jewish, and to stimulate adult Jews and Gentile spouses to foster the religious and secular interests of the community. To a considerable degree, what the Jewish community of the future will look like occupationally, culturally, and Jewishly, will be a function of education, both mon-Jewish and Jewish.

Educational achievement has been one of the great prides of American Jewry. The survey data indicate it is justified. Among those, adults 18 and over, who identify themselves as Jewish in religious terms, only 23 percent do not have any college education.

51 percent are college graduates, while close to one-third, 32 percent, have gone beyond college to some form of post-graduate education. Secular Jews, those who are not religious in any way, are even better educated than Jews by religion. Only 18 percent of them have not attended college while 35 percent have done post-graduate work. It is interesting to note that Jews who have converted out, support othexidenominations, are less well educated.

Fully one-third (33 percent) have not studied beyond high school, while less than one-fifth (19 percent) have had any post-graduate training. The picture is somewhat similar for

persons who report Jewish parentage or Jewish descent, but were raised from birth in another religion. Strikingly, Gentiles living in a household with Jews are very much less educated than the Jewish population. Almost half of them (47 percent) have never been to college, while only 13 percent have done post-graduate studies.

Ironically, Jewish education achievements may be a major source of the long-term trends that are undermining Jewish continuity. As noted, attendance at higher education is well nigh universal among young people. The overwhelming majority, around 90 percent, of Jews who are 25 to 44 years of age have been to college. But as is well known, higher education, particularly that sector of it in which Jews tend to congregate, the leading liberal arts colleges and research universities, is the most universalistic institution in the country with respect to attitudes toward white ethnic particularism and religious identification and practice. A basic belief in this world is that students should not "discriminate" with respect to dating and mating, according to religious and ethnic criteria. This norm is strongest among the more politically liberal segment of the population, one which disproportionally includes Jews. It may be hypothesized, nay assumed, therefore, that a major source of the extremely high rate of intermarriage is the almost universal pattern of attendance by Jews at colleges and universities, Education makes for higher income and status, more culture, and greater influence, but it also is associated with intermarriage and ultimately, with disidentification with the Jewish community. M

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The justified concern for Jewish continuity focuses, therefore, on Jewish education as the major facility available to the community to stem the hemorrhaging out which is taking place. The 1990 Jewish Population Survey provides a large body of information on the subject since it gathered data on the educational background of American Jews as well as the current involvements of their children. It permits an examination of the relationship between different types of Jewish education and subsequent participation in and communitment to the community. The basic picture is clear and is presented in the preliminary report, Highlighest of the CJF 1990 National Jewish Population Survey. Those who describe themselves as religious, whether as born Jews or converts, are overwhelmingly likely to report having had some form of Jewish education. Fully 78 percent of the males and 62 percent of the females of the figures, however, drop sharply for those born Jewish who describe themselves as irradigious. Only 28 percent of such men and 20 percent of the women say they have had a Jewish education. Curiously, people born and raised Jewish but who have converted out are proposed to the females.

These findings present us with a classic chicken and egg problem in trying to explain the effects of religious education, i.e. to what extent is the strong linkage between having received some Jewish education and religious identification and community involvement influenced by a family religious background, or can education overcome the lack of commitment of the weakly identified? No definite conclusion is possible in absence of longitudinal data (information gathered over time from the same respondents), particularly

home. Still, the evidence is congruent with the assumption that education can make a difference. Not surprissingly, the group in the sample with the least educational accomplishments is composed of adults who report Jewish parentage or descent, but were raised from childhood in a religion other than Judaism. Although many still consider themselves Jewish by ethnicity, 90 percent failed to secure any Jewish education.

Turning to Jewish education, we may start with the finding that approximately 60 percent, or 1597, of the 2441 respondents in the 1990 National Jewish Population Survey, had, at some point, been exposed to formal Jewish education. Participation in Jewish education has been measured in three different ways: whether ever enrolled in Jewish education programs, the type received, and the number of years completed. The survey differentiates the types of schooling according to the length of time in attendance, i.e., full time Jewish schools include day schools or yeshiwas, part-time schools that meet more than once a week, mainly, aftermoon schools, and Sunday school or other one day a week Jewish educational programs. Private tutoring is also classified as formal Jewish schooling. No effort was made to evaluate the quality of Jewish educational programs.

An examination of variations in type of schooling yields more comprehensive results than looking simply as to whether people have had any Jewish education or not. First, we may note that the most frequent type is part-time, largely afternoon, school attendance (34j^L

¹¹ The 60 percent figure is a weighted result, not from the actual data:

percent), followed by Sunday school (18 percent), full-time day schools (7 percent) and priivate tutoring (5 percent).

This report attempts to understand the determinants and consequences of Jewish education. It would be a reasonable assumption that the more exposure to Jewish learning, the more the recipient would be involved in the Jewish life and community, and to pass the commitment onto his or her children. The sample will reflect, at the base level, two groups: those who have ever received Jewish training and those who have not. The formal Jewish education measures, e.g., types of schooling or years in different educational programs, are dependent variables when analyzing determinants and serve as independent ones when looking for consequences.

To repeat, threeeffiffth 60 percent, of Jewish adults, 18 and over, at some time been enrolled in a formal program. Almost all spent some years at it. Only 2.5 percent attended less than a year. Twenty-nine percent had participated between one and five years. But 31 2.3 in the percent took part for longer periods, with 8 percent having been involved in formal Jewish training for 11 years or more. The content they were exposed to, however, may have just be too intensive. More than half, 52 percent, of those that had attended, or 34 percent of the whole sample, took part in part-time programs, followed in magnitude by those who had been to Sunday school, 18 percent. Significantly fewer, 7 percent and 5 percent, had participated in day schools or private tutoring.

Given the much greater emphasis in traditional Judaism on Synagogue observance and religious study by men than by women, it is not surprising, as noted above, that men are more likely than women to have had some Jewish education (75 to 57 percent). Close to two-thirds, 64 percent, of day schoolers and part-timers are male. The picture reverses shamply for Sunday School, the least stringent form of training and somewhat less for private tuttoring. Only 39 percent and 48.5 percent respectively of Sunday schoolers and the privately tuttored were male. Women clearly are less likely to enroll, and those who take part are most likely to be involved in programs that meet less frequently.

Table I: Fo	rm of Jes Gender (P		ion
	Male	Female	Total
Day School	9	5	7/
Part-time/ Afternoon	45	24	34
Sunday School	15	22	18
Private Tutor	5	5	5
Never Attended	26	43	35=

* jinweighted result

N = 244411

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Again, the same conclusions are reached when studying the quantity of education received. Men have more years of Jewish education than women. But the gender difference almost washes out among those with any Jewish education, as far as number of years participated is concerned. This is particularly true for younger adults, those aged 18 to 44 years.

(In spite of evidence that assimilation, intermannage for example, has increased over

The age groups under 40 show little variation. What there is of a relationship considering all age groups is, in fact cundlineary older and younger people have had less exposure to Jewish education than those in the middle. Roughly 62 percent of the 18 to 19 year olds have been involved in some form, a figure which increases gradually to 70 percent for those in the 50 to 59 year old category, but then declines steadily to 60 percent for those that are 80 or over.

Years Attended	1971-72 18-19	1960-70 20-29	1950-60 30-39	1940-50 40-49	1930-40 50-59	1920-30 60-69	1910-20 70-79	1900 or earlier 80 +	Row Total
< 1 yr	2	2	3	2.5	3	2	3	3	2.5
1-5 yrs	21	25	28	31	32	35	29	21	129
6-10 vrs	21	26	21	24	22	21.5	18	11	22/
11-15 vrs	9.5	7	10	7	7	4	4	6.5	-7
> 15 yrs	2	1	1	1.5	2	0.4		3_	1
Never Attended	38	37	36	31.5	30	32	38	40	35
Column Total	2	17	27	21	11	11	8	2.5	100
Cases	42	410	659	523	278	275	187	62	2441

Number of Missing Observations: 0

The time period when attendance took place appears to have had less effect on the type of schooling received. Across all age or time cohorts, about two-thirds of the respondents report having attended part-time schools. Day schools and private tutoring were least common.

Sunday school attendance is curiously curvilinear, greatest for those who were of school age during the fifties and sixties (e.g., now aged 40-59), but somewhat long for younger cohorts and least for the oldest ones, who partook during the 1930s or earlier.

Presumably such schooling was less available then and somewhat disapproved of. The growth in the proportions so involved from 13 percent in the 1920s or earlier to 22 percent during the 1940s and 1950s may reflect assimilatory processes at work.

All age cohorts seem similar in the duration of their enrollment. Roughly a fifth of each decennial group had been schooled between six and ten years. The additional education measures help to confirm that the timing of the respondent's birth has relatively little effect on Jewish educational attainment, although the proportional went to day school increases slightly over time, from five percent for the 70 plus to six percent for the 40-69 group, rising to eight for those under 39.

The linkage of Jewish to secular education also tends to be curvilinear, with the lowest level of Jewish attendance among those who have not completed high school. Less than 40 percent of them have had any Jewish education. Conversely, three-quarters of all college graduates with a bachelor's degree have had some Jewish training as have 80 percent of those who have some graduate education. The proportion, however, falls off again for those with more than a year of graduate education, down to 73 percent. Not surprisingly, the secular education related differences are similar when attained degrees are considered. Four-fifths of those with graduate degrees have had some Jewish education as compared to

shightly over 50 for those whose only diploma was from high school. Curiously, however, those with the least secular education (less than grade 12) report the highest percentage of day school attenders (13). But there is no relationship between the two forms of education for the rest of the respondents, high school graduates and above. The proportions going to day school are roughly the same for all groups from those with a high school diploma to persons with post-graduated training. Attendance at afternoon classes, however, increases streadily with secular education, moving up from 10 percent among high school dropouts to 22 percent among those with diplomas to 32 percent among those with some college education, 39 percent among those with a bachelor's degree, and 45 percent for those who went on to post-graduate work. Sunday school peaks among college graduates, but drops off among those who go on to graduate school. (This may reflect a difference between men and women which has to be checked out).

How does assimilation to American society affect Jewish education? One approach to dualing with this issue is length of family residence in America, whether respondents or their parents or grandparents were born in the United States. Every comparison indicates that native birth is inversely associated with exposure to Jewish education but hasten to add the differences between first and second generation status seem slight. The native born are a bit less likely to have had some Jewish education (63.5 percent) as compared to the foreign-born (66 percent). Just over two-thirds, 68 percent, of those with mothers born abroad, and just under two-thirds, 65 percent, of those whose mothers are native to America have some Jewish training. Paternal background appears somewhat more differentiating than maternal.



Seventy percent of those whose fathers immigrated to American have been exposed to Jewish education, as compared to 63.5 percent of those born in the U.S.

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The relationship to national origin is greater among third or more generation Jews.

Slightly over half of the respondents report no grandparents born in the United States. They are the most likely (74 percent) to have had a Jewish education. Those with only one native American grandparent, seven percent of the sample, are second highest at 69 percent. The fifth of the sample with two or three native-born grandfathers are next in line at 60 percent. And bringing up the rear are those with four born in this country (15.5 percent) who report the lowest rate of Jewish education, 46 percent. These findings, of course, suggest that assimilation processes are operative.

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The interplay between generational background and type of training reinforce the Q. V7/6 assumption that Minericanization works against Jewish education. The foreign born show the Minericanization works against Jewish education. The foreign born show the Minericanization works against Jewish education. The foreign born show the Minericanization works against Jewish education. The foreign born show the Minericanization works against Jewish education. The foreign born show the Minericanization works against Jewish education works against Jewish education works against Jewish education works against Jewish education. The foreign born show the Minericanization works against Jewish education works against Jewish education works against Jewish education works against Jewish education. The foreign born show the Minericanization works against Jewish education works against Jewish education works against Jewish education. The foreign born show the Minericanization works against Jewish education works against Jewish education. The foreign born show the Minericanization works against Jewish education works against Jewish education. The foreign born show the Minericanization works against Jewish education works against Jewish education. The foreign born show the Minericanization works against Jewish education works against Jewish education works against Jewish education works against Jewish education works against

assimilated and/or less Orthodox. These conclusions are reinforced when we relate patterns

of school attendance to three generations, that is grand parents. Those with no grand parents born in the United States are the most likely to have attended day school. They also are more likely to have gone to part-time afternoon than to Sunday school, and are the least likely to report a private tutor, or to have no Jewish education, than those with three generation native American backgrounds.

Coming from an intermarried family or not, of course, is a more decisive variable.

The likelihood of having had a Jewish education is greatest when both parents are Jewish, true for roughly two-thirds of the respondents. Four-fifths of them had gone to Jewish

schools, compared to 29 percent of those of religiously mixed families. Although relatively

few respondents had attended day schools, 81 percent of respondents who did were from

fully Jewish families, while only 36 percent of those without exposure to any Jewish training came from such backgrounds. Two-fifths of respondents with two Jewish parents continued their studies for six or more years, compared to only one-fifth of the children of intermarried families.

For the intermanded, a Jewish mother appears somewhat more important for educational continuity than the father being Jewish. This finding may reflect the fact that Judaism is a matrilineal religion. But still, only 32 percent of the former were Jewishly educated, contrasted to 26 when the Jewish parent was male.

Years Attended	Both Parents Jewish	Mother Jewish	Father Jewish	
Never Attended	48.5	68	74,	
< 1 Yr	2	5	5	
1-5 Yrs	36	13	14	
6-10 Yrs	28.5	9	2.5	
11-15 Yrs	9	4	5	
15+ Yrs	2	_		
Total	66	10	10	
N	529	78	81	

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Denomination of family of origin is obviously important in affecting propensity for Jewish education, through less than might be anticipated. Those from Orthodox families show by far the highest commitment. Only 18 percent of them did not partake in any form of Jewish training. Over one-fifth attended day school, while 45 percent went to part-time aftermoon classes. The same proportion, 45 percent, spent six or more years in a Hebrew based curriculum. Surprisingly, a larger proportion, 24 percent, of those from Conservative families, were never exposed to formal Jewish teaching than among those of Reform background (19 percent). Conservative offspring, however, were much more likely than scions of Reforms to have attended day school (17 percent) or afternoon classes (50 percent). The figures for the liberal group are 2.5 and 34 percent. Those from Reform families spent more years absorbing Jewish learning than the Conservatives. Over two-fifths, 42 percent of the former and 36 percent of the latter continued their education for six years or more. Those of mixed Jewish denominational background (two groups) were more likely to stay away from Jewish schooling, one-third never attended while a large majority of the marginal

ethnic secular background remained outside Jewish education. Again, we see the destinated that leffects of intermarriage on Jewish continuity. Only two percent of the offspring of mixed marriage went beyond five years of Jewish schooling, which according to this measure, three quarters had no exposure.

Years Attended	Orthodox	Conservative	Reform	Mixed Jewish	Ethnic Secular	Jewish Other	Other Non- Jewish
< 1 Yr	2	1	13	4	4	5	6
1-5 Yrs	28	36	35	32	23	18	10
6-10 Yrs	30	27.5	30	22	4	2	2
11-15 Yrs	12	8	10.5	6	4	-	_
15+ Yrs	3	1	.5	-	-	_	1
Never Attended	18	24	19	32	65	75	80

If one compares denomination raised with current affiliation similar relationships emerge. Over 40 percent of today's Orthodox report having gone to a full-time day school as compared to less than 10 percent of the Conservatives, and only three percent of the Reform. Conservatives lead Reform in proportion who have gone to afternoon school, 48 percent to 36 percent. Conversely, however, those now affiliated with Reform are more likely to have been educated at Sunday school (31.5 percent) than Conservatives (13 percent) or Orthodox (21 percent). Those who have remained Orthodox are strikingly more likely to have had day school education than those who left, suggesting that latter's families were in effect much less Orthodox than the former's. Hence, the relationships to religious

denominations are clear, day school for the Orthodox, afternoon school for the Conservatives, Sunday school for the Reform.

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The section of the country in which respondents were born has a clear relationship to religious teaching. Over half, 51 percent, of those from the western states and 50 percent of Southerners had never partaken of any form of formal Jewish learning, while 67 percent of Northeasterners and 65 percent of Midwesterners had. Those born in the Northeast, the oldest region of American Jewish settlement, also show the highest propensity for day and afternoon school. These results again are congruent with our impressions of the correlates of assistiniliation/most in the West, least in the Northeast. The foreign-born, it should be noted, were the most likely by far to have attended day school (28 percent) and the least (9 percent) to have been to Sunday School. And 37 percent of them had six or more years of formal education, more than the 32 percent among the native born.

Considering the different variables —gender; denominational background; parental, religious, and communal origins; community of residence; and context of secular education — a clear picture emerges of what sustains Jewish educational enrollment. The most likely candidate to have received formal Jewish education has the following profile: a male, having foreign born parents and grandparents, a born Jew of practicing non-intermerried parents who raised him in one of the three major denominations, preferably the Orthodox, and a secular educational achiever who lives in the Northeast! The more the indications of

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Americanization the less chances of being trained for continuity. None of these is surprising, except possibly secular educational accomplishments.

The Consequences of Formal Jewish Education

In the previous section, measures of Jewish education, whether ever involved or not, type of school, number of years studied, serve as dependent variables, behavior to be related to or explained by independent factors, gender, generations in America, denomination of family, etc. Here we want to consider the educational items as the independent variables, to see the effect of education on various attitudes and activity. Looking at consequences, compared to determinants, permits the use of a greater range of variables. The following areas: philanthropy (especially Jewish), involvement in Jewish organizations, synagogue attendance, intermarriage, attachment to Israel, attitudes regarding Jewishness, children's Jewish education, adult Jewish learning, and Jewish identity can be studied as consequences'r confidence of Jewish education.

"How important is being a Jew for you?" Only 23 percent of those who had never been exposed to any form of Jewish education replied "very important." The same answer was given by 72 percent of those who went to day school, 56 percent of the privately tutored, 52 percent of the former students at part-time/afternoon classes, and 37 percent of respondents whose training was limited to Sunday school. And there is a strong relationship between

length of studies and responding "very important," from 46 percent for 5 years or less to 73 percent for more than 15 years.

Historically, Jewish life has centered around the synagogue. This, of course, has been

increasingly less litue in America T' As of 1990, literally three quarters, 76 percent, of Jewish

padults report that they have never belonged to one JOnly seven percent attend weekly

services, another 12 percent go a few times a month, f23-percent never partiale, while 44.5^,

percent go from once to a few times a year, presumably on the High Holidays. Synagogue

behavior, of course, correlates with religious education. The more involvement when young,

the more participation as an adult.

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Years Educated	Member	Attended Once a Month or More		
< 6 Yrs	31	18		
6-10 Yrs	32.5	29		
11+ Yrs	44	40		
Never Attended	12	8		
Total	241/	19 1/		
N	398	461		

Curiously or not, although the overwhelming majority of American Jews do not belong to or attend synagogue, almost half of them, 46 percent, report that they fast on Yom Kippur. Willingness to do so correlates strongly with type and length of religious training.

Most day and afternoon schoolers, and the privately tutored, 71, 60, and 67 percent respectively abstain from food. Less than half of those who attended Sunday school, 45 percent do so, while the great majority of those who never had any Jewish education eat. As expected, abstaining from food on Yom Kippur correlates strongly with amount of education from 42 percent for those who attended for one year or less to 76 percent for the more than 15 years group.

Looking at propensity to continue Jewish education into adulthood/imilicates that it is clearly tied to previous attendance in education programs as well as the type of former schooling. Even though only 14 percent of the respondents attend such programs, 80 percent who did so have had formal Jewish education. Almost all, 92 percent of those who did not have at least some Jewish educational experience are not involved in an adult program.

Conversely, of the small group who had spent 15 or more years religious study, over half, 52 percent are continuing their education as adults, a figure which drops to 27 percent for those who were involved in Jewish education for 11 15 years, and to 12 percent for those with five years or less. Type of education, of course, also differentiates. If a respondent had attended day school in his/her youth, it is more likely for him/her to be involved in adult Jewish educational programs than for those involved in other forms of schooling. Up to 30 percent of former day schoolers, as compared to 15 and 13 percent of former part-timers and Sunday schoolers respectively, took part in Jewish educational programs in the year before they were interviewed.

The same pattern, though less strikingly, operates with respect to synagogue attendance, highest for those with the longest participation in religious learning, over half, 56 percent of those with 15 or more years behind them attend weekly, a proportion which drops off to 21 percent for the 11-15 years group, 6 percent for those with one to five years exposure, and 2.5 percent for persons who have no Jewish education in their background.

To further demonstrate the relationship, a scale was constructed of four identity items used in many studies of Jewish commitment. These are: candles at Hanukkah, Candle ceremonies on Friday nights, attendance at Passover seders, and using Kosherjments. The scale ranges from very high, observing all four rituals most of the time to very low, never observing any. Over two-fifths, 41 percent, of those who score in the very high category are former day school studients. Conversely, only 2.5 percent in the very low group have the same background. Over half, 53 percent, of this group of extreme non-identifiers lack any lawish education. Fully four-fifths of them fall in the two low identity categories. Those whose lewish training is limited to Sunday school are the least likely of the religiously educated to be in the two high identity categories. Only seven percent do so, as compared to 40 percent of those who had been to day school.

		Very Low	Low	Average	High	Very High	Row Total
School	Row	10	29	21	11	29	7
	Column	2.5	5	7	13	41	171
	Row	20	43	24	8	4	34
	Column	25	36	40	17	30	835
Sunday School	Row	23	47	23	4	3	18
	Column	15	21	20.5	3	11	450
Private	Row	16	40	28	10	6	5
tutor	Column	3	5	7	9	6.5	132
Never	Row	42	38	15	3	1.5	35
Attended	Column	53	32	25	19	11	844
Column To	otal	27	41	21	6	5	100
N		667	1000	503	148	123	2441

The results for the actual items in the scale is given in Table VI below. As can be seen, the longer one attends Jewish schooling, the more likely he or she is to follow each observance.

Years Attended	Hanukk	ah Candles	les Attend Seders		Attend Seders Friday Candles		Kosher Meat		
	Never	Most of the time	Never	Most of the time	Never	Most of the time	Never	Most of the time	
Never	57	31	49	33	78	p 17 7	63	Mo	
< 1 yr	37	48	30	43	60	1 18 i	55	/1133	
1-5 Yrs	21	63	16	63	65	! 12	60	16 1	
6-10 Yrs	14	72	9	78	58	1 21 ;	52	18	
11-15 Yrs	111	80	8	84	45	1 33 /	53	1 27	
15+ Yrs	8	88	8	84	16	"60	28	If 64 1	

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The decline of involvement in the Jewish religious community is paralleled by a fall off in intracommunal social relationships if the popular impression of how things were in the old country or areas of first generation immigrant settlement is accurate. Only one-third, 34 percent, report all or most of their closest friends are Jewish. A quarter, 25 percent, say none or few are, while two-fifths, 40 percent, respond "some." And as with the ritual indicators of Jewish commitment, informal ties are linked to religious training.

Table VIII: Education and Jewishness of Closest Friends (Percent)					
Years Attended	None or Few	Most or All Jewish			
< 1 Year	34	21			
1-5 Years	27	32			
6-10 Years	19.5	42			
11-15 Years	18	49			
15+ Years	12	72			
Total	24,5	34			

Education, of course, correlates with the Jewishness of the individual respondents.

That is, whether they identify their religion as Jewish, describe themselves as ethnic secular Jews, or have taken on a new religious identity, including none, the more years they spent in Jewish learning, the more likely they are to describe themselves as religiously Jewish, and the less disposed they are to report they are secular or ethnic Jews, or that they are no longer Jewish.

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Table	IX: Educa	tion and Jewisl	h Identity (Perc	emt))
School Attendance	Religion Jewish	Secular Ethnic Jew	Was Jewish	Total
Never	40	46	11	100
< 1 Year	43	43 27		100
1-5 Years	77	77 15		100
6-10 Years	90	8	1.5	100
11-15 Years	92	5	3	100
15+ Years	92	92 8		100

Nathan Glazer has noted that Israel has become the religion of the Jews, that is, it is the major source of Jewish identity or commitment. The population study included three measures of commitment to the Jewish state, the responses to the question: "How emotionally attached are you to Israel?" "How many times have you been to Israel?" and "Do you often talk about Israel to friends and relatives?" The findings challenge the often voiced assumption that Jews, regardless of their background, are deeply committed to the Jewish state.

Surprisingly, the responses to the first question do not confirm the impressions that most American Jews are strongly dedicated to the Jewish state. Only one-tenth said they are "extremely attached to Israel," another 19 percent answered "very attached." The most common response given by over two-fifths 44 percent, was "somewhat," while over one quarter, 26 percent, replied they were "not attached." At first glance, the picture looks somewhat more positive with respect to talking about Israel with friends and relatives. Two-thirds, 68 percent, said they do so. But when the interviewer probed further inquiring, "How often would that be?" for those who reported talking, giving the choices of often,

sometimes, rancely, not at all, the interest seems less than implied by the affirmative answers.

Only one-sixth, 17 percent, replied "often." Forty-three percent said "never" or "rancely,"

while two-fifths answered "sometimes."

Similar distributions of reactions to Israel are reflected with respect to visits to the

Jewish state. Only one out of four adult Jewish Americans report ever travelling to the

Jewish state. The proportion who have done so three or more times is a minuscule three I

These three measures of commitment to or interest in Israel clearly correlate with various indicators of Jewishness, such as type of religious involvement and adherence to Jewish ritual. Secular and intermarried Jews are less close to Israel. And as might be expected, such behavior may be related back to educational background. A good majority, 60 percent, of those who attended day school report themselves extremely (34.5 percent) or very (25.5 percent) attached to Israel. The small group who had private tutoring are a bad second in indicating being very or extremely attached, while the part-timers are third and the Sunday schoolers fourth. Almost half of those without any Jewish education, 47 percent, said they felt no attachment. Only 15 percent of them indicated a high degree of attachment.

Ta	<u> bie XI Type</u>	of Schooling	by Attachm	ent to Israel (I	eregna)	_
	Net Attached	Somewhat Attached	Very Attached	Extremely Attached	Total	W
Day School	43	27	25.5	34.5	8	55
Part-time	13	50	23	13	35	2319
Sunday School	21.5	50	22	5	20	135
Private Tutor	12	45.5	30	9	5	383
Never Attended	47	37	10	5	32	2.1199
Total	26	44	19	10	100	686
N	177	300	132	70		

Attachment may also be both gauged by behavior, how often Jews wisht Israel, talk about the Itewish state, and contribute to the United Jewish Appeal, most of whose money winds up in Israel. As may be seen in Table EX below, the more years afedducation, the more likely a Jew will go.

Table IX: Years of Jewish Education and Visits to Israel (Percent)			
Years Attended	Visited Once	Visited Three or More Times	
Never Attended	13	2	
< 1 Year	22	22	
1-5 Years	25	4.	
6-10 Years	35	8	
11-15 Years	50	10	
15+ Years	76	30	

And not surprisingly, type of Jewish school attended is associated with prepensity to engage in discussions about the Jewish state.

Table XI: Propensity to Talk About Israel and Type of Schooling (Percent)		
	Rarely or Never	Often
Day School	16	42
Part-time	38	20
Sunday School	34	13
Private Tutor	24	24
Never Attended	63	10
Total	43	17

Looking at sources of Jewish communal financial support and activity, Jewish education clearly matters. Approximately eighty percent of the respondents in households that contribute to Jewish charities had received formal Jewish schooling. If one, furthermore, examines the pool of former Jewish school pupils, it appears that close to 60 percent are in households that donate.

The recurrent pattern reported here occurs with respect to contributors to the UJA/Federation, as well as Jewish charities generally. The more education Jews were / exposed to as young people the greater their propensity to give.

	Jewish Charities	UJA
Never	29	16
< 1 Year	45 IT f/	32
1-5 Years	56	35
6-10 Years	62	45
11-15 Years	66	41
15+ Years	88	48
All	49	31



N = 2441

And in a similar vein willingness to belong to and volunteer services to Jewish organizations correlates strongly with educational history. The more education they received, the more active Jews are in the community. The range reporting volunteering descends regularly from 52 percent for those with more than 15 years of study down to 17 percent for the less than five years group to 8.5 for those totally unschooled in Jewish learning. Similarly the more intensely educated, the more likely people are to subscribe to Jewish periodicals. The differences run from 10 percent for the uneducated to 24 percent for those with five years or less schooling, to a majority, 52 percent, for those with 15 years or more.

To sum up, the longer Jews were involved in Jewish education, the greater the commitment to the community, to some form of the religion and to Israel. The relations between type of school attended, attitudes, and behavior basically reinforces this conclusion. For all items presented above, those who went to day school were much more likely to give the prototypical Jewish response than respondents who attended part-time afternoon school.

The latter in turn exhibited a higher degree of Jewish commitment than those whose education was limited to Sunday school. Having been privately tutored, however, produced mixed or inconsistent responses. On some items, e.g., visiting Israel, they were the least likely of the four educational groups to do so. On the other hand, with respect to Jewish ritual observance, e.g., lighting Hanukkah candles, buying Kosher meat, this small group (5 percent of the sample) were more observant than those who had been to Sunday school or even on occasion part-time school. The inconsistency probably reflects the fact that personal tutoring may involved either an intense learning experience with a scholar or an effort to

quick feed a young person for a Bar Mitzvah ceremony.

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Looking at the Jewish experience in America generally and the data in the 1990

Population Survey points up the softening of Jewishness. As noted at the start of this paper, the combination of assimilating processes and a low birthrate have reduced the proportion of Jews in the national population significantly, and the stringency of the commitment to Jewishness. Among the 2,441 respondents, 401 report the denomination which they were raised as Orthodox, but only 111 identify their current affiliation the same way.

Conservatives have declined slightly from 746 to 720, while Reform gained from 561 to 797. The number who report their family origin or themselves as irreligious, secular, or do not know, increased from 141 to 218, while the "just Jewish" category grew from 77 to 113. The rate of intermarriage has mounted in spectacular fashion. As noted a majority of current marriages involving a Jew are with a non-Jew:

Intermarriage, of course, is strongly associated with Jewish educational background.

Three quarters of those who attended a day school are married to born Jews, a figure which falls off to 65 percent for persons educated in part-time school, 59.5 percent for Sunday schoolers and 57 percent for private tutorees. The majority, 37 percent, of interviewees who have no Jewish training married non-Jews. The full picture is in Table below:

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	Table XTV: Type of Schooling and Intermarriage (Personn) Spouse (First Marriage if More Than One)					
School Type	Bora Jewish	Converted	Catholic	Protestant	Other	None
Day School	75	3	6	3	3	9
Part-time	65	7.5	9	11	44	44
Sunday School	59.5	4	11.5	15	5	3
Private Tutor	57	2	13	19	6	_
Never Attended	37	2.5	20	211	9.5	77

The growth in the intermarriage rate reflects current attitudes dominant among adult Jews. The Population Survey inquired: "Hypothetically, if your child were considering marrying a non-Jewish person, would you: strongly support, support, accept on be neutral, oppose, or strongly oppose the marriage?" Only 16 percent would oppose, 6 percent strongly. One-third would support the child doing so, 47 percent would accept or be neutral. Depth of Jewish education acts as a barrier, but not strikingly so, except for those with more

Depth of Jewish education acts as a barrier, but not strikingly so, except for those with more than 15 years of schooling, presumably largely dedicated Orthodox. For the rest, more school years reduces the willingness to accept or support intermarriage but still only minorities oppose, 31 percent in the 11-15 year group, 22.5 percent among the 6-10 years one, 14 percent for the 5 years less, and only 8 percent among those without any formal

Jewish education. The decline in concern for intermarriage is reflected in reports on the ethno-religious character of the neighborhoods in which most Jews live and their feelings about preferences in this area. Earlier I noted that the well nigh universal attendance of Jewish youth in colleges and universities strongly facilitates intermarriage. But whether to go or not is not viewed as a choice for Jewish parents. The character of the neighborhood in which they live, Jewish or not, maybe. And proximity to Jewish or Gentile neighbors should affect the probabilities for marrying in or out.

The majority of respondents report living in areas which are not Jewish, 36 percent, or little Jewish, 26 percent. Only eight percent reside in very Jewish districts. Presumably, many Jews do not have much of a choice, if their communities do not have distinctively Jewish neighborhoods. But the Population Survey inquired as to how important the Jewish character of the neighborhood is, and a majority, 54 percent, replied that it is not important, 30 percent, or not very important, 24 percent. Only 14 percent believe it is very important to reside in a predominantly Jewish district. Not surprisingly, such concerns strongly relate to extent and type of education much like the other behavioral and attitudinal items presented earlier. The longer and more intense the Jewish educational experience, the more people are interested in living among Jews, for among other reasons, facilitating dating and mating of their children with other Jews. But as we have seen this is not a major concern of most American Jews. These statistics suggests that the walls have been permanently breached, that even education will not maintain a birthright community that cannot successfully reach out to non-Jewish spouses.

conlusa

A major exception to the generalization that the American experience consistently reduces Jewish commitment is the finding of a curvilinear relationship on a few items; particularly that the Jews who were of Bar Mitzvah age between the mid to late 1930s and the mid to late 1950s were more likely to have been involved in Jewish education than those younger or older than them. It is impossible to account for this pattern using the available data, but an interpretation may be suggested. Those generations who came to confirmation age during the years that included the coming to power of the Nazis, increased anti-Semitism in the United States, the Holocaust and the creation of the state of Israel were exposed to pressure to affirm their Judaism. These events had a positive effect on Jewish identity, on activating latent loyalties. And logically, they should have led more parents to send their children to Jewish schools, albeit disproportionately as it turns out to the weakest and least effective form, Sunday school. And it may be hypothesized further that as those events and experiences recede into history, the assimilatory forces regained their forward, or perhaps more accurately, retrogressive strength.

The behavior of adult Jews is, as we have seen; strongly correlated with education. The longer and more intense the exposure has been the more likely people are to identify as Jews, to practice their religion, to support Israel, and to be active in the community. It is impossible, however, to conclude from this analysis that a Jewish learning experience is the most important causal factor in this process. Obviously, the religious education a young person receives reflects his or her family orientation and the community within which he lives. Such backgrounds may influence him more than what goes on in the classroom. But

these factors are interactive, mutually supportive or negating. Clearly, the better, whatever this means, and more intense the training, the more likely young Jews are to continue in the faith and community.

The Education of the Young (to come)

Newshetter of the

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NETWORK FOR RESEARCH IN JEWISH EDUCATION

No. 4 Fall 1991 בסרתיו השעוניב

NOTES FROM THE CHAIR ~ Stuart Schoenfeld

Now that we have a formal chair for the network, propriety demands a message from the chair in our metwork newsletter. Fortunately, there are some things to talk about.

To begin with, the 'thank you's. Most of all thanks to Isa Aron, who has acted as chair for the past five years without formal title. And to Hanan Alexander who, legend has it, started the work of putting the network together with Isa over one of their kitchen tables. I don't know whose kittchen but I can verify that they live in the same neighborhood. Thank you also to those who have served as organizers of the past five conferences. Your work has positioned us as a credible participant at a time which may be a turning point in Jewish education. On a personal mote I can add that the network has given me contacts II otherwise would not have had with other mesearchers who worry about the same problems that I do as a scholar and a member of the community. These contacts have been important in developing my thoughts and keeping up my morale. I suspect that these personal reflections are widely shared in the network.

Next, a new development. As a consequence of the discussion at the end of the Cleveland conference about exploring a journal for research in Jewish education, I received an invitation (through Walter and David Ackerman) to contact Alvin Schiff in New York. Alvin is continuing to serve as editor of Jewish Education, for the next three years. We are working on an arrangement along the following lines: Jewish Education - either in each issue or in an annual special issue - would reserve space for research. Research articles would be submitted in the same way as to other refereed journals. Members of our network would be added to the editorial board to review research articles. Members of our metwork who subscribe to Jewish Education when they pay their dues would get a discount. I am consulting with members of the Executive. Desisions which the Executive takes can be reviewed at our next conference in California. Meanwhile, members of our network may certainly submit articles to Jewish Education, which has a long history of publishing research.

A TIME TO ACT: A RESEARCH

(This article has been submitted to Jewish Education by Stuart Schoenfeld);



The recommendations of A Time To Act include a call to develop a research capability. Presumably the Council for Initiatives in Jewish Education will be the body to see that this recommendation is implemented. The Commission on Jewish Education in North America has already begun the process. Commission's report contains am appendix which lists eleven studies which it sponsored. Taken collectively, they are the beginnings of a detailed appraisal of North American Jewish education. Of these eleven studies, six were author either in full or in part by participants in the Network for Research in Jewish Education.

The Research Network has now had five annual conferences. We've gathered together American, Israelii, English and Canadian researchers in California, New York, Pennsylvania, Wisconsin, and Ohio. Our conferences have featured research on Jewish identity, curriculum objectives, laraeli trips. characteristic, adult education, supplementary schooling, Reform day schools and more. As with all annual conferences, there has been some variation in participants over the years. but most of us do come to almost every one. Our research in Jewish education has not been systematically nurtured in the past: the regular contact is important.

These studies sponsored by the Commission represent only the beginnings of a research process. To begin with, the research agenda will be breader than (continued on p.8)

A Time To Act-continued from p.1

that undertaken by the Commission so far. Consider two examples - research on the affective dimension of education and research on adult education. Neither topic was among those studied by the Commission. Both are important in understanding the situation we are dealing with and in developing a strategy of response. Jewish education, we assume, is not the instrumental acquiring of credentials. Rather, it is about acquiring values and self-esteem. We have some research on the extent to which Jewish education leads to having information; we have almost none on the relationship of Jewish education to self-esteem. Similarly, we assume that a household in which parents study is also one in which children study. Adult education is on the agenda of the Jewish community in North America. Is there research which gives some insight into how this initiative might fit into a general strategy for Jewish education? Many other examples could be found. We don't even have at this point a process for compiling and routinely updating a bibliography of research in Jewish education.

Further, to become an on-going activity around which scholars can build careers, more needs to be done to link communally sponsored research in Jewish education to university based scholarship, including both those institutions of higher learning under Jewish sponsorship and those in the wider community. The studies sponsored by the Commission need to be available in university libraries; publication by an academic press would be one way of seeing that happens. Graduate fellowships in schools of education and departments of social science will bring new scholars into the field. Support for the Research Network in Jewish Education, which has been forthcoming from various communal agencies, will ensure that our conferences will continue and our activities expand to other areas.

Placing resources into developing university based research in Jewish education in addition to contract research will mean, in the short term, some loss of control over what is researched and how. In the long term, perhaps within as short a period as five to ten years, it will mean that far more people will be engaged in research and that the research produced will be varied, sustained and creative in ways which cannot now be envisaged. David Schoem's research, which the commission's report cited, and William Helmreich's study, which the commission did not cite, are valuable take-off points for the study of Jewish schools written by university based scholars. Each is insightful. Neither is definitive. They raise issues which require further research before we begin to approximate and adequate understanding of Jewish schooling. A continuing program of research of this kind can only be sustained by a research community incorporated into institutions of higher education.

In some ways building a research capacity in Jewish education is a daunting prospect. There is a large research literature in education to be assimilated; there is much else in contemporary social science to be taken into account; and the unique features of Jewish education require originality and creativity in developing research projects. Yet if there is going to be significant improvement in Jewish education we need to know much more abut what we do, how we do it, why we do it and what it means to participate. In the process, we are likely to come to understand better not only Jewish education in North American, but North American Jews as well.

Prof. Stuart Schoenfeld (Sociology and Jewish Studies, York University -Toronto) is chair of the Research Network in Jewish Education. The opinions expressed are personal and not formal positions of the network.



ANNOUNCING..."

SIXTH ANNUAL CONFERENCE on RESEARCH in JEWISH EDUCATION June 28-30, 1992

at

California State University, Northridge, California

PREMIER INDUSTRIAL CORPORATION
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For your information, GA inmitations

Two other items :

- 1. SE asked, as long not man fassing, that I such SF to prepare Barry Holtz of what your femore about her Shulman's talk.
- 2. What would you think of my sharing the document was discovered on stockey. It leave with HLZ + MLM 200 2 "with in pregress?" Do you whenever, + MAYIM docan't like seeing winly the finished product. I trust your judgement on this. Please admise.

Thanks.

Ginny

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Author Fureway Stephen H. Hoffetein

Charlest Eall a Borond of Michael Dr. philleinmith at SKr

MEMO TO:

Max Fisher, Nail Greenbaum, Stephen Hoffman,

Matthew Maryles, Lester Pollack, Henry Zucker

FROM:

Morton L, Mandel

DATE:

November 13, 1991

This will confirm your plans to attend the meeting of the CIJE Search Committee at 11:00 a.m. on Thursday, November 21 at the Baltimore Convention Center. Room-316.

Phil Bernstein has completed his explorations with a variety of lay and professional reference sources. He has sifted through over forty suggestions and is prepared to report to us on what the "field" has identified as the best possible candidates.

Following Fhil's report, I hope that we will select the candidate(s) we wish to pursue for the position of Executive Director of CIJE.

We will facilitate your getting through security in plenty of time to hear Prime Minister Shamir at 12:30 p.m. We will also provide lunch so that you can attend the CIJE session which follows at 1:45 p.m. ((See the attached notice.))

l assume you will be with us. If your plans change, please notify Ginny Levi at ((216)) 391-8300. I look forward to seeing you.

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1750 Oue lid Avenue GWelkind, Ohio 14115 716/566-9200 Fex 216/861-1730

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MEMO TO: CIJE Board Members and Senior Policy Adwisons

FROM: Montton I. Mardiell

DATE: November 13, 1991

If you are planning to attend the GJF General Assembly in Baltimore later this month, you are undoubtedly aware that the agenda includes a series of presentations on issues related to Jewish education. One of those is co-sponsored by JESNA and the Council for Initiatives in Jewish Education. It is entitled, "Creating Change in Jewish Education" and will include what promises to be a stimulating commentary by Dr. Lee Shulman on the Lead Community as a strategy for change.

Dr. Shulman is the President of the National Academy of Education and Professor of Education at Stanford University.

The session is scheduled for Thursday. November 21 at 1:45-3:15 p.m. at the Convention Center. Room 309. upper level. I encourage you to attend.

COUNTY FOR MINIMINES

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I assume you will be with us. If your plans change, please notify Ginny Levi at (216) 391-8300. I look forward to seeing you.



OCT 28 1991

The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE - CLEVELAND, OHIO 44115 . PHONE (216) 566 9200 . FAX # (216) 8001-1210

October 25, 1991

VIA FAX

TO:

Dr. Daniel Elazar

Jerusalem Center for Public Affairs

FROM: Stephen H. Hoffman

cc: H. L. Zucker

Dear Dam:

I recently read your prepared comments on "A Time to Act," and frankly I was surprised at your caustic style. Many of your suggestions for further explorations are well directed. But I can't help but feel that there must be something else at work here.

I have been an avid fan of your writings for almost 20 years -- since someone first handed me mimeographed copies of your material on American Jewish community oganizatiom (later your book). You have always been such a constructive commentator -- whether it's been on structure and meaning of the Jewish Agency or interpreting the evolution of Sephardii power in Israel. So now why this?

Hank Zucker and I discussed this and he, too, was keenly disappointed. You above almost everyone else knows how hard it is to move the Jewish community to actiom (unless it's perceived as imminent life or death)). The Commission did move us forward in an area that is always neglected — Jewish education, and its successor, CIJE, will keep the "movement going. Is it perfect? No.. But it will go eventually into the subjects you listed.

But your powerfully negative comments sure don't help -- surely are not constructive.

Dan, I still admire you and am looking for a little guidance for the perplexed.

Sincerely,

Stephen H. Hoffman

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Thursday, November 21 1:45 ~ 3:15 pm

Creating Change in Jewish Education

Co-sponsored by JESNA and CIJE

Session Chair: Neil Greenbaum

Goals of the session:

- 1. Inform the lay and professional leadership about what new is happening for Jewish education.
- Raise the consciousness of those present regarding the centrality of Jewish educatiom.
- 3. Excite people about the possibilities for introducing innovation into Jewish education.
- 4. Raise the level of discourse on Jewishededation.

Proposed detailled adhedule off events:

1. Welcome and opening remarks 5 min. N. Greenbaum

2. Report on CIJE activities 10 min. MIM

Goals:

- Feature chairman of board of exciting new venture
- Announce with pride how much has happened in one year
- The Commission's blueprint is becoming a reality. Bright new people are involved. The ideas are taking hold.
- 3. Comments by Mark Rishar??? 5 min. M. Fisherher
 - . Imprimatur from the old guard
- 4. Introduction of less Shulman 5 min. N. Greenbaum
- 5. The Lead Community as a Stratuspy for 20 min. L. Shilmann Change
 - Big name in general education and research gives compelling endorsement of the Lead Community concept as an exemplary model
- 6: Questions specific to shulman presentation 10 min. N. Greenbaum

- 7. Introduction of Barry Holtz
 8. Description of the Best Practices Project
 10 min. B. Holtmoltz
 We recognize that there are exemplary practices in usee
 Example of how GIJE will bring expertise to the Lead Communities
 9. Questions specific to Holtz presentation
 5 min. No. Greenbaum
- 10. General questions and comments 15 min. Nr. Greenbaum

1

MEMORANDUM

Datte:

October 30, 1991

To:

Morton L. Mandel

From

John C. Colman

Subject!

Council for Initiatives in Jewish Education

-- Potential Study of Employee Benc Eitil far Much tork

The enclosed memorandum 16 meant to serve no an interim report for the three of us to sharpen our focus on the subject of employeed haddelits and to help us decide upon this next step in sur offerts.

This reflects my thinking based upon a number of convexantians which I have had since our meeting early in October and the review of some related work conducted by others in this field.

This interim report by no means reflects a complete survey of the range of imputs that might be considered. For instance, there are professionals in the field of Jewish education in a distribut of major elected where work has been called to our attention but with for want of time I have not called or visited. There are clearly many potential practitioners im the insurance field, some serving somewhat analogous Jewish groups, who also represent potentially valuable resources not yet called upon.

Notwithstanding these limitations, I thought it desirable to have this memorandum for our joint consideration the week of November 4 when I will next be in Cleveland.

You will note that I have formatted the memorandum so that it might be used as a discussion paper with outsiders (6.1., Bob Hiller, in the role we considered). Also I have taken the liberty of suggesting a potential area for study or experiment. At very ligast, this will provide a "target to shoot at" and a specific suggestion to help refine our mutual understandings.

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION Complayment Benefits for Religious School Educators A Patential Robe for GIJE

Summary

Personnel employed in institutions of Artish education as educators or educational administrators presently have access to particular medical, disability and retirement benefits (hereinafter referred to collectively as "employee benefits") ranging from none to complete packages. Employee benefits are often provided by employing institutions, especially for higher*-paid, full-time, made professionals. Those most, wanting are generally the lower-paid, part-time, female teachers.

The issues relating to the provision of employee benefits on a collective basis have been studied in recent years by Federation units in various major cities as well as JESNA and the denominational central units. Some collective units have functioned well—e.g., Rabbimical Pension Plan, Snai Brith, Rabbimical Assembly of America. Many larger compregations have complete and competitive employee packages for full-time professionals.

On the other hand, efforts to provide some form of collective plan to cover part-time professionals or professionals im disbursed, small units have often failed to materialize or, if started, to continue on an ecommically competitive basis owing to poor insurance results. The unsattisfactory outcomes have followed from adverse selection of risk (e.g., older, sicker) and high costs of administration. These constraints would likely be especially great in any effort to develop a "matrional" plan to cover a wide range of full—and part—time educational personnel, serving a number of different types of institutions in a large number of geographic and administrative jurisdictions.

From prior experience both within and external to private education. It would appear that short lines for communicating and "emlisting" are major factors in assuring success in a plan to provide employee benefits to a loosely connected group of individuals. Insurance carriers are likely to deciline to underwrite or to do so only at relatively high rates unless there is substantial assurance that a langua majority of the potential participants will join and remain in the pool of insureds. Furthermore, a plan which requires a number of layers of agents and plan administrators will also likely founder on an imherently high-cost structure.

Therefore, if CIJE 15 to consider an undertaking to describe or to provide employee benefits, it would seem well advised to focus at least initially on a large, relatively homogeneous grouping preferably within one state or one metropolitan area. To that end, an experiment in this field might well be addressed within the sentext of a lead Community.

Employment Berneffits for Religious School Educators Outober 30, 1991 Page 2

Manua for CLOE

Leadership of CIJE may wish to comsider sponsoring an effort to determine whether the provision of employee benefits to teachers and educational throughtons thous educational institutions (collectively referred to as "religious school educations") is both feasible and economically desirable. It would appear that in addressing this primary question that one faces a ladder of issues!

- 1. Is there advantage to be gained in the attraction or retention of religibus school educators through some collective provision of maddel, disability and/or retirement benefits ("employee benefits")?
- 2. Can CIME usefully assist in the development of such program(s) by the provision of surveys, planning grants or seed capital?
- 3. Are there threshold questions which should be faced before any study or planning efforts are undertaken?

Blickfiround

The sets of issues relating to employee benefits for religious school educators have been studied before both directly or as a part of a larger range of factors concerned with personnel for bawish education. In recent years many communitities (e.g., Chicago, Los Anguelas, Miami, Philadelphia) and a number of "umbbeila" organizations (e.g., CAIE, JEENA, UAMC) have investigated or considered experiments somewhat aking to that contemplated for CIDE. The reports of these efforts elaborate many constraints; nome, however, implies that current conditions are ideal or incapable of improvement whetever might be the cost-benefit tradeoffs.

Imherent are numerous structural difficulties that impose hurdles at all levels of utilizing existing insurance channels, including, agents, plan administrators, national carriers of large capacity and reinsurers. Mithout any attempt to be comprehensive, major comprisating factors include!

- 1. Groupings of teachers and admilM strators are quite diverse among the various types of spomsoring imstitutions (e.g., synagogues, separate but affiliated schools, community schools, separate pre-school units, etc.).
- 2. The sponsoring institutions and the corresponding diversity of employee groups range widely and, thus, present units from very workable to sempletely unattractive to established insurance programs and thereby, result in

Empoloyment Benefits for Religious School Educators Octables 30, 1991 Rage 3

had selection for unbbeella operations serving small unlits.

- 3. This character of employment for a participating individual ranges from fulli-time to part-time (even for those teaching in several schools). This presents a very wide range of base wages on which to structure benefits and, again, often results in adverse selection (i.e. the more attractive insureds lopt outs of the hazal to take advantage of better rates elsewhere),
- 4. This issues of francische arme significant and not easily untangled. They include historically lower wages for females in given teaching assignments, awailability of spousal coverage which causes some to decline participation, heavy pressures to favor wages over bemedits, especially retirement plans, for single women with parental responsibilities, etc.
- 5. Federal altabax constructivity are also present in preeluding emphases in insume units such as daycare programs from perticipating in plans for employees in units qualifying under Sec. 501(0)3 of the Internal Revenue Code.

In sumoth & liky

For a collective body of religious school educators, whether defined on a national or more restricted basis, there are generally four possible avenues to secure employee benefits (i.e., medical, disability and retirement benefits):

- I. Individual benefit contracts.
 (IESNA and UAHC surveys indicate that many existing railglous school educators avail themselves of such policies,
 sometimes as a last resort and sometimes as the most suitable path to round out benefits in relationship to other
 ties of the individual or his/her family.)
- 2. Employer-employee plans confirmed to a defined set of professionals within the employment unit. (Many full-time teachers in larger congregations or school systems are so covered.)
- 3. Multiple compressor plans. (Efforts to structure these plans, such as those that exist in Multi-Employer Seneriit Plans under labor union comtracts, have generally been unsuccessful. For example, some plans covering personnel of mander agencies in a given United Way have foundered owing to high-cost administration and adverse selection by the opting-out of better risks.)

Employment Berneffits for Religious School Educators October 30, 1991 Page 4

to be written by a mount of a material of

4. True association plans.
(With surfricient scope and adequate levels of participation. group plans can be assembled. Owing to the jurisudication of state insurance regulators and the varying willinggress to authorize a group plan. It is often best to Himit the scope to a group operating within a given state.)

Many individuals imployed or to be employed as religious school educators might avail themselves of a collective plan if it were demonstrably advantageous in terms of rates and/or coverage. In many instances, efforts to assemble such a group within a given segment or geographic area have not been successful. Often this has become a "chicken-and-egg" matter. Without assurance of high participation of a broad representation within the group, impurance agents/commiters have been reluctant to quote or to quote competitive rates. Without competitive rates, potential participants with some existing coverage have been reluctant to consider participation in any new plan.

Am instance of successful outcome is suggestive of key factors for CIJE consideration. A very competitive (in terms of terms and rata) pathrement disability plan was structured and put into place for the Rabbinitial Assembly of America despite substantial odds that it would not be successful. (One commentation voiced the view that the major insurance carriers have antipathy toward educators and religious personnel because "they only work nine months" a year.) A key ingredient was the effort of leaders within the group in persuading high participation. The "penatration" and "persistency" resulting from these efforts have been good and, thus, the economic outcome for the carriers has been favorable and rates have remained highly competitive.

Propositibile Schoe 21 Cilie study

Civen the difficulty in dealing with a large number of variables in the design and implementation of employee beautits, it would appear unwise for CIJE to study or to contemplate a pilot project providing madical, disability and/or retirement beautits to religious school educators across a broad segment of daycare, day school and supplementary school units throughout the United States or within a major geographic area.

since the establishment of employee beautit plans covering a sizable group appear highly dependent upon the ability to communicate with and to persuade a large percentage of the target population to participate, it would appear preferable to consider undertakings within a narrower range. Such a design project would require a definition of range, survey of existing coverage and competitive plans and a testing of user attitudes about participation.

There are a number of resources "In the family" of 6the to be drawn upon for further discussion before the design of a program. These includes

Emphloyment Beneffit for Religibus School Educators
October 30, 1991
Page 5

the stuff studies of JESNA, the leaders and service providers of existing pilarus (e.g., Raticimic pension) and the specialists in group plans among some of the major national insurance brokers who have worked in this field (e.g., Wm Morcer & Co., Corroon & Diack). No doubt there are other experienced insurance profinisionals both among the MMMS suggested to date and elsewhers who could give good counsel.

It would seem better to contemplate a study or pillot operation within a defined area rather than abstractly. Therefore, in the next stage it might be useful to consider a Lead Community in which recruitment and training of religious educators were significant elements either of existing strength or targets for improvement as a locus for such a study or pilot operation.

Prepared by oohn C. Colman October 30, 1991

Addendum Persons Consulted

Employment Beneffits for Religitous School Educators ADDENDUM

Parsoni Consulted October, 1991

- Board of Jewish Education of Nettropolitam Chicago
 Or. Genald Tellier
- Board of Jawish Education of New York City Rabbi Donald Willi
- CHild Welfare League of America, Washington, D. C. David S. Undarman
- Corroon & Slack (W1111* Corroom), Chicago Stanley Nush
- Jewish Education Service in North America Nell Orenbaum, Chicago Paul Flexner, New York
- Davish Federation of Matropalitan Chicago
 Dr. Peter Friedman
 Michael B." Tamoff
- Rational Pension Board Rational Action, Chicago
- Union of American Habrew Congregations Rabbi Alan Bregman, Chicago Rabbi Howard Bogot, New York

Council for Initiatives in Jewish Education

Board of Directors and Annual Meeting

January 16, 1991 10:00 AM - 4:00 PM

Tentative ACENDA

I, Bhasadmaetigg	
9:30 1010000 . Fre-meeting refreshments	
10:00 Welsome and Introductions	MīM
[we should carefully plan camper contacts so board members are ready to respond to reports and make decisions, where called for]	
10:10 - 10:30 - Presentation on Lead Communities	JW
10:30 - 11.00 - Discussion	MI.TM
11:00 ■ 11:30 - Report on Bestestræmakteises	B. Holtz
11:36 1212000 - Report on necessarch project	I. Aron
12:00 - 12:10 - Search Committue Report	MIM
HI. Humotheron 122 300 - 1::30	
III. Ammual Meeting	
1:30 Welcome and Introductions	MTM
1:45 2:2515 - Annual Report	SHE
[What we've accomplished in past year; where we're headed; set-aside report]	
2:15 - 2:35 - Report on analysis of CJF demographic study; implications for Jewish education	M.Lipset
2:35 - \$:000 - Discussion	MTM
3:00 - 33:30 ■ Unveill outdite for Head Communities	SHE?
3:30 - 33:550 = Goodd andd Wed Ffare	MLM

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3:50D bavar Torah

4:00 Adjourn



ASSIGNMENTS FOR NORTH AMERICA

27 May 1991			
puris augu	ASSIGNMENTS FOR NORTH AMERIC	·A	
		DATE	NAME
Muniques Sila. CIJE			
1. Lead	Communities	5/91	
a.	Articulate strategy and plan	5,6,7/91	
	1. Simulate Lead Community	5-7/91	SF/AH
(b.	Develop package of Programs	5-7/91	SF/AH
C.	Discuss theme with MLM, staff, advisors, Board	7-8/91	Staff
d.	Jerusalem Planning () Bu (all workshop ((2))	10-15//7//911/	SF/AH
· e.	Recruits "Fellows of the CIJE" ((Holtz, Gamoran, Ukeles/^Davidson, Aron))	4/91	SF/AH/SE
f.	Staff for CIJE		MLM/SHH//
	1. Director Nowwards. 2. 1 or 2 Planners Develop recruitment	HLZ	SF
	2. 1 or 2 Planners	en: Mayo	i
g.	Develop recruitment process	7-8/91	Staff + Advisors
	 Conditions for Participation 	7-8/91	Staff + Advisors
	 Recruitment Strategy ((Call for proposals??)) 	7-9/91	Staff + Advisors
	 Invite candidates to full-day seminar 	9-11/91	Staff + Advisors
	((a) Plan Seminar \U\u\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lambda\t\lamb		
h.	Develop selection process	9-11/91	Staff + Advisors

	i,		sh recruitment and stion	10/91	Staff
	į,		ince Decision Lead unities		CIJE GOAR D
	k.	((Set	sh Lead Communities up local planning & ementation group))	3-4/92	Staff
	1.	Data Eval: Loop	Collection,, uation and Feedback	9-11/91	Reseach- ers
		1,	Hire Researchers ((Gamoran; Colemam; Steering Committee; Researchers in LC))	9-11/91	
		2.	Launch Research	9-11/91	
		3.	Diffuse Findings	9/92	
	m.	Best	Practices	7/91— ⁻55− y y r∈s	SSE
		1.	Hine Hammy Hooltz	7/91	
		2.	Difffuse effindings	9/92	
2.	Commi	unity	Support	5/91	SHE
	a.	The	CIJE Board		
		1.	Campers		
		2.	Board Meetings		
		3.	Interim Communications		
	b.	Seni	or Policy Advisors		
		1.	Meetings		
		2.	Interim Communications		
	c.	The	Community at Large		
		1.	Develop strategy and plan		
	đ.	Work	with Foundations		

		1.	Engage foundations	i	ndívidual
		2	Joint specific areas	planning	of
			eg. experience; early childhood; research	n.	Israel
	3.	Develop a	a Research Capability	7	
			mission Policy Paper a Arom))	6-7/91-12/91	
			Up Steering Committerrael Scheffler)	re 7-8/91	
			age Foundation for lementation	10-12/91	
	4.	Developi	ng the Profession	5/91	?
		a. Tra	ining		
		1.	Strategic Plan ((Wkeles?))	9/91-3/92	
		b. Lad	der of Advancement	?	
		c. Ter	ms of Employment	?	
		d. Etc	•n	?	
	5.	Quallity O	Contined1	5/91	MI
В.	Tra	ining Inst	itutions		
	1.	Sætt Frundi	ingg Addiioyy (MART)	6-8/91	
	2.	YY DU . — AAO	rtipipated Outome	۸۲ ،	, /.
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	6.	An ohigh Ca	ifts	Rosh Hashai	
	7.	Torah U	Mesorah	1 Jane C	· constant
	8.	Ramaz		100	

9. Reconstructionist Rabinical College

- C. Institute Assignments in North
 America
 - 1. Project by Project
 - 2: Consultations with Experts,, scholars,, people im field,, Cleveland, MAF.

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Counselor		
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SRE	TIPP	10/25
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Kane	Counselor	Priority	Dome)Name
David Arnow	АН			Mark Laimer
Charles Bronfman	AH	TP		Norman Läran
Gerald Cohen	SRE		10/29	Norman Lipstif
John Coliman	HLZ		10/8	S. Martin Lüpset
Maurice Corson	HLZ	TP		Morton Mendell
Unwin Field	SHW			Natthew Marylles
Nax Fisher	MLH	TP		Florence Heltton
Charles Goodman	SHH/NLH	ŢP		Welvim Merikans
Alfred Gottschalk	\$F	TP		Lester Polladk
Arthur Green	SRIE		10/25	Charles Ratiner
Neil Greenbaum	Siih	TP		Esther Leah Ritz
Thomas Hausdorff	SHH	TP		Ismar Schoradh
David Wirschhorn	3 F	₹₽	10/10	Isadore Twersky
Ludwig Jesselson	1961-1960	Ŧ₽		Bennett Yanawiitez

TP = Top Priority

10/29/91

CIJE Board

Plans for Future Meetings

	Winter '92	Spring '92	Summer/Fall 192
Date	1/16/92		
Possible Announcements	 Exec Director Nat'l Portable Benefits Set-Aside 	 Announce Lead Com- unities Research study results 	- Best fract. results - Monitoring outcomes
Possible Agenda ítems	- CJF population study - Annual report - Update on Lead Communities		
Guests	Commissioners Other invitees	Jack Ukeles Isa Aron	Barry Holtz Adam Gamoram

TO: FAX NO. ((0)//) 9742 = 6/9 957/ Add 6/577 # HOGH STEIN Name Seyson *** Company C	FROM: FAX NO. (2/6) 36/ - 9942 Name
Company	Company
Stireet Address City State Zip Country	Tele. No. ()Ext

Attached is one more write-up on the MAF grants,

Also attached, a copy of a brochure on schools in the future, with the following message from SE: May be a format for us to consider when communicating about the Lead Community projectt.

Texhavex therero 21 seconders. Where skall I send them, and when? Sunny

',⊡

A Message from the (Italianian and (Ig)) KIR Nahisco, Inc.

In 1989 the RJK Nabisco Foundation launched Next Centum Schools, because it was time to stop talking and start doing something about education reform. The program will provide \$30 million in venture capital for the nation's public schools.

We live designed a program for the front lifer truops teachers, principals, and parents, who together stimulate visionary thinking and make education dreams a reality.

As in business, the purpose of venture capital is to chart new directions and prepare new ground. We measure success by return on investment. The overall return must be high because the failure rate is high as well.

How do we measure returns in education? We look at results. Are they learning it better and faster? Can successful programs be adopted by other schooks in other communities? We are looking for programs that will impact the real bottom line—student performance.

Next Chritisy SCHOOLS and the people in them are in the vanguard of a growing education reform movement in this country. They exemplify President Bush's vision for New American Schools, whose exeation he has called for in his national program of education and community renewal, Ankkica 2000.

NEXT CENTURY SCHOOLS is a vote of confidence in the men and women who make our schools work. I invite you to take a risk on a better education for your students and for America. I am convinced that your experience, creativity and enthusiasm can make the difference. Show us.

Louis V. Gerstner, Jr.

In the

The New Century School Is Just . Wound the Chener

NEXT CENTURY SCHOOLS is a competitive grant program of the RUR Nabisco Foundation designed to stimulate bold reforms in American public elementary and secondary education. The program provides grants of up to \$250,000 per year for three years to individual public schools. In April of 1990 and 1991 two groups of 155 winning echools were selected. Additional schools will be chosen during the spring of 1992.

Winners are selected from among applicants by the officers and staff of the Foundation, with the advice and guidance of a mationally recognized advisory panel. In choosing NEXT CENTURY SCHOOLS, the Foundation is guided by several important principles:

The overriding objective of school reform is to improve the academic performance of students. While school reform may change other outcomes (such as dropout rattes, community satisfaction, or teacher professionalism), the most important "return" that the Foundation hopes to gain from its investment in America's schools is better student achievement.

Texchers and principals are well positioned to understand student needs and to formulate strategies for serving them. Grants will be made only to those with direct responsibility for educating children. The Foundation is seeking to support education "entrepreneurs" who will design and administer their own programs.

Success will require a shared commitment from many community participants, including not only teachers, but parents, administrators, community organizations and businesses among others.

The best plans should become part of wide-ranging, systemic change. Applicants should describe how their program, if it succeeds, could be continued and expanded within their school district, or replicated across the state or nation. Replicability, however, does not mean funding schools to market their program through brochures, videos or workshops for other schools in the district.

Wirk! Looking for Irospinul Kisk Takens

The Foundation expects to fund a wide array of innovations, For example, during 1990 and 1990 some of the elements in the winning proposals includeil:

Implementing all-day, year round schooling:

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Bringing parental involvement into evicy distinoom:

Using an enhanced corriculum to motivate elementary children to take extra math instruction during recess and after school:

Developing a computer-based Algebra course in a high-school classroom;

Opening a new elementary school where parents worth.

None of these approaches need be included in your propposal; we are looking for breadth, depth and diversity and do not want to limit your imagination. We include these examples for illustrative purposes only.

The goal of this program is to bring the imagination of America's educators to create radical but sustainable improvements in America's schools.

No idea is off limits. However, some types of programs are unlikely to be funded:

Planning grants and development grants for schools that will not begin to provide services to students until later years.

Requests for computers, buildings, buses or other capital investments that are not clearly related to program goals and educational outcomes. In general, capital investments should be justified on the basis of improving educational productivity and efficiency.

Proposals that are so expensive or unique that they could not be displicated elsewhere.

lindomments, extensive touvel for students or teachers, scholarships, or payments to students:

In setting your goals, choose targets that are bold and even visionary. We are booking for ideas that will genuinely transform public education. The nation needs schools—transform and learning environments—that are professionally satisfying for the teachers and academically stimulating for students.

Examples of areas in need of reform include: the length off the school day and school year, age grouping of students, instruction in fixed time blocks, the limited involvement of parents in the education of their children, the use of technology as an add-on rather than a productivity anhancer, and rote, boring teaching strategies.

The most promising way to think about NEXT CENTURY
SCHOOLS is to think as an entrepreneur does—"what
would It do iff a could do snything It wanted to, subject
only to one constraint: meeting customer requirements?"

General Guidance

Write your proposal in standard English; avoid "grantsmanship" double talk and jargon. Simplicity and clarity are necessary.

The budget should clearly describe what you want to do: Middle sure it's easy to read and understand.

Any individual public school—edementary, middle, junior high, high school, or K* 12—in the United States is eligible to apply. Private schools, school districts, state departments of education, colleges of education, school consortia or other similar entities are not eligible.

While applications should come from the intrividually with responsibility within each school building—typically the principal—they should also have the support of the local school board, the district superintendent, and relevant justout and translaw organizations to remisefull consideration.

Haw to Apply

To apply for a NEXT CENTURY SOHOOLS grant, a school should submit three copies of these materials to the Foundation:

An abstract (use the application form on the back page of this brochure or a clear copy) that lists the key facts about your application, and highlights the most innovative and important elements of your program. The starting date of proposed programs should be the theginning of the 1992-1993 school year.

A narrative diescription of whoteyou intend to do. This narrative should be no more than 8 pages, double-spaced, and should cowo::

School Description.

A description of your school and your district. This should include the types of students you save, and should specify who will participate in this program.

Goals and Standards.

The goalls of sour program; what specific problems are you trying to solve and what specific tangets are you setting for pour students?

Program Elements.

A summary of the elements of your program. What will be done, and how will it differ from or extend what you have traditionally done in your salitabl?

Measurement:

How will you measure and document progress toward these targets?

Shared Commitment.

A statement of why outside funds are needed and in particular why a NEAT CENTURY SCHOOLS grant will make a critical difference in the proposed program. Identify any matching funds that might be available from other sources. School districts must be prepared to state that grants will supplement but not supplant local funds.

Capability Statement.

A statement of your capabilities. Who are the two or three people who will be most instrumental in carrying out your program? What have they done previously that give you confidence that they can make this program a success?

A budget of no inore than two pages. This budget should give details of how you intend to spend the Foundation grant for each year of the proposal. It should also inditate how you will spend any other resources from your school district or other outside supporters of your program. The line item budget should be backed by an explanation of each item, indicating not only what it will be spent for, but how it supports the objectives described in the narrative section of your application. You should also let us know what part, if any, of your program is already in place. In regards to proposed salaries and benefits, please separate these categories in your budget. (Note that while line items may be changed in the final proposal, the total budget cannot exceed a 10% variance of the total in your initial submission.)

A brieff "letter" to parents whose children will be involved in the program. This letter, which should not be more than two pages, should summarize, justify and explain your program, While you need not actually send this letter to parents, it will be used by Foundation preaders as the executive summary of your proposal.

Applications should be typed or printed on letter size paper, double-spaced using a full-size typeface with normal margins. Do not include appendices or supplemental materials. No faxed proposals will be accepted.

All applications must be received by the by close-outbusiness, Friday, November 1, 1991, to be considered. Please remumber that certified, registered, and first value mail needs to arrive by November 1st. Anything which arrives after this date will not be considered.

3 copies of this material should be submitted along with the attached application to:

> Next Cent to Sources Fund Roger D. Semenad, President RJR Nabisco Foundation, Suite 550 1455 Pennsylvania Avenue, NW Washington, 1)(2 20004

Proposad Review and Notification

Proposals will be reviewed in two phases. First phase proposals, open to all applicants, are due in October 1991. A limited number of finalists will be selected from the pool of first phase applicants and invited to submit more detailed proposals from which the winners will be chosen.

All proposals become the property of the Foundation.

All proposals will be reviewed by a team of carefully chosen readers in the first, preliminary phase; those that advance to the final phase will be read by selected members of the Foundation advisory board and other professionals; selection of finalists (and winners) will be made by the officers and staff of the Foundation, with the advice of the advisory board. All decisions of the Foundation are final.

You will be notified when your proposal has been received; finalists will be notified in January 1992, and invited to submit final proposals in mid-March 1992.

Winners will be notified in mid-April 1992.

A two-day meeting of winners will be held in Washington. D.C. in June 1992.

NEXT GENTIN SCHOOLS Advisory Board

Richard II. Besttiie, Esquire Partner, Simpson, Thucher, A: Bartlett

Dr. HittChoule
Economist and Author

The Hanarable Bill Clinton Governor off Arkansas

Denis II. Doyle Senior Research Fellow, Hudson Institute

Keith B. Geiger President, National Education Association

Louis W. Genstuer, Jr. Chaimson and Chief Executive Officer, IGR Nabisco, Inc.

Dr. Patricia A. Graham President, Spencer Foundation

Rishard E. Hockert Chrisman of Finance Committee, E.I. du Pows de Nemours and Company, Inc.

The Honorable William B. Johnston Senior Fellow, Hudson Institute

Women E. Jordan, Jr., Kaquire Pariner, Akin, Gump, Strauss, Hauer & Feld

The Honorable Thomas H. Kean President, Drew University

Dr. Floretta McKonzie Presulent, The McKenzie Group

The Honorable Ann McLaughlin Visiting Fellow, Urban Institute

The Honorable Roger D. Semerad President, RJR Nabiseo Foundation

Albert Shanker President, American Federation of Teachers

Dr. Theodore Siver Chairman, Coabition of Essential Schools

KEMORANDUM

TO: Steering Committees
FROM: Shulamith Elster
RE! Matthew Marylles
DATE: October 25, 1991

1. Oft the CIJE

There is still need for clarification as to the 'ultimate objectives' of the CIJE. The mandate is not yet clear. What he sees lacking is shared ownership by the Board.

The community-at-large is not aware of the excistence off the CIFE. If people know that successful lay people (i.e., Board members) are seriously involved this would be a real plus from the community support agenda. People only know about A Time To Act and the MAF grants from the press.

Most members of the Board have themselves experienced the failures of the Jewish educational system in their own schooling or in the education of their children and grandchildren. We should take time to focus on some of the successes in Jewish education! Perhaps a positive focus will be helpful.

Every board member should be required to serve as an "ambassador" for the work of the CIJE with responsibility for speaking to others within their own spheres of influence. There needs to be more outreach within the organized Jewish community. This may help to stimulate more grant dollars and grass roots support.

He suggested that there may not be enough philanthropic dollars to save Jewish education unless this "remarkably affluent Jewish community that can afford to have good schools" becomes serious." I liked the way heheholees to express this: The community has too be told that it maya you down in the pages of Jewish history yas an affluent community that just didn't care enough." To turn this around, we need a clear vision of what Jewish educatiom should be.

2. RE: Teachers/Teacher Training

Comments on these were drawn primarily from his experience as a student and his experience at the Yeshiva of Flatbush. We spoke about teacher recruitment, retention, compensation and the self-esteam of teachers. He is very sensitive to these issues as his damphter is a day school teacher and wants to remain in the field teaching of both general and Jewish schools.

He wante to see iniverstructural industrially for for thodoxox rabbinical students who will land in schools of all denominations because that is where they can find work. Essentially, he was suggesting the type of program that Torah

Page 2

Umesorah is proposing. While he acknowledged that having Rabbi Fishman at the Senior Policy Advisor meeting was good, he thinks it would be better to have Rosh Yeshiva at the Board level.

3. Lead Communities

He is still interested in East Queems, Nassau and Suffolk Counties (New York) as a possible lead community.

4. Footnotes

We discovered many similarities in our background. He grew up in the Williamsburg section of Brooklyn where my grandparents lived and had their businesses. He attended the yeshiwa my Grandfather helped to found. We spoke in his W4th floor corner office with a breathtaking view of the Statue of Liberty and Ellis Island...amd there we spoke of Jewish continuity!

He may come to the GA for the day. He will be at the Ammual Meeting.

KEHORANDUM

TO: Steering Committee FROM: Shulamith Elster RE: Arthur Green DATE: October 25, 1991

1. On the CIUE

The CIJE needs to have something to show NOW. It's been years that the Commission/CIJE have been at work.

He asked the following very pointed questions about the existence of the CUFE:

- Will more money come into Jewish education because the CIJE exists? or
- Will Bronfman fund more projects than he would have without the CIJE?

His view - which he mays is shared by many (he mentioned Corson) - is that the people are waiting to see. He says that the perception is that 'not much is happening' and that what is 'happening' is very slow.

2. On Lead Communities

The communities have heard nothing more about lead communities since initial publicity or their early inquiries. Art knows this because he is an educational leader in the Philadelphia community - co-chairman of the Education Committee of Akiba and his wife is on Federation's Education Committee. People 'in the field' have heard nothing except the publicity surrounding the grants. (Maryles said pretty much the same thing in New York the following day.)

Art put in a plug for Philadelphia citing its record of community's support of Jewish education, strong lay leadership, a rarity of day schools, a strong central agency, Gratz College, RRC — to name a few.

3. Funding for RRC Projects

He is disappointed in the MAF response to the Hillel proposal and suggests that Richard Joel's 'informal comments' to MAF was responsible. RRC did not intend to be a sole provider of trained Hillel rabbis.

He asked about funding for adult education. I urged him to think through several ideas and to call Cinny and Henry to consult.

Page 2

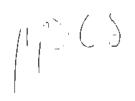
4. Senior Bolicy Advisors

He suggests that Jeffrey Schein be considered as a representative of the movement.

5. Footnotes

I visited Art on October 21st at the Reconstructionist Rabbimical College in Philadelphia. Since I never visited RRC I wanted to see the school for myself. I was especially pleased to meet at the front door one of 'my' Jewish Day School graduates who was there preliminary interviews for admission. So in addition to my CIJE business, I was able to put in a good word with Art for a wonderful young woman!

Art will not be at the GA. He plans to attemd the Jamuary meeting.



Fax Memorandum

TO: CUTE StrBmring Committee

Virginia Levi and Henry Zucker 216- 361-9962

Stephen Hoffman 216 1566-9084

Annette Hechstein and Segmour Fox 011-972-2-619051

FROM: Shulamith Elster 301-230-2012

RE: Status Resport as of October 18, 1991

Training, Research and Best Practice

DATE: October 18, 1991

I. Training

Thempo has been no activity on the strategic plan for training since Jack's proposal was not approved. Annette and I have as assignments to clarify what is needed from a planner, review this with JESMA and JCCA and consider contacting other consultants. Roy Feldman's name has been mentioned.

On our agenda! Is it realistic for us to try to get this launched at This time when lead communities might well be our top priority? Maybe we should wait and then reconsider Jack for this once lead communities are launched.

II. Research

Isa's proposal and budget have now been approved and she is at work. Within the past two weeks she has been to Stanford to meet with Lee, made plans for the input of members of the AIHLJE group at their meeting in New York on October 21st with Susan Shevitz as a facilitator and Barry Holtz as the observer. She has, with the help of Paul Flexner of JESNA, drafted a letter to head of agencies who will be attending the GA and I will facilitate that meeting using a protocol that Isa has developed. This project is on schedule. Isa will be preparing brief reports every two weeks for us.

On our agenda: Annette now has a second draft of the shorter piece for funders and I await her comments.

III. Best Prdetrices

Barry and I worked on a budget last week which has now been circulated. The revised paper will be ready the middle of next week (@ October 233rd). I am in the process of reviewing all of the local commission reports that I have for the program areas noted by the individual communities.

On our agenda: a proposal for the Crown Foundation and the process of presenting this for their consideration.

##8 10/10/91 b::status

Fax Cover Sheet

TO: Anuette Hooks +tain and Seymour Fex 911-972-2-61995972-2-61

FROM: Shallamuth Elster 300-12200 2022-230-

Council for initialities in Jewish Education

DATE: October 17, 1991/ 10 P.M.

Total number of pages immbudding this sheet: 6

MEMORANDUM

TO: CIJE Steering Committee

FROM: Shulamith Elater ////DATE: October 18, 1991k/

RE: Notes from meetings; week of October 7th

Schedule for weak of October 21st

h. JESNA

Jon and I agreed that I would meet individually with JESNA senior Staff prior to d larger meeting. I met with Loora Isaacs on an earlier trip and this time I met with Jon and with Panul Flexmer.

- A. Mesetting, wiith Woodheer:
 - 1. CROWN: Jon recommends a very special approach to the Crown family. Floating the Best Practices proposal with thom will involve a presentation, a period of negotiation and a cooperative venture not the funding of a CIJE activity.
 - 2. JESNA in the Lead Communities: Jom would like to see a senior JESNA staff person on each team that works with a lead community. With the federation as the address, JESNA in his view is a logical primary player! He continued: the senior staff inemburs of JESNA ((Shlucker, Vernom, Flexner, Issac)) and Jom himself have been involved for years in community consultation activities and have other relevant experience. This would also greatly please JESNA leadership.

Jon is interested in resurrecting the data bank proposal and he will speak with Steve about putting it back on tile agenda.

His invited me to alled the JESNA Board meeting at the GA to present an update on CIJE activities.

B. Meeting with Paul Flexner

I met with Paul about in aervive and professionall development activities. Paul described the various models now in place in communities and what he viewed as the relative advantages and disadvantages of each. Paul serves as the Executive Secretary of the National Beard of Licenses. We spoke briefly about certification issues and how the various local programs are accredited.

By the way Paul is helping Isa with the coordination of input from Bureau directoris.

FT. Yeshiva University: Mooting with Robert Hirt at Yeshiva

My geal was to locarm more about Yeshiva's programs in Javiah education and their education faculty and to begin the discussion of YU and in-service training in the lead communities. He gave me a thorough briefing and plenty of materials. These I will summarize sometime later.

Hirt would like for the CIJE to view Yeshiwa as a UNIVERSITY not simply a School of Education or one of the many existing training institutions. By this he means that the scope of its programs, the expertise of faculty in a variety of areas and its resources go well beyond those of the other institutions with which we plan to work!

He briefed me on their current programs = Asraeli School, the block programs and the Stern College under-graduate programs. It is olwett that the emphasis is on pre-service and on degree programs.

YU is very interested in becoming active in the in-service in the lead communities. Recruitment of potential students for the university and for the profession as a very important benefit to be derived from their involvement. I suggested that we work together with a group of their people on how YU could work in the communities. I also suggested that they consider that resources of the university include individuals Rabbüs, graduates and others with close ties to the university who may reside in lead communities.

III. JTSA: Meeting with Armeh Davidsom, Bob Abramsom, Edy Rausch and Barry Holtz

This was the first of several meetings and began with an open discussion.

Some questions @merged immediately:

A. Will programs be denominational? Multi-denominational? Without denominational focus? Clearly there is interest in denominational programs and synagogue based educational programs. See Symu letter.

B. Issues of educational philosophy of Israel programs: Conservative movement has Israel programs how will these related to Israel experience programs now a priority in the lead communities?

O. What will be the role of the KJii in a lead community?

- D. Serious work has begun in the Education Cabinet. Wowld Cit partucipate in a diocumpsion within the Chanceller's Education Cabinet? We will meet again in Doctomber. In the meantime I will contact cach of them to carefully structure our next meeting.
- E. What does lead community means for the denominations? Showld there be a strategy meeting of the Conservative synagogue considering applying to be a lead community?

FY1: Bob described the U-Step program begun by the United Synagogue to provide in-senvice over a two year period -to supplementary school teachers.. Fifty synagogues- all over the country are a part of this program that required staff to participate in 12 hours of in-service. It is not a techniques program but a content-based program. Bob's office works with individual schools on the format of these programs. They now have to consider training local people to implement these programs,

Attachuuent: Letter to SRE from Daniel Syme

IV. Negott weekk:

Mondbiy afternoom: meeting in Philadelphia with Art Green

: meeting at Schechter School in New Jersey with

the Education Committee and then on to New

York

Tuesday morning ! meeting with Matthew Manyles

afternoom: tentative with Pearl Kame at Teachers College

(Khigenstein Independent School Program))

Wednesday morning: presentation to Graduate Seminar in Jewish Education at JTSA and then meeting with Barry and Edy Rausch

afternoom: meeting with Jack Ukeles

Thursday: meetings with Elliot Spack at CAJE, with Art Rotman at JCCA and with Art Vernon at JESNA

V., Weeks to come:

November: I was asked by the Council on American Private Education ((CAPE)) to serve on a panel to select outstanding independent schools. This will take a day and a half in November. I accepted because I think, it will be werthwhile re: best practice.

The Educators Assembly Board meeting is in Raltimore on Veterans Pay and I'll go over and brief them at their meeting.

December: The Otherhter Principals Conference is in Atlanta early in December. I would like to go for a day and combine ill with a visit to Gerald Cohen.

sre 10/17/91 B;steering



Union of American Hebrew Congregations

October 3, 1991

Ar. Shulamith Elster C.I.J.E. 1750 Euclid Avenue Cleveland, Ohio 44115

Dear Shulamith,

Thank you for the minutes of the August 18th meeting. Ilm sorry that I was unable to attend, but look forward to the January 16th gathering.

of the symagogum's centrality as the primary venue for Jewish education. Outside of a passing mention, the thrust of the report, seems to indicate that the seminarises, centers and Federations will somehow be the primary providers of educational services.

If hope that my reading is incorrect,, for a believe that such an orientation would be a major error in terms of the future of the entire Jewish community.

I hope that you will write back and tell me I'm totally wrong. Whatever the case, I intend to serve as one voice advocating the pivotal role of the synagogue in this larger picture of the future.

All- The kest .. → M look forward to seeing you soon !

Sincerely,

Rabbi Daniel B. Syme Vice-President.

PBS/e

L991

Project: Council for Initiatives in Jewish Education

ecommendations made in the final reprort of tithe en Jewish Education in North Amexica was ofme he development of a research capability for Jewish North America.

capability for Jewish education in North America will had at universities, by professional research is, as well as by individual schiolars. They will theoretical and practical knowledge that is be for change and improvement. A comparable be long from agenda will be outlined. It will involved the settings where scholars and practitioners can think systematically about the goals, the comparable tand the Jewish education." ((A Time To Act))

paper now being prepared will respond to the following hat steps can the Council for Initiatives in Jewish ((CIJE)) now recommend to encourage anddssppport the of a strong and credible research capability for testion in North America?

M is based on several assumptions:

rocess of informed decision-making in every human for is most credible and reliable when it is based on rch; the field of Jewish education is no exception.

it research efforts in the field of Jewish education ighly inadequate, in terms of both quantity and ty. They provide an insufficient basis for fulfilling andate of the Commission for the reform and renewal of h educational institutions.

tablish a research capability will require a systemic ach. A number of different mechanism for funding and witing research will have to be created.

> may include, but may not be limited to:
establishing training programs for researchers at the
doctoral or post-doctoral level
cxtanting research centers
creating new venues for the dissemination of research
developing funds to support individual researchers

research in the 10 a great, deal midience.

was brief and we be provided

ially changed, ro on each of

-2*

o To fulfill the mandate of the Commission, a variety of Ktesearch efforts will be needed. They range from the practical ((e.g., the creation of assessment thats) to the theoretical ((e.w.,goals of Jewish education)) and from "basic1 ((e.g., ethnographic descriptions of successful institutions and programs)) to "applied ((c.g., evaluations of existing programs)). A plurality of research paradigus* and methodologies will be required.

"all the stakeholders in Jewich education - practitioners,, policy -makers, consumers, as well as rosearchers and representatives of their institutions - have important contributions to make to limprocess of establishing a research agenda,, since each will be contributors to and recipients of the resultant research."

The project is directed by Dr.. Isa Aron of the Hebrew Union College. She will work with an advisory committee of researchers from the denominational institutions, representatives of the Association of Institutions of Higher Learning in Jewish Education and major researchers from the top-ranking research universities.

She will soliciting opinions and direction—through tiroup and individual interviews — from Board members, commissioners, and Senior Policy Advisors, Dr. Aroms plans include consultations with Jewish educators, researchers at major research centers who have demonstrated interest in Jewish education, and staff members of groups which regularly conduct research in the field of education—e.g., RAND corporation.

The project will extend from October 1991 to March 1992. The issues related to the development of a research capability will be addressed in the final report. Options for consideration by the Board of Directors of the CIJE will be presented. Each option will be fully reviewed as to effectiveness, feasibility, likelihood of success, cost and other criteria.

Estimated cost: \$66,000

s£\$

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TO: FAX NO. (8/1) 874 3-619951 ANNETTE HOLHSTEIN Name SEYMONE FOX	FROM: FAX NO. 426) 84/ - 9947
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COUNCIL FOR INITIATIVES 184 JEWISH EDUCATION

t 750 Euclid Avenue Cleveland, Onio 44115 2 h6/566-9200 Fax 2 h6/861 h230

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Manotally O'! w

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Chira!!MJin(, illiurn Öffræcf IDr. Shudamnn Eisier October 2, 1991

Mr. Sam Fisher, Director B'nai B'rith Youth Organization 1640 Rhode Island Avenue, NW Washingtom, D.C. 20036

Dear Sam:

I have been in touch with Sid Clearfield about the best person to represent the national youth movements on the Council for Initiatives in Jewish Education. He has suggested you. I hope that you will agree to join our group.

The CIJE is the sucessor organization to the Commission on Jewish Education in North America, which concluded its work in November, 1990 with the issuance of the enclosed reports, "A Time to Act."

The Senior Policy Advisors have met twice--once in March and once in August. I am enclosing the background materials and minutes for each of those meetings, including a list of Senior Policy Advisors, We rely on the Advisors to consider our approaches to Jewish education with a critical eye. The group has been very helpful to us as we shape our "Lead Community" concept.

I would be happy to talk with you about the work of CIJE and your role as a Senior Policy Advisor. Please feel free to call me at ((216) 566-9200 with your questions or comments. Or you should feel free to contact Shulamith R. Elster, our chief education officer currently in Rockwille, Maryland at ((301) 230-2012. I hope that you will agree to serve and that you will hold January 16, 1992 for our next meeting.

Sincerely,

Stephen H. Hoffman Acting Director

bcc: Seymour Fox

Annette Hochstein Shulamith Elster - Economient friend of SE. Financial experience (see CV)-Petis Wants the L.C. John cost

V. Noll be visio sole D

6805 Newbold Drive Bethesda, MD 20817 ((301)) 365-2099

October 14, 1991

Pr. Annette Hochstein 10 Yehoshafat St. Jerusalem, Israel 93152

Dear Annelle:

After a brief stay in Paris, our journey concluded with a safe return to the United States last night.

I very much enjoyed our Thursday meeting in Jerusalem. Let me reiterate my belief that pragmatic answers can be obtained to the economic questions we discussed. Moreover, with immediate and sustained attentiom, I am of the opinion that good data could be made available within a reasonably near-term time frame. Based on our conversatiom, I shall pursue this approach with Shulamit and others as appropriate.

Again my thanks for accommodating my travel schedule. I look forward to further discussions in the near future.

Sincerely,

RICHARD D. SPERO

Seymour
il forwarded the attached letter to M L M.

Thought you should see it. He doesn't to

know I were sunt it it space.

Ann about enclosing the 5ITA postock on

our grants, for your files:

STANFORD UNIVERSITY. STANFORD, CALIFORNIA 94300

SEYMOUR MARTIN LIPSET

CAROLINE S. O, MUNRO PROFESSOR
OF POLITICAL SCIENCE. PROFESSOR OF
SOCIOLOGY, AND SENIOR FELLOW.
HOOVER INSTITUTION

213 HOOVER MEMORIAL BUILDING

September 23, 1991

Mr. Morton Mandel Chair Council for Initiatives in Jewish Education 1750 Euclid Avenue Cleveland, Ohio 44115

Dear Mort:

I was of course very sorry that I was unable to make the August 29 meeting of the Council. As you know, I had a rather severe automobile accident in San Francisco in mid-August, which took a lot more out of me than I realized when it first occurred. Now, however, I am almost fully recovered and am planning to leave San Francisco for Washington, where I will be teaching at George Mason University, either at the end of this week or early next week.

The accident had a lot of unfortunate consequences, not the least of which was holding me up on analyzing the education data. I have had a research assistant working on it and have been able to look at the materials from time to time. They show some interesting results. I will try to turn to writing them up soon after I get back to Virginia and clear up various obligations, preparation for classes, and the like.

Ginny Levy had told me that Seymour Fox would give me a ring to discuss various matters after the Council meeting. I have not heard from him. If you should be in touch with him, you might let him know that I am in shape to communicate.

I should give you my phone numbers in Virginia. My office number is 703-993-8223. My home is 703-525-1357.

With best wishes for the New Year,

Cordially,

Marty - ps Seymour Martin Lipset

SML/iss

FROM:FROM: _	Henry L. Zucker	10/8//9911
	1444 1100	DATE:
	947	BERLYWIG TO.
SEPARTMENT/PLANT LOCATION	PARTMENT/ILLA ! LUIN	VOVE MENOSE

SUBJECT:

I had my camper visit with John Colman. We reviewed plans for the January Board anothing and I brought him up to date on lead communicities, best practices, research, work with foundations, and plans for the General Assembly. He will come to the General Assembly and he will be with us in January.

I talked about our plans to have the CRB Foundation take continental keadership of the Israel experience, about Inviting Crown to take leadership on best practices, Hirschhorn to take leadership on research, and Wesner to take leadership on recruitment and training.

I also brought him up to date on our search for a full-time CIJE executive..

We spent most of our time discussing our approach to foundations and especially the idea of announcing a big set-asside at the January meeting.

John had had a prior meeting with MLM and me in which he agreed to chair a small advisory committee to look into the feasibility, desirability and practicability of developing a portable benefits program for the fiteld of Jewish education. We agreed on next steps. We are aiming to have a report on our thinking at the January Board meeting.

CIJE APPROVAL FORM

Deate: 10/19		OTAL POW
Steve Hoffin	ian, Ann Kilein, Henry Zucl	
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Name	Date Approved	Comments

CIJE APPROVAL FORM

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Name	Date Approved	Comments

who signed off on home -



UKRLES ASSOCIATES INC THE CABLE BUILDING OIL PROADWAY NEW YORK, NY 10012 Tell: (212) 260-879# Fir: (212) 260-3760

September 25, 1991

Stephen Hoffman
Jewish Community Federation of Cleveland
1750 Euclid Avenue
Cleveland, OH 44115

Re: CIJE Lead Community

Dear Steve,

I am enclosing a proposal outline for the lead community study. It lists what we will produce, our timetable for proceeding in the planning of the "Lead Communities" project and a budget.

While the particular questions and issues we discussed at our meeting on Friday are not specified in the proposal outline, please be assured that they will be addressed in our work on the deliverables.

We are excited about this project and look forward to beginning work as soom as possible so as to maintain the schedule.

Very truly yours,

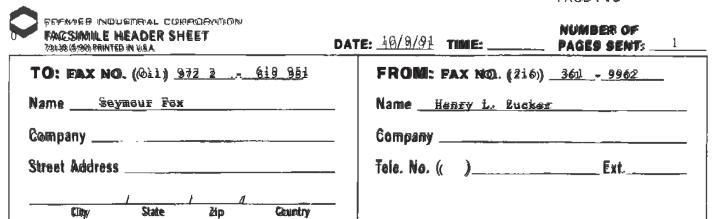
Wacob B. Ukelles

President

JBU/ggt

enclosures

ce: Annette Hochstein Shulamith Elster Seymour Fox



Chuck Ratner has been invitted to serve on the CIJE Board and is considering it. What has im mind that at some future time, but not now, he might be invited to serve on the Institute Board.

Regards



EX SOLE

The Jewish Theological Seminary 3080 Augumay New York, MY 10027 (212) 378-8031 FAX (212) 749-9085

To: String For Ani dent to color stein	1
At FAX Mumber;	
From: BANNY HOLLIZ	
Date: 591, 25 1191	
Total pages including this one: If	
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September 26, 1991

To: Steve, Shulamith, Seymour, Annette::

From: Barry Holtz

Re: Best Practices Plan

Dear Friends.

I. This memo summarizes my understanding of ideas that Seymour, Shulamith and I discussed in a two-hour meeting on September 5, 1991. At that time Seymour reacted to a set of questions that I had raised about the best way to implement the Best Practices Project. The three of us discussed Seymour's suggestions and came to an agreement about some of the steps required to launch the project. Because of the holidays that soon came upon us (and because in the midst of all that I managed to come down with the flu which dragged on for a while), there was more lag time between the meeting and this memo than I would have liked, but I believe that I have accurately represented our discussion below.

II. One of the issues raised about my original paper in Israel ((and to some extent about the revised— July 30th— versiom as well!)) was that the plan of action that I proposed was perhaps too planmed, too overly determined and dependent on implementing a set of defined logical steps. The problem with such a plan was that it didn't take into account the issue of time exigencies, it was not sufficiently "messy" to deal with real-life situations, and it spun out a web of actions that might not be needed at all. The first issue that Seymour addressed at our meeting, them, was: is there a way to do a quicker, messier run at the problem and still get results that might be as useful as the other more "planful" method?

Second, I was concerned about the whole enabling option vs. programmatic option conflict. By aiming at the enabling options only would we be giving the Lead Communities the help they wanted and needed?

Finally, would we run into political problems by having to "evaluate" ((even indirectly)) the national training institutions when we looked at the preservice enabling ((i.e. personnel training)) op-tion?

Other questions were also raised (such as how do we define the categories of Best Practice that we're going to look at). All these questions seemed to be solved or at least put on hold by the plam of action that we discussed in the September 5 meeting.

III. The plan is a kind of advanced simulation for attacking the Best Practices Project. It tries to work "quick and dirtym/" evaluating itself as it goes along and using the familiar as a way to learn about how to understand the unknown. We would work like this:

A. We would try to find four/tategories that Best Practices should focus on. The suggestions would come from polling senior policy advisors and other "firziends" of the CIJE and they would come by looking at the local Commission reports to see what those communities suggested were their needs on the assumption that the Lead Communities would in all likelihood resemble the five (yes?) local communities who have had commissions on Jewish education. \(\bigcap_{a'silo}\) \(\bigcap_{a'silo}\) \(\bigcap_{a'silo}\)

We would then try out the following exercise: Assume that we had any one monthy to help a Lead Community. We would take one of *h? four categories of "A" above and play it out. We would take the category that we felt that we already had some good contacts and ideas about. Most likely candidate: the supplementary school. We would gather ((ideally in person; if not via telephone or by individual interviews)) five good people with knowledge of that area. These five are people we know or know of through our current contacts and we wouldn't worry at this point about all the good people whom we haven't included. Eventually we will gather others.

The group of five would look at our category and ask the question that do we mean by Best Practice in the realm of X (e.g., supplementary school)? In answering this question matters of both a programmatic and enabling type would surely emerge. Once we generated this list of ideas or components, we would them ask: 1) What examples in real life do we know of the Best Practice of these components? 2) And knowing these examples, now what would all this mean for the Lead Communities? How useful is it?

We would then "give ourselves a grade." We would also ask a few outside critics for their grade. It's possible at this point that we would say that this process is a "good enough" cut at dealing with our issue. If so, we've learned a lot about how to get into this quickly and usefully. A more refined version could them be invented for later iterations. If we have serious questions about what we've done, we should then be able to rethink the process figure out how to fix it. Most importantly it would give us a model for determining Best Practice in areas that we have less knowledge of familiarity with— the other categories from "A" above.

O. If this quick and dirty method is good enough to be of use to the Lead Communities, it might mean that we could go immediately into the research component. Here we would be doing serious examination of the Best Practices that we've listed, trying to analyze and describe in a reflective way the nature of the work going on in these places. It may be, in other words, that for immediate aid to the

Lead Communities, the serious research is not necessary— it cam kick in later down the road, as we move the work into a higher stage of analysis.

D. This plan deals with the enabling option in the following way: One of the questions that the group of five must always ask is what kind of personnel-building is going on in the site we are talking about? Is it preservice or in-service? A second question would be what kind of training would we need to implement in a Lead Community to duplicate the quality of programmatic excellence that we found in the Best Practice setting? In other words, the enabling option of personnel is dealt with by examining a) what is happening in personnel in the Best Practice setting and b) by imagining how we could recreate the Best Practice of X site in the Lead Community -- in this arena the "programmatic" and the "enabling" overlap without question. In a way it's an answer to the issue of translation raised in my original paper: translation means finding the way we can move a Best Practice into the Lead Community by "building the professiom." In that fashion we have an elegant solution to the problem of enabling vs. programmatic: namely, there is no dichotomy -- the emabling is the way we bring the programmatic into the Lead Community...

E. Some of the above is my own language and rephrasing of Seymour's plan and I may have missed something (or a good deal). Seymour, Amnette and Shulamith should feel free to offer additions, clarifications or corrections. Let me know what you think.

Barry

cc. Isa Aron

Mandel Associated Foundations

קורן מעדל

22a Hatzfira St., Jerusalem, Israel

Fax No.: 972-2-699951 Tel:: 972-2-6687728

To: VIRGINIA F-LEV! Date: M-Flight 1/9/91

Urgent

From: ANGTE Hoch stein

Fax No.:

Time Sent:

Message

Hope you had a good later-day-weekend and are rested from the events of the past Faje useels. I am mme process home and r«P autel < Ante Natrad Jat the things and wusdand . SF will call you ith car suggestions re- the letters of could you please identify for me addocument some some pages long-prepared, I believe by GJF's present present Rettle MAF grants. I need it for a possible presidence in I small.

Stage 1: Preliminary/Pre-Selection

Draft 2, July 14, 1991 (SF_yAH, SHH and SRE)

Time	Community	Who	How	CWE	Who	Hew	Status
July/Awgust Indications of interest:	Fed; BJE; Individuals	Letters; Calls	Planning Seminar:	Steering Committee; Consultants	Meetings; Papers; Seminars; Consultants	In Progress	
	For some communities: mobilization in progress		111	Clarification of comcept; ratification	Senior Policy Advisors; Board of CUE	Seminar	In progress
Commissi Organize communit self-study	Information		(33	Identification of required resources:	7		Undone
	Commissions Organize community for self-study	Community professionals Community leadership Educational community	1000	Human: recruitment; position descriptions			in progress
	Building capability			Financial: cost?;; how to calculate?			
				Statement of enabling conditions: criteria			In progress

Time	Community	Who	How	CWE	Who	How	Status
	Identification of resources			Process for selection: who decides?; on what basis?			Undome
	Develop plan, objectives			Recruitment strategy: steps and consultations			Undome
	Complete self-study			Development of menu			Undome
			MERICA NR C	Clarification of CLJE role: strategic plan for community support for a community with resources; community lacking resources, but with potential			Undome
September		/	Š., -	Public announcement: coverage, dissemination of information			Undome
October			3	Invitations to seminar: seminar planning; materials; site			Undome
November: GA				Seminar; Technical assistance; consultations; site visits			Undone

Stage 2: Application

Time	Community	Who	How	CIJE	Who	How	Status
October-January Local commission ideas; progr strategy; resources (human, financial); lo	commission: ideas; program; strategy; resources (human, financial); local coordinator		A R C	Consultations with applicants: proposal develoment			
				Review applications	/		
			W3.	Decisions on applicants			
			100	Discussion of formal agreement			
				Notification: Yes; No role for second tier?			
				Public announcements			

Stage 3: Agreement

Time	Community	Who	How	CIJE	Who	How	Status
January-February	Requirements 'enabling options'			Clarification of CUE role	4		In progress
	Community Support "climate"		A R C	Elements of Agreement: * Educational resources * "Best pratice" * Technical assistance * Broker: organizations; institutions; individuals			
	Top Leadership recruitment; involvement		() .	4			
	Personnel recrtuiment; training (populations); activities (in-service)			(A)			
	Program Areas: scope/quality; selection from menu; specific projects						

(Possible) Stage 4: Funding

Time	Community	Who	How	CLUE	Who	How	Status
Omgoiling	Local priority			Cost estimates	4		Undome
	Local resources			Grants			
	Local foundation			CUE			
	Cost estimate		MATERIAL WE	Foundations			

Stage 5: First Steps

Time	Community	Who	How	CHE	Who	How	Status
February-May	For some communities:			Approval			
	Self-study (re: educational resources; objectives)		AMERIC A.R.C	Planning assistance: diagnostic tools			
	Mapping & assessment of		0.00	Professional & technical			
syste Pers quali traini Asse proa	system: Personnel qualfications & training needs Assessment of programs & institutions		W.	resources: expertise — the best!! case studies in community organizatiom; foundations			
	Report of planning team: strategies		160	Research tearm at work			
	Reporting to CUE			Plans for interaction betweem lead communities (Association of Lead Communities)			
	Focus om implementation						

Stage 6: Implementation

Time	Community	Who	How	CINE	Who	How	Status
Jume-Omgoing	Programs & Projects:		MERIC	Professional technical assistance * ongoing * trouble shooting * "fire-fighting"		Site visits	
	Goals/Outcomes maximum use of best practices		111	Consulting			
	Options/ innovation/ experimentation	\setminus	1	Educational resources; "best practices"; personnel; linkages			
	Reprise: Scope & quality		100				
	data collection; evaluation; on-going to determine programs on projects successful or possible modification						

Time	Community	Who	How	CHE	₩ħə	Hew	Status
	Local resources Assurances/						
	guarantees standards						
	reports frequency/formats						

Stage 7: Process and Summative Evaluation (some ongoing/some stage seven)

Time	Community	Who	How	CUE	Who	Hew	Status
August-January Ongoing	What works?			Monitoring Evaluation Feedback	Who gets data; How is it used? Diffusion	Site visits: frequency; purpose; type	
				AN IEWE		Monitoring Evaluation and Feedback loop	



LEOKSTEM

PLAN OF ACTION

Stage I: Write preliminary missiom statement including major strivings. The statement may be in two parts::

- General statement, similar to Middle States model;
- 2. A more detailed listing and analysis of end aims which break down the elements in the major strivings. Some model for testing and monitoring ought to be included in this second half of the mission statement.

The two parts of the statement ought to be as simple and clear as possible and subject to realization in our school.

This statement should be largely completed by July 245h. Im August and Septemberr, it should be discussed with carefully chosen faculty, parents, lay leaders and alumni. The goal is to have this process completed by October 14th. The initial responsibility for this belongs to the administration under my leadership.

Stage II: The development of writtem curricula as follows::

A. The review of our current curricular materials im lower school general studies under the leadership of Susam Mukasay. The purpose is to review the vertical curriculum for kindergarten to 6th grade and to introduce what is mecessary, or remove what is necessary, to make it congruent with our mission statement.

Suggested structure: overall committee chaired by Susam and to imclude Rabbi Moskowitz and Sara Lee and Odette and two or three teachers, perhaps including XXX XXX.

There is a need for small subcommittees in the various subject areas.

Question: Where do enrichment and special education fit it?

B. The same process must be followed for Judaic studies in the lower school.

The committee should be led by Rabbii Moskowitz and include Susan, Sara Lee and Odette and two or three teachers including Barbara W(?).

Then subcommittees in the various areas.

Note: For each area subcommittee in general studies and Judaic studies there should be an active member or members from the upper school.

For example: Rabbi Bakot ought to be on the Tanach

subcommittee -- and perhaps Rachell Taub Weinstein. Alaine Garfinkle should be on math subcommittee, etc.

C. A similar committee structure should be established for the upper school.

Rabbii Bekst should lead both major committees. Iva and Daniele must serve on both with Noam ex officio. Department chairs are automatically on the main committees in either general studies or Judaic studies, depending upon their own area of expertise. We need some cross pollination on the major committees.

The subcommittees should be led by department chairs if they exist. There must be a subcommittee on extra-curricular programs and another committee on school life and ambiemce, that committee will deal with the relationship between students and faculty and administration; parents and faculty and administration; faculty and administration, etc. Included on this committee's work should be such items as school rules and regulatioms, grading, tefilla, testing, among others. These two committees are extremely important in terms of matching our school with the missiom statement. These committees must include the school psychologist and those faculty involved in student life.

A committee to committees upper sational committees ought to be created in the lower school.

Stage II should begin on October 15th. Each major committee should meet for one 4-hour long period a momth, after school. Dinner will be provided by the school. In between meetings, individual members of the committee and members of subcommittees will work alone or in groups and the chairmam of each subcommittee will present findings to the entire major committee at its monthly meeting. Subcommittees may work out their own best mode of operation.

The reports of all subcommittees and major committees should be completed by Thursday, February 14th, 1992.

Stage III: We must choose educationmal leaders in all areas of the curriculum to serve as consultants to the committees and subcommittees and review the work as it is being done and certainly after all reports are in by February 14, 1992. Those professionmal consultants will be chosen by me in consultation with Prof. Fox, Beverly Gribetz, the Ramaz administration and others. These consultants should be in place by September 15th, so that they can have input into the mission statement. I would hope that Prof. Rosenak, Dr. Hoffmann and Annette Hochstein would also be helpful to us in the selection process and the review of our statement.

I am not prepared to suggest as yet how many consultants we need and in which areas. We cannot afford to overdo or underdo this.

The time from February 15th to april 15th should be used by us for 3 purposes:

- 1. Establish meethoods off moonitooting and testing ourseeves;
- 2. Reviewing the diffferent curriculum and committee docomments with consultants;
- 3. Do the same whitch selected lay leaders, parents and allumin ((Sam K.).

Stage IV: This stage is numbered last, but except for the mission statement, it must come first. It consists of a number of steps upon which we, the administration, must work between now and July 24th and from August 19th to August 30th to implement certain new ideas beginning with September 1991. I would suggest considering the following and look to my colleagues for others:

- 1. Ulpanim in both sections of the school for Judaïc studïes teachers trained in America.
- Connecrettee accitiionn onn three Shrobhamini teasting nessults.
- 3. A prrogram for consciousness raissing in the filla.
- 4. Integrate into high school English some of our new insignts; cf. Ira Berkowitz.
- 5. Imtrooducee a moree comsistent Hebrew reading program in grades 3, 4, and 6 and in 7 and 8.
- 6. Commerce ideas for im-service work.

STAGE V: IMPLEMENTATION AND ORGANIZATION

I will — bli neder — reorganize my life to serve as the overall head of this operation. I will need the following.

- 1. Administration meetings on a set day every three weeks —— I would suggest 5 to 7 —— to review progress and take up issues. In addition, I will set up bi-weekly meetings for one hour —— set times —— separately for lower school and upper school to deal with normal issues associated with the running of the school. We will follow this schedule through April 15th with allowances for emergencies. We will set the schedule here before July 24th.
- 2. Noam will be the administrative coordinator in New York to see that all goes as planned. He and I will meet weekly for one hour to keep things moving.
- 3. Beverly will be our resource person in this entire project.

She is far enough away to have thre trime trottinink, reachd, react and plam. She has great intuitive and acquired skills in the area of curriculum design and teacher tradining. And she has excellent contacts in the educational field. In addition, she now knows the school and its population in addition to loving the place. She should receive all materials as they are produced, all outlines, plams, rough drafts, etc. and be able to react to me and to all the educators involved. She can call additionfusescondledection the office.

2/8/91

Prospective CIJE Board Members

		Description	Due Date	
Bennett Aaron (@r Miriam Schnierov)		MLM letter of invitation.	HOTD	
Mona Ackerman	SF	Follow up on foundation support & board membership	2/11//91	
Robert Arnow	Open	Hold until funding is requested		
Bill Berman	MLM	Call after Fisher support is confirmed.	2/11//91	
Charles Bronfman	VFL	MLM letter of confirmation.	done	YES
rald Cohen	SHH	Call re board membership.	2/11/91	
John Colman	VFL	MLM letter of invitation,	doll/6	YES
Rachel Cowan	ЗНН	Contact re foundation support and board membership.	2/11/91	NO Fdn., Support
Lester Crown	МТW	Call re foundation support	2/11/91	
Eli Evans	SHH	Contact re foundation support and board membership.	2/11/91	
Trwin Field	MLM	Call re board membership	2/11/91	
Max Fisher	MLM	Call re funding commitment.	done	YES
Charles Goodman	MLM	Invite to be board vice chair.	2/11/91	
.llfræd Gottschalk'	VFL	MLM letter of invitation.	dome	YES
Arthur Green	VFL	MIM letter of invitation.	done	YES
Meil Greenbaum	MLM	Invite to be board vice chair	2/11/91	YES
Thomas Hausdorff	VFL	MLM letter of invitation.	2/11/91	
David Hirschhorn	shh	Call to follow up on invitation	. 2/11/91	YES
Ludwig Jesselson	VFL	MLM letter of invitation,	2/11/91	
Julia Koschitzky	SHR	Call re board membership.	2/11/91	
Mark Lainer	VFL	MLM letter of confirmation.	dene -	YES

S. Martin Lipset	VFL	Fallkow upp too iinvitaatian.	done ne	YES
Norton Mandel		DONE		YES
Matthew Maryles	MLM	Ilmvice CoobbebbaaddvViceccahair.	2/11/91	YES
Florence Melton	SF	Contact ree foundation support and board membership.	2/11/91	
Lester Pollack	MLM	Ihwitee toobbe bbeardvvicee chhair.	2/11/91	YES
Escher Leah Ritz	VFL	FEdilbow upp too ibnvitation.	2/11/91	YES
Ismar Schorsch	VFL	MMM latter off invitation.	done ne	YES
Daniel Shapiro	VFL	FBallbowupp too ibnvisation.	2/11/91	
Isadora Tweeteley	ST	na'n techoardinachersiip.	2/11/91	YES
Bennett Yanowitz	VFL	MMM letter off ibovitation.	dode ne	YES

for Jewish Education

The Jewish Theological Seminary
3080 alteratesy
1777 (2127) after 10021
1828 (2127) 7449 9885

To: Sammer for xx 6 6 Anne the Huchstein	_
At FAX Number: Knaving Inditie	
From: BARRY HAMITOZ-	
Bate: e) 4/y 23//	
Kuten paymon disconstinue things and	
RE:	



July 31, 1991

To: Shulamith Elster, Steve Hoffman,, Seymour Fox, Annette Hochstein

From: Barry Holtz

Friends,

Here is the new version of the Best Practices Project paper,, revised for use with the Senior Policy Advisers and the Board. Please let me know if you want other changes.

After speaking with Shulamith and Seymour, I have answered my question from the previous version: Best Practices will focus on the enabling option of personnel, not on particular programmatic options per se. Programmatic options will have a role here, but personnel ("building the profession") will be the microscope under which certain programmatic options will be viewed.

BUT: after thinking about this, something here makes me nervous and I would very much like to hear your collective response: I began to think about how going this route is bowned to rum imto beavier political troubles than what we'd get doing a straight collection or analysis of various examples of best practice among the programmatic options. Why? Because doing some of the programmatic options would tend to be a much more local thing, while the personnel issue is going to put us in the situation of evaluating mational institutions. That is, iff I am looking at examples ofbest topacatite ewindthin nJCCCs or looking for good supplementary schools or places where Hebrew is taught well (i.e. the programmatic options approach)),, I am going to find one in Denver, another in Sam Diego, another two in Boston, etc. But if I am looking at who does training of personnel for supplementary schools (i.e. going the enabling option route of personnel) -- aren't I stuck having to deal with a small number of national institutions (JTS, NVC, Brandwis) and in the politically touchy waters of evaluating them?

I think this could present major problems for the project and I'd like some response from you four in this matter. Is there any way to avoid this? Am I missing something here?

While I have your attention, let me now raise a second problem (which was in the other draft of the paper as well). I just got off the phone with Isa and she asks the following: by not doing the programmatic options are we going to shortchange the

Holtz--2

Lead Communities who are looking for some very practical shortrange advice about issues such as teaching Hebrew in the day school, running good ((best practice)) trips to Israel, hearing about curricula for early childhood education? Isn't the personnel issue too broad and too "non-programmatic" for good, quick help to the Lead Communities? Any responses?

News flash: I finished this letter and them got a call from Adam who had a very similar reaction to Isa's. We thinks that an "inventory" makes sense when it is a collection of programs, but the personnel issue doesn't seem to have that "practice" dimension which will be of immediate use to the Lead Communities. So what do you all think?

Buly

July 30, 1991

The Best Practices Project Barry W, Holtz

I. Introduction

In describing its "blueprint for the future," A Time to Act, the report of the Commission on Jewish Education in North America, called for the creation of "an inventory of best educational practices in North America" (p. 69). The primary purpose of this inventory would be to aid the future work of the Council, particularly as it helps to develop a group of model Lead Communities, "local laboratories for Jewish education." As the Lead Communities begin to devise their plans of action, the Best Practices inventory would offer a guide to successful programs/sites/curricula which could be adopted for use in particular Communities. The Best Practices inventory would become a data base of Jewish educational excellence to which the Council staff could refer as it worked with the various Lead Communities.

Thus the planners from a Lead Community could ask the Council "where in North America is the in-service education of teachers done well?" and the Council staff would be able to find such a program or school or site some place in the country through consulting the Best Practice inventory. It is likely that the inventory would not be a published document but a resource that the Council would keep or make available to particular interested parties.

What do we mean by "best practice"? The contemporary literature in general education points out that seeking perfection when we examine educational endeavors will offer us little assistance as we try to improve educational practice. In an enterprise as complex and multifaceted as education, these writers argue, we should be looking to discover "good" not ideal practice. As Joseph Reimer describes this in his paper for Commission, these are educational projects which have weaknesses and do not succeed in all their goals, but which have the strength to recognize the weaknesses and the will to keep working at getting better. "Good" educational practice, then, is what we seek to identify for Jewish education.

A project to create such an inventory begins with the assumption that we know how to locate such Best Practice. The "we" here is the network of people we know, trust or know about in the field of Jewish education around the country. I assume that we could generate a list of such people with not too much difficulty. Through using that network, as described below, we can begin to create the Best Practice inventory.

Theoretically, in having such an index the Council would be able to offer both encouragement and programmatic assistance to the particular Lead Community asking for

advice. The encouragement would come through the knowledge that good practice does exist out in the field in many aspects of Jewish education. By viewing the Best Practice of "X" in one location, the Lead Community could receive actual programmatic assistance by seeing a living example of the way that "X" might be implemented in its local setting.

I say "theoretically" in the paragraph above because we will have to carefully examine the way that the inventory of good educational practice can best be used in living educational situations. Certainly significant stumbling blocks will have to be overcome. In what way, for example, will viewing the Best Practice of "X" in Boston, Atlanta or Montreal offer conflidence building and programmatic assistance to the person sitting in the Lead Community? Perhaps he or she will say: "That may be fine for Boston or Atlanta or Montreal, but in our community we don't have 'A' and therefore can't do 'B'."

Knowing that a best practice exists in one place and even seeing that program in action does not guarantee that the Lead Communities will be able to succeed in implementing it in their localities, no matter how good their intentions. The issue of translation from the Best Practice site to the Lead Community site is one which will require considerable thought as this project develops. What makes one curriculum work in Denver or Cleveland is connected to a whole collection of factors that may not be in place when we try to introduce that curriculum in Atlanta or Minneapolis. Part of this project will involve figuring out the many different components of any successful practice.

As we seek to translate and implement the best practice into the Lead Communities, it will

As we seek to translate and implement the best practice into the Lead Communities, it will be important also to choose those practitioners who are able to communicate a deeper understanding of their own work and can assist the Lead Communities in adapting the Best Practices ideas into new settings.

The Best Practices initiative for Jewish education is a project with at least three interrelated dimensions. First, we will need to create a list of experts in various aspects of Jewish educational practice to whom the CIJE could turn as it worked with Lead Community to offer guidance about specific new ideas and programs. For shorthand purposes we can call this "the Rolodex." The Rolodex also includes experts in general and Jewish education who could address questions of a broader or more theoretical sort for the benefit of the CIJE staff and fellows- people who would not necessarily be brought into the Lead Community itself, but would help the CIJE think about the work that it is doing in the communities.

The first phase of the Best Practices project- stocking the Rolodex: has already begun as the CUE staff has begun working. It will continue throughout the project as new people become known during the process.

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Second, the project will have as its primary mission the use of Best Practices for assisting the Lead Communities. For shorthand purposes we can call this "the data base." This will be described in detail in the next section of this memo below. Third, the project has implications for a much larger ongoing research project. For shorthand purposes we can call this "the long-range plan." The long-range plan is a major study of Best Practices in Jewish education. It is a major study of Best Practices in Jewish education. (I say "contemporary" here, but a research project of this sort might well include a historical dimension too. What can we learn about the almost legendary supplementary school run by Shrage Arian in Albany in the 1960s should have important implications for educational practice today.) Such a project should probably be located in an academic setting outside the CIJE. We could imagine a Center for the Study of Excellence in Jewish Education established at a institution of higher learning with a strong interest in Jewish education, in a School of Education at a university or created as a "firee-standing" research center. Obviously, this project intersects with the research plan that the CIJE is also developing.

"Best Practices for assisting the Lead Communities" and "the long-range plan" are not mutually exclusive. The latter flows from the former. As we begin to develop a data base for the Lead Communities, we will also begin to study Best Practices in detail. The difference between the two projects is that the Lead Communities will need immediate assistance. They cannot wait for before acting. But what we learn from the actual experience of the Lead Communities (such as through the assessment project which will be implemented for the Lead Communities) will then become part of the rich documentation central to the long-range plan.

IL Best Practice and the Lead Communities

Of course there is no such thing as "Best Practice" in the abstract, there is only Best Practice of "X" particularity: the (good enough) Hebrew School, JCC, curriculum for teaching Israel, etc. The first problem we have to face is defining the areas which the inventory would want to have as its particular categories. Thus we could cut into the problem in a number of different ways. We could, for example, look at some of the "sites" in which Jewish education takes place such as:

- "-Hebrew schools
- -- Day Schools
- -Trips to Israel
- -- Early childhood programs
- -JCCs
- -- Adult Education programs

Or we could look at some of the subject areas which are taught in such sights:

- -- Bible
- -- Hebrew
- -- Israel

Other modes are also possible. Hence the following question needs to be decided: What are the appropriate categories for the inventory?

We propose to choose the categories based on a combination of the following criteria: a) what we <u>predict</u> the Lead Communities will want and need, based on a survey of knowledgeable people (see step 1 below) and b) what we can get up and rumning quickly because we know the people and perhaps even some actual sites or programs already, or can get that information quickly,

HI. Suggestions for a process

What has to be done to launch and implement the Best Practice project for Lead Communities? I would suggest the following steps:

1. Define the categories

To do this we should quickly poll a select number of advisers who have been involved in thinking about the work of the CIJE or the Commission to see what categories we can agree would be most useful for the Lead Communities.

Our main focus should be the Commission's "enabling option" of developing personnel for Jewish education ("building the profession"). (A second enabling option—mobilizing community support for Jewish education—will be dealt with as the Lead Communities are selected and as they develop. Although in principle the "Best Practices" approach might also apply in this area—e.g. we could try to indicate those places around the country in which community support has been successfully mobilized for Jewish education—the Best Practices project will be limited to the enabling option of "building the profession." A different subgroup can be organized to investigate the Best Practices for community support option. The option of the Israel Experience, viewed as an enabling option, could also be studied by a different subgroup.)

The enabling option of "building the profession" comes to life only when we see it in relationship to the ongoing work of Jewish education in all its many aspects. A number of these dimensions of Jewish education were discussed during the meetings of the Commission and twenty-three such arenas for action were identified. These were called the "programmatic options" and the list included items such as early childhood education, the day school, family education, etc. Although the Commission decided to focus its work

on the enabling options (rather than any specific programmatic options) because of their broad applicability to all areas of Jewish education, it is appropriate for the Best Practices project to turn now to explore the specific programmatic options which can be of most benefit to the Lead Communities. Indeed, it is this list, coupled with the enabling option of building the profession, that can help us begin the process of deciding what specific areas of best practice we ought to analyze.

The method of work will be to use the enabling option of "building the profession" as a lens through each of the chosen programmatic options (from the original list of twenty-three) are viewed. Each chosen programmatic option would be viewed specifically in the light of best practice in building the profession within its domain. For example, what is the best practice of building the profession within the domain of the programmatic option called "adult education" or "early childhood education."

2> Commission a document (a "definitional guide") for each option.

The definitional guide is a document which is prepared for each category. Its purpose is to offer guidance as we seek to determine best (i.e. "good enough") practice within the category.

One advantage of focusing on the enabling option of personnel is that in the Commission report we already have a headstart in defining the how we should go about studying the programs we will examine. A Time To Act (pp. 55-63) analyzes "building the profession" in the light of six subcategories: 1) recruitment, 2) developing new sources of personnel, 3) training, 4) salaries and benefits, 5) career track development, 6) empowerment of educators.

These six subcategories can be the filter we use in looking at the programmatic options under consideration. Thus, if one chosen programmatic option is supplementary school education we could ask: where are the good programs for recruiting personnel to the supplementary school? who does a good job of developing new sources of personnel for the supplementary school? where is the training of personnel for the supplementary school done well? who has done an interesting job in improving salaries and benefits? Has any place implemented outstanding programs of career track development? Are there examples that can be found of the empowerment of educators? The same six points of building the profession can be applied to any of programmatic options.

The definitional guide will take these six subcategories and flesh them out and refine them as an aid which can be used by the "location finders" (see below) who will help us locate specific examples of current best practice in the field. The guide should also include a suggested list of "location finders" for each area. The CIJE staff would react to these papers but we anticipate that this should be a fairly fast process.

3. Identify the location finders

Once we define a list of categories and definitional guides for each, we would then want to find a group of "location finders" who would recognize or know about "Best Practice." It may also require a meeting of people to brainstorm places, sites, people as well. There probably also should be a group of well-traveled Jewish educators who could suggest the "location finders" to the CIJE.

4. Get the lists

Once we have the "location finders" for each category and the definitional guides, we can then put together the suggested lists of best practice for each category. This could come via meetings (as mentioned above), through phone calls or simply through getting submissions of lists from the location finders for each category.

Yet another approach that also can be implemented is a "bottom up" attack on this issue. The CIJE can put out a call to the field for suggestions of best practice to be included in the inventory. One model we ought to investigate is the National Diffusion Network, an organization in general education which seeks to disseminate examples of best practice around the country through this bottom up approach. We would need to explore how the Network deals with questions of quality control to see if it is applicable to our needs.

5. Evaluate the choices

Once we receive the proposed lists in each category, we are going to need to implement some independent evaluation of the candidates for inclusion. As stated above quality control is an important element of the Best Practices project. It will be important, therefore, to have outside experts at our service who could go out into the field to look at those sites that have been proposed as examples of Best Practices. Before we can pass on these exemplars for use by the Lead Communities, we must be able to stand by what we call "best."

6. Write up the reasons

Here this project begins to overlap with other research concerns mentioned in the report of the Commission. The evaluation that has begun in the step above now must move on to another stage. We have to go beyond mere lists for the inventory so that we can try to determine what it is that defines the "goodness" of the good that has been identified. Otherwise the general applicability of the inventory will never be realized. We will certainly get some of this from the location finders. They will need to tell us the reasons for their choices. The outside evaluators will also need to write up the projects that they visit. In this way we can begin to develop a rich source of information about the success stories of Jewish education and how they might (or might not) be translated into other situations.

7. Translate to Action for the particular Lead Communities

What in each Best Practice case can be translated to the Lead Community and what earnet? This is a complicated question and requires the job described in #6 above, at least for those cases in which the Lead Community is planning to implement action.

It then requires a careful monitoring of what is going on when the attempt to translate particular Best Practices actually is launched. This monitoring is the intersection of the Best Practices project with the research and assessment that will be conducted in each Lead Community. How the two matters are divided-Best Practices Research and Lead Communities Assessments- is a matter that needs further clarification as the work proceeds.

But another issue that forms the background to all of this work is an important additional research project that probably should be undertaken by the Best Practices project (im consultation with the researchers working on the Lead Communities). That is am investigation of the current knowledge and state of the art opinion from general education on the question of implementing change and innovation into settings. A second and related issue is the question of research on implementing change into sites which are larger than school settings since this seems to be applicable to the ambitious goals of the Leadi Communities project.

IV. Timetable

What of these seven steps can and should be done when? Probably the best way to attack this problem is through successive "iterations," beginning with a first cut at finding examples of best practice through using the network of Jewish educators whom we know, them putting out a call for submissions to the inventory, and getting preliminary reports from the "location finders." A second stage would evaluate these first choices and begin the writing up of reasons that can lead to action in the Lead Communities. During the process we would, no doubt, receive other suggestions for inclusion on the list and the final inventory of Best Practices would get more and more refined as the exploration continued. On successive investigations we can refine the information, gather new examples of practice and send out researchers to evaluate the correctness of the choices. The important point is that the Best Practices project can be launched without waiting for closure on all the issues. Thus we will be able to offer advice and guidance to the Lead Communities in a shorter amount of time.

V. Lead Communities: Beyond Best Practices

In the view of A Time to Act the "Lead Communities would be encouraged to select elements from the inventory" (p. 69) of Best Practices as they developed their educational plan. It is with this goal in mind, that we wish to initiate the Best Practices project. But it is important to add a caveat as well: Innovation in Jewish education cannot be limited only to implementing those programs that currently work into a new setting called the Lead Community. If Jewish education is to grow it must also be free to imagine new possibilities, to reconceptualize as well as to replicate. One practical approach to this matter would be an investigation of innovative ideas that have been written about, but have never been tried out in Jewish education. A search of literature for such ideas should also be undertaken either under the rubric of the Best Practices Project or through any research project put imto operation by the CIJE.

"Best Practices" should be only one dimension of Lead Communities. The crisis in Jewish education calls for new thinking: Bold, creative, even daring "new practices" must also play a role in our thinking as the Lead Communities search for ways to affect Jewish continuity through Jewish education. Under the banner of the Best Practices Project we should create the Department of Innovative Thinking for Jewish education. This would be the arena in which new ideas or adaptations of ideas from other contexts could be formulated and eventually funded for Jewish education. This could be done through conferences, commissioned think pieces or through the investigation mentioned above of ideas that have written about, but never tried out. The Best Practices project gives us a chance, in other words, to dream about possibilities as yet untried and to test out these dreams in the living laboratories established by the Lead Communities.

8

HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION 3077 University Avenue Los Angeles, CA 90007-3796

FAX COVER SHEET

IO: Professor Seymour Fox

ORGANIZATION: Mandel Institute

FROM: Isa Aron

OF PAGES (INCLUDING COVER) 1

SENT BY: Faye Jackson

EXT. #

From Fax #

22133/774177-6611288

Phone #

2113/77419-3341241

(If you do not receive the number of pages designated, please call the above phone number and report it to the sender.)

MESSAGE:

Dear Seymour,

As of 1:30 p.m. today (L.A. time), Shulamith told me I can expect a call from you between 9:30 and 10:30 tonight (L.A. time). If you don't reach me them, I will not be in town again until August 18.

I can be available to talk to you on the phone most mornings starting August 20, but please let me know in advance so that I can be home to take the call.

COUNCIL ON INITIATIVES IN JEWISH EDUCATION

FAX COVVERR LETTERR

DATE: July 2	
TOI NAMSJ	Annette Hochsler
COMPANYK	- laure Dreftile
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Good Morning, Annettee 1

From:

I wanted to get this off to you before going to bed (Thursday night) in the hope that you would have a moment to look at its before the telecon and before leaving for your well desorved vacation. I will continue on Friday with the recruitment and selection procedures.

I'd like your comments at this stage and before going on... I'd also like not to have to bother you in New York.

Please keep in mind that this is a first draft and I have to write something about how the lead community concept ties together the work of CIJE and this should go right after The Lead Community: A Concept, A Process, A Place (this is Jon Woocher's suggestion- not badl).

Some questions that I'd like you to help me answer:

- 1. I'm thinking that the Overview section should go before the Basic Assumptions. What do you think?
- 2. Note questions marks on pages 4 and 5 about how to best imcomporate the other papers and projects.
- 3. If dimn't biglivere were need too say much more abbout Addama add Isaa at this product. How too best describe ses product on page one is also off convern too mea?
- 4. What the you whinkhabkutboutryttmetimelaseAppanedix 500?
- 5. Will minutes in sume form be available as Appendix Three?

And a reminder to fax me the updated participants list when convenient.

The telecon is scheduled for y A.M. Washington time/ 4 P.M. Israel. I'd love to speak with you before them- if convenient maybe you can call me between 8 and 9.

Good night!

Shulamith

TOWARDS THE INPLEMENTATION OF THE RECOMMENDATIONS OF THE COMMISSION FOR JEWISH EDUCATION IN NORTH AMERICAN THE WORK OF THE COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

The Council for Initiatives in Jewish Education ((CIJE)) has established an organizational and professional capability to begin its work on the implementation of several specific recommendations Of the Commission for Jewish Education in North America ((Commissation))...

The Second Jerusalem Workshop of the CIJE took place at the Mandel Institute from July 14~18,, 1991. The basis for the deliberations was a paper prepared by Professor Seymour Fox and Annette Hochstein on the Lead Community Concept and papers prepared by Dr., Isa Arom (Research)), Dr. Adam Gameron ((Evaluation and Monitoring), Mark Gurvis and Dr. Jonathan Woocher ((Community Organization)) Dr. Barry Holtz ((Best Practice in Jewish Education)) and Jack Ukeles (Strategic Planning for Training).

The specific goal of the workshop was to develop a workplan and timetables fors

- o Establishment of Lead Communities
- o The Best Practice Project
- o A Project to address research issues
- O Community support for Jewish education
- o A masterplan for the training of personnel duels o A monitoring, evaluation and feedback program to complement and enhance the work of the CIJE

The Lead community; concept j A Procese, A Place

Basic Assumptions

- 1. The process of change is gradual: the Lead Community Project is a long-term project. Meaningful change requires addressing the "building blocks/enabling options" identified by the Commission.
- 2. The initiative for bringing about community change must come from the community itself. Each locale will be encouraged to develop innovative and experimental programs to expand the community a thinking beyond existing ideas and approaches. This can help to foster a spirit of creativity and excitement.

·

o. A local planning commission will be responsible for a plan that has the support of key institutions and individuals.

4. il pat fulfill two conditions;

It must be of sufficient scope to have a significant impact on local education.

It must ensure high standards of guality. This cam be accomplished with the assistante of experts in the field, careful and thorough planning, and appropriate evaluation procedures.

5. The CIJE will assist through the professional and technical support of its staff, consultants, the Fellows of the CIJE and the use of the many resources of local, regional, and national organizations.

The Monitoring and Evaluation Project will provide the community with timely feed-back. This will make possible the study of programs/projects and facilitate plans for timely change and improved results. Experimental and imnovative programs will be monitored and evaluated as part of this project.

An Overview.

A Time to Act reflects the Commission's decision to establish several lead communities as a strategy for bringing about significant change and improvement.

A lead community will be a community that agrees to undertake a major development and improvement program for Jewish education. It is anticipated that the CIJE Lead Communities Project will foster the development of a large number of experiments and innovative approaches in a variety of North American Jewish communities.

With the guidance and technical assistance of the CIJE each community will implement an action plan in the 'enabling options'::

building the profession mobilizing community support

and will make specific programmatic choices - e.g., supplementary and day school education, Israel experience programm. These specific programmatic areas will be selected by mutual agreement from a menu prepared by the CIJE.

The menu will included required and optional elements. Among the required elements will be:

o in-service education for all personnel



- o recruitment and involvement of outstanding lay leaders
- o maximum use of Best Practice Programs

optional elements may include innovative and experimental programs in a variety of settings (@.g., day and supplementary schools, summer camps, JCC programs, pre-schools).

The CIJE and the Lead Community

Each community will propose a specific program that it believes will make a significant impact on the scope and quality of Jewish education. The plan is to be based on the specific needs of the community and the resources available for implementation.

Each lead community will be asked to commit itself to programs to:

- imvolve the majority of the local educational institutions in the planning process so as to ensure that the plan reflects the range of ideological and denominational views
- recruit outstanding lay leadership committed to obtaining the necessary financial and moral support that will ensure the success of the plan

Each community will negotiate a formal agreement with the CIJE. This will assist in adherence to the high standards expected. The agreement will specify the programs/projects to be implemented - the goals, anticipated outcomes, and the additional human and financial resources that the community will make available. The agreement will likewise specify the support that can be expected of the CIJE.

Through the CIJE Evaluation and Monitoring Project data will be collected and analyzed and used to determine which programs or combinations of programs are successful in achieving goals and which warrant modification. At a later stage, the successful programs can be offered to additional communities for replication or modification in other settings. So there may be dropped altogether.

The CIJE will offer each lead community:

- professional guidance from staff and consultants
- on-going consultation on issues of content and process
- liaison to continental and international resources
- facilitation of funding for special projects through the CIJE's relationship with foundations
- assistance in the recruitment of community leadership
- Best Practice Project
- Monitoring, Evaluation and Feed-back

CONTENT

The "enabling options" are required elements. Each community will choose the programmatic areas through which they plant address these options.

Reguired Elements

A major effort at building community support includes the recruitment of top leadership for moral and financial support for Jewish education. Communities will introduce programs to make Jewish education a clear high communal priority.

FOR DISCUSSIONSTO BE DETERMINED: Do we incorporate issues from "Enhancing Jewish Education Through Community Development" prepared by Mark and Jon..... or refer it as a paper and include in an Appendix.___*

in the specific activities should be the formal adoption of an agenda for COMMUNITY SUPPORT that includes:

- new financial commitments with appropriate approaches to local fund-raising
- establishment of a formal education "lobby"
- development of regional or inter-communal networks
- formalization of lay-professional dialogues
- public relations efforts

PERSONNEL DEVELOPMENT

Communities must develop and implement a plan for the recruitment? and training of personnel and appropriate activities to "build the profession". The plan must consider the community's varied settlings for Newish education is the formal and informal and informal and pre-service and in-service activities for teachers, principals, rabbis working in the field either as professionals or as avocational educators. It should include the development of efforts to recruit and train previously underutilized human resources.

Specific examples Myppy include programs and policies to:

- improve of salaries and benefits
- develop of new career paths
- empower educators

The CIJE can recommend the elements of an effective personnel development program and assist communities in the planning and implementation stages.

4

Jemel educat

- o ongoing monitoring of progress
- o evaluation of progress
- o feedback

Ongoing monitoring of progress will assist community leaders, planners and educators. It goal is to improve and adjust implementation activities in the community. A locally based researcher will collect and analyze data and offer it for consideration.

A variety of evaluation methods will be utilized to assess the impact and effectiveness of each program and suitability for replication.

Data will be collected locally and nationally to:

- evaluate the effectiveness of individual programs
- evaluate the effectiveness of the Lead Community Concept as a model for change
- create indicators and a data base to serve as the basis for an ongoing assessment of Jewish education in North America.

It is anticipated that this work will contribute to an annual State of Jewish Education Report as recommended by the Commission.

Findings will be provided on a continuous basis from decision making purposes. The advantages of this ararehene mapped exchanges of knowledge and the ability to use information in both planning and practice. It is anticipated that this approach will result in adjustments and adaptations of plans.

The Recruitment and Selection off Lead Communities

The participants in the Jerusalem deliberations suggested the

"Enabling options" are to be reflected in the programmatic areas selected which are those most suited to local needs and committions.

The following may help clarify the profit of critical relationship between "enabling options" and specific programs.

Training programs for principals improve schools.

Individual schools benefity when supplementary school teachera participates in retjudired im-ainvlote Usinjing programs.,

The GLIF will prepare suggestions for communities and is now developing its capability to provide nrimmonities with information and guidance regarding Best Practice. A community choosing to undertake a specific program/project will be offered models of successful programs/projects so as to incorporate experience in the ffield im planning and decisions making. The community cam them either replicate, modify, develop unique programs keeping in mind the standards set by these models.

A more detailed statement of the Best Practice Project is presented In the paper prepared by Out Hellow, Dr. Barry W. Hidtz.
Delude Surracy of Paper hell?
Outcomes

The work of the Commission was based on an agreed and clearly articulated concern for 'meaningful Jewish continuity': it did not deal specifically with the goals of Jewish education. The issue of desired outcomes is a major concern that has yet to be addressed. This challenge will expectedly result in a variety of responses reflecting the specific ideological and denominational groups in each community. The question of outcomes must be addressed especially in light of the CIJE emphasis on evaluation.

Questions remain: How will the animain issue be addressed? Will! each group and institution address this on an individual howing? Is it appropriate for carrettee a collective/endeavor? Jonat-

Am imitial set of hypothesis concerning desired outcomes may be developed and Work<u>) CIJE</u> based on these with provision for amendments and adjustments as work progresses.

Monitoring, Evaluation, and Feedback

The CIJE will establish an Evaluation Project headed by CIJE Fellow, Dr. Adam Gameran who will work with field researchers.

The project will provide:

- 9 999919 menitering of progress
- 9 evaluation of progress
- e feedback

engeing menitering of progress will assist community leaders, planners and educators. It goal is to improve and adjust implementation activities in the community. A locally based researcher will collect and analyze data and offer it for consideration.

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Findings will be provided on a continuous basis for decision-making purposes. The advantages of this are:the rapid exchange of knowledge and the ability to use information in both planning and practice. It is anticipated that this approach will result in adjustments and adaptations of plans.

The Recruitment and Selection of Lead Communities

The participants in the Jerusalem deliberations suggested the following approach to the recruitment and selection of Lead Communities in North America.

Moderals reviewed in Temporal

Appendix One: (12 to of Participants

Appendix This: Thisalite prepared

Appendix this: Invaling prepared

Appendix this: Iswaden minde

ENHANCING JEWISH EDUCATION THROUGH COMMUNITY, DEVELOPMENT

Prepared by Mark Gunvis and Dr. Jonatham Woocher

FOSTIERING LEADERSHIP DEVELOPMENT IN EDUCATION

Community_development is defined here as a plan to marshal the community leadership resources mecessary for Jewish education to thrive. There is an assumption inherent in this that with the right community leadership, the community will be able to 1) influence funding decisions on Jewish education in a possitive direction; and 2) assure effective leadership for Jewish education autiivities.

Leadership in Jewish education meeds to happen on several levels within a community. Strong, effective leadership is needed at the school and compregational board level, at the communal agency board level, and at Federation. While there may be some people who operate comfortably at more than one level, each level represents specific roles and responsibilities __vis-a:-vis Jewfsh-education. What -is-common-aer-ossstitkese-levels-is the need for leaders who are committed to Jewish education, who believe in its value in both personal and communal terms, and who appreciate the enormous complexity of the field.

ISSUES IN LEADERSHIP DEVELOPMENT

There are a mumber of issues which need to be addressed in order to more clearly focus on leadership development in Dewish education:

1. The Nature of "Effective Volumteer Leadership" for Dewish Education

What do we want and expect of lay leaders in Dewish education? What characterizes "effective" leadership by lay people? Is their rolle to be one of active participation in educational decision-making? If so, in which types of decisions and with respect to which educational issues? Is their role to be primarily one of institutional stewardship and advocacy? If so, is this suffficiently important to engage and hold top quality volunteer leadership?

2. The Need for New and Rewitalized Frameworks

Are additional and alternative frameworks (i.e., beyond existing institutional boards and committees) needed to appropriately involve and ufilize lay leadership? Should the model of "community_commissions".be_extended into permanent structures? What changes in the missions, composition, functions, and operating styles of existing vehicles for_leadership involvement might be required? How can these be achieved?

3. Intraa Communal Linkages

How can stronger limkages be built between educational leadership at the institutional (especially synagogue and school) level and at the communal level? What does each need to understand about the concerns and frames of reference of the other? In what frameworks can they interact? How can we answer regular and productive communitieation between and among leaders operating within the same community in different settings?

4. Lay-Professional Relations

Can improving the quality of lay-professional relations in Jawish education embance the likelihoood of attracting and retaining top volunteer leadership? If so, what must be done in this area? How can professionals be helped to work with and uttilize quality lay leaders more effectively?

5. Training Volunteer Leadership for Dewish Education

How do we infuse prospective lay leaders with appropriate knowledge, skills, and values? What do they need to know about Jewish education? Is there a "curricul'ium" for effective-educational—leader-ship?— iff—sar-baw-do—we design and deliver it? Can outstanding adult Jewish learning programs be modifized for this purpose? What role can Israeli play? How can we institutionalize educational leadership development on the local and continental levels?

6... Limkages to Trans-Local Contexts

What relationships and frameworks need to be established or strengthened in order to involve community leadership in Dewish education beyond the local community? Can opportunities for meaningful activity at the trans-local level be important in attracting and retaining top quality lay leadership for Dewish education? If so, what forms might such trans-local frameworks take: stronger, more prestigious national agencies? special task forces and thimk tanks? comferences and consultations? What role should Israel play in this regard?

APPROACHES TO LEADERSHIP DEVELOPMENT IN JEWISH EDUCATION

Some possible approaches to developing stronger leadership in Dewish education include:

Through Community Deve-lopment

- 2. Mentoring In each community, there are generally at least a few established high-powered leaders in Jewish education. Can they work with speciffically identified potential leaders to learn about Jewish educational leadership from a veteran?
- 3. Training School Boards Do school board members view educational problems strictly through the lens of their institution's personnel and fiscall constraints, or can they be given broader exposure to the potentialities of the field through a community-based training program for school board members?
- 4. Tapping Adult Learners Programs like the Wexner Heritage Foundation, CLAL, and the Melton Adult Mini School are creating pools of adult learners engaged in Jewish study for its own sake, often in a broad community context. Such programs often develop within the participants a strong commitment to Jewish education. Communities with such programs might actively recruit leadership from amongst participants. Other communities may want to explore how to develop or expand such programs.
- groomed leadership of agencies in major Federation committees often have little exposure to possitive lewish educational experiences. They arise through the federation system, often through formal leadership development programs which focus on the structure of the community and major issues

faced by the community, but which don't develop any kind of im-depth knowledge about specific areas of service. Communities might want to consider specialized leadership development courses for people who are committed, high-powered, but largely ignorant of Jewish education issues to educate them about critical issues in Jewish education. Similarly, actively recruiting participation by such individuals in programs like the Wexner Heritage Foundation, CLAL, and the Melton Adult Mini School cam accompilish the same goal.

fightilanthropic instruments which supplement annual campaigm involvement of significant combinities. Some principals of private and support foundations have an interest in Dewish education, but many do not. Are there ways of using forms for such funders to build a climate of greater support for Dewish education? It is possible that some strategic partnering by those who are committed to Dewish education on specific projects could yield some new players who have a new or greater commitment to Dewish education. In particular, this is a strategy which needs to be looked at from a continental as well as a local perspective. There are relationships between foundations and between the members of the

1011 the Advanced Study and Development «11 Jewish Koncation

July 4, 1991

Draft 1

The Second Jerusalem Workshop of the CIJE

Implementing the Recommendations of the Commission for Jewish Education in North America:

Documents for Discussion-Prepared by S. Fox and A. Hochstein

Introduction

During its initial setting up period the CUE has succeeded in establishing a human, organizational, and financial infrastructure that is now ready to launch work on several of the recommendations of the Commission. A first workplan and time line were established that include the following elements (Exhibit 1):

- Establishing Lead Communities
- Undertaking a übest practices" project
- Drafting a policy paper towards the establishment of a research capability in North America
- Building community support, including the preparation of a strategic plan
- · Developing a masterplan for the training of personnel
- Developing and launching a monitoring, evaluation and feedback program alongside the implementation work

This paper will deal with Lead Communities. Separate papers will be prepared on each of the other elements (forthcoming).

Lead Communities

In the pages that follow we will outline some of the ideas that could guide the CUE'S approach to Lead Communities.

1. What is a Lead Community?

In its report A Time to Act the Commission on Jewish Education in North America decided on the establishment of Lead Communities as a strategy for bringing about significant change and improvement in Jewish Education (Exhibit 2). A Lead Community (LC) will be a site—an entire community or a large part of it—that will undertake a major development and improvement program of its Jewish education. The program—prepared with the assistance of the

CUE, will involve the implementation of an action plan in the areas of building the profession of Jewish education, mobilizing community support and in programmatic areas such as day-schools or Israel experience programs. It will be carefully monitored and evaluated, and feedback will be provided on an ongoing basis.

Several Lead Communities will be established. Communities selected for the program will be presented with a menu of projects for the improvement of Jewish education. This menu, prepared by the staff of the CUE, will include required programs (e.g., universal in-service education; recruiting and involving top lay leadership; maximum use of best practices) as well as optional programs (e.g., innovation and experimentation in programmatic areas such as day schools, supplementary schools; summer camps; community center programs; Israel experience programs). Each LC will prepare and undertake the implementation of a program most suited to meet its needs and resources, and likely to have a major impact on the scope and quality of Jewish education provided. Each community will negotiate an agreement with the CUE, which will specify the programs and projects to be carried out by the community, their goals, anticipated outcomes, and the additional resources that will be made available. Terms for insuring the standards and scope of the plan will also be spelled out. The agreement will specify the support communities will receive from the CUE. A key element in the LC plan is the centrality of on-going evaluation of each project and of the whole plan.

Through the LCs, the CUE hopes to implement a large number of experiments in diverse communities. Each community will make significant choices, while they are being carefully guided and assisted. The data collection and analysis effort will be aimed at determining which programs and combination of programs are more successful, and which need modification. The more successful programs will be offered for replication in additional communities, while others may be adapted or dropped.

This conception of Lead Communities is based on the following conceptions:

- a. Gradual Change: A long-term project is being undertaken. Change will be gradual and take place over a period of time.
- b. Local Initiative: The initiative for establishing LCs will come from the local community. The plan must be locally developed and supported. The key stakeholders must be committed to the endeavor. A local planning mechanism (committee) will play the major role in generating ideas, designing programs and implementing them. With the help of the CUE, it will be possible for local and national forces to work together in designing and field-testing solutions to the problems of Jewish education.
- c. The CIJE's Role: Facilitating implementation and ensuring continental input. The CIJE, through its staff and consultants will make a critical contribution to the development of Lead Communities. (See Item 2a below.)
- d. Community and Personnel: Meaningful change requires that those elements most critical to improvement be addressed. The Commission has called these "the building blocks of Jewish education" or "enabling options." It decided that without community support for Jewish education and dealing with the shortage of qualified personnel, no systemic change is likely to occur. All LCs will therefore, deal with these elements. The bulk of the thinking, planning, and resources will go to addressing them.

- e. Scope and Quality: In order for a LC's plan to be valid and effective, it must fulfill two conditions:
 - 1. It must be of sufficient scope to have a significant impact on the overall educational picture in the community.
 - 2. It must ensure high standards of quality through the input of experts, through planning, and evaluation procedures.
- f. Evaluation & Feedback-Loop: Through a process of data-collection, and analysis for the purposes of monitoring and evaluation the community at large will be able to study and know what programs or plans yield positive results. It will also permit the creation of a feedback-loop between planning and evaluation activities, and between central and local activities.
- g. Environment: The LC should be characterized by an environment of innovation and experimentation. Programs should not be limited to existing ideas but rather creativity should be encouraged. As ideas are tested they will be carefully monitored and will be subject to critical analysis. The combination of openness and creativity with monitoring and accountability is not easily accomplished but is vital to the concept of LC.

2. Relationship Between the CLJE and Lead Communities

- a. The CUE will offer the following support to Lead Communities:
- 11. Professional guidance by its staff and consultants
- 2. Bridge to continental/central resources, such as the Institutions of Higher Jewish Learning, JESNA, the JCCA, CJF, the denominations, etc.
- 3. Facilitation of outside funding—in particular by Foundations
- 4. Assistance in recruitment of Leadership
- 5. Ongoing trouble-shooting (for matters of content and of process)
- 6. Monitoring, evaluation and feedback loop
- 7. Communication and networking
- b. Lead Communities will commit themselves to the following elements:
- 1. To engage the majority of stakeholders, institutions and programs dealing with education in the planning process—across ideological and denominational points of view.
- 2. To recruit outstanding leadership that will obtain the necessary resources for the implementation of the plan.
- 3. To plan and implement a program that includes the enabling options and that is of a scope and standard of quality that will ensure reasonable chance for significant change to occur.

3. The Content:

The core of the development program undertaken by Lead Communities must include the "enabling options." These will be required element in each LC program. However, communities will choose the programmatic areas through which they wish to address these options.

a. Required elements:

11. Community Support

Every Lead Community will engage in a major effort at building community support for Jewish education. This will range from recruiting top leadership, to affecting the climate in the community as regards Jewish education. LCs will need to introduce programs that will make Jewish education a high communal priority. Some of these programs will include: new and additional approaches to local fund-raising; establishing a Jewish education "lobby," intercommunal networking, developing lay-professional dialogue, setting an agenda for change; public relations efforts.

2. Personnel Development:

The community must be willing to implement a plan for recruiting, training, and generally building the profession of Jewish education. The plan will affect all elements of Jewish education in the community: formal; informal; pre-service; in-service; teachers; principals; rabbis; wocational; a-vocational. It will include developing a feeder system for recruitment; using pre-viously underutilized human resources. Salaries and benefits must be improved; new career paths developed, empowerment and networking of educators addressed. The CIIE will recommend the elements of such a program and assist in the planning and implementation as requested.

b. Program areas

Enabling options are applied in programmatic areas. For example, when we train principals, it is for the purpose of bringing about improvement in schools. When supplementary school teachers participate in an in-service training program, the school should benefit. The link between "enabling" and programmatic options was made clear in the work of the Commission. It is therefore proposed that each lead community select, as arenas for the implementation of enabling options, those program areas most suited to local needs and conditions. These could include a variety of formal and informal settings, from day-schools, to summer camps, to adult education programs or Israel experience programs.

c. The Role of the CUE

The CUE will need to be prepared with suggestions as to how LC's should work in program areas. Therefore it will need to build a knowledge base from the very inception of its work. The CUE will provide LCs with information and guidance regarding "best practices" (see separate paper on "best practices"). For example, when a community chooses to undertake an im-service training program for its supplementary school or JCC staff, it will be offered several models of successful training programs. The community will be offered the rationale behind the success of those programs. They will then be able to either replicate, make use of, or develop their own programs, in accordance with the standards of quality set by those models.

d. Outcomes

The Commission on Jewish Education in North America was brought into existence because of an expressed concern with "Meaningful Jewish Continuity." The pluralistic nature of the Commission, did not permit it to deal with the goals of Jewish education. However the question of desired outcomes is a major issue, one that has not been addressed and that may yield different answers for each ideological or denominational group in the community. The role of evaluation in the process of Lead Communities will require that the question of outcomes be addressed. Otherwise, evaluation may not yield desired results. How will this be handled? Should, for example, each group or institution deal with this individually? (e.g. ask each to state what is educationally of importance to them). Should it be a collective endeavor? The CIJE may have to develop initial hypotheses about the desired outcomes, base its work on these and amend them as work progresses.

4. Monitoring, Evaluation and Feedback-loop

The CUE will establish an evaluation project (unit). Its purpose will be three-fold:

- 1. to carry out ongoing monitoring of progress in Lead Communities, in order to assist community leaders, planners and educators in their daily work. A researcher will be commissioned and will spend much of his/her time locally, collecting and analyzing data and offering it to practitioners for their consideration. The purpose of this process is to improve and correct implementation in each LC and between them.
- 2. to evaluate progress in Lead Communities—assessing, as time goes on, the impact and effectiveness of each program, and its suitability for replication elsewhere. Evaluation will be conducted in a variety of methods. Data will be collected by the local researcher and also nationally if applicable. Analysis will be the responsibility of the head of the evaluation team with two purposes in mind: 1) To evaluate the effectiveness of individual programs and of the Lead Communities themselves as models for change, and, 2) To begin to create indicators and a data base that could serve as the basis for an ongoing assessment of the state of Jewish education in North America. This work will contribute to the publication of a periodic "state of Jewish education" report as suggested by the Commission.
- 3. The fieedback-loop: findings of monitoring and evaluation activities will be continuously channelled to local and central planning activities in order to affect them and act as an ongoing corrective. In this manner there will be a rapid exchange of knowledge and mutual influence between practice and planning. Findings from the field will require ongoing adaptation of plans. These changed plans will in turn, affect implementation and so on.

5. Recruitment and Selection of Lead Communities

Several possible ways for the recruitment of LC's should be considered.

- 1. Communities, thought to be appropriate could be invited to apply, while a public call-for-proposal would also make it possible for any interested communities to become candidates.
- 2. Another method could be for the CUE to determine criteria for the selection of communities and encourage only those appearing most suitable to apply as candidates.

As part of the application process for participation, candidate communities will be invited to undertake an organizational process that would lead to:

- a. The recruitment of a strong community leader(s) to take charge of the process and to engage others to assist in the task.
- b. Establishing a steering committee/commission to guide the process including most or all educational institutions in the community.
- c. Conducting a self-study that will map the local state of Jewish education, identifying current needs and detailing resources.
- d. Engaging a professional planning team for the process.

Some or all of these elements may already exist in several communities.

A side benefit from such a process would be community-wide publicity regarding the work of the CIJE and the beginning of a response to the expectations that have been created.

Criteria for the selection of Lead communities were discussed at the January Workshop and at the March meeting of Senior Policy Advisors (Exhibit 3). They must now be refined and finalized.

* * * * *

We hope that this document will help us in our discussions at the seminar. It is meant to be modified, corrected and changed. In addition we will need to consider some of the following issues:

- 1. How will the CUE gear itself up for work with the LC? In particular it will have to recruit staff to undertake the following:
 - a. Community relations and community development capability
 - b. Best Practices
 - c. Planning; research; monitoring, evaluation and feedback loop (a research unit?)
 - d. Overall strategies for development (e.g. plan for the training of educators; development of community support).
 - e. Development of financial resources—including work with foundations, federations and individuals.
- 2. How many Lead Communities can be launched simultaneously? This will require a careful consideration of resources needed and available.
- 3. What are the stages for establishing an LC, from selection, to planning, to undertaking first programs and activities.

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a. Articulate strategy & plan				_										
b. Simulate Lead Community			 											
c. Develop menu of projects														
e. Develop recruitment process for LC														
1. Conditions for participation													,	
Recruitment Strategy ((cell for proposals?))			 											
B. Invite candidates to full-day seminar														
(a) Plan seminar														
(b) Send materials														
4. Develop terms of agreement ((CIJE-LC))		1		-										
f. Develop selection process														
g. Jerusalem Planning Workshop ((2)														
h. Recruit "Fellows of the CIJE"			 		**************************************									
1. Discuss strategy & plan with Senior P.A. & Cije board														
y: Staff for Cije														
1. Difector			 <u></u>											
2. Planners			_											
k: Rectuit & Select LCs					_									
1. Amounce decision Lead Communities														

ma. Negotiate terms

& Feedback loop

1. Hire researchers

Launch research
 Diffuse findings

1. Hire consultant &

Diffuse findings
 Communication programs

2. Other communities

2. Community Support

a. Prepare Strategic Plan

2. Board meetings

c. Senior Policy Advisors

3. Interim communications

2. Interim communications

b. The CIJE Board

1. Campers

1. Meetings

p. Best Practices

launch

1. LC network &

((for LC; coordinators;; Steering Committee;; Researchers in LC)

n. Launch Lead Communities
((set up local planning
& implementation group))

o. Data collection, Evaluation

Exhibit 1

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	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6
d. The Community-at-Large		•													
 Develop communications program 															
e. Work with Foundations	_														
1. Engage foundations															
 Joint planning of specific areas ((e.g., Israel Experience; media; Early Childhood; supplmentary schools; research)) 						EW	ISH	4	4						
3. Dervedopp a Ressessmoth Cappabillity	У														
a. Commission policy paper									+						
b. Engage Foundation for Implementation									_						
4. Developing the Profession						38	۶								
a. Training		k													
1. Prepare comprehensive plan		13					8								
 Work w/ MAF & training institutions 		10	à,		À,	300	2								
b. Ladder of Advancement					nyr.										
c. Terms of Employment															
d. Etc.															
5. Quality Control															
a, Develop method for CIJE															

I

III: Establishing Lead Communities

Many of the activities described above for the building of a profession of Jewish educators and the development of community support will take place on a continental level. However, the plan also calls for intensified local efforts.

Local Laboratories for Jewish Education

Three to five model communities will be established to demonstrate what can happen when there is an infusion of outstanding personnel into the educational system, when the importance of Jewish education is recognized by the community and its leadership, and when the necessary funds are secured to meet additional costs.

These models, called "Lead Communities," will provide a leadership function for other communities throughout North America. Their purpose is to serve as laboratories in which to discover the educational practices and policies that work best. They will function as the testing places for "best practices" — exemplary or excellent programs — in all fields of Jewish education.

Each of the Lead Communities will engage in the process of redesigning and improving the delivery of Jewish education through a wide array of intensive programs.

Selection of Lead Communities

Fundamental to the success of the Lead Communicies will be the commitment of the community and its key stakeholders to this endeavor. The community must be willing to set high educational standards, raise additional funding for education, involve all or most of its educational institutions in the program, and thereby become a model for the rest of the country. Because the initiative will come from the community itself, this will be a "bottom-up" rather than a "topp-down" effort.

A number of cities have already expressed their interest, and these and other cities will be considered. The goal will be to choose those that provide the strongest prospects for success. An analysis will be made of the different communities that have offered to participate in the program, and criteria will be developed for the selection of the sites.

Once the Lead Communities are selected, a public announcement will be made so that the Jewish community as a whole will know the program is under way.

Getting Started

Lead Communities may initiate their programs by creating a local planning committee consisting of the leaders of the organized Jewish community, rabbis, educators, and lay leaders in all the organizations involved in Jewish education. They would prepare a report on the state of Jewish education in their community. Based on their findings, a plan of action would be developed that addresses the specific educational needs of the community, including recommendations for new programs.

An inventory of best educational practices in North America Would be prepared as a guide to Lead Communities (and eventually made available to the Jewish community as a whole). Each local school, community center, summer camp, youth program, and Israel experience program in the Lead Communities would be encouraged to select elements from this inventory. After deciding which of the best practices they might adopt, the community would develop the appropriate training program so that these could be introduced into the relevant institutions. An important function of the local planning group would be to monitor and evaluate these innovations and to study their impact.

The Lead Communities will be a major testing ground for the new sources of personnel that will be developed. They will be a prime target for those participating in the Fellows program as well as the Jewish Education Corps. In fact, while other communities around the country will reap the benefits of these programs, the positive effects will be most apparent in the Lead Communities.

The injection of new personnel into a Lead Community will be made for several purposes: to introduce new programs; to offer new services, such as adult and family education; and to provide experts in areas such as the teaching of Hebrew, the Bible, and Jewish history.

Thus Lead Communities will serve as pilot programs for continental efforts in the areas of recruitment, the improvement of salaries and benefits, the development of ladders of advancement, and generally in the building of a profession.

Exhibit 3

Criteria for the Selection of Lead Communities

Senior Policy Advisors

What Criteria Should be Used in Selecting Lead Communities?

The following criteria will be considered in selecting lead communities:

- a. City size
- b. Geographic location
- c. Lay leadership commitment
- d. The existence of a planning process
- e. Financial stability
- f. Availability of academic resources
- g. Strength of existing institutions
- h. Presence of some strong professional leadership
- i. Willingness of community to take over process and carry it forward
- j. Replicability
- k. Commitment to coalition building (synergism)
- 1. Commitment to improvation
- m. Commitment to a "seamless approach," involving all ages, formal and informal education
- n. Commitment to the notion of Clal Tisrael—willingness to involve all segments of the community
- o. Agreement with the importance of creating fundamental reform, not just incremental change

Criteria for the Selection of LCs

January 1991 Workshop

Possible considerations in selection process:

- 1. City size
- 2. Geographical location
- 3. Lay leadership commitment
- 4. Planning process underway
- 5. Financial stability
- 6. Availability of academic resources
- 7. Strength of existing institutions
- 8. Presence of some strong professional leadership
- 9. Willingness of community to take over process and carry it forward after the initial period

In general, there was difficulty in conceptualizing a clear set of criteria for choosing lead communities—and in deciding among the goals of replicability/demonstrability/models of excellence. What emerged from this discussion was consensus on the idea of differentiated criteria: different communities might be chosen for different reasons. On the other hand, we clearly cannot afford to fail: however we choose candidates, we must be convinced that between the community's resources and our own, success is likely.

COUNCIL ON INITIATIVES IN JEWISH EDUCATION

FAXX CLOVERR LETTERR

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Memorandum

TO! Cleveland ((Steve Hoffman)) and Jorusalem ((Annette Hochstein

and Seymour Fox)

FROM: Shulamith Elster Q

RE: Update

DATE: July 2k, 1991

Good Morning, Cleveland!! Good Afternoon, Jerusalem I What follows is a brieff report on a day and a half in New York-Monday afternoon and Tuesday.

1. RE: Training Project

Met with Jack Ukeles and Barry Meyor of him staff on Monday afternoon. We reviewed the recommended additions and changes to his proposal. The needs assessment will come in ac a separate project as I suggested but I am beginning to think about its real importance for so much of what we are trying to do.

The phijoir will be ready for the mailing to the Senior Policy Advisors. At any appropriate time we can discuss the specifics of the Advisory Committee which he includes in his proposal. He would like to have obtained by as prominent thay person a "Chuck Rhitiex", perhaps John Colman of our Board.

Jack is available to consign to Linkh Semior of Policy cyAdvisors meeting if we would like to have him there for the discussion of the training project.

2. RE: Rabbi Deiniel Syme

Tried to reach Rabbi Syme twice from Jerusalem and then many times on Friday and Monday. I finally "landed" an appointment with him on Tuesday morning at 10. I was told in advance by his very kind (Shad somewhat embarrassed secretary to whom I had spoken tibout ten times from Friday to Monday) that he had a limited amount of time in a very busy day. I arrived on time, he kept me waiting for the tren car so mainuthes that I sat in his office hie filed correspondence and was otherwise distracted. One of my elementary school teachers would have called him "rude". He told me he would not be at the Senior Policy Advisors meeting but that he would be att CATE from Sunday evening on. He then proceeded to check on him housel aucrommodistions for CATE, spaid he would read the materials and talk to me during CATE.

Do we want Syme? Should we ask them to appoint someone who caresat least a little?

There was a message from Rabbi Howard Bogot on the machine when I get back last night with an offer to be of "any assistance". I will call him back today and talk with him.

I did find out from posters in the UAHC building that the UAHC Convention is in Baltimore this fall and that for the first time

the Mahral Reactor of Tengele Educator B Adjing k
communicationally. Perhaps I'll try to find sut more about this and
about their work

3. RE T Rabbi Fishman and Torah Umesorsh

I startled calling Rabbi Fishman on Friday to sett up an appointment on Monday ox Tuesday to work with him on the proposal. On Friday and Monday his office had no idea about if and when his was expected and finally yesterday they said he wasn't coming in. I left at detailed message that I will make some notes and fax them to him in anticipation of getting him to talk with me on the phome.

In my conversation with Jack about data sellection he suggested that as part of any Torah Umesorah project that we ask them to collect data on the numbers of yeshiva graduates who go into Jewish education after receiving s'mica. Where do they go etc.?

4. RE: Barry Holt2

We met yesterday at the Seminary to talk especially in light of the final discussion last Thursday which focused on best practice and the enabling options. His paper i3 just about finished with this element introduced in a way that makes good sense. He will fax it to me before the end of the week and I will send it along to you all for comment.

He had a good discussion with Adam about their respective work on the trip home and extensive conversations with Isa over the past weekend. I mention this because everyone ((Jack, Isa, Barry)) has said that working together in Jerusalem was wonderful. The meetings of the Fellows will prove very interesting and productive.

A question to Steve from Barry: Would it be worthwhile to invest: in a new project other than the best practices group in the area of community support? He raised this in light of one of your comments on the day that Gary joined us for the meeting.

b. RE: Isa Aron

Isa and I met after my meeting with Barry and then the three of us met for a quick lunch. Isa has some new ideas based on our meetings and she will try her best to get her paper in shape by the early part of next week. I am concerned that there may not be sufficient time for it to be reviewed and then revised for the mailing. Perhaps we will not deal with it at the Senier Policy Advisors or send it to the advisors in a separate mailing. We can talk about this.

This is now a project that will probably take her the entire academic year. She also has some new ideas about the advisory board. Her new questions are:

Wheil are the high princity issues for research? What are the appropriate methodologies to address these?

how in thin best organised given the current institutional structures?

19d with be away on vacation from August 1st through the 16th.

Will be working 1:0day and temorrow on the revised paper and will! Sprak with you all on the telepion Friday meaning!

... 22

14/6/91

Decuments for the Senior Policy Advisors and them for the CIJE Board:

- 1. Master-document on Lead Communities ((SF/Am))
- 2. Proposal for the monitoring,, evaluation and Feedback Loop ((Gamoram))
- 2. Proposal for a training plan ((SE and consultants))
- 3. Description of Best Practices project ((Holtz))
- 4. Outline of Research capability paper ((Arom))
- 5. Time line/ workplan for the CIJE
- 6. The concept of professional support ("the Fellows of the CLUE)

All except 2 and maybe 5 should be available in draft form for the CIJE workshop.

SF, AH, St, SHH

Agenda



Wednesday evening, July 17,1991

I. Senior Policy Addisons

- A. What do we want to accomplish? Setting the agenda
- B. Plenary: Update on events since last meeting—overall Report on Jerusalem deliberations
- C. ? Working Groups: Lead Communities

Training

Best Practice

Research

- D. Participation of staff: Shulamith, Steve
 - , Barry, Jack, Isa, Mark
- E. Materials
 - 1. Cover letter: from Shulamith (?)
 - 2. Documents

Revision of Jerusalem document

Individual papers

- a. Lead Communities: recruitment and selection
- b. Training
- c. Best Practice
- d. Research

II. Board of Directors

A. What do we want to accomplish? Setting the agenda

Update on events since last meeting

Search for Executive Officer

Report on Jerusalem deliberations: overview

Specific reports: action items

B"Participation of staff: Shulamith, Steve

Others?

- C. Materials
 - 1. Cover letter from Morton Mandel
 - 2. Documents
 Revision of Jerusalem document

Individual papers

- a. Lead communities: recruitment and selection
- b. Training
- c. Best Practice
- d. Research

III. Agreements with...

- A. Barry Holtz
- B. Isa Aron
- C. Adam Gamoran
- D. Jack Ukeles

IV. SRE Work Plan

A. Week of July 22nd

Follow-up from Jerusalem

Il redraft of Jerusalem document for review

- 2. discussions and follow up with Barry Holtz
- 3. follow-up with Jack Ukeles
- 4. follow-up with Adam Gamoran
- 5. contact with Art Rotman(?)

B. Week of July 29th

Planning for Senior Policy Advisors

- Il preparations for meeeting: coordination with Ginny
- 2. preparation and review of materials: AH,SF to review prior to review SHH and Morton Mandel
- 3. individual contact with advisors/ camper model/ key advisors:

V. ETC:----

General Assembly Program

AGUDAH ALLIES

J.J. Goldberg / New York Bush has ultra-Orthodox support for his education bill

When President George Bush's new education reform initiative was first brought before a Senate committee on June 10, only four witnesses were invited to testify: Secretary of Education Lamar Alexander, national teachers' union chief Albert Shanker, renowned education expert Theodore Sizer of Brown University and David Zwiebel, the government affairs director of Agudath Israel of America.

Zwiebel's presence was a signal of administration strategy. The education bill, Bush's fürst high-profile domestic effort since entering the White House, contains

a plan to aid all-day religious schools. The Jewish community, allied with labor and civilrights groups, has long opposed such aid as a violation of the constitutional principle of church-state separation. Bush clearly intends to blunt the opposition by dividing the Jews.

Aid to religious schools has languished for years as part of the unfinished Reagan-era agenda. Supporters note that parents who pay to send their children to private schools must also pay a full share of public-school taxes, an unfair double burden. Most liberals say funding religious school tuition would violate the constitutional principle of churchstate separation. So far, the liberals have won the day.

Bush believes he can now win a victory that eluded Reagan. One reason is the decayed state of U.S. education and mounting illiteracy, which have spurred a growing clamor for reform. Religiousschool aid is part of the educational reform bill Bush sent to Congress in early June. Indicative of its wide backing, the bill was formally introduced by the Senate's feistiest liberal, Democrat Ted Kennedy of Massachusetts.

The organized Jewish community has always seen strict separation of church and state as the bedrock of Jewish rights in America. Opinion polls show fews united nearly 2-1 against any relaxation of strict separation rules, while most Americans favor loosening the rules by

There are issues that are important and issues that are fundamental, and

this is fundamental," said Michael Lieberman of the Anti-Defamation League's (ADL) Washington office. Diversion of federal funds from the public school system to religious schools is "very problematic," he added, because "it opens the door to federal funds only going to some religious schools."

But Bush is getting strong backing from the Orthodox Jewish community. Orthodox Jews are generally poorer than non-Orthodox Jews, more conservative and far more likely to send their children to religious day-schools. Orthodox Jews are only 10 percent of American Jewry, but their children comprise some 85 percent of the 150,000 students attending Jewish day-schools. With tuition as high as \$12,000 per child per year, no government aid means hardship for Orthodox families, for the Orthodox community, and for Jewish federations that shoulder more and more

Officials from mainstream Jewish groups like ADL and the American Jewish Committee say that if the bill comtains religious-school aid they will oppose it regardless of what else it contains. Most say they are not troubled or surprised by Agudath Israel's endorsement of the bill, since Agudah regularly opposes the Jewish majority on key issues like abortion and civil rights.

Far more unsettling, officials say, is the stance of the larger and more centrist Union of Orthodox Jewish Congregations of America. Unlike Agudah, the Orthodox Union (OU) is part of the National Jewish Community Relations Advisory Council, which provides a united! Jewish community front on domestic issues. By NJCRAC rules, any member can veto joint action, forcing the dozen other members - from the Reform and Conservative to ADL, AJC and Hadassah - to draft their own court briefs and



of the burden. While the president's bill would not affect day-school religious studies, it would help pay the secular portion of a day-school student's education. At the same time, while only a handful of the 700 Jewish day-schools in the United States are actually sponsored by federations, the latter now devote a serious proportion of their budgets to aiding local Jewish education.

No congressional action is expected on Bush's bill until the fall. Between now and then, the White House is expected to woo Democratic support by offering sweeteners, like in-school medi-cal services for the poor. "The tough question is whether Ted Kennedy will support it in the end," says Agudath Israel lobbyist Abba Cohen. "He only introduced it as a courtesy to Bush. Whether he continues depends on what else is in the bill."

forge their own Washington alliances. In the past few years, the OU has vetoed NJCRAC action on abortion and other issues.

"We don't have a consensus process right now," says Gary Rubin, national affairs chief of the American Jewish Committee, referring to the NJCRAC process. "What we have is a field for the OU to prevent the rest of the community from speaking when it disagrees.

Some sources say the OU wants to defuse NJCRAC tensions by abstaining rather than vetoins, so the majority can act on a consensus. But whether that will apply to the education bill will not be known until the fall. Says OU public affairs chief William Rapfogel: "We believe the application of church-state separation principles to tuition aid is going to have to be fought at some point, and we might as well do it now."

COUNCIL ON INITIATIVES IN JEWISH EDUCATION

FAXX COWEER LETTERR

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Memorandum

TO: Annette Hochstein FROM: Shulamith Elster

RE: Schedule for Jerusalem Meetings

DATE:: July 2, 1991

I have the broad outline that you and Steve prepared last week. I know that you have filled in the blanks. How does the following compare with what you have in mind! I adizo Karasincel more balack.

Sunday

A.M.

Introductions of participants
Overview of the OIJE mission - Steve
Overall agenda for meetings:
How this relates to the mission
Anticipated outcomes:what we want to accomplish
Work plan5
Materials

P.M.

Lead Communities: Evolution of the concept.
Lastrast thinking: Seymour and Annette
Discussion: Next steps:
launching the concept
Overview of Monday's agenda

Monday

A.M. Lead Communities::Selecting the communities
Reprise: What is a lead community?
What are the characteristics of a community that will make
it. a successful lead community?
How many communities can be lead communities? How many
communities can be served by CIJE?
Selection criteria

What can a community gain?
Specific advantages
Specific responsibilities
Role of the CIJE
Contractual arrangements

P.M. Becoming a Lead Community

Public relatioms
Selection for success: CIJE role/site visits
Invitational approach: invitational conference
Competitive approach:continental call for proposals
Cooperative approach

Association of lead communities

Who will make the decision/choices?

Timetable for selection

Tuesday

A.M.: Best Practices

Paper/presentation: Barry Holtz

Possible discussion of ... expert panels/personnel, inventory of elements, diffusion and dissemination

P.M.

Research Capability

Paper/presentation: Isa Aron

Agenda

Possible discussion on relationship to: Adam's work on evaluation -

relationship to: Barry's work

on best practice

relationship to: personnel and

masterplan for training

Wednesday

A.M.

Monitoring, Evaluation and Feedback Loop Paper/predentation: Adam Gamoran

Model: data collection on implementation is at the heart of the endeavor to identify as early as possible those projects that are the most promising and to recommend their diffusion and replication

Implementation

P.M.

Training- MasterPlam
Essential elements of the strategic plan
An approach to strategic planning
CIJE needs
Next steps

Thursday

A.M.

Building Community Support- Steve and Mark Gurvis involving top leadership

leadership development creating new financial resources role of federations The 1991 General Assembly public relations: "image"

P.M. Timeline

> Seniox1 Policy Advisors August Agenda Materials

Board of Directors Agenda Materials

cc Stevetoffran-least.

MEMORANDUM

TO: Steve Hoffman ((CLJE), Annette Hochsteim amd

Seymour Fox (Mandel Institute) and Ginny Levi (Premiem)

FROM: Shulamith Elster

RE: CIJE Offices DATE: June 27, 1991

As of Monday, July 1st the temporary office of the CDFE will be at:

5800 Nicholson Lane

#508

Rockville, MD 20852

301-230-2012

This will be both the telephone and fax number.

The fax machine has not yet arrived so I will let you know when materials can be faxed to that number. There will be an answering machine when I am unavailable to take calls.

I have arranged for messages to be retrieved during the period of time that we will be working in Israel from July 8th until July 22nd.

						1991							1992			
1	. Lead Communities	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6
ā.	. Articulate Strategy & plan											_				
þ.	Simulate Lead Community															
€,	Develop menu of projects															
€.	Develop recruitment process for LC					····										
	 Conditions for participation 															
	Recruitment Strategy ((call for proposals?))															
	 Invite candidates to full-day seminar 															
	((a) Plan seminar															
	((b) Send materials															
	4. Develop terms of agreement ((CIJE-LC))					_										
f.	Develop selection process					_										
g.	Jerusalem Planning Workshop ((2))															
h.	Recruit "Fellows of the CIJE"															
i.	Discuss strategy & plan with Senior P.A & CIJE board															
j.	Staff for CIJE															
	1. Director		_													
	2. Planners				_											
k.	Recruit & Select LCs						_									
1.	Announce decision Lead Communities															

m. Negotiate terms

& Feedback loop

1. Hire researchers

Launch research
 Diffuse findings

1. Hire consultant &

Diffuse findings
 Communication programs
 LC network &

2. Other communities

2. Community Support

a. Prepare Strategic Plan

2. Board meetings

c. Senior Policy Advisors

3. Interim communications

2. Interim communications

b. The CIJE Board

1. Campers

1. Meetings

p. Best Practices

launch

((for LC; coordinators;; Steering Committes;; Researchers in LC)

n. Launch Lead Communities
((set up local planning
& implementation group)

o. Data collection, Evaluation

1001

Exhibit 1

1992

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	4	5	6	7	11 991	9	10	11	12	1 2	2	1992	4	5 5 6	5 6
d.	The Community-at-Large														
	1. Develop communications program		,												
e.	Work with Foundations														
	1. Engage foundations														
	 Joint planning of specific areas ((e.g., Israel Experience; media; Early Childhood; supplmentary schools; research) 					115	Wis	IH.		_					
3.	Develop a Research Capability														
æ.	Commission policy paper						4 3								
b.	Engage Foundation for Implementation				J										
4.	Developing the Profession	1		0	4	×									4.7
	Training 1. Prepare comprehensive plan 2. Work w/ MAF & training institutions	Į.	S.	39		K	1	\$/							
ь.	Ladder of Advancement														
c.	Terms of Employment														
d.	Etc.														
5.	Quality Control														
æ.	Develop method for CIJE														