



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.
Series B: Correspondence, 1942-1995.

| | |
|-----|--------|
| Box | Folder |
| 3 | 10 |

Zacks, Gordon. 1970-1977.

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

GORDON B. ZACKS

April 12, 1977

Herbert A. Friedman
15 IBN Gabirol Street
Jerusalem, Israel 92430

Dear Herb:

Ed Ellman is planning to visit Israel with his wife and six children in June. I have suggested he contact you to see if it is at all possible for you to spend a day with him and his family on an archaeological dig or take them on a trip to archaeological ruins in biblical country as only Herb Friedman can do.

I am sure it would be of great value to Ed and his family and I would greatly appreciate it.

Sincere regards,

Gordon

GZ:rlt

P. S. I hope everything is all right with you and Yadin; I didn't realize you were formally classified as a foreign agent!

cc: Ed Ellman

26 Feb 70

Rough Draft

Personal and Confidential

AMERICAN JEWISH ARCHIVES

NATIONAL FOUNDATION FOR DEVELOPING JEWISH IDENTITY

OBJECTIVE

To create a powerful and viable force in support of positive
Jewish Identity in America.

Memo To: The Task Force on Jewish Identity

At the request of Phil Bernstein, I am submitting a Rough Draft Proposal for a National Foundation for developing Jewish Identity.

This paper suggests a way that the Foundation could be organized, how it could function; how it could relate to the AAJE, NFJC, the CJFWF; and the local Federation and Welfare Funds; how it could be funded and how it could operate.

The purpose of this draft is to frame a point of departure for the Task Force to consider in its efforts to determine how the Foundation should be organized, how it should relate to the AAJE, NFJC, the CJFWF and local Federation and Welfare Funds, how it should be funded, and how it should operate.

I hope that this Rough Draft will prove useful to the Task Force in its work and I am confident that the product of its effort will be far superior to this crude beginning.

Sincerely,

Gordon Zacks

GZ:rlt

Attachment

Present: Commentary--Analysis

To know oneself as a Jew--to have a healthy sense of Jewish Identification,

I believe a person should:

1. Have a knowledge and understanding of our past history and sense of ethical imperative.
2. Participate in our struggle for creative survival and have a commitment to our sense of mission for the future.

If a person has knowledge of all these things--past, present and future and participates in and is committed to them, then one has a full sense of Jewish Identity and knows himself as a Jew regardless of what adjective he selects to further define himself--Reform, Conservative or Orthodox.

Against this standard it is apparent both objectively and subjectively that positive Jewish Identity is eroding within the American Jewish Community at an alarming and accelerated rate--particularly among our young people.

Where can one acquire this sense of Jewish Identity? At home, at school, at camp, at play, at work? From whom does one acquire it? From one's parents, family, friends, oneself, teachers? How does one acquire it?

What approaches are most likely to work? What approaches are most likely to fail? Who is doing the best job and getting good results, and how and why?

What new approaches are likely to work better than what we are doing?

Notwithstanding the work that is being done to find answers to these questions, the dimensions of the need and the urgency of time require a massive planful coordinated effort to develop creative new approaches to developing Jewish Identity.

The essential elements to support creative experimentation and develop new approaches that will work better than what we have are:

1. A willingness to take risks--to venture into the unknown, the unproven, a willingness to fail in order to succeed.
2. A frame of reference with regard to time elapsed between investment and payout certainly greater than 1 year and probably in the neighborhood of 5 to 10 years.
3. Creative people--with high desire, ability, enthusiasm and commitment to an idea they think will work, who are unable to rest till they complete what they start.
4. Money to finance such efforts.

It is clear to me that money is or can be made available. It is also clear that there are creative people within the Jewish Community who can effectively deal with this challenge. There is ample evidence of creativity among students, academia, educators, artists, etc. in the Jewish community, many of whom have ideas for new approaches to developing Jewish Identity--most of whom are struggling to find the means necessary to develop and experiment with their ideas.

What is missing is an effective means of organization by which creative people and funds can be matched to need within the framework of a willingness to take bold risks and to support programs which have a payout of five years or longer.

Let us briefly examine the major Jewish organizations to whom one could logically look for this type of effort:

| | |
|-------------------------|---|
| <u>Local Federation</u> | Unfortunately, the very nature of our Federation and |
| <u>Welfare Fund</u> | Welfare Fund campaign mitigates against high risk-taking ventures even if surplus funds were available or made available through reallocation. The local community makes its judgment as to the effectiveness of results achieved by the Federation every 12 months-- a high incidence of failures in a given 12-month period could cause embarrassment to the leadership and undermine the confidence of the contributors in the judgment of the leadership of the Federation and cause them or give them an excuse to cut their gift to the Welfare Fund next year. It is not realistic to expect our lay leadership to accept the consequences of failure. |

| | |
|--------------------|---|
| <u>A. A. J. E.</u> | Unfortunately, the American Association for Jewish |
| <u>N. F. J. C.</u> | Education and the National Foundation for Jewish Culture rely heavily upon annual allocations from the Federation and Welfare Funds to fund their work. |

They must show results on a 12-month basis or risk loss of support in next year's allocations. Furthermore, the budgets of these organizations are totally inadequate to permit an effective response to our needs.

C.J.F.W.F.

The C.J.F.W.F. is dependent upon its membership annual dues for its existence. It is designed to serve as a catalyst and service agency to the local Federations. It cannot afford to fail for fear its membership will withhold support.

It is apparent that there is not a major force among American Jewish organizations that possesses or can reasonably be expected to acquire the essential qualities necessary to create exciting new approaches to developing Jewish Identity in the American Jewish Community.

Proposal

To create an Independent National Foundation for Developing Jewish Identity, permanently endowed with sufficient capital to permit it to effectively operate out of an assured and continuing income.

Purpose of the Foundation

To mobilize and channel the best creative energy and brainpower in the world toward developing a qualitatively

meaningful sense of Jewish Identity within the American Jewish Community to assure the survival of Judaism in America.

Scope

To limit its activities to only those kinds of activities which will, if successful, produce a multiplier effect on creative Jewish living and identity throughout the American Jewish Community. Projects must be innovative, experimental, developmental or research orientated. (Get Charter of Ford Foundation and National Science Foundation).

The kinds of areas in which this Foundation might work are:

1. Undertake research projects to develop bold, exciting, innovative approaches to Jewish education.
2. Develop creative approaches whereby the entire family as a family can participate in the meaningful search for Jewish identity in the home.
 - a. Develop relevant guides for this purpose.
 - b. Develop experience learning situations for families.
3. Undertake to develop a program for Jewish family summer camping which would provide meaningful learning experiences rich in Jewish

content for an entire family--in Israel, in the United States--maybe at our Jewish Centers.

4. To develop new activities oriented approachsto reach and involve university students.
5. To provide seed money to finance exciting new experiments in Jewish education and Jewish living.
6. To finance scholarships for outstanding young people who want to pursue careers in Jewish service: Rabbis, Social Workers, Jewish Educators, etc.

Basic Concepts of Organization

The Foundation is intended to provide money to finance research projects to be undertaken by others. The Foundation will not do in House research.

The Foundation is intended to provide seed money to finance new experiments in support of creative Jewish life and identity. To be undertaken by others--the Foundation will not run experiments with its own staff.

The Foundation is intended to be a catalyst to prompt others to Act or to provide direction, support, encouragement and financial assistance to creative people with imaginative and creative ideas, who need help to bring their ideas into being.

The Foundation is intended to provide scholarship assistance to outstanding young Jews who desire to pursue a career in Jewish service--the Foundation will not be a learning center for training these men.

The Foundation is intended to support efforts to create a viable and growing sense of Jewish Identity within the American Jewish Community--it is not intended to support any fixed form of expression of Judaism. It is intended to encourage experimentation with new forms and new expressions.

The Foundation will link into the best Jewish Centers of brainpower throughout the world to seek out the best qualified man to deal with a specific program which it determines needs to be done. The Foundation would then enter into a contract with the man or institution to undertake the specific development program.

To avoid the institutionalization of the Foundation around a given bias and to avoid institutional resistance to change, I suggest we keep it out of operating areas. It should become institutionalized around the ideology of creative innovation.

The Foundation is intended to provide a mechanism for providing funds to creative people to develop innovative new approaches that will work better than what we are now doing in support of developing a strong positive identification with Jewish life and Judaism among our young people. It is not intended to provide maintenance support to agencies or organizations beyond the experimental stage. But it is expected that the Foundation will publicize the results of experimental projects and programs that work and encourage local Federation and Welfare Funds to apply these ideas in their local communities and to support them on a continuing basis.

Organization

The Foundation should be established as an independent entity--responsible to its Board of Trustees as the agent of the organized Jewish community.

Board of Trustees

The Board of Trustees of the Foundation should:

1. Be limited in size--maximum 30.
2. Rotate one-third of its membership on a scheduled basis.
3. Be representative of:
Students Jewish Educators Young Leadership Senior Leadership
Rabbis Mothers Academia Artists

Where necessary, travel and related expenses of Board Members should be paid by the Foundation.

4. Be limited to only those who are committed to the survival of Judaism, Jews and Israel.
5. Be limited to only those who have demonstrated a willingness to venture and take risks and who appreciate the time factors involved in research efforts.

If we really brought together the best men to handle the various affairs of such a Foundation, we would find ourselves with at least three very different types of high powered talent; i. e.: Educators, Fund-Raisers and Financiers. I would not turn over control of the Foundation to anyone of these groups alone;

and yet all must be continuously involved on the highest level of planning and administration.

I think that the manner of selection, election, responsibility, and authority of the highest policy making body is key to the whole concept. Therefore, I shall go into some detail here as to how one might structure a Board of Trustees so that the internal checks and balances might keep it on the right road--that is, responsive to the needs of the community rather than any single vested interest:

1. The broad functions of the Foundation fall into three areas:

FUND-RAISING, INVESTMENT and OPERATIONS. I suggest that there be a built-in division of operational responsibility and control over these three areas within the Board of Trustees, as follows:

- a. FUND-RAISING

A Finance Committee of the Board should be responsible for all fund raising--whether through annual campaigns, endowment funds, debt, etc.

- b. INVESTMENT

An Investment Committee of the Board should be responsible for investment of funds.

This Committee should be representative of the major individual, corporate, and institutional contributions, on the theory that those who have accumulated or been charged with responsibility for the use of money are probably best able to make the investment decisions.

c. OPERATIONS

An Executive Committee of the Board should be responsible for the operating affairs and policies.

2. CHAIRMAN AND PRESIDENT

Every Trustee should be a member of one of the three above designated Committees--an equal number on each--let's say eight. All Trustees shall have one vote in the election of the President and Chairman of the Board, who shall be ex-officio a voting member of each Committee. The President should be Chairman of the Executive Committee and an ex-officio non-voting member of the other two Committees. (Total of 25 Trustees).

3. NOMINATION AND SELECTION

The first Trustees on each Committee should be nominated by those people and groups which are prepared to initiate

and support this Foundation; for example:

- a. The first Fund Raising Committee should be selected by those who are prepared to undertake a role in this regard, possibly consisting of, or representing, such people as Phil Bernstein, Sam Rothberg, Max Fisher, Herb Friedman, Ed Ginsberg, etc.
- b. The first Investment Committee should be nominated by those specific persons, corporation or foundation who actually make the major initial gifts. They might include investment bankers, directors of the Ford Foundation, industrialists, etc.; people such as Gus Levy, Abe Fineberg, Phil Klutznick, Jack Weiler, etc.
- c. The first Executive Committee should be nominated by representatives of the major groups presently engaged in Jewish Culture and Jewish Education in America. A Nominating Committee might include the Presidents of the leading seminaries, educational associations, and Jewish-sponsored colleges and universities, leading student organizations and cultural associations. After the election of the President, the President should select the Chairman of each of the Activity Sub Boards (7). Each of these men should be ex-officio voting members of the Executive Committee.

4. TERM OF OFFICE

All Trustees should be elected for a limited three year term of office, initially on a rotational basis, so that one-third of each Committee should be elected each year. Thereafter, each Committee shall be self-perpetuating, that is, shall elect its own successors. Trustees shall be eligible for re-election for a maximum total of nine years. The term of the Chairman and President shall be six years with eligibility for re-election to one more term.

Authority - Decisions of the Full Board of Trustees

1. To select the operating President of the Foundation and review and evaluate his performance.
2. To elect the Chairman of the Board of Trustees.
3. To form the policies of the Foundation.

Authority - Decisions of the Executive Committee

1. To establish the priorities by Activity Area and make the allocation decisions of bulk \$ to support the various Activity Areas of the Foundation.
2. Pass on Projects of \$100,000 or more, regardless of Activity Area.

Authority - Decisions of the Financial Committee

1. To determine how to raise Funds for the Foundation and from whom.
2. To raise funds for the Foundation.

Authority - Decisions of the Investment Committee

1. To make the investment decisions of Foundation Funds.

Chairman of the Board

1. To call and preside at meetings of the Board.
2. To represent the Foundation to the community at large.

President

1. To plan, organize and control the activities of the Foundation to implement its purpose consistent with the policies of the Foundation.
2. To pass on projects of \$50,000 to \$99,000, regardless of Activity Area up to agreed amount.
3. To administer the activities of the Foundation within the framework of sound legal and auditing procedures.

Basic Principle of Organization

To provide for integrated programming for people at various ages or to families as units, to organize around people, not functions or agencies.

Activity Area Sub Boards

1. To evaluate and approve all projects in the Activity Area of \$10,000 to \$50,000.
2. To establish priorities and policy for Activity Area.
3. To serve as a "think tank" for program development in these areas.

Activity Area Director

1. To plan, organize and control the activity of his area consistent with the purposes and policies of the Foundation.
2. To coordinate, administer and monitor progress on projects approved.
3. To prepare for Board review programs requesting support, complete with recommended actions and supporting reasons.
4. To evaluate and make decisions for all projects of \$10,000 or less up to previously agreed amount.
5. To communicate and coordinate all investigations of applications through the local Federation and Welfare Funds.
6. To identify needs--and identify the most logical organization or person to handle the problem.
7. To communicate to the American Jewish Community those ideas that work in his activity area.

Membership of Sub-Boards

1. Should be representative of all major activity efforts impacting on developing Jewish Identity in the given age group.
2. Where possible, should be representative of group we are trying to impact upon.
3. Chairman of Sub-Boards should automatically be member of Foundation Board of Trustees.
4. Rotation of membership.
5. Be limited to only those who are committed to the survival of Judaism, Jews and Israel.
6. Be limited to only those who have demonstrated a willingness to venture and take risks and who appreciate the time factors involved in research efforts.
7. Should be selected by the President of the Foundation.
8. Each Sub-Board should be limited to 10 or 12 members.
9. Where necessary, travel and related expenses should be paid by the Foundation.

Example of Board Membership

Activity Area: High School Students

1. Three high school students.
2. A Director of successful camping program, e. g. Ramah/Brandeis.
3. A Principal of a recognized outstanding high school program.

4. A Director of teen activities for outstanding Jewish Center or Y. M. C. A.
5. An outstanding teacher in high school program.
6. A Rabbi who has developed an outstanding teen program in his congregation.
7. A college student.
8. A psychologist who specializes in Family Life.
9. A sociologist who specializes in organization of teen society.
10. An outstanding Jewish artist who has used the Arts to transmit Jewish values to teens or to impact upon their Jewish Identity through the Arts.
11. Dean of one of the teacher training Seminaries.

Scope of Decision-Making Authority

The total \$'s available for High School Activities has been determined by the Executive Committee of the Board of Trustees of the Foundation. This Board is concerned with the selection of priorities and the evaluation and selection of specific programs in support of those priorities in the High School Area.

It has the authority to approve any program up to \$50,000 up to its budgeted allocation on its own authority. It must seek the approval of the President for any program in excess of \$50,000.

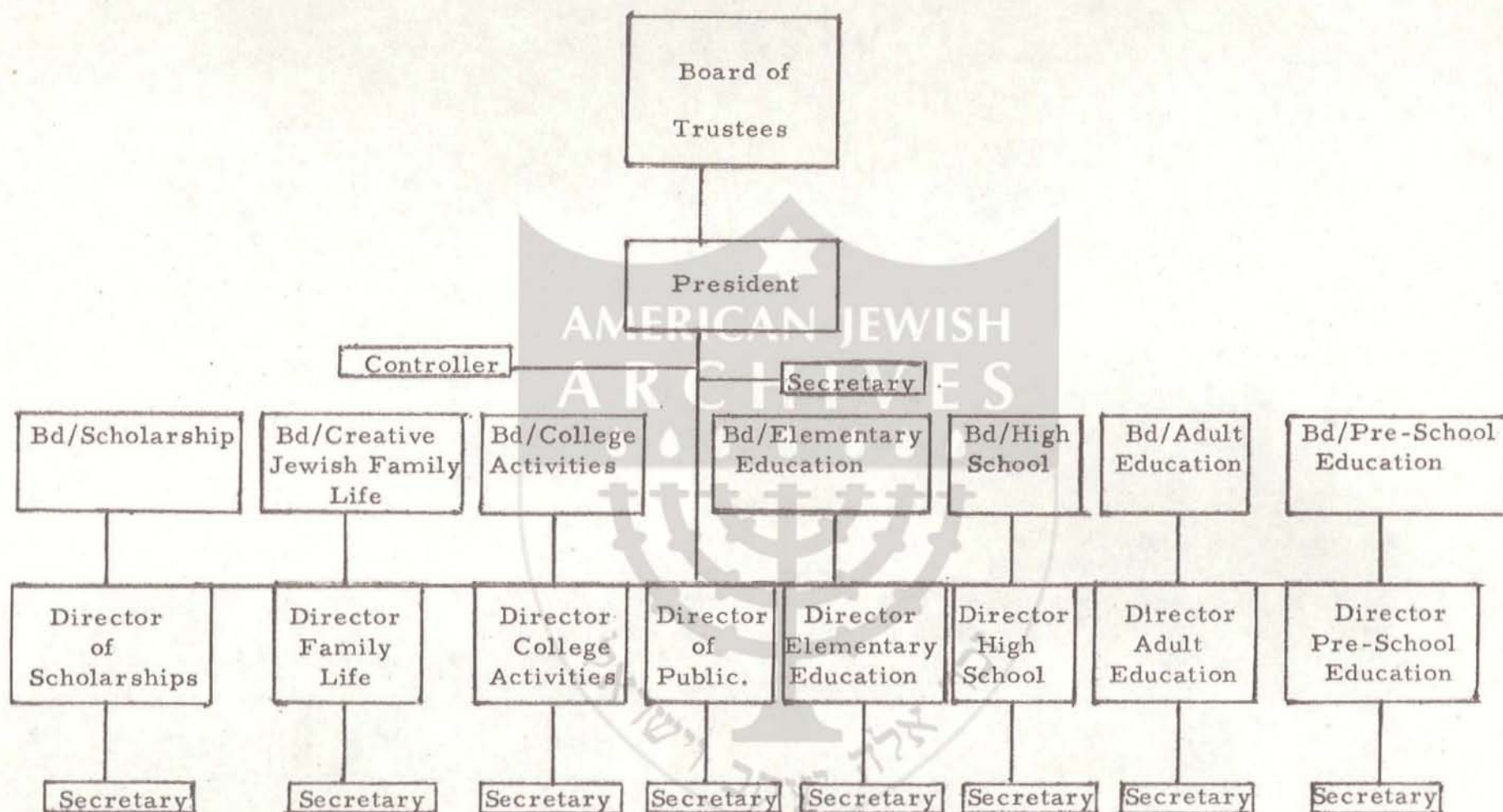
To review progress toward objectives of approved programs on a periodic basis. By utilizing top quality people on these crucial decision-making Boards,

the Foundation can significantly improve the effectiveness of its efforts and control its internal administrative costs.

Develop Phased Budget Plan, Geared to Revenue - e. g.

| Phase | Endowment | Revenue | Adm. Budget as % of Available Revenue | Adm. Budget | Available For Programs |
|-------|-------------|-----------|--|----------------|---------------------------|
| I | 1,000,000 | 50,000 | 20% | 10,000 | 40,000 |
| II | 5,000,000 | 250,000 | 20% | 50,000 | 200,000 |
| III | 10,000,000 | 500,000 | 20% | 100,000 | 400,000 |
| IV | 20,000,000 | 1,000,000 | 20% | 200,000 | 800,000 |
| * V | 25,000,000 | 1,250,000 | 20% | 250,000 | 1,000,000 |
| VI | 50,000,000 | 2,500,000 | 15% | 375,000 | 2,125,000 |
| VII | 100,000,000 | 5,000,000 | 12% | 600,000 | 4,400,000 |

1. Limit administration to 20% of total revenue. Operating procedures must be developed within this limit, but goal should be 12% in Phase VII.
2. Policy of the Foundation to pay top salary for top people-- would rather have fewer top-notch people than many mediocre people.
3. Foundation should rent space, no need to own a building.
4. * Target for first year - \$25,000,000 endowment.



Administrative Budget, Phase VII (Rough Estimate) \$100,000,000 Endowment

| | <u>Salaries</u> | <u>Travel</u> | <u>Total</u> |
|---|-----------------|---------------|--------------|
| President | \$ 50,000 | \$10,000 | \$ 60,000 |
| Controller | | | |
| 7 Directors | 200,000 | 80,000 | 280,000 |
| @ \$25,000 | | | |
| 9 Secretaries | | | |
| @ \$7,000 | 63,000 | 0 | 63,000 |
| 3 File Clerks | | | |
| @ \$5,000 | 15,000 | 0 | 15,000 |
| Total Salaries | \$ 328,000 | | |
| Approx. Benefit | | | |
| Package | 61,000 | | 61,000 |
| Total Salary/ Benefit | \$ 389,000 | | |
| Space in New York or Boston | | | 60,000 |
| 6,000 sq. ft. @ \$10. sq. ft. | | | |
| Phones, lights, etc. | | | 15,000 |
| Publications--magazine per quarter, 25,000 copies @ 50¢ per copy, including postage | | | 50,000 |
| <u>Total Budget</u> | | Per Year | \$ 604,000 |

This is a maximum model organization for Phase VII. This Budget can be controlled in earlier phases by doubling up on the Activity Area Directors.

Legal/Tax

Establish tax exempt Foundation and permit charitable deductions by donor of gift made to it.

Investment Policy

The Investment Committee of the Foundation should determine the investment policies of the Foundation funds. It is possible that State of Israel Bonds or Capital for Israel Stock could be considered as an investment possibility for some or all Foundation funds.

Relationship to Local Federations

Utilize local Federation and Welfare Fund Organizations to assist in:

1. Investigation and evaluation of applicants for Scholarships.
2. Investigation of the integrity, sincerity, enthusiasm of applicants for Grant, not the merits or demerits of the idea.
3. Monitoring progress on funded programs in their community.
4. The implementation of ideas that work in their community.

Relationship to AAJE/NFJC

1. Requests for grants can be sent to the Foundation from the AAJE/NFJC.
2. Both should be represented on the Board of Trustees and the Sub-Boards.

3. Program ideas initiated by the Foundation that could best be developed by the AAJE/NFJC would be directed to them complete with grant to cover program development and they would administer.
4. They would play a key role in communications and implementing ideas that work.
5. Foundation would avoid duplication of programs being effectively developed by the AAJE or NFJC.

Financing

Form a Fund-Raising Committee to obtain the best advise of the leaders of UJA, CJFWF and Bonds for Israel to explore the best means for raising the funds required, with a minimum of interference with the Emergency Fund needs of Israel.

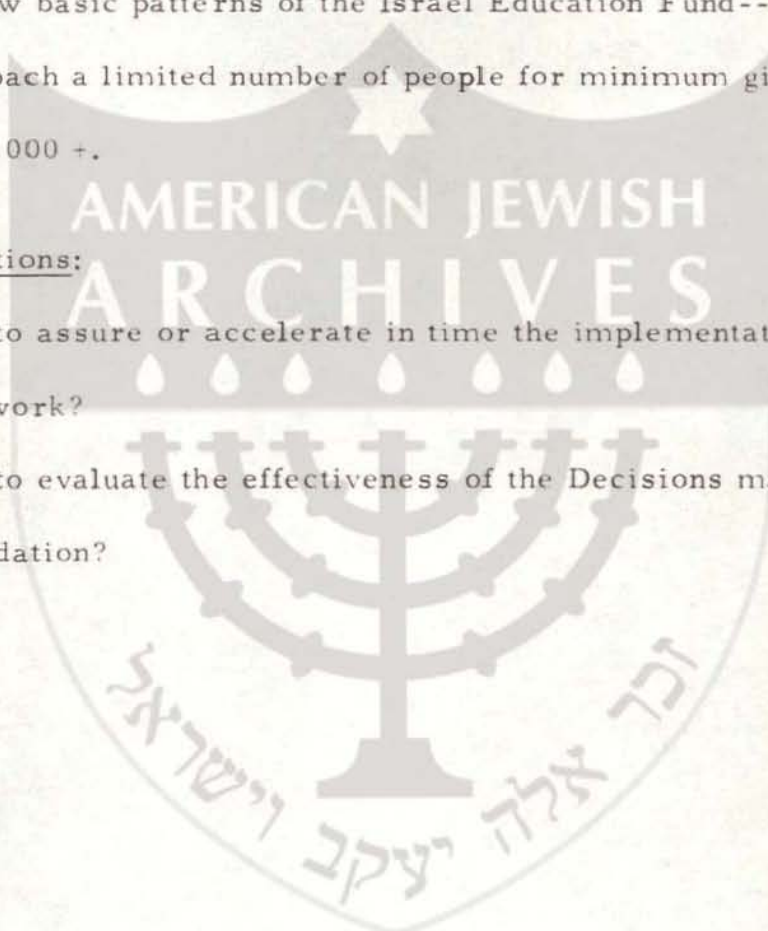
Possible Sources of Funds

1. Approach Foundations (Jewish and non-Jewish) for grants. Under the new tax law, many Foundations will be compelled to give more money than they have been giving in the past. Many of these Foundations may not be willing or able to give to the UJA or local Welfare Federations, but could and would give to support efforts related to Jewish Identity or Jewish Education.

2. Approach local Federation and Welfare Funds for gifts from their existing endowment funds and accumulated reserves held in local Federation Foundations.
3. Follow basic patterns of the Israel Education Fund--selectively approach a limited number of people for minimum gifts of \$100,000 +.

Some Key Questions:

1. How to assure or accelerate in time the implementation of ideas that work?
2. How to evaluate the effectiveness of the Decisions made by the Foundation?



Supervision → -

to: H.A.T.

JR: Gordon Zacks -



Subject:

American Friends of Israel Committee

Purpose: 1) ^{Primary} To Raise Funds from non-Jewish Americans on a national scale -

2) Secondary:

to form a political force favorable to Israel

Approach

- 1) Capitalize on the current Anti-Vietnam — non involvement attitude in America.
- 2) ^{A) Fund Raising} To Avoid a future possible need to send American troops to defend Israel and prevent complete Soviet control of Mediterranean and soft belly of ~~the~~ Europe — let us assure Israel's ability to defend itself — "Better to send money than boys —".
B) ^{Political} a) Delivery of Phantoms —
b) Terms of Sale —
c) continued assurance of flow of arms — prevent threat of discontinuance of arms as form of pressure to force Israeli compliance to imposed solution
- 3) Recruit Prominent non-Jewish Americans to head the campaign
- 4) use of Direct mail

- ... 5) Mobilize at local level for key gifts of \$1000.00 or more personal solicitation -

GOAL: \$50,000,000/yr as long as security Issue Remains -

advantages:

- 1) New money
- 2) new Political force organized and mobilized -
- 3) Catalyst to increased Jewish giving
- 4) Deal with - Dual Loyalty Issue among Timid Jews -
- 5) timely moment from pt of view of Jews' need / and American mood.

disadvantages:

- 1) Greater appeal to non-Jews will lead to more demands upon Jews to support additional non-Jewish causes -
- 2) Will require time and effort of key U.S.A. top leadership to organize / divert from major campaign effort -
- 3) Would provoke many American Jews who would resent appeal to non-Jews - fear of possible Anti-Semitic Backlash -

Recommendations:

1. Organize this program for the 1970 Campaign -

Specific points must be included:

1. National Foundation
2. S. A.
3. Board of Federations
4. Jewish Defense/community Relations
5. Family Life Emphasis



MEMO FROM THE DESK OF

Gordon Zacks

Herb:

I am reworking page 15. on. It is even more crude than the first 15 pages, but I should have my thoughts in tighter order by the time we get together.

Just wanted to get something out to you so you could have a feeling for the direction the talk is taking.

See you Wednesday!

Gordy

WELCOME OPENING REMARKS

I speak to you today as a 175th generation Jew and a third generation American. I am committed to and concerned about the survival of Judaism, Jews and Israel. I am Carol Sue's husband and the father of two girls 13 and 8 years of age. I speak not at you but search with you to discover ~~more~~ meaningful answers to the pressing issues of our time.

Background and Major Premises

These are difficult and challenging times--for the first time in man's history he possesses the power to destroy all life on this planet. Most of the three billion people on this planet are hungry, illiterate, diseased, ill-housed and desperately struggling to survive. Most are non-white, most are non-Jews, most are non-Christian, most are living under Communism, Socialism or Fascism.

There is a revolution of Rising Expectation in America and throughout the world. Through TV and modern communications, have-nots are becoming more sharply aware of the Have's. They are demanding a better life for themselves now. They have nothing to lose, they have no real stake in the future and they are prepared to destroy the present system which maintains order in Society to achieve a better future for themselves. America was created out of the white heat of man's passion to be free, we were born in Revolution. We were the prelude to two centuries of violent revolutionary nationalism, two centuries in which the Old World Order was completely destroyed. Those Empires and ideologies which maintained World Order are relics of the past, and today the world is groping to contain the torrential outburst of passion begun 200 years ago in America and reaching a crescendo in our time.

Moreover, we live in a world of unprecedented change. For the first time in man's history he is being expected to adapt in his lifetime to the impact of his changing ideas. Man has doubled his knowledge in the last twenty years and will double it again in the next ten years. Every aspect of life is changing and we all ~~are~~ feeling the tension and strain which comes from the familiar ^{becoming} ~~being~~ obsoleted ^{on} and attempting to adjust to the new.

We are living through a revolution in communications, transportation, energy, medicine, industrialization and urbanization.

We are living with an explosion in population, air pollution, water pollution and knowledge.

We are living in the age of the pill and drugs. We are living in the age of thermo-nuclear weapons. We are witnessing the disillusionment of the young with the failure of ^{religion,} ~~Christianity,~~ ^{MARXISM, or any other system} ~~and religion in general~~ to fulfill ^{its} ~~their~~ promise of redemption for Man.

We are experiencing the loss of faith in yesterday's morality, loss of respect for absolutes and authority. We are living in an America not only strained to its limit by all of these forces, but challenged to its very core by the agony of the Black Man in this country.

Confronted with the naked reality of the failure of the white majority to permit the Black minority to be included in the American dream, the central issue in America today is-- can we--will we maintain order in Society while establishing a just Society. Order without Justice will lead to Fascism--and there can be no Justice in Anarchy.

The world generally and America specifically must recognize that none of us will survive unless all are given an opportunity to survive. None can be free unless freedom is available to all, none can achieve justice unless justice is available to all. We are in this world together. We will be affected by what happens in the world. We must try to make it the kind of world we want it to be.

The great issue of our time is, can we learn to live together on this planet? Can we contain the brute in man so that we can resolve conflict peacefully and avoid thermo-nuclear war. Can we bring needed change into being without revolutions? Can we secure order with justice for man in America and throughout the world.

It is within the context of this kind of America--this kind of world--~~this kind of change~~ and ~~this rate of change~~ that I would like to discuss the central issues in American Jewish life as I see them.

The First Issue

Should Judaism survive? Does Judaism have something vital to say to America and the world concerning the central issues of our time? If it does not, then it is a relic of the past and should not survive!

The Second Issue

If we believe Judaism should survive, can it survive in a free and open American Society?

The Third Issue

If we believe Judaism should and can survive in America, how do we assure its survival? What role should the Federations play in this effort? Are we currently doing what needs to be done?

Simple statement
Time will not permit me to discuss my *reasons* ~~views~~ on why Judaism should survive. Let me simply say at the outset, I believe the world needs Judaism as much as Judaism needs the world. I believe Judaism has a message that is relevant and desperately needed in today's troubled America and this uneasy world. Also, let me dispense with the philosophical question, can Judaism survive in a free and open society in America? I believe it can!

Because I believe that Judaism has a message which is relevant and desperately needed in today's troubled world. I believe that the survival of Judaism is the central issue in Jewish Life--and because I believe that, I am concerned with the survival of Jews--who carry the idea. And, because I believe that, I am committed to the survival of Israel--the Land--the refuge for the oppressed and persecuted Jews of the world--Israel--which must become "A light unto the nations."

Therefore, if we as Jews are to participate in man's struggle to build a better world for man, if we are to bring to bear upon the central issues of our time, the ^{richness} ~~values~~ of our Prophetic and Talmudic tradition, I believe the survival of Judaism, Jews and Israel are the most important things with which we must deal. Furthermore, I believe the most effective instrument for channeling Jewish concern toward their objectives is and has been our local Federation & Welfare Funds. However, to achieve these objectives I believe a different set of communal priorities must be established than has heretofore prevailed.

→ the question I would like to discuss is (How Can Jewish Community in a free and open society...)
~~How well are we doing in meeting these objectives?~~ What are we doing well? What are we doing poorly? What are we doing that we shouldn't be doing? What should we be doing that we aren't?

What Are We Doing Well?

We are doing a good job of mobilizing Jewish power through our Federation to 1. assist Jews in need here and throughout the world and 2. of supporting the survival of the State ^{people of Israel in the} of Israel.

You responded to the clarion call of history and participated in the rebirth and rebuilding of Israel, you acted as Jews in reaching out to save and rebuild the lives of 1, ³⁵000,000 threatened and oppressed Jews living in hostile lands. You have expressed the Jewish values for life--

you have said, I care--you have said, I am responsible--you have said, if not me, who?
If not now, when? and you have demonstrated by your actions--by your involvement--by
giving of yourself and your money that you can translate your understanding into actions;
and you have done this during a period in man's history that can only be described as
The Age of Carnage--a time when man's inhumanity to man reached shocking and unbeliev-
able ^{depths.} ~~heights.~~ This century has seen the slaughter of 150,000,000 people in two world
wars; the genocide of six million Jews--men, women and children--by the Nazi butchers;
wars in the Congo, Korea, Nigeria ~~and~~ the Middle East, ^{and} Vietnam, to mention only a few;
bloody revolutions in South America, Africa and Asia; and the deliberate sacrifice of
millions of people and the enslavement of millions more on the altar of the state in Russia.
An age when the brute has dominated man--an age when in America today the majority of
Americans are apathetic and indifferent, when the struggle to avoid the painful emptiness of
our materialistic life leads many people to escape from life's responsibilities, when ^{now} people
feel incapable of influencing events and history, when the complexities of modern urban
industrial America lead to the feeling among many--I can't change the system, I can't
relate to the system, so I'll drop out of the system, either with pot, alcohol or self-indulgent
country club Hedonism; when we live under the threat of thermo-nuclear war, when innocent
people can be attacked to broad daylight and people passing by, callously move on. During
this period in man's history the Jews said: WE CARE about life, we have HOPE that we
can build a better world, we believe we can influence and shape events and history--and
Israel was born--and Jews in America said: WE CARE--We are responsible--we will
ACT--and a great moral force is alive in the world, a great epoch in man's struggle for
Justice, Compassion, Freedom and Dignity for man is being enacted on the stage of history--and
you have been a vital force in that struggle. ~~The world owes you its gratitude and we are~~ ^{stet}
~~proud to be your children.~~

And, we must continue this effort, we must and can continue to do that which is necessary to save and rebuild Jewish ^{live} ~~life~~ and secure the survival of Israel. This is our destiny. We must not--we will not falter. *This we have done well.*

The other significant achievement of your generation is the creation of an instrument to permit the channelling of Jewish concern into an effective force for influencing the destiny of the Jewish people in America and throughout the world. The Federation and Welfare Funds in America today are operating instruments of Jewish Survival. We have come to expect that the organized Jewish Federations are capable of responding effectively to the changing needs of ^{the} Jewish people over time.

This generation of American Jews is honoring its Jewish commitment, a commitment rooted in a knowledge of Jewish values, sharpened by the Hitler holocaust and inspired by the establishment of the State of Israel. *The world owes you its gratitude and we are proud to be your children what are we doing poorly?*

Our concern now must be for the future generations of Jews. Their knowledge will come through education, their commitment through knowledge and action. And it is here that we face our greatest challenge. It is in the area of Federation involvement with the survival of Judaism that we have our most serious problem. It is here that radical change in priorities are urgently required to assure the survival of Judaism in a free and open American Society.

The survival of Judaism requires that we know Judaism and that we Act consistently with it. It's not enough to know what is right--we must DO what is right! The man who DOES the righteous deed but does not know why is more righteous than the man who knows but does not DO. But the most pitiable of all men is the man who does not know and does not DO.

5029 American by 1978 will Be under 25 - 6 -

We must ~~pass~~ the knowledge of our tradition to our children if the righteous deed is ^{to} ~~come~~ not by accident but from the deep well-spring of inner commitment and a sense of moral responsibility toward man.

② What do our young know of our Jewish Tradition?

As I said, in the last twenty years man has doubled his knowledge of himself and the world about him. It took us one million years to accumulate all the knowledge in man's possession in 1949, and in twenty years we doubled it? In the next ten years we will double it again. Can we make the statement as Jews with regard to our knowledge of Judaism? NO. As a matter of fact, I would guess that we are losing Jewish knowledge at a rate greater than we are acquiring general knowledge. I would say my generation knows less than 50% of what my parent's generation knows, and that unless we make some radical changes in Jewish education, our children will know less than 50% of what we know.

③ We are all aware and affected by the failure of organized, institutionalized Jewish life to reach the young Jews who represent the future. We are painfully aware of the absence of strong positive identification with Jewish life among far too many college kids today. To the work of Federation is relevant to our lives and of crucial importance. But, to most of our young people ~~no knowledge of~~ ^{eyes} ~~detached~~, the Federation is irrelevant to their lives - ~~and~~ the people who lead it hypocritical in their lives - ~~the people whose lives we impact unrelated in their lives.~~

④ The young are critical, often in ignorance. They offer few alternatives. But we must not turn them off--we must listen and try to hear, for the future of what we believe in and have worked for demands their support if it is to be realized. The sad condition among our young people is not the problem--it is a problem. But more importantly, it is a symptom of the crucial problem: the failure on our part to provide them with understanding, pride

and identity with Judaism and Jewish Life. To deal with the symptom and not the problem will lead to disaster.

What is today, is a product of our own making. ~~Organized, institutionalized~~ Local agencies are largely a product of yesterday's priorities and yesterday's needs. ~~Fifty years ago, the needs of the American Jewish community demanded the creation of ghetto institutions, institutions that duplicated services available in the general community because Jews were denied those services because they were Jews--so we created Jewish hospitals, vocational training centers and welfare services, etc.~~ Fifty years ago the primary objective of the majority of American Jews was to succeed in America ~~to succeed financially and to be accepted by the larger community.~~ The price of acceptance by the majority community was to become like them, to shed differences and become Americanized.

The impact of these facts can be seen in many aspects of Jewish Community Life--but no place is it felt with greater power than in the field of Jewish education.

We have what the leadership of our community fifty years ago wanted, a system of Jewish education to make our kids Jewish--but not too Jewish--for the fear that they would stand out as different from other Americans, ~~and they were determined that we should be accepted by the American Majority Community.~~

We have succeeded beyond our wildest imagination. We have diluted and watered down Jewish education to the point that it is one vast wasteland of banalities, unimaginative, uninspiring, uninformative and unproductive. Except for a few scattered oases such as Day Schools, a few Summer Camps, and the Melton Program, it is juvenile, repetitive and ineffective in creating a deep sense of understanding and commitment to Jewish life, and a positive identification with Judaism. Most of the products of that system, who are

your children, on the campuses of our colleges today have no sense of identification with their Jewish past, no relatedness to the Jewish present, and no sense of common destiny with a Jewish Future. They are universalists and one worlders, confused as to their identity and unsure of their roots.

We have what we set out to get--Americans who happen to be Jews, but to whom Judaism is so vague and unclear as to be a kindergarten illusion of an unreal world that no thinking, intelligent person could possibly identify with, or be concerned about.

Is this what we want? obviously not.
Ladies and gentlemen, ~~the child is the father of the man.~~ Is there anything in the child's Jewish educational experience to expect the man to be other than he is? NO--and whose fault is it? OURS! And who can change it? --WE CAN-- and who MUST change it? WE MUST--Can it be changed? YES! Absolutely--but time is running out and we must ACT boldly and immediately. What should we do?

First, we must WANT to change it. We must have the WILL to change it. It must become the unifying force that galvanizes us to act. We ~~must~~ WANT to have our children conceive of themselves as Jews who HAPPEN to be Americans--not Americans who happen to be Jews. You are the best American when you are a good Jew.. shortchanging themselves as Americans and as Jews is pluralism/uniqueness.

How can we create an educational program?
Next, we must return to a fundamental fact of Jewish tradition. Judaism is not a religion-- it is a peculiar way of life.

Mannheim Shapiro ~~said~~ in his article, "An appraisal of the current needs of the American Jewish Community" ~~and~~ points out that there is no word in the Bible or the Talmud for "religion." Dr. Salo Baron says, "The Jewish religion has never been a religion in the

Christian sense primarily concerned with prayer, worship and theology. It was essentially a peculiar way of life. One of the major consequences of the introduction of the concept of religion into Jewish Life is the tendency of Jews to define their Jewishness in terms of religion. The separation of the religions from the communal ~~or the associational or the ethnic~~ ^{own} has fractured the capacity to maintain an integrated sense of Jewish Community. "

(End of Quote).

~~The impact of this fact is no more dramatically pointed out than in the field of Jewish education--there is a strong tendency to view the education of our children as the responsibility of the synagogue rather than a central responsibility of the parents and the Jewish community as a whole.~~ ^{After the}

Recognizing these four Premises:

1. There is a crisis of Jewish Identity in America today which threatens the survival of Judaism.
2. If we as Jews are to participate in man's struggle to build a better world for man, if we are to bring to bear upon today's problems the richness of our prophetic and talmudic tradition, we must start with ourselves, we must know our tradition and we must act consistent with it.
3. The survival of Judaism is fundamentally the concern of the Jewish community as a community and not, I repeat not the exclusive concern of the synagogues and Rabbais.
4. That the most effective instrument of the Jewish Community for expressing its community concern is the local Federation and Welfare Funds.

in the field of education

I suggest that we in our Federations are not doing what needs to be done to assure the creative survival of Judaism in a free and open American Society, and ~~that~~ we must redefine our priorities, programs, and allocations to achieve this objective. ~~Furthermore, we must continue to meet our responsibilities to Israel and to Jews, as we implement the program to assure the survival of Judaism.~~

The needs of the Jewish People are vastly greater than our available resources can adequately support. The answer is to raise more money and to become more discriminating in selecting the priorities of needs to support. We must be prepared to make painful choices. We must be willing to do that which is most urgently needed even at the expense of some of our own personal pet projects.

Will require

However, to make this happen we ~~need~~ a fundamental change in our decision-making processes. Currently, most of our Federation Boards are primarily involved in administrative decisions and agency operational budget reviews. We consume enormous energy and time attempting to assure that our agencies are doing things right--we are focusing on efficiency of operations. We must focus ^{instead} on effectiveness.

Must Become Social Planning Bodies for the Community → ?!!!!

What is urgently needed is for each of our local Federation Boards to define what they feel the Purpose of the Federation should be based on their assessment of the current needs of the Jewish people. This Statement of Purpose should then become the underlying foundation for all policy decisions by the Board.

The Board should then be concerned with developing long-range community objectives--defining the kind of community we want to become.

Then we should assign defined long-range objectives to the appropriate agencies if they exist, or to task forces if they don't, for the purpose of developing 5-year Strategic Plans

Social Planning Body for Community

and Programs to implement these Objectives--complete with Resource Requirements, Costs and Expected Benefits and the means by which we can measure and evaluate performance against intent.

These recommended Plans and Programs would then be submitted to the Board for Investment Decision-Making.

The fundamental questions which the Board would consider under this process are:

1. What are we doing that we should not be doing? What aren't we doing that we should be doing, and why?
2. Should we be doing this? How does it specifically support our Community Objective?
3. Can we afford to do all the things we would like to do?
4. If not, what are our Priority Objectives? What Objectives can most readily be deferred? What combination of Objectives and Strategies is going to make the greatest impact on moving our Community from where we are to where we want to go--based on a Return on Resources deployed.

This is a program approach to Budgeting rather than an agency approach to Budgeting. The emphasis shifts from doing things right to doing the right thing; to a concern with effectiveness! Obviously, the ideal goal is doing the right thing right! But, the responsibility for efficiency should be delegated to the administrative head of the program or agency--with operations review occurring periodically with an administrative sub-committee of the Board.

~~But~~, the process of renewal, of maintaining relevance in programs is influenced more by who participates in the planning process than by ~~the process itself~~ ^{anything else.}

If we, the same people who control the decision-making power of our Federation--engage in this process alone, we will not bring radical and timely change into being. We are basically a homogeneous group. Our socio-economic backgrounds are similar, our value ^{system} structure, our ages, too close to each other to critically evaluate the present and define our priorities for the future. To maintain relevancy in program, we must enlist a broader spectrum of points of view in the process of decision-making. We must include men whose only qualification is Jewish learning and commitment to Jewish life. We must involve ^{significantly} young people in ^{greater} numbers. We must include men of Jewish conscience and awareness from the Arts. We who have power must share that power with others in order to benefit from the best brain-power and understanding available to us.

Furthermore, to reconstruct an integrated sense of Jewish community--we must seek to make our Federation Boards more representative of the Community--Rabbis, Jewish educators, Jewish professionals are a part of the Jewish Community--but they are normally ^{the} not included in a central decision-making body of our Federation. They as Jews, as parents, as human beings, are as much affected by what we do or fail to do in our Federations as anyone else in the Community.

They have much to contribute to our decision-making processes--they can bring insight and perspective to our effort to define needs, purpose, objectives and priorities. They can bring into our Board Rooms the richness of our Jewish heritage--so that we can ^{readily} ~~read~~ into ourselves and ask what does Judaism have to say about this issue? Our Board Meeting ^{would} become--must become--the single most effective adult Jewish education

forum in our community? By changing the framework of decision-making to an overwhelming concern for defining and determining what we should be about--we at the same time will create an intellectually challenging, exciting and electrifying atmosphere in our Federation Board Meetings. People will attend with enthusiasm because it will represent the single most creative and meaningful experience available in community service:

1. We would not be talking about the problem of young people. We would be searching with young people to discover relevant solutions to our problems.
2. We would not be talking about the problem of the generation gap. We would be searching together to achieve mutual understanding and to bridge the gap.
3. We would not be talking about the breakdown of the Jewish Family. We would be searching for relevant programs designed to enrich creative Jewish Family Life.
4. We would not be talking about the failure of Rabbis and Synagogues to provide meaningful and exciting programs of Jewish education. We would be searching with the Rabbis as members of the community for solutions to our problem of eroding Jewish identity.
5. We would not be talking about the problem of Black anti-semitism. We would be struggling to apply the Jewish ethical imperative for social justice to our Jewish community, to creatively program to deal with the problem of job discrimination among Jewish employers, residential housing discrimination in predominantly Jewish neighborhoods, ~~deal~~ ^{and} with the problem of Jewish slumlords.

Judaism demands that we try to teach others how to build a better world. But Judaism demands that we show people how to do it--not tell people how to do it. Modern

psychology reinforces the wisdom of Jewish tradition--people are influenced more by the language of behavior than by the language of words. How do we behave? What is the message of our behavior to others? Is this the message of Judaism? [?] ~~is this the message we want to communicate?~~

We must expect a level of maturity on the part of the Jewish Community that will permit it to meet its current needs responsibly and courageously. We can no longer afford to support agencies that are not central to our currently defined relevant needs. We must be prepared to close up or transfer to other authorities agencies which are no longer relevant. We must be prepared to change leadership of others that are needed but whose programs are not in tune with the time. For example, were we to define our purpose as "to mobilize Jewish power to influence events and history to assure:

1. The creative survival of Judaism.
2. The physical and cultural survival of Jews.
3. The survival of the ^{people of Israel in the} State of Israel."

Then we would have to ask:

How do Jewish hospitals support that purpose today? Can we afford ^{NINE} ~~seven~~ million a year of Federation funds to support the operating budgets, and millions more in capital funding diverted from ~~other more pressing needs.~~ ^{Jewish Education} [?]

We would have to ask:

Do Jewish Centers contribute to Jewish survival? If not, why not? What should be done to upgrade the Jewish content of Centers?

We would have to ask:

Are new buildings for Synagogues more necessary to Jewish survival than upgrading teacher salaries, funding research programs for new curricula, and teacher training, ~~etc.~~ [?]

We would have to ask:

Does ~~the~~ Community Relations Activities contribute to our purpose? If so, can we afford to contribute \$3.6 million of Federation Funds to the five National Community Relations agencies who have \$8.2 million of income from other sources? Can we afford external Community Relations when we are in desperate need of internal community enrichment?

We would have to ask:

Are we behaving responsibly in our Federations when we give ^{only} \$7.0 million to Jewish education out of ^{44.4} ~~\$43~~ million allocated for local and national agencies by our Federations, ~~and out~~ of a total budget of \$70 million for Jewish education?

Any program which we currently support which does not contribute or cannot contribute to our purpose must be phased out. Our resources are limited. Our needs and opportunities unlimited. We cannot afford to divert one dollar or one minute of creative time from the crucial needs of our Jewish Community. But to take these freed-up dollars and do more of the same in Jewish Education will lead us nowhere.

~~that~~ — ~~the existing commitment~~ ^{which have been struggling with the problem} ~~will~~ ^{be replaced} Therefore, I urge the CJFWF undertake to immediately establish a National Foundation for Jewish Identity in America, the purpose of which will be to support those kinds of activities which will produce a multiplier effect ^{the totality of Jewish education} on Jewish education. For example:

1. To ^{undertake} ~~finance~~ Research Projects in Jewish education for:
 - a. Curricula Development
 - b. Teacher Training
 - c. Creative experience learning programs designed to teach
 - d. Jewish values through doing.
 - d. Classroom methods and multi-media presentations.
 - e. Utilizing the arts as vehicles for Jewish education.
 - f. Summer Camping.

2. To finance scholarships for careers in Jewish service to outstanding Jewish young people.
3. To finance Research in creative Jewish Family Life:
 - a. To develop relevant Family Guides on how to be Jewish.
 - q Develop experience learning situations for families.

If we are not going to lay Tefilan with our sons, we better develop alternate forms of meaningful family experience to impact on the content of Jewish Family Life.
 - b. Financing Research in creative Jewish Family Summer Camping experience which would provide meaningful learning experience--rich in Jewish content for an entire family, which could become a part of our Jewish Centers.
4. To serve as a clearing house for the dissemination to the entire country of exciting and innovative ideas that work in the field of Jewish education, Jewish family life and Jewish Summer Camps.
5. To publish a national Jewish magazine which will offer a creative outlet for scholars, poets, concerned young--and all in the community who have something valid to say about the major issues in Jewish life.

I recommend that we finance this Foundation by undertaking to raise \$100,000,000 next year from \$100,000 minimum ^{Current & Endowment gifts} ~~gifts~~ so as to ^{MINIMIZE} ~~avoid~~ interfering with our Regular and Emergency Fund Campaigns. The \$100 million will be invested and the Foundation will finance its operation from the income. ^{We could even go beyond home a plus value} ~~I recommend that the~~ \$100 million be invested in income producing ^{State} Israel Bonds, yielding 4% or ^{in Israel Corp.} Capital for Israel Stock yielding 7%.

This way we can responsibly deal with ~~both~~ our pressing needs for massive support of Jewish identity in America and simultaneously support Israel during this emergency period.

In conclusion, ladies and gentlemen, history will stand in judgment of this generation of American Jews--we have the responsibility as Jews to sustain and nurture Judaism as a way of Life and inherent in doing so the opportunity to help man out of his confusion and pain into a better world for man.

Our challenge is unmistakably clear, our responsibility awesome. I am confident of the future--I believe we have the power to influence events and history. I believe we will do what is necessary to assure the survival of Judaism, Jews and Israel. We will lose some Jews, but Judaism will survive. One thousand years from now the world will have forgotten the names of most of the people alive today, but history will record and the world will again be in awe of the great contribution to the advancement of peace, justice and liberty made by Israel the land, and Israel the people. And they will marvel at the Unity of Purpose and the incredible partnership that existed between the Jews of the free world and Israel in the building of Israel. We are a great and gallant people, we share a common history and a common destiny. We are trying to build a better world for all men to live in, not by what we say, but by what we do; not by telling others to care, but by showing others that we care; not by telling others that they should accept responsibility, but by demonstrating our readiness to accept responsibility; not by telling others to persevere, but by acting with resolute will and unshakeable confidence against formidable odds to achieve the Impossible!

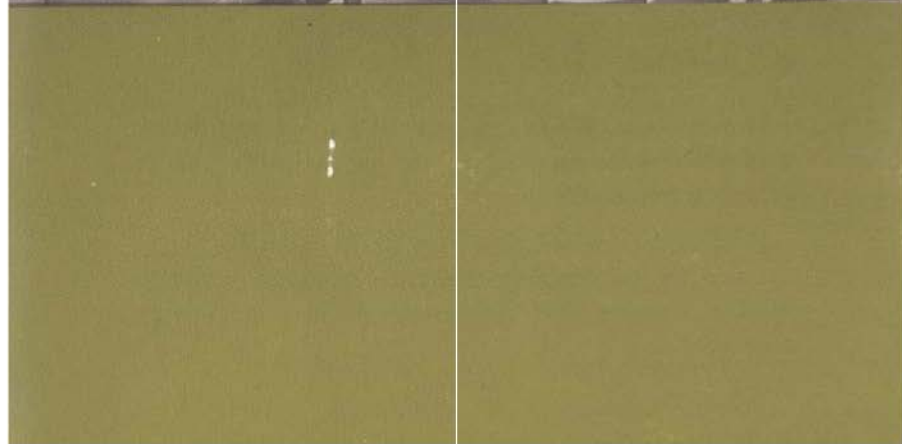
I am confident that we have the will and courage to act with boldness and vision. ~~But~~
~~the time for ACTION is NOW, the decision OURS.~~

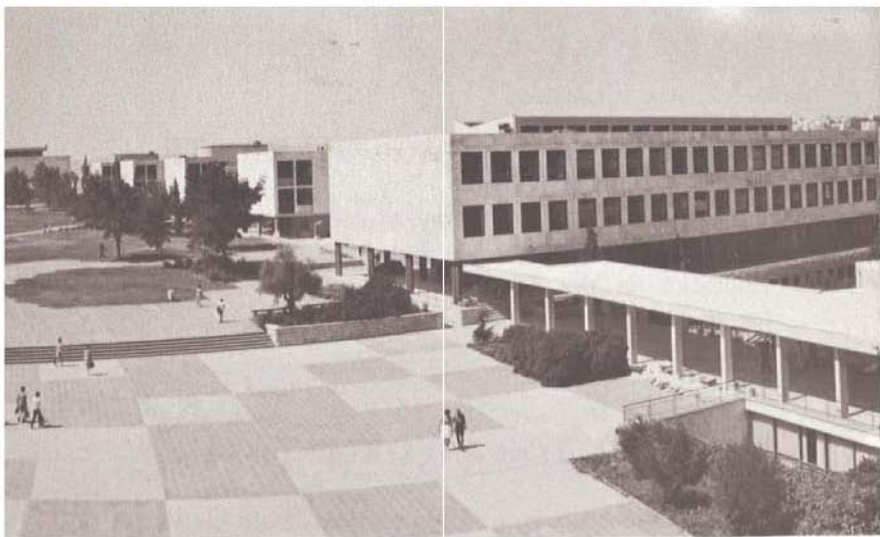
THE CENTRE FOR JEWISH EDUCATION IN THE DIASPORA

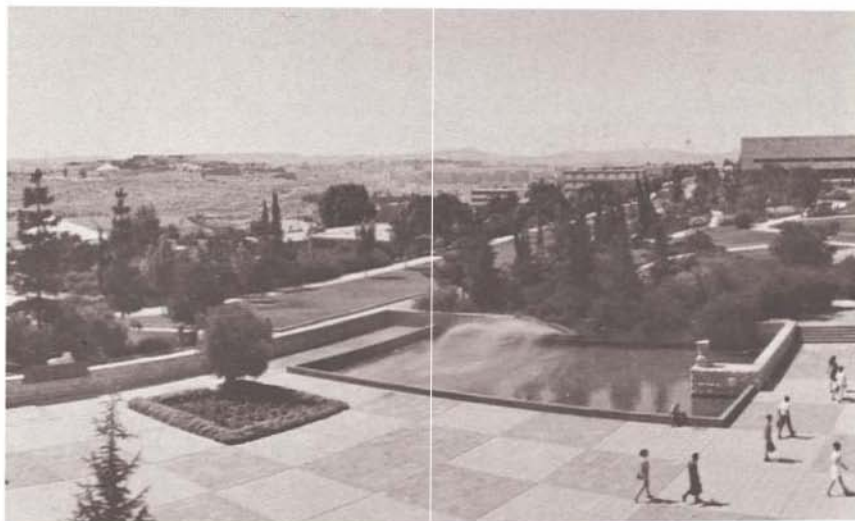
a department of
**The School of Education and The
Institute of Contemporary Jewry**

**THE HEBREW
UNIVERSITY OF
JERUSALEM**

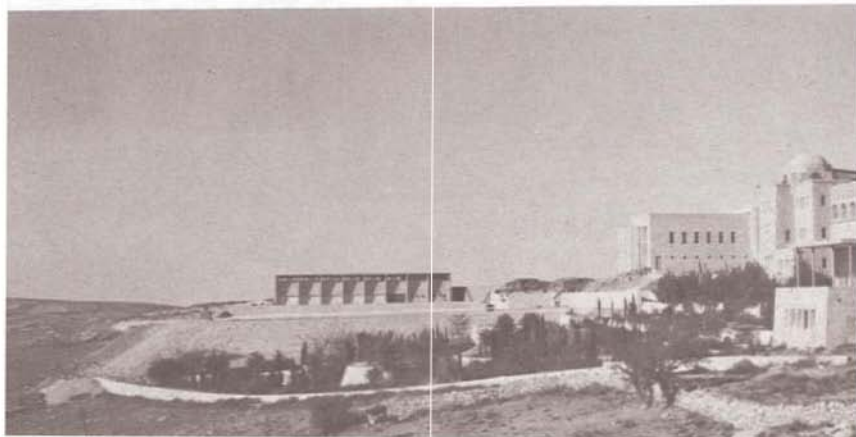








The Hebrew University of Jerusalem
 founded the Centre in recognition of
 its obligation to strengthen and deepen
 Jewish Education in the Diaspora.

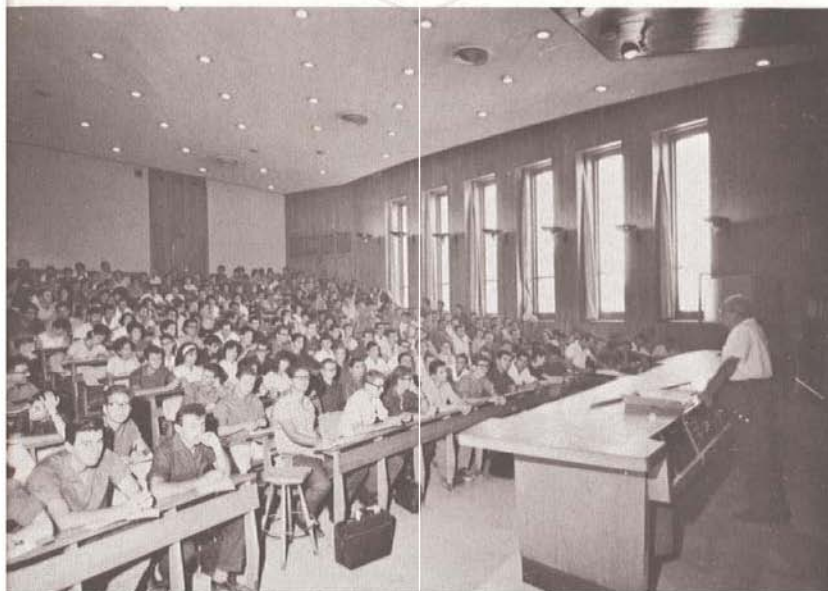


ACTIVITIES

- a) The training of teachers, principals, supervisors and administrators for Jewish educational institutions in the Diaspora;
- b) An ongoing survey of and research into the problems of Jewish Education in the Diaspora;
- c) The development of curricular and teaching materials suited to the needs of education in the Diaspora;
- d) The in-service training of educational personnel for the Diaspora.

THE ACADEMIC YEAR 1968-69

Students who wish to study for the B.A. Degree at the Hebrew University and are interested in Jewish Education in the Diaspora are invited to register for the academic year 1968/9. During the course of their first-year studies at the Hebrew University, students will choose their program of study with the advice of the staff of the Centre.



M.A. students and advanced third and fourth year B.A. students will be admitted for the courses to be given during the academic year 1968/9.

The curriculum is based on the course listings for the school of Education and the institute of Contemporary Jewry and includes special courses within the framework of the Centre for Jewish Education in the Diaspora.

The program for 1968/9 includes the following courses :

1. Jewish Education in Israel and in the U.S.A. (Seminar, 2 hours)
Prof. Z. Adar.
2. Organization and Recent Developments in Jewish Education in the Diaspora : A Comparative Study (autumn and winter) (Seminar, 2 hours)
Prof. S. F. Dushkin.
3. Curricula in Jewish Education in the U.S.A. (Seminar, 2 hours)
Prof. S. Fox.
4. Teaching Hebrew to New Immigrants in Israel and in Schools in the Diaspora (1 hour)
Dr. S. Haramati.
5. A discussion group focussing on the problems of education in Israel and the role of Israel in education in the Diaspora, to be conducted by the Director of the Centre,
Dr. Chanoch Rinott.
6. Basic problems of Jewish thought in the present generation, with emphasis on the question of Jewish Education in the Diaspora. (A special course within the framework of the Courses for Overseas Students. In English.)

In the academic year 1969/70 courses will be offered in philosophical, sociological and psychological aspects of Jewish Education in the Diaspora as well as courses in teaching methods for subjects taught in Jewish schools in the Diaspora.

DURATION OF STUDIES

Four years of study will be required for the B.A. degree and the Teachers Diploma.

An additional two years will be required for the M.A. degree.

REQUIREMENTS FOR ADMISSION

For the B.A. degree. Fulfillment of the entry requirements of the Hebrew University : matriculation certificate or secondary school diploma from the student's country of origin, provided that it is on the same level as Israeli matriculation and that it fulfills the requirements for entry into a university in his native country. In addition, a certificate of completion of studies in a Jewish high school will be required.

Where the level of a foreign matriculation is not equal to the level of Israeli matriculation, a special committee will evaluate the possibility of admission.

For the M.A. degree. A B.A. degree from a recognized university with an average course grade of at least "good" and knowledge of the fields of Education and Judaica on the level required by the Hebrew University.

For the Ph.D. degree. Each individual will be admitted according to his qualifications. An M.A. degree from a recognized university will be required as well as a thorough knowledge of Education and Jewish studies. The M.A. thesis must have a grade of "very good" and the average grade for courses on the M.A. level must be at least "good".

SCHOLARSHIPS

It is assumed that the majority of students will benefit from scholarships awarded by the various institutions in their own community.

In special cases, students may qualify for scholarships awarded by the *Students Authority* (established by the Merkaz Latfuzot and the Jewish Agency) or through other sources.

CONSULTATION AND GUIDANCE

Students in Jerusalem may consult the offices of the Overseas Students Adviser and the Centre for Jewish Education in the Diaspora at the Hebrew University for guidance in choosing a study program and in matters of personal concern.

REQUESTS FOR INFORMATION

Students abroad may obtain further details on admission and application procedures by applying to the nearest office of the Friends of the Hebrew University.

Students interested in studying at the Centre for Jewish Education in the Diaspora are invited to write directly to :

Miss Ora Sinai,
Centre for Jewish Education in the Diaspora,
Hebrew University,
Jerusalem,
Israel.

