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C O N F I D E N T I A L

January 12, 1997

Mr. Michael Steinhardt
605 Third Avenue
New York, NY 10016

Dear Michael,

I have gone through all 243 pages of the Bard College "tome", as you referred to it, and have a good idea of the project, as proposed. There is no need for me to spell out its virtues, which are manifold and worthy of compliments. Any careful reader will be impressed by the new ideas: a Beit Midrash; the usage of the Mishna as a skeletal device for creating a curriculum; the August retreat; the careful coordination with an architect and the N.Y.C. educational apparatus; etc., etc., etc. Even though the authors of the document are sufficiently forthright to admit that some experiments might not work, still the reader can accept the judgement that they should at least be attempted.

I think I will be most useful to you by pointing out a few matters which are problematic, in my opinion.

1. The physical structure of the school lacks definition. Location is not indicated, except to say that it shall be in Manhattan, near a university or academic center (p. 181), and either rented or bought. Proposals of specific buildings would be made by educational leaders. The discussion (p.74) concerning the building sounded imprecise and makeshift. For example, don't put "street" lockers in corridors. (p. 187). They block traffic, several times each day, encourage pushing and shoving of crowds of kids, and vitiate the effort to teach good manners. It was surprising to me, in view of the dozens of pages of detailed analysis and decision on so many other subjects, that this fundamental issue of the home for the Academy did not seem worthy of more consideration. Space requirements and dollar costs were given, but these were abstract, not connected to a specific place.

2. The constant insistence on a non-Jewish element in the student body (25%), which was stated as being very valuable for "American education as a whole", seems to me to be filled with problems - and I'm not at all convinced of its value.

3. Faculty salaries are low, and cannot be adequately elevated by a "benefits package." (p. 200) Repeatedly, in the document, the assertion is made that the faculty must be superior. To achieve this, the salary level must be superior. The difficulty in acquiring faculty is clearly recognized (p. 44-45), but no effort is made to offer attractive salaries, in order to entice the kind of people desired.

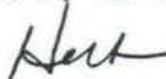
4. Creating the Academy as "a unit of Bard College", as described in the chapter on Governance (p. 237 ff.) is dead wrong. One can give all the autonomy in the world to the Academy, but when it does not have independent authority and its Head is subordinate to the President of Bard College, and its Board of Overseers has merely advisory capacity - then the Academy can never thrive nor achieve the goals which the authors of the "tome" have described over and over in all the mellifluous phraseology.

This flaw is absolutely major - and must be corrected vigorously.

Dear Michael, I would love to have a long talk with you about the Spinoza-Mendelssohn Project. Each of these brief comments is important - but the last goes to the heart of the matter. And I don't want to write a 20 page brief.

I will be back in New York in mid-February (am now in Florida trying to edit my 750 page memoir) and will call to set a date for a longish private talk between you and me. Or better yet, give my assistant, Shelley Wasserman, at 355-6115, a few dates that are good for you.

Yours, as ever,



My comment: Spinoza-Mendelssohn School is

terrible name:

1. cannot engender alumni loyalty
2. is pretentious and foreign
3. based on two flawed Jews - Spinoza excommunicated
Mend. had not a single Jewish descendant - all baptized.

Botstein's points

1. Not conventional high school. If you want conventional, don't call us.
2. Should not be free-standing, but linked to a college
3. He argues for abolition of American high school
- * 4. We were intended to propose a Jewish high school

Memo to Botstein from his colleagues

1. Early college - good to bad
2. Learning in small classes - good
3. Senior year in conventional high school largely wasted - true - so send kids to Israel
4. Ted Sizer - "Horacio's Compromise" - college within high school - OK
5. Attract majority of American Jews - no ritual observance - bad
6. Admits that one can put a college-style curriculum in a ^{few} ~~few~~ secondary schools.
7. Teach Jewish subjects through general curriculum. Science teacher gives Jewish view on ^{abortion}
8. There will be Jewish subject electives, but also integrated - i.e. Buber + Hegel
- * 9. Purpose is not to create a Jewish school in traditional sense
10. We will provide Jewish education - but not identity-formation - no ritual
- p.25 ** 11. "Secular" becomes the slogan for surrender. Here is the defect + defect

Here is the definition of the school

elaborate explanation for belief that texts are a substitute for emotions
school is not creating commitment, in my opinion

Why is linkage with a college ^(and anyone) so important? Why Bard is interested is clear

Once again - Judaism secondary

tuition 16,000 + Israel trip at 4000 - ?

8% return on endowment ?

Who is Naava Frank (she was negotiating)

Build conventional school

Horizontal, not vertical

With some recreational space

Not linked to a college

Use some of pedagogical ideas, but not all

Edison Project is also based on ~~1~~ 9-10 plus 11-12 ^{early} college

Look in following neighborhoods:

Battery Place (where Stuyvesant is located)

Wave Hill in Riverdale

Roosevelt Island

96th St. - near Mosque

distant dignity

February 24, 1997

MEMORANDUM

TO: Michael Steinhardt
Rabbi Irving Greenberg
James Hyman

FROM: Leon Botstein

I am transmitting to you our response to the criticisms put forward by the review panel you convened. The criticisms we received were based on a reading of the first draft of our proposal dated October 15, 1996.

Our response has three parts. The first is this introductory memorandum; the second is a memorandum addressed to me, written by my colleagues Paley, Levine, and Brudvig; the third is a set of appendices listed at the end of part two.

Since parts two and three were written collectively by my colleagues, I am using this introductory section to outline both my views and those of the college with respect to our draft proposal with whatever suggested changes seem appropriate. I have read and reviewed parts two and three, and their contents have my explicit approval. I am making this point to dispel any notion that there was ever a fundamental disagreement among those who worked on this project here at Bard.

I would like to comment on several dimensions of the draft proposal, your panel's critique, the response, and the project in its current state of development.

1. Once this response has been received and sufficient time has passed, I believe that a meeting of the principals is in order at your earliest convenience. We need to move quickly.
2. That meeting ought to be convened with an eye to making a decision regarding the next step. If the next step is to proceed to develop the project further with us, the terms and conditions of the next phase should be discussed, refined, and agreed upon. Originally, we had thought that a decision on your part to proceed would involve a formal response from Bard

College. Given the progress we have made, I believe that the next phase should be conducted much as the first phase was. This would involve a contract being drawn up for the second phase between Bard and yourselves, calling for specific services under a mutually agreed upon budget. It would be only at the end of phase two, when the project was fully developed and designed, that it would be appropriate for Bard to consider action on a relationship with the new school. This would give us time to explore what a mutually agreeable relationship could be and should be. It also would give the Bard Board of Trustees sufficient time and detail to make an informed decision.

3. It is my view as president that despite concerns raised by the critics and by Herb Friedman, an affiliation with Bard is in the best interests of the new project. However, what form that affiliation takes needs to be explored and refined. There is a need to think creatively about this from all points of view, but the essential principle is that the new school will not have credibility, in my view, without it being clearly part of a college or university framework. In academic terms, it ought not be a free-standing institution the way a private high school is.

It ought to be.

4. Despite criticisms on the point of the appropriateness of Bard College, I believe, for a variety of reasons, that Bard is the ideal partner, having nothing to do with my own involvement. It may still appear counterintuitive, but if the proper safeguards are put into place for autonomy and independence, Bard's Episcopal origins and status as a non-Jewish institution will be an advantage in terms of achieving the stated objectives of the project with respect to the population it is designed to serve.

*This is
bizarra*

5. On the matter of the views expressed about Bard in the response, I must convey considerable dismay. The document you sent us reminded me of the many conversations I have witnessed (and unfortunately been involved in) when I have sat as a member of a foundation board or a review panel for funding agencies. For many years, I have avoided all such activity except for those conducted by major donors to Bard (e. g. The Open Society and other Soros philanthropies). The reason I stopped serving on foundation and federal review agencies is that I could no longer tolerate my own behavior. More often than not, my comments were more motivated by self-interest and facile prejudice. I was too satisfied with shooting from the hip and thoughtlessly expressing views without doing the proper research. Above all, my attitude toward someone else's getting funding was colored by my concern for my own projects. I was only too pleased to put down competitors or would-be competitors, and I was most hostile to proposals whose claims seemed to contradict my own deepest convictions about what was right.

?

I did not expect the draft document of October 15 to be read as if it were a finished proposal for funding. I was surprised both by the process and by the outcome. What I had expected were a host of criticisms and proposed revisions based on a close reading, not summary judgments. The most revealing part of the document we were sent was its ill-informed assessment of Bard College and Simon's Rock. Since I am not in a position to launch a defense because it would be inappropriate (owing to my more than two decades here as

president), you must confront this issue on your own. If Bard is somehow not prestigious enough in your opinion and you share the view that there is nothing to Bard except Botstein, then the time to end this relationship is now. You must be satisfied that you are dealing with an institution of high quality, with first-rate students and an outstanding faculty, distinctive academic programs, and a strong board of trustees. You must be satisfied that Bard's academic reputation and its institutional development over the last quarter of a century bode well for your hopes and dreams.

If I were to die or be fired tomorrow, the college and its human infrastructure--from its trustees to its students--would attract a chief executive officer better qualified than I am. The Bard presidency is an excellent job. I believe the trustees would only tolerate a CEO who would look on a project of this kind with enthusiasm as an important opportunity for the institution and for American education.

The review panel is nevertheless correct in identifying the need to account for a change in the CEO of Bard. That should be one of the main subjects of our meeting. We have crossed this bridge in other circumstances and have discovered that this is a solvable issue of governance and procedure that should not be left merely to trust. Long-term, if not permanent, affiliation can account for the integrity and independence of the school in the face of changes both in the board of the college and its senior administration. That affiliation can also protect the new school from excessive instability in its own right. There are ample institutional models in the country. Similar circumstances have been solved with good results. who?

The last thing I wish to say in this area is that the repeated bashing of Bard and Simon's Rock, and indirectly of me, was so offhand and dated in its rhetoric that it was impossible not to be embarrassed at the thought that I might be capable of much the same kind of nonsense. The only recommendation I would make is that members of the panel or readers of this memorandum take the time to visit Simon's Rock and talk with its personnel, if only to satisfy themselves that the description of it implicit in the document we were sent by you is decisively off the mark. Needless to say, you all are welcome here at any time. ?

6. There is a fundamental difference of professional judgment between ourselves and your review panel. That difference of judgment concerns what is appropriate educationally for the young adolescent. Here again you face a clear choice. I believe that the time has come for America to abandon traditional approaches to the adolescent. In my book *Jefferson's Children: Learning and the Promise of a Democratic Culture*, which will be published by Doubleday in September, I argue for the abolition for the American high school. It is clear to me that for developmental and cultural reasons we must alter the expectations explicit in the educational experiences we offer young people between the ages of fourteen and eighteen. ?

This difference of opinion is what informs the conflict over AP and over the training and credentials of teachers. Bard clearly sides with a distinct group in the school-reform movement. There is clearly a legitimate disagreement here, and we respect the views of the

critics. Since we are planning a new venture, we cannot be closed-minded and must listen carefully to criticisms of what we plan. In the specific development of curriculum and in the recruitment of teachers, you should be assured that in no way do we wish to overlook the need to take into account the needs of the age group. Furthermore, by putting forward the ideal of the college teacher, we are saying nothing more than that the subject matter training of the teacher must be superior to that which is normally accepted. We are fully aware of the problems with Ph.D.'s and college teachers, but we share fully the views held by recent national reports on the state of teacher education, which are unanimous in calling for radical reform in the training of secondary school teachers. Our proposal and its views, therefore, should properly offend many individuals who professionally and experientially are convinced that we are wrong. The point that needs to be remembered is that we never intended to build a high school in the ordinary sense. If you wish to have a high school in the conventional sense, then we are not the right choice. We are interested in this project in part because it offers the opportunity to create a model alternative to current practice. The creation of an alternative, in my view, will also insure the competitive edge of the project. The idea that there are *too many* innovations therefore reflects a fundamental misunderstanding or difference in point of view.

7. There is no question that this new venture has elements of risk. No new institution is free of such risk. There is a risk even if you should decide to create a conventional high school. The risks may be different, but they still exist. Therefore, predictions about who will come, who will teach, and what the possibilities for success are all should be taken with a healthy dose of skepticism. That advice applies to our own efforts to argue that the risks are worth taking and that we will be successful. The reason I believe our views have the better of the argument is that I have experience in creating and guiding new institutions. They never turn out quite as one planned. One of the secrets to success is the willingness to improvise and change direction in response to opportunities. No matter what we agree to, the decision to go forward is in part a decision to place confidence in those starting out on the journey. Everyone should understand that we must be given the responsibility to make decisions on the way that may involve changing what was originally intended. What we all must do is make sure our plans are carefully thought-through so that we limit as best we can the range of adjustment and improvisation that will be necessary. What is crucial is the founding vision, which sets a fundamental direction. I believe that the founding vision we are suggesting will have enormous resonance and will be far more successful than anyone could possibly hope for. The need for this kind of initiative is great, and the target audience is completely under-served.

8. Reading the responses sent to us, it became clear to me that your readers may have been expecting a proposal for a Jewish high school. I have already pointed out that we never intended to design a conventional high school. More to the point, we never intended to propose a Jewish school in the usual sense. The whole idea of the project was to design something new that would be targeted primarily at the unaffiliated and the majority of affiliated American Jews, who are neither orthodox nor conservative. The target population included the assimilated and the intermarried. It is our view that a school rooted in Jewish

traditions but secular, with a significant non-Jewish population and which was pluralistic in its premise, represented the best effective strategy. Furthermore, we believe that this strategy is only possible if the school is targeted at a talented, highly motivated, and gifted student body. he may be right.

If, upon reflection, you have come to the conclusion that what is really needed is a Jewish high school only for Jews, with a curriculum connected to religious practice and explicitly designed to foster a particular vision of Jewish identity, then we are clearly the wrong party, and many of the criticisms in the response we received become appropriate. What we propose is neither schizophrenic nor contradictory. It does not represent ambivalence or compromise. It is a different vision formed out of a different point of view regarding what is needed and what the role of Jews will be in America. The common ground between the critics and ourselves is the shared desire to foster Jewish literacy, to sustain traditions within the Jewish community regarding life and learning, and to instill pride and affection. We believe that our strategy will lend itself to a renewal of the community and in the long term will influence the leaders of the future in ways that will increase the probability that as adults, graduates of this school will play a constructive role in the Jewish community and in American democracy. If one of the objectives is to stem the tide of disaffiliation and erosion, this school can and will function as an antidote by reversing the trend towards amnesia and ignorance.

9. With respect to the budget, as I have said to many of you in our conversations, we constructed a budget based on the premise of scarce revenues. If, for example, the only way to create a new college were to take the top-ranked college (i.e., Swarthmore) and replicate its budget, then one could easily say that without the resources of a Swarthmore any new venture is doomed. But history negates this view. Excellent start-up companies, as well as start-up not-for-profits, do not begin with the premise that the minimum conditions for creating competitive excellence are the resources of the mature competitor. Swarthmore did not start with the resources it has now, and it did not develop its standards of excellence with such resources in place. Furthermore, the differential in quality between Swarthmore and Haverford is non-existent. One might even argue plausibly that Haverford is a better institution than Swarthmore. Yet Haverford's endowment is one-quarter of Swarthmore's. There is too much confidence in criticism that assumes that expenditure of money at a high rate constitutes an assurance of quality.

The question then becomes, What is the minimum amount of money required to get the school started at the proper level of expectations with respect to educational quality? We consulted with Collegiate and came up with a budget that, in retrospect, may have been too optimistic and too low. In the appendices there is a report of a helpful conversation with Gardner Dunnan, the headmaster of Dalton. We have investigated further and have modified our budget. There is no question that we are happy to spend more money.

10. This brings us to the matter of revenues. Our budget model shows an optimistic differentiation of revenues and a ten-year evolution to a stable model. If we proceed, however, it should be understood that there is a possibility that these goals will not be achieved

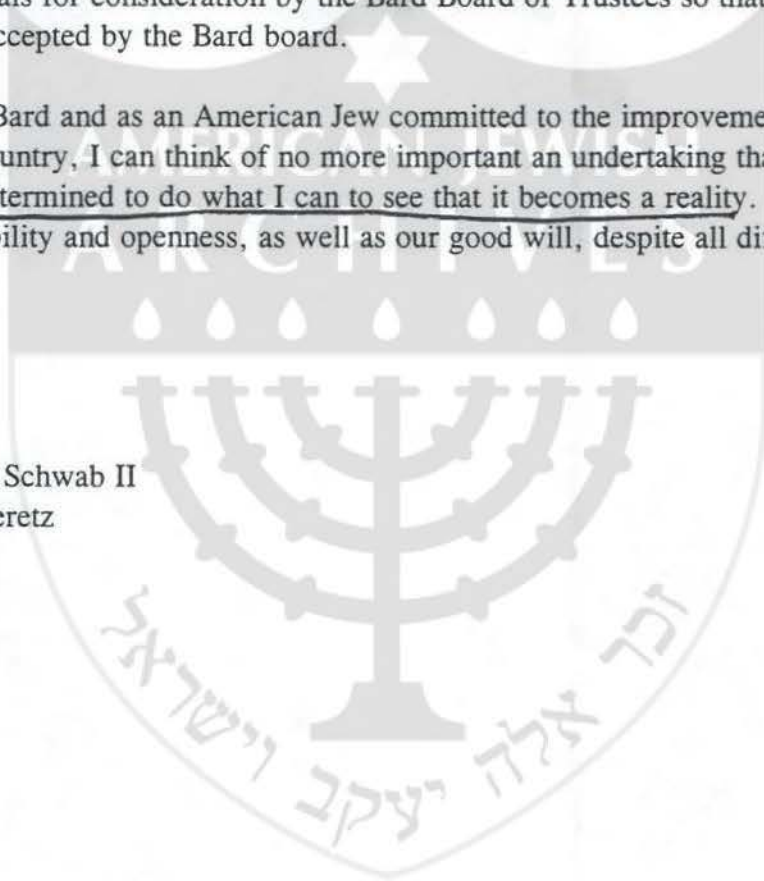
and that the individual or individuals who undertake this project must be prepared to accept a potential exposure for more philanthropy than the budget outline suggests. It is possible to quantify this exposure. It is also possible to make adjustments in the institution as we go forward. I have watched this happen with the Central European University in Budapest, where the unexpected resulted in both more and less exposure for the donor and where policy decisions had to be made curtailing and changing programmatic decisions as a result of financial realities.

11. I am extremely enthusiastic about going forward. Among the important things that will happen in the next phase is the clarification of the potential relationship between the new school and Bard. Once we clarify that issue, time will be required for us to prepare the necessary materials for consideration by the Bard Board of Trustees so that terms can be negotiated and accepted by the Bard board.

As president of Bard and as an American Jew committed to the improvement of education and culture in this country, I can think of no more important an undertaking than this innovative project. I am determined to do what I can to see that it becomes a reality. I want to assure you of our flexibility and openness, as well as our good will, despite all differences of opinion and perspective.

LB/dhm

cc: David E. Schwab II
Martin Peretz



February 15, 1997

MEMORANDUM

To: President Leon Botstein

From: Rabbi Michael Paley
Dean Stuart Levine
Dr. James Brudvig

Re: Response to Critique from the Jewish Life Network

AMERICAN JEWISH

The purpose of this memorandum is to provide a point-by-point response to the document prepared by the Jewish Life Network High School Committee in December 1996.

The state of Jewish life in the late twentieth century is multifaceted and complex. The problems are great and the solutions uncertain. Our founding task, to design a new institution for adolescents, is but one approach to enhancing the education of American Jews and creating greater Jewish literacy in future generations. We are thankful for the time and effort the committee put into reading and commenting on the draft proposal and for the criticisms offered that helped us strengthen areas that needed improvement. What follows is a detailed response that at times recognizes oversights and proposes solutions, while at other points offers a more elaborate explanation of the proposal where there is the possibility that an honest difference of opinion may exist.

Any educational proposal that receives high marks for its innovative curriculum, course descriptions, extracurricular activities, and retreats for student and faculty development deserves consideration and assistance. We are open to new ideas. Keep in mind that we never thought of the proposal as anything but a first draft. What follows is our attempt to answer the points raised by the review committee.

1. EARLY COLLEGE

The Reasoning Behind the Idea of the Early College

The purpose of our early college is to give students the possibility of six years of college-level study and inspiration, rather than the usual four. We believe that sixteen- and many seventeen-year-olds are developmentally ready for college. We are stating that, considering the alternatives, the early college is, for a number of reasons, the best model for seventeen-year-olds and for a significant population of sixteen-year-olds. While most universities seem to agree that high school seniors are able to negotiate college level intellectual material, the typical move from the high school to the college classroom is often abrupt and does not always facilitate outstanding academic performance. Our model allows students to move to college-level instruction within a peer group in which they have grown comfortable and with teachers who are cognizant of adolescent development and the social, personal, and academic issues that may arise. Moving to college level learning intensity with one's cohort is a rare opportunity and one that should allow students to continue successful functioning in a stable learning environment. Many students may not be emotionally or temperamentally ready for a conventional college at sixteen or seventeen, but they are intellectually hungry for collegiate-level learning. Thus, the early college we envision limits the negative aspects of the transition to the intellectual sphere.

American colleges and universities are not universally known for the excellence of their introductory-level courses. These classes are often taught either by senior faculty to hundreds of students in large lecture halls or by teaching assistants. Our school would provide students with faculty who are engaged in and committed to learning in small contexts and who are committed to teaching introductory college level material.

High school students who enroll in college level courses are generally left to their own devices and subject to the lack of a comprehensive core curriculum. The curriculum we envision would provide students with a comprehensive approach (The Orders), which, by the end of four years, would include students in a full range of college level subjects. This is of the utmost importance in light of the current trend in U. S. higher education to privilege vocational courses at the expense of the arts and humanities. Students who attend universities that charge nearly \$25,000 per year often choose to learn subjects that are designed to provide them with better job opportunities. For this reason and others, humanities courses require strengthening on many college campuses. The early college will provide students with the opportunity to approach and engage themselves with subjects in ways they might not be able to in the four year college. Our program will thus either enable students to study the humanities comprehensively and effectively later on or be assured of some minimum basic general education.

Despite the views of the committee, there is widespread agreement among U. S. educators that seventeen-year-olds should have access to and could benefit from college instruction. The ninth and tenth grades of our proposed Academy will function as a high school attentive to the needs of students. The only developmental issue to address is whether sixteen-year-olds, that is, eleventh graders, are also ready for a college curriculum. As mentioned in the proposal, Henry Rosovsky, the Dean of the Faculty at Harvard, has said that the only truly outstanding feature of the American educational system is the college and university. We believe that sixteen-year-old students in the proposed school can take advantage of an early-college structure if it is well organized. For a research perspective on this issue, see either Mihayli Csikszentmihayli in *Talented Teens* or Jack Meiland in *Critical Thinking*.

Seventeen-year-old Students

It is a common occurrence for seventeen-year-old students to attend college. Currently, 2,200 U. S. colleges and universities accept students out of their junior year in high school. This phenomenon is so widespread that in the State of New York, there is a State Education Department procedure that allows students to apply for a high school diploma upon the completion of their first year of college. This illustrates that in many cases the senior year in high school has been judged unnecessary to a great extent.

True - so, in a conventional high school, that year could be spent in Israel.

Moreover, other countries have already implemented one form or another of an early-college system. In Canada, for example, CEJP is a widely attended program that places college-bound students after the eleventh grade into a college setting for two years. The majority of students who graduate from this program enter a four-year university either in Canada or in the United States and are judged well equipped for the academic rigors of a college curriculum. The popularity and efficacy of CEJP provides evidence that students are ready for college-level classes at least during their final high school year, if not sooner.

Many of the best students in this country who choose to remain in high school during their senior year apply "early" to America's most selective colleges and universities. Early-action and early-decision programs enable students to learn by December whether they have been accepted to college. This common practice has created a situation in which students complete their most challenging and difficult academic work by the end of their junior year. Furthermore, these industrious and eager students are often left without any rigorous academic structure. The early college that we envision will not let the senior year be rendered unnecessary. It is important to emphasize that our early college begins postsecondary education only one year prior to the Canadian program and that the U.S. system of four years of high school and four years of college is one of the least popular educational formulations for industrialized nations around the world.

Sixteen-year-old Students

We are also proposing that sixteen-year-olds who are motivated, intellectually engaged, and curious will learn better in a college environment (college curriculum, schedule, and approach) adapted to their age group. Sixteen-year-olds are ready to expand their imagination. In fact, they demand it. This is not to say that the faculty of outstanding high schools such as Dalton, Horace Mann, and Fieldston are not already teaching at an extremely high level of academic rigor and interest. We might even argue that these schools are becoming de facto early colleges. But they are doing so without some of the great benefits that collegiate life can bring, such as the presence of a faculty steeped in the disciplines and longer classes that meet less frequently and that obligate students to work at an advanced level outside of class.

Dr. Nancy Robinson, professor of psychiatry at the University of Washington and Director of the Halbert Robinson Center for the Study of Capable Youth, leads the successful Transition School program. The Transition School supports high school age students as they enroll in college courses at the University of Washington with college age students. Dr. Robinson has noted that students benefit enormously from this program. Nearly 90 percent of the students who begin the Transition School finish and enter the University of Washington, where they proceed in a planned way toward a bachelor's degree. Students who graduate from the Transition School also maintain a much higher grade point average than the average University of Washington student. In addition to the program's academic and intellectual benefits, Dr. Robinson reports there exists a gratifying and beneficial bonding among students in the Transition School. This program has conducted the experiment with sixteen-year-olds. It is our plan to replicate such results in the academy/early college we seek to establish.

Range of Options

This Academy aims to address questions regarding education for intellectually talented adolescents in the United States. The Academy is not a replica of other early college programs. It is important to set our proposal within a range of options. Our notion of the early college is not based solely on the 25-year experience of Simon's Rock, although this institution is a pioneer in this field. At the same time, it is neither a new nor radical idea. The early college model is an attempt to respond to the difficulties educators encounter in the area of gifted adolescent education, such as student boredom and the lack of an advanced curriculum. The early college models that now exist take different forms. While Simon's Rock is the only free-standing residential early college in the country, many other programs exist that are variants on the early college. The idea dates back to the 1890s and to the 1930s.

The University of Chicago Lab School, for example, is a high school set within a college that allows students access to the university's faculty. Ted Sizer's model, which he describes in *Horace's Compromise*, is a college within a high school. Simon's Rock, as mentioned, is a free-standing early college in which there is no high school, but it enrolls high school age

students. The University of Washington's Transition School takes high school age students and admits them to regular college courses, which is not an uncommon solution to the question of how to educate the talented adolescent. New York State has many so-called bridge programs between high schools and colleges. Our model is distinct. The Academy proposes to establish an institution that contains two years of high school followed by two years of college.

Simon's Rock

There are several aspects of Simon's Rock College about which the committee seemed unaware and that we believe led to their dismissive appraisal of this institution within the framework of higher learning. Simon's Rock is a unique model of an early college because of its successful combination of a residential facility and a college for younger age students. Perhaps it was our oversight not to include a great wealth of detail about it. It may be impossible to convey the excitement of the experience of Simon's Rock as an institution and as a particular kind of early college without listening to the faculty engage its exceptional students in the world of ideas. We invite members of the panel and the Jewish Life Network to visit it.

Simon's Rock is an institution that has enjoyed both great success and great difficulties. Its development was marked by reversals and mistakes, but in the last ten years, a stable trend of achievement has been visible. Over the years, recipients of associate of arts degrees from Simon's Rock have transferred to as many as 100 different colleges, including Barnard, M.I.T., Colgate, Princeton, the University of Chicago, Brown, the University of Pennsylvania, Oberlin, Mount Holyoke, Yale, Vassar, and Columbia. Most students who complete A.A. degrees at Simon's Rock transfer to elite institutions as juniors, and their work is consistently recognized by other colleges as "real" college-level work.

The faculty at Simon's Rock comprises graduates of outstanding universities who would be assets at any college. The New England Association of Schools and Colleges, the regional and widely respected accrediting body, recently completed its study of Simon's Rock and provided it once again with accreditation for the maximum time period. Two years ago, the Carnegie Foundation for the Advancement of Teaching classified Simon's Rock as a Baccalaureate I liberal arts college. This category applies to only 163 of the nation's 633 four-year liberal arts colleges and is based on the selectivity of their admissions and the proportion of the degrees that they award in the liberal arts. This is a testimony that Simon's Rock is what it says it is. The fact that Professors Stephen Jay Gould, Otto Solbrig, and Irwin Shapiro of Harvard University are outspoken supporters of Simon's Rock is significant approbation of this institution.

The committee had reservations regarding the impact and quality of Simon's Rock's curriculum. One way to assure the committee that the curriculum announced is the actual curriculum taught is to rely upon the New England Association of Schools and College's 1996

accreditation report. Another would be to see for oneself. The prejudice against Simon's Rock is either a function of dated anecdotal evidence or of ignorance. Simon's Rock is still young. As the boundaries between high school and college begin to recede, other institutions have begun to emulate the Simon's Rock model. Even if overall educational thinking should go in a different direction, the Simon's Rock experience would not be invalid for the gifted and talented. The other source of third-party knowledge of Simon's Rock resides in the professional staff of the gifted and talented programs of The Johns Hopkins University.

Advanced Placement vs. Early College

The designers of the Academy believe that young people need to know and are able to do more than ever before. There is nothing unique about offering students the chance to do college-level work in the eleventh and twelfth grades. It is also true that the early college is, at least in some partial way, in opposition to the advanced placement (AP) system. There are many good things about the AP concept and practice. It raises the ceiling of high school learning and allows some students to accelerate beyond introductory courses once they are admitted to college. The greatest strength of the AP model is that it operates within an E.D. Hirsch-like national competence standard. However, the Academy will not use the AP system for a number of reasons.

The AP system focuses primarily on students passing a test and secondarily on the acquisition of new skills and ideas. There is a great distinction to be made between a class that is taught with the goal in mind to understand an issue and one that is test-driven. For example, there is a great difference between a law school class and a class to pass the bar. A test-driven class demands that the teachers sacrifice patience and creativity in order to "cover the material," which they must do at a greater speed than in a conventional class. Furthermore, the AP system offers a piecemeal approach to learning, since it provides information, albeit valuable, on various subjects rather than being centered on whole pieces of thought. The faculty are often too tied to a particular standard curriculum driven by a test and less qualified to teach the material. At the very time when students are yearning for identity and the exploration and construction of a world view, the AP system seems a narrow approach to the acquisition of an education.

Our early college, we believe, is the superior model because classes will not be test-driven; faculty design their own courses, students will have access to a college faculty, and students will receive college credit. One of the books U. S. students read last year in their AP English course was *Things Fall Apart*, by Chinua Achebe. Professor Achebe is a member of the Bard faculty. Would it not be better for students to have direct access to Professor Achebe and his colleagues in order to expand their close reading of a text rather than to direct their energies towards answering standardized questions about such works on an AP examination?

Furthermore, AP credit is not consistently accepted as counting towards the degree at

universities such as Harvard and Cornell, or colleges such as Bard, even when students receive scores of 4 and 5 on the standardized tests. An AP class is not viewed so much by college admissions officers as a credit-bearing unit, but as an admissions standard. Students will be awarded college credit upon the successful completion of their classes. And concerning Bard College: it has never had any of its credits--not even one--denied for transfer by any other college or advanced institution of learning. Those few Bard students who choose to transfer to Harvard, Yale, the University of Chicago, Princeton, or other elite universities all receive full credit for their work, as do Bard graduates when they move on to graduate school. (See Section 13.) This is also true of Simon's Rock.

Of primary importance is the fact that we are not trying to provide advanced standing that would lead to the shortening of a student's college stay. For students who want to accelerate and emerge from college at an earlier age, there are other colleges that assist this outcome, including Dartmouth and the University of Chicago. Acceleration is simply not the goal of this Academy. We are trying to provide a more intense, high level, academic experience that will be an attractive idea to parents, universities, and, most of all, students. Parents in focus groups and the Kane, Parsons and Associates' market research made it clear that students who complete the A.A. degree from our early college are interested more in the educational benefits of an early-college education than acceleration within a four-year college program (see pages 31 and 32 of the market research). We are suggesting that the Academy will provide students with the background and skills, as well as temperament, to negotiate college in a traditional four-year setting.

The Jewish Curriculum in the Early College

We now would like to argue that the early college component is critical for the success of the Jewish agenda of the Academy. At the majority of day schools and supplemental Jewish schools, students learn not about the theories and philosophies behind such central Jewish topics as prayer, the Sabbath, and Kashrut but rather how to observe them. Teaching students how to observe rather than why certain traditions and customs are important and how they developed leaves nonobservant students without any basis for understanding the material. Nonobservant students need a rational and literary approach to Judaica. Our target population will become interested, although maybe not observant, when Judaism is taught to them at an advanced level of analysis that is connected to their interests in literature, history, biology, sociology, and other secular subjects.

The assignment for this project was, in some manner, to found a school that would attract the majority of American Jews. They ski, travel, and even work on the Sabbath day. Our approach may not be the only one, but it is the most realistic avenue open to these students. Furthermore, by providing secular students with an intellectual grounding in the reasoning behind Judaism, they will be able to communicate with other literate and observant Jews. Teaching nonobservant Jews (and non-Jews) the core texts of the Jewish tradition also will

yes

address the tremendous power imbalance between Jews who are less observant and feel inauthentic, and those who are literate and traditional. Students must trust that there is only the cultivation of their minds intended in this teaching and not any subtle coercion towards observance. Furthermore, when observance is examined, it should be grounded as much in its ways of thinking as in its ritual impact. Students who study Maimonides's views on anonymous charitable giving will certainly be affected by the ideas in a nonobjectionable way. The early college's emphasis upon intense learning and analytical thinking will provide the ideal environment for this kind of approach to a Jewish curriculum.

valid

This approach is not untested. The Bronfman Youth Fellowship has been practicing this idea for more than a decade, and the success of the program can be attested to by the fact that an overwhelming majority of the Bronfman Youth Fellows attend schools such as Harvard, Yale, Princeton, and Brown. It is important to note that the majority of Youth Fellows consider their summer in Israel to be among the most intellectually exciting and enduring periods of their lives. This past year two former Youth Fellows won Rhodes Scholarships. One of the winners, Tali Farhadian, wrote her essay for the Rhodes not about her experiences at Yale, but about the Bronfman Youth Fellowship. The impact and success of the Youth Fellowship has encouraged the Bronfman Foundation to design a new curriculum for elite preparatory schools that would use the Beit Midrash/early college approach for Jewish and non-Jewish students. This curriculum is in the final stages of preparation. The Bronfman Youth Fellowship experience provided some of the basis for our proposal.

To make Jewish identity and behavior genuinely pervasive, it must be done at a level of learning that will have a broad impact upon one's thinking and not only one's actions. To be more specific, when students learn about Abraham Joshua Heschel's theory of the Sabbath and the sacred nature of time, the Sabbath as a response to modern technology, and the structure of community life in the late twentieth century, they may begin to think about the Sabbath in new ways. They will understand how the Sabbath relates to daily life and will place it into a larger contemporary context. This must be done in a college that demands a high level of cognitive clarity and enthusiasm.

Good

why only
in a
college?
why not in a
conventional
high school?

This is why the most successful secular Jewish academy in the last three hundred years was the European Gymnasium designed for Jews. They were not only the most intellectual places in the Jewish communities, but indeed they were the most intellectual places within the regions in which they were located. (See article on the Tarbut Schools in *Studies in Jewish Education*, Vol. 7, edited by Walter Ackerman, and *Roads to the Palace* by Michael Rosenak.)

Student Recruitment for the Early College

A pluralistic Jewish Academy will have to draw students from many different sectors of society and for many different reasons. Some students will come for the Jewish curriculum alone. But there is a market and a place for this Academy for outstanding students in New

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mostly for
adults.

York City who want and need to try a different educational formulation. We believe it will be successful and gain a positive reputation within a short time. The college atmosphere will become a recruitment benefit. A poll conducted by Professor Rena Subotnik of gifted and talented coordinators around New York City asserted that gifted and talented adolescents are the most underserved population in the city for two reasons. First, examination high schools such as Stuyvesant and Bronx Science take only ten percent of the students who qualify to take the exam. This leaves an overflow of roughly 10,000 students who are capable yet not admitted. Our school would be a realistic and attractive alternative for the remaining group who are left with second-tier alternatives. Second, even when students are admitted to such fine high schools as Stuyvesant and Bronx Science, they often find themselves lost in large classrooms. The Academy would provide students with small classes and the opportunity to learn in a seminar setting, not a lecture hall. Unlike traditional high schools of excellence, the early college would enable all its motivated students to flourish intellectually and developmentally.

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anyway.

We are in a period of educational reform in the United States. Charter schools, the Edison Project, the voucher system, and an increased awareness of quality parochial-school education all speak of change. In the focus groups we conducted, parents responded positively to the idea of a small early college. Parents also agreed that the goal of the early college should not be to accelerate their children's educations, but rather to provide an intensive intellectual and stimulating environment. Only in cases where parents said their financial considerations were paramount did they look upon acceleration in a favorable light.

We are aware that the early college is not the only educational solution for the gifted adolescent. It is possible to approximate a college-style curriculum in a high school setting, and many fine secondary schools have partially succeeded at this endeavor. However, the Jewish-based early college would be an outstanding contribution to educational reform and to Jewish learning for the nonaffiliated as well as the committed Jew. As is the case in all new ventures, prediction is hard. However, the college-level dimension--the role of the Academy/Early College as part of an institution of higher education--will make the Academy attractive gifted and promising students and their families and competitive with not only public schools such as Bronx Science and Hunter, but also with the elite private secondary schools in New York City.

So?
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reform -
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We are
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high schools.
We need
a strong
example
of a successful
high school
before thinking
about reforms

2. REFORM AND REALISM

In the 1960s Sweden decided to convert its driving system. Drivers were to begin to drive on the right-hand side of the road rather than the left. To keep from shocking the Swedish people, the government decided to phase in the plan gradually through different zones around the country. This gradual approach was soon abandoned because of the chaos that ensued. The lesson was learned that when shifting a driving system from left to right, it's best to do it all at once. Similarly, one should not view educational reform as a gradual series of

innovations. In this section we will respond to the criticism that we offered disconnected innovations and that we will not be able to manage a school that contains multiple new ideas.

The innovations described in our proposal are not a "grab bag of ideas" reflecting current educational fancy. They represent a coordinated and practical way to enable students to construct a comprehensive vision of reality that is best accomplished when students study in pairs. One-on-one learning is a traditional Jewish concept that has been in place for centuries. In the United States it appears that the pendulum of educational reform is swinging in the direction where traditional Jewish learning has been all along. Perhaps it seemed that in our proposal we were attempting more than we could accomplish because we combined traditional Jewish learning concepts with reform ideas being suggested in secular educational circles.

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It is critical to remember that the proposal presents a vision of a completed school. Many of its innovations, including the early college aspect, will not be put into practice until the second, third, or fourth year of operation. Even if the Academy opened in 1998, the early college curriculum would not be instituted until 2000. We are aware that gathering mentors is a time-consuming activity, but this program will wait until 1999 for implementation. There is still a great deal of work to be done in recruiting a class of students and a faculty and in building an integrated curriculum, but not every new idea starts on opening day. Below, we provide rationales for our innovations and demonstrate how they support our central concept. The central principle is that these "innovations" have worked together in the past and constitute a coherent package rather than a set of peculiar or popular ideas.

Beit Midrash

The foundation of this school is the Beit Midrash, which is described at great length in the proposal. We continue to maintain our faith in it. The Beit Midrash will ask students each morning to spend an hour studying together in pairs to discover something about themselves and each other. In the Beit Midrash, students will develop a culture of inquiry by struggling through difficult classical texts and their modern counterparts. They will break texts apart, argue them out, ask for help, and then set about the task again. This is also an educational structure that will echo throughout the school day.

The Beit Midrash is an ancient institution. It is not an innovation. The major innovation we are proposing is to set this traditional learning structure within a coeducational secular context. While this was unthinkable in the religious community for obvious reasons, it is neither a bold nor an untested idea. The *Forward* has reported that pair learning is being implemented even at patrician prep schools like Choate and Taft. Support for this idea may be found in the studies written by Robert Slavin and James Coleman entitled *Roots and Wings*. We have proposed adding a graded writing component to the Beit Midrash that is open to change and refinement. The idea behind the writing component is to provide a system of evaluation that will signal to students that learning within the Beit Midrash is to be taken seriously and is a time for which they will be held accountable. The writing component is modeled on the very

successful Language and Thinking Workshop implemented at Bard fifteen years ago. It will provide students with a portfolio in this aspect of the curriculum as well as a way of bringing this learning into their homes. The collected volumes of essays would be made possible through technology, and with the appropriate use of networks these texts could become interactive in a Talmudic form.

Matching students in the Beit Midrash may certainly be an art form. The chevruta is a significant person in the student's life, and we recognize the importance of selecting the appropriate person. We have experience in this area from organizing Batai Midrash and matching roommates in the dorms and are confident in our ability to meet this demand. The significance of this task is evident in the administrative chart (page 241), which names the coordinator of the Beit Midrash as an assistant head of the Academy who reports directly to the head of the school.

The Schedule

Scheduling longer and more flexible blocks of time is a current educational trend. It was, of course, the norm for more than 100 years in the great yeshivas in Europe. Conventional short blocks of time often create a situation in which teachers lecture and leave little time for students to process the ideas and learn collaboratively. If used appropriately, longer blocks enable students to teach one another about the ideas in which they are engaged. Teachers benefit from this because they become resources rather than entertainers, and students experience less boredom and anxiety because they are expected to participate with each other in class.

John Chubb, the curriculum executive of the Edison Project, argues that the more flexibility in the schedule the better. We have provided a long midday lunch period so that the periods preceding and following lunch can be shaped by the needs of the class. This also will provide additional time for Beit Midrash study.

Language and Thinking Workshops

For fifteen years Bard College has asked its incoming first-year students to arrive in early August to attend its Language and Thinking Workshop. Under the direction of Paul Connolly, these workshops and their counterparts at Simon's Rock provide students with the opportunity to write and participate in small groups. These groups engage students in dialogue and teach them how to read and critique each other's work until their writing has improved. The Language and Thinking Workshop comes out of the writings of the English language philosophers, from J. L. Austin to John Searle, and draws from the work of the British philosopher Michael Oakeshott (see the *New Yorker* article from September 1996, "A Man Without A Plan" by Adam Gopnik). However, this very same method of education was

practiced in the Eastern European Mussar yeshivas of Slobodka and Nevaradok 100 years ago. Even today, in the Geulah section of Jerusalem one can find small groups of students clustered together gently criticizing each other's language and their thinking.

Tutors and Mentors

In the proposed Academy, students will be assigned tutors and mentors. As mentioned in the proposal, there has been much research done evaluating the efficacy of individual mentors for students. Tutors and mentors will be graduate students, young professionals, seasoned veterans, and parents. Large universities sometimes employ graduate students as residence counselors and teaching assistants, but they are often weaker students who do not qualify for special stipends that would liberate them from teaching duties to concentrate on their academic program. We believe that if we provide excellent graduate students with a reasonable sum of money and bright challenging students, they will be willing to serve at the Academy.

There are many places where we may find highly capable and willing tutors and mentors. The Dorot Fellowship annually selects from the very best universities twelve Jewish students, most of whom are secular, to spend a fully funded year in Israel. At a recent Dorot reunion, fellows in graduate school were asked whether they would be interested in serving as mentors and tutors at the Academy. There was unanimous support for such an idea. These are people, and there are many of them, who are keen to try new educational ideas on younger students and who have the stamina to stay up all night and see a point of debate to its completion. This is another step in the collaborative learning model whereby each person practices self-discovery by finding the humanity in the other. When young students arrive at yeshivas, they are assigned to older students and members of the adult community who make sure not only that they are adjusting well, but also that they are developing their minds. If the tutors and mentors are carefully selected and matched well to students, what can occur is a significant learning experience that in turn leads to lifelong friendships.

Moderation

Moderation is a concept that originates at Bard College and is modeled after an earlier Oxbridge educational tradition. Its central element is that each student engages in a detailed process of educational planning and focuses on producing a significant piece of written work. This process assures that each student establishes a relationship with her or his Moderation adviser and also receives the benefit of a larger committee to help direct progress and refine skills. This will be a critical process for the Academy and has been proven to be highly effective at Bard and Simon's Rock. This is not a novel idea, but rather a well-tried process. It is important to note that Moderation is a time-consuming process for the faculty. As was pointed out repeatedly in the critique, the Academy's faculty will be a busy group of teachers. Moderation will add to that load as it does at Bard and Simon's Rock. However, the

Moderation assures that progress from Academy to Early College is done after considerable planning and thought. Graduation from the Spinoza-Mendelssohn School will not occur on the basis of the accumulation of courses, but on a careful and formulated educational plan in which the student is seriously involved. bad name

The critique asked about the absence of the portfolio assessment approach. A great deal of thought was put into the matter. We did decide to make the Academy open to admission by portfolio, despite the advice of a number of high school admissions officers who said who it was too time consuming. The portfolio assessment approach is featured at the Beacon School, a District Three High School in New York City. It is judged enormously useful but, as noted, time consuming. In trying to work out a realistic daily schedule for the Academy's faculty, we took the position that Moderation will provide students with a form of portfolio assessment at a significant moment in their career. Steven Stoll, principal of the Beacon School, noted that the portfolio system is used to "reflect the experiences, values, and achievements they have built at Beacon." Stoll advised that because of the intensive time investment necessary to create a portfolio, it is not possible to incorporate into the Academy both Moderation and the portfolio assessment model. Every spring Bard holds Moderation evaluations for more than 200 students, each for one hour with three faculty members. This is time consuming and expensive, but years of experience have proven its value.

The Agnon School, a Jewish middle school near Cleveland, Ohio, has also used the portfolio approach. After attending a workshop at Agnon we are convinced that using assessment by portfolio could not be accomplished at a level of excellence without a significant amount of training and relocating faculty resources. Maybe we are wrong. Maybe we can do both, or we could modify Moderation in order to use a more widespread portfolio approach. Portfolio assessment often includes a moment when the panel or faculty try to be "objective" about their evaluation. Maybe we could dispense with that aspect to save time. We may not know the answers to these questions until we actually begin the school. We will not have to decide on the issue of Moderation until we are in the planning process for the second year of the Academy. Our experience with Moderation is extensive and well founded; perhaps if it is successful, the "portfolio" approach would be redundant. We are surely open to examining the issue again.

The general theme of our innovations is based on the engagement of individuals in a significant process of learning. Each of the innovations is an echo of the Jewish learning traditions of the past. The Moderation can be seen as the descendant of the Biannual Yichidus that a student had with his rebbe or even the Beit Din that decided issues based on a panel of three judges. There is a good amount of research conducted on these powerful interactions. The Moderation was an attractive proposal because of its parallel image in the Jewish tradition.

The Senior Paper

The Senior Paper follows in the Moderation mold. It is a traditional educational device that is noted in the curriculum of many selective colleges. It creates for students the expectation that they must produce a serious piece of guided academic work before they leave the Academy and go on to a senior college. It is also an opportunity for students to surpass their own expectations. The Edison Project talks about expectation as the critical element in an educational reform process. The Senior Paper also provides sufficient time for the faculty to convey the value of presentation and critique. The only innovation here is that instead of a twenty-one-year-old writing a senior thesis, this Academy will ask an eighteen-year-old to write a Senior Paper. The Senior Paper will not be the same as a B. A. thesis, but it will require concentration and research.

The Senior Paper has a particular purpose. In the great yeshivas, learning was done in two ways and for two purposes. Most learning was done for *bikkiyut*, or "broad knowledge," and education was delivered with this in mind. The general theory was that students had to acquire a broad enough knowledge for them to even begin to form specific ideas. In a place founded upon the theory that all knowledge is interlocking, it was important to at least touch upon a wide array of issues. But at a certain point in the traditional student's career he or she would be invited to attend a class that would study a text, *bi-iyun*, in a "deep and speculative" way. In this small seminar each student would be asked to present the fruit of his or her work. This method was not for everyone, but those scholars who succeeded provided an image of excellence for the next generation of students whereby deep insights into the texts were passed along.

The Senior Paper can be understood to be the highest moment of guided one-on-one learning. It will serve as the culmination of the habits formed from the learning we will offer.

Math Curriculum

We hope to develop a comprehensive and coordinated curriculum. This is not an easy task. All of the other innovative aspects of this school have been placed to support this single feature. In the critique, there is a complaint that the school is overly innovative except in two areas: the above mentioned portfolio assessment and the math curriculum. In these two areas it was said that we were not innovative enough and that, in fact, we were out of date. The critique focused on the pages (pp. 77 and 78) in which we give a general approach to mathematics. However, there are many other places in the proposal that are dedicated to mathematics, including the descriptions of the Orders and the curriculum.

The mathematics section of the proposal was written with the help of Professor Ethan Bloch, who has experience teaching high school, is a Hebrew speaker, will teach a freshman seminar on Torah at Bard this spring, and has a reputation as an outstanding and popular teacher of

mathematics. We also note that "up to date" reforms in the teaching of mathematics have recently come under attack. Perhaps our "conservatism" is actually the most "up to date" (see *Chronicle of Higher Education*, February 7, 1997). It is hard to understand exactly what the advisory committee's view was on the specificity of the math curriculum described in our proposal between pages 97 and 116. In our document, we not only list courses, but they are organized in a hierarchical manner and cover a full range of topics in mathematics. That we also see mathematics existing within the collaborative learning model should not be taken as a weakness in our proposal. Moreover, we intend to hire first-rate math teachers. The native critique of our reliance upon the Ph.D. as a credential for the teaching of a secondary and postsecondary math curriculum misses the point. We do not merely seek credentials but will bring to the Academy those individuals committed to teaching who actually *know* mathematics. Too few high school teachers actually know mathematics.

It is hard to understand why the committee found the page and a half cited to be "gibberish." Most of this page is taken up by a quote from the book *Best Practices* by Zemmelman et. al., which is devoted to cutting-edge high school curriculum practice. The selection cited explains why the slow, step-by-step learning process of the Beit Midrash will provide a rich foundation for the learning of mathematics. This does not seem to be a radical idea. The proposal also notes that "teachers will be encouraged to use new teaching methods and to create an atmosphere that promotes the understanding of mathematics for all students." This may not be profound, but it is clear.

The real issue here is teaching math in the integrated curriculum we propose throughout our document. In the year-to-year schedules it should become clear that the school proposes to teach math with a number of different faces. Courses such as Math, Science and Technology; the math electives; Readings in Math and Science, which will look at the history of math; Mathematics and its Applications, which is devoted to "the quantitative skills required to be an effective citizen"; the computer math modules (p. 98); and the interdisciplinary obligation, which will "utilize such concepts as math for poets and technical writing for mathematicians," will diversify the image of math throughout the disciplines. The math curriculum found on pages 109 and 110 must be implemented in the state-of-the-art manner described, which is to place math into an integrated set of courses supported by step-by-step learning. This will produce the strongest system for teaching mathematics. The ability of some students to take math as a language (p. 114) should allow the best math students to soar.

At the Academy, mathematics will serve as one of the glues that holds the integrated curriculum together. The point is that for math to succeed with students, it also must be taught and used outside of the math class.

Mishna as Metaphor

Our assignment was to design a secular school rooted in Jewish traditions. What does this mean and how is it accomplished? It seems to us that there are two approaches. The first would be to establish certain aspects of the school that would celebrate Jewish culture through songs and theater. One could have Jewish studies classes that would emphasize history, Hebrew, and modern Hebrew literature. For students in the higher grades, issues such as the Holocaust, the Bible as literature, Jewish communal needs, and other courses could be offered. Such an approach would not be transformative, but rather would function as a supplement to the curriculum. This approach is certainly workable. However, it was our decision not to adopt this method but to approach the matter in a different way.

The second approach is our own. We believe there is a vision of reality and a strategy for learning that is pervasive and has its source in the Jewish tradition. We do not wish to separate Jewish learning from the core curriculum or in a particular set of classes. Instead, propose to reassemble the entire vision of learning so that students will slowly combine images, language, competencies, conceptions, and, finally, excellence to construct a specific intellectual approach to the world. This is what mishna as metaphor is all about. Professor Isadore Twersky claims that when Maimonides wrote his Mishna Torah he did not separate the world into Jewish and non-Jewish issues. Instead, he used Jewish categories to organize human attempts at knowing. He used old notions to re-fashion what he thought was an authentic Jewish paradigm, and this is our intention. Some might dismiss this as "packaging," as if we were trying to fool the community into thinking that something is Jewish when it is not. Nothing could be further from the truth. The founder of the Pardes Institute in Jerusalem, Rabbi Michael Swirsky, was a student at the University of Chicago Lab School. He reports that more than anything else he was shaped by the articulation of the classical traditions of that school. Thirty years later, he is often able to identify when he is thinking like a graduate of that school. He has forgotten most of the details of the texts that he learned, but the very structure and commitments of the school gave his mind its cast.

It is not fair to call the Mishna an innovation in the regular sense of the word. Rather, it is a "re-innovation," in the sense that Renaissance signifies rebirth. It is possibly a reconstruction. All of the other innovations--the Town Meetings, Retreats, Parsha Players, the attempt to build a Kvutza, an international coalition of schools--are there to support this basic view.

The use of the Mishna as a metaphor for the curriculum is only an innovation in modern times. Professor Robert Goldenberg in his article on rabbinic texts in *Back to the Sources*, edited by Barry Holtz, argues that in fact the Mishna was only a curriculum. It was the way the sages passed on their learning to subsequent generations. However, there is no precedent for trying to reformulate a modern Western curriculum through the Mishna. This innovation has its place at the heart of the Academy.

Kvutza

The Kvutza is the international aspect of the Academy that will enable students to become part of the global community. From international connections with other students they will learn different habits, customs, and a sense of obligation. Since the Jewish community is both connected and international, this can be a vibrant aspect of the Academy and attractive to parents and students. With technology, the Academy can be linked to dozens of similar schools around the world, particularly in Israel. This also will provide a network of teachers to consume and provide a creative curriculum that would be too expensive for any one school to develop. The Sojourns mentioned in the proposal would only provide a culmination of this program. There is no doubt that for the Kvutza to work, extra personnel would be needed for both the technological and the travel aspects. But the contribution to both Jewish and American education would be significant. If the Academy does not want to pursue this idea, it surely will be done elsewhere, and then the Academy will be able to take advantage of it. Dr. Samuel Norich is already at work putting this idea in the strategic plan for the Jewish Agency. The Academy would be an ideal place to stage the Kvutza, but if not, it still could be a reality for us.

Are These Innovations Realistic?

All the innovations listed above are the revisited educational methods of Jewish and European society. The United States has a strong educational structure based on expenditures, but it lags behind other industrialized nations in its productivity. We have proposed instruments to bring the best ideas of other cultures to bear on our hope to educate students within a comprehensive and classically based world view. It may be that we will not need all of the methodologies mentioned above to carry out the central mission. It also may be that some of them will prove to be too expensive. There is plenty of room to learn. It is important to say that these structures emerged from the history of successful Jewish educational institutions and that they support goals that would be useful in any culture, but they are pervasively Jewish.

We realize that the founding of this school will require an intensive amount of time and an outstanding pioneering faculty. We know people who are willing to become a part of our faculty and are predisposed towards creating this kind of approach. Because this school in time may be one of twenty such schools across the United States, we will be able to contribute to and benefit from the curriculum development of others and from textbook preparations. Professors Joe Reimer at Brandeis University and Rena Subotnik at Hunter College already have been enormously generous in their help to design the Jewish and gifted aspects of our school.

*is this fact?
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3. THE ORDERS

The Order-based curriculum is founded on a constructivist approach to learning, which is based on the concept that students learn best when they are able to connect new information with knowledge and ideas they have already acquired in other settings. The genetically engineered tomato is an example of this. We will expand the example and then argue why the Order method is clearly more than simply packaging and indeed is a significant approach to Jewish learning for a secular Academy. Let us take what on the surface seems an extreme example of how this will work. Most people know what a tomato looks and tastes like. Because students bring to the issue an idea of the actual entity being discussed--the tomato--it makes it easier to learn new information about the subject as a whole.

This is the foundation of knowledge. Take this tomato and put it into the Toharot Order with its faculty team. The collection of disciplines and interdisciplinary knowledge will turn the tomato problem into a richer first level of learning. To solve the problem of how to create and market a better tomato, the economic realities of the market, the chemistry necessary to shift the biology of the tomato, and the mathematics needed to understand the process all are put into the context of an issue all students can understand and to which they can relate. This would be the standard constructivist approach that one will begin to find in many schools of excellence.

Beyond this first level of the construction is the second level of technology in which students will have access to worldwide networks of biology and chemistry information on the "tomato problem." For example, students might learn from farmers who are involved in the growing of the tomato or from market analysts who are responsible for the financial success of the product. Students might access Israeli kibbutz farmers to discover ways in which they have explored this innovative area. The discovery and learning capacities are endless, and the technology already exists to make it possible. More important, students will have access to the full community of teachers at the Academy beyond their own classroom teachers. The technology will allow them to collaborate and ultimately teach one another about this problem and the set of ideas needed to understand it.

What is the advantage of the Orders in this structure? The critique felt that our metaphor was forced. It is a bit "forced" only because it is something new. In fact, it would be both astonishing and a little disappointing if it were a perfect fit. The question is whether is it more forced than the Midrash when it looked at Torah, or the process of the development of the Mishna itself as a constructed image of Jewish law. The key to Jewish survival has always been the re-adaptation of its intellectual legacy, and all adaptation at the beginning seems somewhat forced. The question is not whether the structure is forced, but whether it provides a fertile basis and a metaphor for students to think through these issues. Are there pieces of the Mishna and the Talmud that focus on the questions of purity and danger and the production of something new in reality that will be helpful to students as they think about the real issue of introducing a genetically engineered tomato into the marketplace of America? These are questions that the majority of society has avoided, and the Order structure will compel students to cope with them. Many excellent schools reach the technology level, but the Order structure

will push students to the third level of refinement, which is where the ethical economic and environmental questions of whether the creation of such a tomato is good are found.

The genetically engineered tomato will be a project of the Toharot order. Both the Mishna and the Talmud are a series of questions and constructed vision that emerge from that style of questioning. There is a pertinent line in the Talmud, *koolay almalo plegay*, or "there were no arguments left in the world." The Order structure moves the students beyond information and research to how the elements that are considered in the creation of a genetically engineered tomato fit into the structure of one's thought. The critical issue is whether there is an advantage to this style of thinking, of an Academy based on a culture of questions. It is our view that this is the very heart of Jewish identity and of the particular intellectual inheritance that can contribute to the United States.

In the past few years this idea of the reuse of religious imagery as it addresses modern concerns has been advocated by Robert Wuthnow of Princeton, Robert Bellah, Robert Coles of Harvard, Rabbi Irwin Kula and Rabbi David Elcott of CLAL, Rolando Matalon of B'nai Jeshurun, and Arnold Eisen of Stanford. Professor David Blumenthal has written in a similar fashion on linking modern psychotherapy for issues of abuse with Jewish theology. Irwin Kula has said that this school proposal is an exact response to the Jewish hunger for meaning that he discovers in every corner of the Jewish community.

4. INTEGRATING JEWISH CONTENT INTO THE CURRICULUM

The preceding paragraphs contain our response to the critique about the innovations in the curriculum. Beyond all of these innovations and at the heart of the matter concerning this school is the Jewish content of the school and how we plan to teach students ways of knowing and learning rooted in the Jewish tradition. As noted in the proposal, one learns through centuries of Jewish history that our tradition works best as a total experience. Why do Jewish summer camps and an Israel experience have such a transformational impact? It is because they are total experiences that respond to all aspects of life. We have proposed a longer day and a longer year not only because uninterrupted learning is more efficient, as illustrated by the studies connected with the Edison Project, but because of how we construe the needs within our total environment. valid

The presence of an integrated curriculum need not be argued as an innovation. Many Jewish schools use an integrated curriculum. We believe that Jewish literature, philosophy, history, practice, religion, law, and politics can easily find their place in a standard curriculum. The general integrated curriculum in this school will be the location for Jewish content, although not the only opportunity. Some of this integration will be accomplished in the obvious ways. Modern Jewish literature will be included in classes on modern literature. In classes on medieval history, medieval Jewish history will be included. The richness of the Jewish content must come from the way in which these Jewish particulars are integrated into the general

curriculum.

But the approach we seek must mean more. It also must affect how the general curriculum is taught. A fine example is the teaching of history, in which it is significant to know not only what history to teach, but also how to teach it. Yosef Yerushalmi has written a celebrated book entitled *Zachor*. The integration of this curriculum will come when one of our teachers of European history reads this book and begins to go through the process of transforming the way history is taught. Not only will this include real Jewish historical content, but it also will give students a fresh image of how to understand historical material in general. What that conception of history might mean in the context of both American and Jewish life is what will make the Jewish material exciting. It will allow students to see the Jewish content as part and parcel of their studies. There will be no disadvantaging of the Jewish curriculum by the "real" general curriculum.

I'm
not
sure
about
that.

In a conversation with Dr. Bruce Powell, he asked the question, "What can a science teacher teach about Judaism?" As if to answer his own question, he recounted a recent Milken School story of a biology teacher he was observing teaching about the development of the fetus. The teacher asked, "What was the Jewish view of abortion, how did it differ from other perspectives, and how did it account for the issues of development of the fetus?" At this moment, Dr. Powell and the teacher tried to answer the question as best they could. Dr. Powell reports that the students were enormously engaged by this aspect of the class in which issues of tradition and morality were discussed.

The abortion discussion happened at the spur of the moment. But suppose the expectations of the class were different. Suppose that the teacher expected as a matter of course that the students would ask not only what Republicans and Democrats think about appropriate public policy, but what is the perspective derived from different religions, including the values of Judaism. There is no expectation that any biology teacher would have the Talmudic background of a rabbi. But such background is not necessary. There is the expectation that a biology teacher would have a better foundation to understand the articles on abortion written by J. D. Bleich, Bradley Artsen, Menachem Kellner, David Feldman, and others that deal with complicated issues of modern biology in relation to Jewish texts.

In our society, we train people to specialize in one field to which they may not even bring relevant knowledge of other fields. However, faculty of sufficient intellect and dedication will easily find a substantial amount of material accessible in English to bring this dimension to the class. They only need the expectation and motivation to do so. This has been the standard presupposition of undergraduate general education at Columbia, Chicago, and Bard for generations. Students will have the opportunity to take classes that are entirely devoted to Jewish material like the codes, Jewish literature, or Biblical commentaries. Our contention is that in a school that is to appeal to a pluralistic student community, it will be only through the use of Jewish texts in the general curriculum that we will make them want to take these more focused electives.

I don't
necessarily
agree on
"only"

Jewish Studies Courses

The Jewish content of this school will come not only out of the integrated curriculum. In each year there is time provided for electives. As the students advance to upper grades, the elective time is expanded. There will be faculty members who will teach Jewish studies electives such as the Bible, Jewish history, Jewish philosophy, Midrash, and so on. But these courses also will be integrated. We will not teach Buber, Rosenzweig, Heschel, and Soloveitchik without also providing an introduction to Hegel, Kant, and Kierkegaard. We will not teach a course on the Jewish cycle of the year without giving some background in anthropology and obligating a visit to the American Museum of Natural History to see how other sacred cultures organize their lives and years. In these electives, the Jewish materials will be central, but they will not block out the rest of the world.

Some students may choose to take every Jewish studies elective available. They will emerge with a significant Jewish background and a rich set of skills, depending, of course, on how much they knew when they entered. They will be prepared to go onto a Yeshiva year in Israel or a similar program. Other students will see the Jewish content as only a method to understand the whole curriculum and the set of Jewish learning structures. They may take no Jewish electives. Yet, these students still will emerge with more Jewish background than ninety percent of American Jews. They will be equipped to participate in the Jewish conversation and have skills to access Jewish texts at a high level. We also have to be realistic. Some students will want to spend day and night in a biology lab. Others will want to devote their energies to music, literature, or philosophy. And both groups may wish to deemphasize Jewish learning. We must deliver Jewish content where students are most interested and not place it in the supplemental corner of education where it currently lives at most schools.

Jewish Identity

Many studies in the cognitive development of adolescents suggest that for bright fourteen-to sixteen-year-olds there is an enormous cognitive leap that allows them the capacity to operate; that is, to think in terms of fully formal or abstract concepts. However, the educational question is not their capacity, but the educational conditions that best foster the full use of their newly developed capacities. Given that these capacities are newly developed and are not necessarily solidly established, there must be support--from teachers as well as from peers--that allows Jewish and non-Jewish students to use the full potential of their thinking and learning power.

The educational question is how the learning environment will work to provide these supports. Students in the first two years of the Academy are entering the decision-making stage of their

lives. They are asking the questions of who they are, what their commitments and passions are, and what will become of them. Most students in America are barely asked about the nature of their spirituality. The Academy will offer its students interesting Jewish texts, the dynamism of Jewish culture set into a context of world culture, teachers as engaged dynamic role models, and the notion that learning is an important life choice. A supportive environment comes from the people and the texts. This is a significant difference from the state of affairs for most Jewish adolescents. Jewish identity will come from the choice to be Jewish and the foundation of learning that can support that choice.

Big risk

A school cannot teach or directly promote a given identity. However, schools do provide both resources and social experiences that adolescents utilize to build and form their identities. Sometimes they use the resources negatively--"I am everything this school is not." But it is very hard to ignore the high school age experience. It is both the backdrop to the "play" of identity-formation and a "tool kit" that adolescents use for the trial-and-error game of identity formation; hence, what intellectual and human resources and what peer and adult-adolescent interactions the school provides is crucial. A teen has to work with the immediate environment even while also checking in with alternative environments (or virtual environments).

Therefore, who is hired to teach and mentor, what school rituals are enacted, and what lessons are learned all count as resources for the building of identities. And since the available "Jewish props" are often irrelevant in their lives, teens may be more dependent upon the school to supply the backdrop against which to play out any Jewish identity issue.

Jewish Ritual

In the critique there was noted to be a "schizophrenia" in the overall mission of the school. While it is true that the school is not going to sponsor any formal Jewish ritual, never did the proposal say that it did not believe in ritual or that rituals would not be permitted or created. It would be contradictory if we said we would object to any ritual whatsoever. The Academy firmly believes in the importance of ritual, albeit not necessarily Jewish ones. The purpose of the proposal was not to design a Jewish high school in the traditional sense.

tortured thinking

It is important to keep in mind our assignment when evaluating the decision not to incorporate Jewish ritual into the Academy's program. Rituals are important because they enable students to identify with and feel pride in something larger than themselves; they are powerful because they place the individual in a broader, abstract, and meaning-based context. We were asked to create a secular school in which Jewish students of all backgrounds and non-Jews would feel at home. The most difficult aspect of Jewish tradition in which to find the possibility of unity is ritual observances. It was these observances that split the modern Jewish communities.

this is like "value-neutral" in the public school system

The Bronfman Youth Fellowship, which emphasizes pluralism, never sponsors any joint ritual,

even the benediction after meals. Once arguments break out over the shape of community ritual, there is little hope of future unity. There are other ways of establishing unity so that at some point, when the bonds are strong enough, some ritual experiment might be shared together. In addition, not all Jewish students will want to identify with Jewish practice, even if they have decided to attend the Academy to learn about Jewish religion, laws, philosophy, belief systems, and so on. It is vital that we not assume or equate the desire to learn about one's heritage with an automatic willingness to identify with it through ritual observance.

So - identity - formation is

The Academy is in no way trying to be everything to everyone; nor are we ashamed to boldly admit that we are a school based in the traditions of Judaism. If that were the case, practically nothing would differentiate us from Dalton, which is a Jewish school by virtue of the fact that its student body is 60-70 percent Jewish. The Academy is a school that also expects to have at least 70 percent of its students from Jewish homes defined as affiliated, unaffiliated, assimilated, intermarried, and converted. We are after those students who might have chosen to attend Dalton. When these students choose to attend our school rather than Dalton, they may be choosing to do so not because they necessarily want to become a more religious person, but because they are yearning for knowledge about Jews and Judaism in the most general way. It is not impossible to teach Jewish texts, philosophy, politics, art, and so on and proudly claim to be a Jewish school and simultaneously not incorporate Jewish rituals.

not a goal. It might happen and might not.

To insist that students attend Minyan in the morning, practice Kashrut, or celebrate Shabbat is missing the point of the mission of this school. It would have been easy to design a school like Ramaz or Maimonides in Boston. But one must realize that most New York metropolitan area Jews are neither religious enough nor do they identify themselves so strongly as Jews to wish their children to attend Ramaz. This has permitted schools like Dalton, Horace Mann, and Fieldston to absorb Jewish students and in effect become Jewish schools, but without any Jewish content, traditional or intellectual. Now we have the chance to provide students who yearn for a Jewish education--which is different from an identity--with this exact kind of education.

Classical vs. Modernist Texts

Literacy need not be a tool for identity-building. People can be students of Victorian English literature and go every year to England to vitalize their interest and never consider themselves either "English" or "Victorian." That particular literature may inform their human consciousness, but more as a postmodern American literature-lover than a Victorian Englishman. So too with Bible and Talmud. After all, Gershom Scholem, the great scholar of Jewish mysticism, was not a mystic. This is one strand of thought. An alternative view is that one can see literacy as a crucial tool for identity-building, as did Buber or Rosenzweig. We have taken the second position.

But not the only tool.

We are persuaded to privilege the study of classical over modern texts. As someone in the

review panel astutely pointed out, Israel today is suffering from this precise problem: the inability to define its religious mission. He or she could have added "its Jewish identity." And yet Israel survives with its cultural and religious ambiguity. If Israel can live with this situation, so can the Academy. Indeed, it may be a natural Jewish state of affairs. - *but not in America.*

Our school is not determined to be everything to everyone. We intend to provide each student with a solid foundation in Jewish texts so that he or she will have the necessary tools to formulate and intelligently devise an individual identity vis-à-vis Judaism. Perhaps one of the reasons the critique was so negative in tone was its misconception that the school was ambivalent about its mission because it will be open to all kinds of students, including non-Jews, and will not incorporate Jewish ritual or preach a certain dogma. Ambivalence is certainly not the case.

In America today, hundreds of thousands of Jewish adolescents are divorced from their Jewish heritage. We cannot hope to be seriously considered as an alternative to Dalton or another fine preparatory school if we claim to attempt to make Jewish students become "more Jewish." We hope to fill the vacant and large space that stands between Ramaz, which demands that its students take on a certain level of religious observance, and Dalton, which is a non-Jewish school filled with Jews. Jewish students will graduate from the Academy not more religious or more willing to identify themselves as Jews, but better able to articulate their Jewish views and participate in the Jewish conversation. By teaching classical texts, we aim to provide students with this opportunity.

This school will offer students the opportunity to gain cultural literacy and the intellectual tools to engage in a lifelong dialogue with their sophisticated historical, cultural, and religious heritage. In a recent article, Professor Sylvia Barack Fishman of Brandeis University wrote: "While concerned with continuity, communal leaders are diverted by a series of tangential issues, arguing over whom to include and whom to exclude instead of focusing on how to provide all core or marginal Jews with enough substantive knowledge of the head and heart so that they want Jewish continuity."

This is a correct appraisal of community leaders.

The Beit Midrash will study largely classical Jewish texts. Even the non-Jewish texts that also will be studied will be related to significant human concerns as outlined in the proposal. The curriculum of this Beit Midrash, over a period of four years, will provide each student with an accumulation of texts, midrashim, legal material, philosophical problems, and other elements that are necessary to construct Jewish literacy. Joseph Telushkin's *Jewish Literacy* gives a solid description of a minimum standard for what a person should know to be considered Jewishly literate. Students who emerge from this school will be able to achieve that minimum standard. The hope is that they will know much more and have initiated a hunger that will be lifelong. But they will have a foundation on which to build.

We have to be clear about the mission and the assignment of this school. What does one mean by "secular Judaism?" What defines the nonreligious? How much Judaism are secular Jews

Here is the approach of surrender !

willing to learn? It might be jarring to know and admit, but as soon as this school ratchets up the requirements of Jewish learning, required Hebrew, travel to Israel, and so on, the majority of Jews will not come. One might imagine that there are better ways of putting forth a *secular* Jewish Academy, but we must not be detached from the realities of the American Jewish population.

Finding A Faculty

There are many practical considerations and some hurdles in accomplishing the approach upon which we have embarked. There is a comment in the critique, for example, that we will never find faculty who can integrate science with Talmud. The easy answer to this is that we are now experiencing a glut of Ph.D.s, particularly in the sciences. This is well documented in the *Chronicle of Higher Education* in almost every issue. Rabbi Daniel Lehmann of the new Jewish High School in Boston reports that he is overwhelmed by applicants to teach at his new, yet unopened school and particularly by faculty who have traditional Jewish backgrounds and scientific expertise. We also have identified a number of individuals who have exactly this background. Some will be fit for teaching adolescents and others will not; a careful selection must be made, but such people do exist. In the appendix there is a résumé and cover letter of David Gerwin, who has experience teaching high school history at a Jewish day high school and college level courses in curriculum development and will soon hold a Ph.D. in American history from Columbia University. We have been approached almost weekly by people with these kinds of credentials, including faculty that have taught at the best universities for years and now want to concentrate on a more passionate and particularly Jewish style of teaching. With substantial resources dedicated to paying teachers and the offer of faculty appointments as part of Bard, we should be successful in appointing a first-rate community of teachers with the skill to mount an integrated curriculum based in Jewish traditions.

New York City is the home to the greatest concentration of Jewish Studies academics in the country and maybe the world, outside of Jerusalem. We may have more difficulty finding teachers who are willing to engage in the Beit Midrash approach rather than a lecture style of teaching, but there are certainly enough excellent candidates to allow our staff to be filled.

As noted in the proposal, millions of dollars have been expended on educating a new generation of Jewish teachers by the Wexner, Dorot, and Samuel Bronfman Foundations. These young teachers are now ready to assume responsibility for developing our kind of curriculum, and they are well trained to do so. But they may need more time than we have provided for them in the proposal. Initially they may need to spend nearly as much time doing research and developing the curriculum as they will teaching.

The experience of the Immanuel College of London shows that this kind of curriculum, including the Sixth Form or Collegiate level, is possible, and if there are teachers in England to teach it, surely there are teachers in the United States. But they regret not having a larger

faculty that would allow a lighter teaching load and more time for preparation, research, and collaboration. The practical aspects and critique of developing such courses are serious and appropriate. The translation of these kinds of ideas into courses that meet the rigor of high school age appetites is a serious and difficult task. Many college teachers will not have the stamina to teach a fuller schedule than would be normal for a college schedule. In the budget section of the current document, we have increased the number of full-time and part-time teachers during the first four years of operation to address this concern. Once again, the affiliation with a college will make employment as faculty more attractive as the Bard experience at Simon's Rock from 1979 on has shown. There is no shortage.

Team Planning vs. Team Teaching

The collaboration among teachers must begin in the curriculum development phase. We learned this at the Immanuel College as well as at Mt. Scopus in Melbourne, Australia, and the Smith High School of the Hartman Institute in Jerusalem. Team teaching is an attractive idea, but we are generally opposed to it since as a feature of the school year it is enormously expensive and a cumbersome process. As distinct from team teaching, team preparation--where faculty from different fields of expertise can craft a curriculum--makes more sense to us. Team teaching often turns into dialogues between the faculty that are beyond the ability of the students. One of the major goals of this school is to remove the teacher from the front of the classroom. It is fundamental to the pedagogic style that teachers are no longer the dispensers of wisdom to eager sponges. Instead, they must serve as resource people, guides, and cheerleaders pushing students to a higher level of self-learning. Team teaching goes in the opposite direction by putting two teachers instead of one at the front of the classroom. In that approach, students often have even less opportunity to be heard.

A better solution is a faculty divided into Orders who know the expertise of their colleagues at the points where their material comes into contact with that of others. Such teachers then don't hesitate to send a student down the hall to a colleague for a better explanation. If the pedagogical style works and the Beit Midrash-type experience is pervasive in the classrooms, then the second colleague also will have time to serve as a resource to the visiting student. This will allow the faculty of an Order to function as a consistent team or staff, instead of a series of classroom teachers.

An example was given in the critique about a seminar at a different school on power and responsibility. This seminar integrates biology, history, English, and Jewish studies and uses four teachers. This may be appropriate for the central course of the school, but it is our view that to have four teachers in one classroom will overwhelm the students. It is better to have a single teacher lead a group of colleagues during the summer to develop a curriculum to determine the core expertise needed to teach the class, schedule visiting opportunities by other members of the faculty and outside experts, and allow the central teacher to engage in the learning of new material. If this school is to be a learning community, faculty also must be

engaged constantly in the process of learning. This is true at the very best high schools, and it is certainly true of all colleges. It is our view that pedagogically, team teaching is an error, an overrated fad with little use. One might segment a class among teachers to account for specialized expertise, as in Medical School, sequentially, but leave the overall responsibility with one person. The age group requires this.

5. COMPOSITION OF THE STUDENT BODY

The Academy was directed by the original assignment to recruit unaffiliated and disaffiliated Jews. As the project developed, the notion of a pluralistic community of Jewd and non-Jews became part of the school mission. But the original assignment was to attract the kind of Jews who do not generally belong to any organized Jewish institution. This is not an easy task. The results of market research indicated that the less affiliated a Jewish student was, the more important it was that the school be diverse in its views and its student body. The authors of this report are interested in putting forth the best academic program possible regardless of who attends, but if the goal of the school was to attract disaffiliated Jews, we had to be realistic that most will come only if non-Jews are invited to attend the school.

who said so?

*what good are disaffiliated non-Jews?
as an additive?*

It may be that the proposal erred in intimating that a fixed percentage of non-Jews would be recruited, although it was stated that we had no preconceived quotas of how many Jews and how many non-Jews would be admitted. Perhaps very few non-Jews will attend during the initial few years of the school's operation. We appreciate the insight that even Dalton has trouble recruiting non-Jews. We may not. The one alternative, straightforward religious school system that we know of, the Catholic parochial system, does indeed attract a great diversity of students because of the particular disciplined nature of its schools. In addition, Friends Seminary, which begins every morning with a Quaker meeting, attracts a wide diversity of students that includes very few Quakers. We are strong believers in meritocracy, which is what partially liberated Jews from a disadvantage in the nineteenth century. If may be that few non-Jews will apply, but we should maintain the position that excellent students from all communities will be welcomed.

This is ok

We are not saying the school will be a failure if non-Jews do not enroll in large numbers. We did want to be clear that to really be welcoming to students of excellence, special provisions might need to be made to assure parents of non-Jewish offspring that their children will be neither discriminated against nor made to feel uncomfortable. We have some experience in this regard. After twenty years of the Jewish Studies movement flourishing at the American academy, we know that Jewish material, both introductory and advanced, is interesting and attractive to Jews as well as non-Jews. In addition, programs like the Bronfman Youth Fellowship, which provides an intensely Jewish program although it omits prayer, always takes some students who are not Jewish from an orthodox point of view. These students always thrive in the mix.

*confusing
paragraph*

The proposal was a single document in which its diverse group of authors included an observant rabbi and a secular intellectual who has written a book on Jewish history. The conversations that produced the proposal were not always easy, but they were productive. The point is that this proposal is a product of four authors: three Jews and one non-Jew. The achievement is that they all could sign on and contribute to the project. The critique notes that there is nothing for the modern orthodox Jew in the proposal. This is surely false. During the research phase, we sat with modern orthodox students from Harvard, Columbia, and other universities. Some remarked that if they had the opportunity to attend high school over again, they would have attended an orthodox day school such as Ramaz and Maimonides. They would not have been interested in other options. But others--nearly half of the students--noted that if they could gain a foundation of Jewish knowledge to satisfy their learning needs and if the education in general were excellent, then they as outstanding students most definitely would attend a school like the Academy. It would resolve their fear that they were only part of a small and limited world when there was a wider and more interesting world of which to be a part.

In our consultation with administrators, including Dr. Beverly Gribetz at Ramaz, we discovered considerable agreement that there is a great need for such a school as the Academy for three distinct reasons. First, Ramaz itself is bursting at the seams. They annually reject students of excellence on the basis of religious compatibility with the school's philosophy and overall outlook. Second, the Academy would provide a legitimate alternative for students who attend Ramaz, but whose presence causes Ramaz to be more diverse than it would like to be. Third, there are students who are religiously and educationally compatible with Ramaz, but who would prefer a more diverse environment.

It is important to state that high schools must not be about marriage or intermarriage. Such matters are not of issue here. *agreed* The Jewish community must address the sustained demographic failure of decades of rabbinical and communal preaching in America against intermarriage during the first five years of adolescence. We do not wish to replicate it. This school is about Jewish literacy, education, achievement, and the contribution of the Jewish imagination to America. The school will not solve the intermarriage crisis in America, and it should not try. We did not investigate any questions about how many people married their high school sweethearts. If the goal of this school is to prevent intermarriage, then this is surely the wrong proposal. We believe that if preventing intermarriage is the mission, then any proposal is the wrong proposal because that is not what schools can do or have ever done.

We believe that it is possible that literate Jews will be more likely to marry other literate Jews because they will have more to talk about. But we have made no study of whether people marry because they have more to talk about. The only study that we can cite on this question is that of Natalie Friedman, who shows that the divorce rate among Ramaz graduates is very low. We hope that this school might promulgate more secure marriages for both its Jewish and non-Jewish students. This would be a positive goal.

This school will not replicate Bard's Episcopal heritage or the University of Chicago's Baptist inheritance. Bard College is an Episcopal institution in the sense that it takes all religion seriously, and therefore should be able to tolerate one of its affiliates also taking religion seriously. The heart of this school is about taking Judaism seriously in all of its multifaceted approaches. It must be committed to the idea that nothing Jewish will be foreign to its students and that each student should have a comprehensive knowledge of Jewish tradition as a way of understanding the world in general and allowing his or her contribution to America to flourish.

This school must not have a policy regarding interdating. A number of well-known studies, *agreed* including the recent National Jewish Population Study, find a low correlation between Jewish education and interdating. In fact, these studies have found that Jews who attended supplemental Jewish schools had a higher rate of intermarriage than Jews who had received no Jewish education at all. What this school must be about is articulating why it's worthwhile to remain Jewish at all. Creating forbidden fruit in the opposite sex because of national or religious origin should have no place in an academy. And what of the American Reform Jewish population, where intermarriage takes on a different cast, as does the definition of who is a Jew?

If a dating rule existed, the real consequence would be that no non-orthodox Jew would attend this school. Many of the potential members of the student body would have to apologize for their own parentage. This would be an intolerable state of affairs and would run counter to the mission to attract secular and nonaffiliated Jews as well as non-Jews. If the readers of this proposal have this concern at heart, then they should have confidence that the articulation and vibrancy of Jewish culture and Jewish learning will be a better ingredient for Jewish survival than whether a small group of students at an elite Jewish academy in New York date non-Jews.

We believe that there is a great need for a secular Jewish high school for the City of New York. It is probable that in the first five years of the Academy, some of the students we are attempting to attract and who have the ability to attend the finest private secondary schools, which boast enviable and established records of college admissions, will not attend our school.

The question is whether there are enough other fine students who will attend the Academy so that it might slowly establish its reputation for educational excellence and innovation, supported by a set of Jewish commitments, so that the school can support itself. Creating an excellent school can take less time than gaining a reputation for excellence. Therefore, one can ask: Are there enough students in the Russian immigrant community who are used to more collegiate level academics who would find this school the answer to their dreams, but who would need financial support? Peretz Goldmacher, lead of the Russian Emigree Society, felt that there were enough to fill the entire school. Are there enough students from the Jewish middle schools who are currently choosing Flatbush Yeshiva as the only alternative to Ramaz? Are there students who are currently attending private schools and public schools for their educational innovations who would be attracted to the Academy? And finally, are there

probably

students who are eager to acquire a classical education and can find no alternative?

It may take some years to convince parents and students that this school has something that is unique, competitive, and attractive. It will take some years to convince the community that the faculty that we can recruit because of the early college and Jewish innovations are worth coming for. In the parent focus groups that were conducted, we found great receptivity to our ideas from the parents of particularly gifted students and Jews from the so-called assimilated Jewish community.

We have thus responded to the critique that the market research does not support our contention and that there will be an insufficient number of students to support our establishment. There is a risk, as there is in any new venture. But we think the risk is worth taking. *agreed*

6. COMPOSITION OF THE FACULTY

In the research process for our proposal we identified a large number of highly qualified individuals who have experience in teaching at both high schools and colleges. They are particularly interested in making their contribution to U. S. learning through the exact specifications of this school. We are not naive. It is hard to find excellent teachers who can manage a complicated and innovative curriculum. We are only saying that we have met these people. Of course, one can point to the fact that many people who hold Ph.D.s can be bad teachers and may be narrowly trained. But there are also many Ph.D.s who are excellent teachers and are broadly trained. Any college graduate can recall both kinds of teachers. No one is saying that holding a Ph.D. qualifies someone to be a good teacher. But because we promise teachers collegiality, career development, research time, educational support, and advancement in their own learning, we believe that we will be able to attract and train such master teachers.

The Edison Project has settled on the master's degree level and seven years of teaching experience for their high school level teachers. This is for a system that will demand thousands of teachers. The Academy will require only a comparatively small number of faculty, and our experiences show that these people exist. And, like the fine colleges of the past, we are not rigid about credentials. We are only rigid about the centrality of learning, the activity of study and inquiry, and the qualities of mind that we associate with great scholar-teachers.

7. BUDGET

The budget was constructed with the idea of creating an Academy that was financially self-sufficient within five years based on the smallest possible capital gift that was yet significant

enough to eliminate a debt service. Our projections were designed to produce a possible budget for a revenue stream that would be at best 1.6 million dollars in the first year and probably under one million dollars because of the need for financial aid. We have an ambitious educational program and a special portrait of an ideal student of excellence. It is certainly true that many such students go to the finest and best-endowed secondary schools in the City of New York. To compete with those schools we would have to have a facility, staffing ratio, and technological capacity comparable to theirs. ?

If the goal is to establish these compatibilities as quickly as possible, then we were underbudgeted. Beyond this, we also might note that even with an extraordinarily generous annual gift for operating expenses, the school cannot hope to become self-sufficient within a five-year time frame. The numbers are obvious. Even at our low budget, the revenue streams are only a quarter of the expenditures in the first year. If one argues that our faculty costs, our technology program, and our facility all are underbudgeted, and we cannot argue that we will have a greater revenue stream, then we are saying that the conception of making the Academy self-sufficient in five years is impossible.

In addition, because the Academy will not include a lower and middle school that are financially more lucrative, we lack a segment that will generate a surplus to utilize for the secondary-school project. If we are going to compete for the students who currently attend Dalton and other such schools, we will need comparable resources. We have constructed a new and reformulated budget based on these new assumptions. However, in defense of the first budget, it is an error to deduce minimum costs from the example of the richest, most established models. The University of Chicago was started with less than Harvard had in 1892. It still has less and yet is its equal. The same is true of Brandeis. If it had had to replicate Harvard's budget in the beginning, it never would have been started. The correlation between expense structure, wealth, and quality on the one hand and excellence on the other is not as simple or obvious as the critics have alleged.

The budget included here tries to address the issue of costs in a creative manner based on the advice of Professor Bruce Cooper of Coopers and Lybrand and of Fordham University. But even this newly revised budget will not ensure success. The keys to success in a school do not rest in the amount of money spent.

The central aspect of budget revision is the change in our assumption that we would balance our budget in five years to doing so in closer to ten years. Our original assumption was that we would compete for teachers who desperately would want to teach in the proposed school even in the face of more lucrative possibilities at more established schools. We still feel that we will be paying them well, but we did assume that we could trade on our idealism and the stature of college faculty membership, since the mission of this school is to make a significant contribution to American education and the Jewish community. Of course, the more resources we have, the greater the easier it will be for us to compete for better teachers.

8. TECHNOLOGY

The critique was unanimous in its disapproval of our technology budget. The budget we proposed was based on those of other high schools as well as on the costs we believed would be covered by Bard, such as access to the Internet and educational networks. The critique makes it clear that we underestimated how much it would cost to build a state-of-the-art technology center at the Academy. It is obvious from the overall educational plan how critical the technology aspect of this school is to support our educational mission.

Our two educational foci of integrated learning and face-to-face interaction are perfect for a technology-based educational program. The Dalton technology program reports that one of its great benefits is that it removes the teacher from the front of the classroom and allows students to learn together as they work on a computer and prepare information. This allows teachers to work more as resource people and less as lecturers. This approach also would support the idea of a more research-oriented faculty because students would be given research projects on which to collaborate as the heart of the curriculum.

The idea of taking the teachers away from the front of the classroom and placing students behind their own laptops conjures an image of disconnected and alienated students. This would be true if no tradition of collaborative learning was encouraged. Since every phase of our educational model is organized toward one-on-one learning, starting in the morning with Beit Midrash and continuing with the courses, the advent of technology will be both coherent with and supportive of the consistent ethos of the Academy.

The critique suggested the use of team teaching. Beyond the use of teachers in many classrooms in support of interdisciplinary educational projects, the use of the Internet will allow teachers from across the school and ultimately across the world to help students and answer their queries.

Students remember ten percent of what they hear, twenty percent of what they read, thirty percent of what they see, and ninety percent of what they teach. The entire ethos of the school from the beginning to the end of the day places students in a context in which they teach one another. Computers will enable students to work and teach together as they puzzle through their assignments. But let us not fall prey to today's overenthusiasm for technology. Modern technology is still evolving and it has yet to supplant hundreds of years of successful experience using methods of teaching and learning left unchanged by radical changes in society.

In addition, one of the selling points of the school will be its international character. We have proposed a Kvutza that will link together a variety of Jewish-based high schools from across the world, including Israel, Eastern Europe, South Africa, Australia, England, Canada, and so forth. The Kvutza will connect students to a consortium of high schools around the world. From the very first day, students will be able to feel that they are part of a larger world. They

will be able to interact meaningfully on projects in the arts, history, sciences, music, and in particular, Jewish issues. They will be able to expand the boundaries of the school, and as they become more proficient in language, they will find broad uses for their new skills.

One of the critiques was about the relationship to the secular Jewish community of Israel. The Internet is no panacea, but during the fall of 1996 we met with a collection of principals from outstanding Israeli high schools. They all agreed that as the Internet becomes more prevalent in Israel, daily communication with their students and others around the world would be possible and enormously advantageous. This will allow our students to leave the walls of the classroom and explore the world.

The second possibility of computers is that they will allow the Order structure of the curriculum to become a reality. Students who work on problem-based assignments when they have access to the storehouses of research, wisdom, art, and other academic materials just by searching at a keyboard will naturally integrate fields of thought into a cohesive unit. This is happening in many places, as the Dalton programs attest, but the particular Jewish culture of both text and learning will build the strongest possible foundation for this new educational odyssey.

It was noted in the critique that teacher development and curricular development would be too expensive and implausible for a school population of 400. But through the Internet and the creative use of technology, the Academy could become a leader of Jewish curriculum and software development with a market of thousands of teachers in both day schools around the world and supplemental schools. With the proper funding, the Academy could be the long-awaited center for such research.

Of course, the initiation of such ambitious programs cannot be built on a modest budgetary request. If the school works collaboratively with institutions such as Dalton, the Edison Project, Columbia, Bard, Brandeis, the Melton Center, and the Mandel Institute in Israel, then the technology aspects could be enormously productive. If the school will compete for the students that currently attend the finest schools in New York City, then we will have to be competitive in our technological facilities and capacities. While some of the start-up costs will be saved because of original work that has been done by other educational institutions, we still will require a budget of more than one million dollars of capital costs to initiate and develop this aspect of the Academy. The more capital investment the Academy has, the better its programs will be, but only up to a point.

The parents of the students that this Academy hopes to attract will ask about its technological capacities, and we must be able to provide them with an adequate response. The newly proposed budget will be the difference between simply establishing the Academy--for which our first budget was adjusted--and establishing it well. It is clear that we will need a much greater allowance to achieve our ambitious goals.

9. PHYSICAL PLANT

We never pretended that the building plan for this Academy was an architectural plan. Of course, if the school were to be realized, a facility would have to be found, real estate agents and architects would be hired through competitions, and all of the work that goes into establishing a physical plant would follow. Bard has a good track record in this area, not only because it has constructed many buildings in Annandale, but also because of its successful purchase and renovation of the 86th Street facility for the Bard Graduate Center. It is now in the process of expanding its holdings in New York City.

When we wrote this proposal, we felt it was premature to engage professional architects to construct a real plan for this school. We believed, and still do, that there will be ample time for that, and that decisions about the level of analysis, creativity, and cost should wait until the next phase of this project. The building plan was constructed after discussion with Gruzin and Samton, but we did not hire them to construct an architectural plan. The building section of the proposal therefore represents our ideas of what a building might need rather than a final plan.

Our first assumption about the Academy's physical plant came out of the first conversation with the foundation. It was at that meeting that the estimated overall building size of 140,000 gross square feet was announced. In point of fact, we feel that this would be an extremely generous overall size based on comparison with other private high schools in New York, which vary from 150-275 gross square feet per student. Even using the higher number of 275 gross square feet per student, the building would only be approximately 110,000 gross square feet. Based on the initial comment that the building should be 140,000 gross square feet, we were aware of the fact that for a school of 400 students, this would be on the high end of the ration of square feet per student.

More space is better than less. More gives you flexibility for new ideas

There was an unfortunate editing error in the preparation of the proposal, which was the miscommunication that resulted in the call for four laboratories for each of the three sciences. Surely even a science-intensive curriculum would require only one of each of these labs, with the additional possibility of an advanced or special projects lab to provide research facilities for a Ph.D.-level faculty. We regret this error.

In our planning document we also called for twenty classrooms. This high number is based on the assumption that the average high school only has between 45 and 70 percent of its students in classrooms at any one time. A high school of 400 students usually would need only 13 to 16 classrooms, each of which holds 20 students. We included the extra classrooms because of the high initial space figure, with the hope that the Academy would grow into an institution for community use. If we are going to engage parents in the life of the school, it is probable that they would design programs to utilize classroom space beyond that needed by its 400 students. Given a smaller gross square footage, which is certainly reasonable, we would eliminate these extra classrooms.

how about fewer?

too Small

The estimate of 500 square feet per classroom came from a published school design from the State University of New York at Albany. The consultants on that design were Irving Friedman and Dennis Stevens. These classrooms are probably too small to accommodate the amount of technology and the freedom of movement that we now envision as necessary for each classroom. Based on this new conception, we agree that each classroom should be larger. We will wait until we engage an architect in the next phase of this project to state an exact square footage.

10. THE SCHEDULE

Over-Programming

In this school we have proposed a longer school day. One of the principles of the school is to link learning with life. The longer day and, for that matter, the longer school year are obvious benefits for the Academy. The longer year will make it possible to offer coordinated Jewish and non-Jewish sequences that provide in two years most of what other high schools normally accomplish in three. The longer school day will make it possible to provide an extensive curriculum without compromising objectives in any field.

A longer class period permits teachers to change the way they teach, without sacrificing the coverage of content. A longer class period enables teachers to incorporate physical demonstrations and other hands-on approaches instead of just lectures. Furthermore, students have more time to carry out investigations and give presentations. Teachers can reinforce lectures through group activities and projects. Class discussions can address topics in depth. The longer period inspires greater student participation and interest in the subject at hand, which in turn makes learning varied, engaging, meaningful, and fun.

From our perspective there is no doubt that the 45-minute period that has dominated American high school education is simply too short. Students experience the change of classes at a dizzying pace, and class content is limited. We have proposed a 90-minute period because we want the element of Beit Midrash and one-on-one learning to be a constant theme of each class period. This means that students will both study and teach each other during the class period as well as have time to listen to new ideas and experience some of the more traditional aspects of teaching and learning. A 90-minute period absolutely take teachers out of the lecture style but still gives them enough time to express polished ideas.

There is also a case to be made, however, for a 65-minute period, which is long enough to enable teachers to provide innovative learning experiences and short enough to prevent wasted time. It is possible to implement a 90-minute period in the early college and a 65-minute period in the high school. We have investigated this more thoroughly since we submitted the proposal, and we are amenable to altering our original schedule.

Flexible Schedule

It is important to clear up easy misconceptions about the proposal. The class schedules in the proposal were examples designed for individual students, not for entire class years. As noted in the proposal, each student will have an individualized course schedule. Like most other high schools that are engaged in the school reform movement, we will vary the daily schedule so that during each week a particular class will be taught at different points in the day. For example, a math class taught by Professor Loumight might meet at ten in the morning on Monday, two in the afternoon on Wednesday, and eleven in the morning on Friday. No one is proposing that everyone be taking math, science, or history at the same time. A history teacher will teach sections of history classes throughout the day.

Language

Foreign language study and the Beit Midrash are different issues. It may be impractical to sustain as many languages as we propose, even in the city of New York. It may be that students' interests should even be limited to a fewer number of languages until the college level. We have proposed considering a location for the school near another academic institution. A school of 400 students can sustain only a certain number of teachers, and we are already asking them to teach a wide variety of classes.

At Dartmouth College, John Rassias argued that effective language instruction and a particular language drill need an accommodating environment. Dartmouth is highly successful at teaching foreign languages because that is what everyone does at nine in the morning. The extended class periods are advantageous for all subjects except for language. In order to create the conducive environment and utilize a more appropriate time period, languages will have to be taught together. This may mean that languages are more consistently taught by adjuncts than other courses. It is also possible to use students to conduct the drill sessions for their peers. Furthermore, we probably are on the verge of computerized language instruction that will surpass anything that a classroom-style approach with today's technology might accomplish.

Beit Midrash

We have situated the Beit Midrash at 8:00 a.m. We are surely aware of the research on the changing nature of adolescent sleep schedules. However, even in the face of studies that say that students learn dramatically less in their first period class, the Academy, like all other high schools, will preserve the tradition of an early morning start. We can find no exception to this at any other high school. Indeed, it might be better to have a high school meet from 10:00

a.m. to 7:00 p.m., but this is not done.

The fact is that we have tried to adjust for adolescents' particular time clock by putting the Beit Midrash at the beginning of the day. The Beit Midrash is the most interactive and least controlled moment of the day. After observing how a Beit Midrash works in a traditional yeshiva, we believe that this style of learning is the best solution for that period of the day. In a situation where students must depend on one another, they will make a greater effort to be alert and cooperative with their fellow students. The Academy's Beit Midrash will not exactly replicate that found in the traditional Yeshivah, but when we spoke to the teachers of those Yeshavot in Brooklyn and in Monsey, they reported that a strong group of students show up in the Beit Midrash even earlier than 8:00 a.m. so that they may have extra time to learn together. This is also the experience at the Columbia Beit Midrash for slightly older students. The 8:00 a.m. time is consistent with our view that learning should occupy the place where one might expect to find prayer in a more parochial Jewish day school.

The Beit Midrash is an essential element of this school, and we will invest time during retreats and the school year to teach students how to engage in it. Its timing in the early morning is not a comment on its lack of importance, but rather on our belief that it is the best way to use that particular aspect of adolescent energy: it requires less performance or preparation and more active participation. This has been a system that has worked for centuries in the traditional yeshiva, and we're convinced of its success. But we are open to experimentation and constructive ideas if we are proven wrong. We believe that the Beit Midrash will bring coherence and predictability to a school whose schedule is otherwise flexible; it therefore must occur every day at the same time.

Summer

We have an ambitious set of summer programs, both intellectual and social. There is much prior experience, from Simon's Rock to the Bronfman Youth Fellowship, to indicate that what motivated students expect from their summer is a learning experience. The highly successful Johns Hopkins Center for Talented Youth summer program gives grades to its participants because students who invest their energy into the program want to be evaluated. This is the same with the majority of the Ivy League summer programs on which our programs are modeled. They all are intense and demanding, and they all provide grades. It might be that the summer program will be a useful time for portfolio assessment as an alternative to grades. We are certainly open to this idea.

11. PROJECT ADVISORY

We apologize if we made poor judgments in using names of individuals with whom we spoke during the planning process but who never saw the finished proposal. They contributed to it in

various ways, but all responsibility for the ideas and content of the proposal is ours, including its deficiencies. The very first sentence in this proposal is "The document that follows is designed as a proposal. It does not pretend to be a complete and exhaustively detailed vision of the proposed Academy. It invites commentary, response, and revision." When we submitted this proposal, we believed that it was right to show it first to the Jewish Life Network. We believed that the process then would include meetings with the foundation and its advisors. We thought that subsequently we would revisit some of the contributors listed for the reshaping and improvement of the final product. It may be that this is still possible. We certainly hope so.

In the back of the proposal there is a fairly long list of names under the title "Advisors and Consultants." Advisors and consultants are carefully chosen words. In constructing this proposal, we met with a large number of people. We asked for their advice and listened carefully to what they said. During the research phase of the project these people were crucial in providing us with insights into the best practices of modern education. Of course, this phase had to be limited so that the proposal could be written. That is why we referred to this group as "Advisors and Consultants" as opposed to "Supporters."

Everyone on this list was spoken to, some at great length and others more briefly, some individually, and some in groups. Not all of them were consulted by the all the authors of the proposal, and some were contacted and interviewed by members of the Simon's Rock staff. Not all were spoken to in the name of this project, particularly during the phase when the project was confidential. But each of them provided insights and perspectives that appear in the proposal in one place or another. If any impression was given that these people gave their approbation to the final results, this is regrettable. We certainly should have made it clearer that these were people from whom we learned, although we did not necessarily agree with all their advice or they with our conclusions.

12. MODERNIST IDEOLOGIES

There is a suspicion that this proposal is anti-Zionist and that this has caused the school to miss the richest secular Jewish opportunity, which is the modern state of Israel. There is the added suspicion that the reason for this anti-Zionism is the presence of non-Jews within the student body. This is further complicated by our lack of religious dogma, which may look to some as though we are against religion and the state of Israel. This all adds up to a portrait of an assimilationist school: anti-Zionist and anti-religious, with its only real commitment being directed toward multiculturalism. In the critique it is also mentioned that we are not particularly engaged with modernist ideologies and the Holocaust, which accounts for the reaction that we are ambivalent about our Jewish identity. These are important concerns, and we address them below. However, we will sidestep the evident prior contempt toward the authors and the insulting inferences that do not derive from the proposal but were gratuitously included.

In this proposal we have set out to accomplish a mandate by creating something different than what one might expect in a Jewish school. We may appear to some to be an assimilationist school because our mission is to attract disaffiliated and assimilated students. We believe that our parent body is not willing to send their children to a glorified Hebrew school where in their youth they met incompetent teachers, the use of the Holocaust to induce guilt, and rigid religious instructors--an environment where parents remember they were not allowed to ask any question, or in which they were told, "This is the way it is done." We must nurture a more accurate image of Jewish learning: that it is a tradition of questions, intellectually fearless, and filled with stunning artistic imagination. Based on that foundation, our students can visit Israel and Eastern Europe and have an authentic and intelligent Jewish response instead of ephemeral experiences.

We are not skeptical that a large number of Jewish children are engaged by conversations about Israel and the Holocaust. What we are skeptical about is whether the higher-achieving students from assimilated backgrounds--who are our target population--are transformed by these experiences. To engage these students, we must provide them with more: a tough-minded Jewish and general literacy.

We might have constructed a curriculum based on the more traditional approaches to the Holocaust, religion, and Zionism. There are plenty of well-established models from which to choose, and there is no doubt that our school-reform ideas, coupled with traditional Jewish educational methods, could create an extremely strong school. However, this was neither our assignment nor our wish. The question is not whether trips to Israel and discussions of the Holocaust would be effective in our school, but whether what we have proposed--a classical curriculum that favors Jewish learning over identity workshops and modern ideologies--will produce a committed and educated individual who engages Jewish values. In no way does this approach diminish the significance of teaching the Holocaust. In fact, the opposite is the case.

This is
the key
question.

When Ahad Ha-Am was faced with the construction of a post-Emancipation Jewish identity, he argued that one must take the sources of Jewish wisdom and liberate them into the world of general and secular culture, but in a Jewish idiom. Ahad Ha-Am's Jewish idiom was the still-imaginary Zionist state. This school proposes to do the same this time with the school as the Jewish idiom. The Beit Midrash will be the place where Jewish conversation and culture will grow so that we will reengage the secular Jewish population to become once again the people of the Book. We are aware that while Holocaust discussion and trips to Israel can have a transformative effect upon adolescents, we are just not sure that these methods are the most successful in sustaining Jewish literacy or even in creating a long-lasting commitment.

Include
these
useful
methods
to support
innovative
curricula
Why
eliminate
them?

This is a disturbing realization, but we believe that this approach will equip our students with the tools to understand the great Jewish events of the modern world in an exciting and dramatic way. We think that most students will visit Israel through the Academy's Kvutza Sojourn. We agree with the research conducted, primarily by Barry Chazen and Steven

XX
XX
Here
is the
definition
of the
school

Cohen, that an Israel experience can be transformative. We also have looked into the B'nai Brith youth organization's March of the Living and can appreciate its dramatic effect upon adolescents' Jewish identity. We are committed to offering such excursions to those who wish them. It is also true that questions about God, the absolute, and the infinite are compelling for adolescents. But we have not included the litany of commitment in the proposal because we are trying to work out a new approach towards encouraging our students to answer these questions creatively.

why only those

We believe that it is not enough to be inspired by Israel or the tragedy of the Holocaust. But if students are engaged in ideas and activities based in classical Jewish knowledge, then they will be able to provide for themselves the storehouse of images that they need not only to be inspired but actually to establish lifelong identity. We are committed to encouraging the development of an imagination for students rooted in Jewish tradition so that when they experience the great moments, they will be anchored in a rich and stable foundation. We will not be able to predict what identities are established. We frankly hope that these identities will be as diverse as the student body we recruit.

why is your approach "either a"

Israel and the Holocaust undoubtedly will be taught and discussed at this school; they are the seminal events of the twentieth century and are the very events that have shaped the Jewish identities of the authors of this proposal. We are not undermining the importance of these issues and events. We are only stating that we are out to create a different approach to this set of issues and questions, not only because of our mission at hand, but because we truly believe that the study of classic texts will produce comparable sensations, experiences, and passions for learning that then can be applied to issues of modernity.

Texts are not substitutes for emotions

The Kimberley-Montclair Academy has organized an outstanding curriculum that articulates the values of living a good life and anchors this learning in classic Greek texts. Through those Greek texts and through careful curriculum development, they have built a bridge from the classics to the modern period. This excellent school has found that the anchoring of modern dilemmas and challenges in the classical texts brings fresh and creative imagination to those issues.

If one looks at our course offerings, including math and science, it is clear that we also move from the classical to the modern period. Even in math, we will teach its history, albeit briefly. We do not separate the history of science from the study of history in general. In a comprehensive way, these curricular offerings will be like the Montclair-Kimberley Academy effort to move students to make the kinds of connections on which to build an identity. We are honest in our belief that we will not be coercive in terms of what that identity might be. But if early adolescence is the age of decision making, we will equip our students with a rich background in order to make wise choices.

Exploration and Creativity

At a number of points in the critique, it is apparent that the committee believed that there would be conversational taboos at the Academy. On page seven there is a comment: "They seem to be narrowing the field in terms of what is possible to explore. There are things that aren't going to be discussed, there are certain models that aren't going to be presented. Spirituality for example...they are forcing one particular model and at the same time they are talking about creativity, exploration and discovery." On page eight a committee member suggested that we are proposing, "Yes, we are a Jewish school but only this much." This is a disturbing view of the school. This is a Jewish school grounded in the ideas of Rav Abraham Isaac Kook. Rav Kook understood the Jewish world to comprise a variety of communities that had become alienated from one another, that are in search of a language of rediscovery and return. He understood that each of the communities, from the most secular to the religious, were necessary if there was to be a rebirth of the people of Israel. When his Hasidism demanded that he censure the secular labor Zionists, he declined. He said the people needed all types to create a spiritual and enduring Jewish world. This is the kind of atmosphere we hope to create at this school.

The Jewish people are held together by the basic stories of Judaism from the Torah. This school is committed to providing students with stories that will bind them to Jews throughout the world and to all of humanity. What binds Jews who speak different languages and share few similar customs and overall philosophies of life? This school is dedicated to providing its students with a Jewish story that can help them connect to other Jews throughout the world. This is the heart of this school: a commitment to the learning by students of the Jewish story.

This commitment to Jewish literacy defines the essence of our school. It justifies and lays the intellectual groundwork for pluralism. We believe that students who are informed about the Jewish story should be free to express a commitment to Judaism in whatever form they wish.

Commitment is important not form.

At the most fundamental level this is an American private school in which anything may be discussed. It would be impossible to think of this school as one that would circumscribe certain conversations. At the next level, this is a pluralistic school. Throughout our proposal we consistently emphasize our commitment to recruiting a student body that will include many different kinds of Jews and non-Jews as students and faculty members, including the modern orthodox. All four authors of this report have children under the age of seven. Each of us is committed to creating a school to which we could imagine sending our children. Since we include the entire spectrum of the Jewish and non-Jewish communities, this asks us not to narrow but to broaden.

are you creating a sense of commitment? I don't think so.

We would like to distinguish between coercive religious activity and intellectual and experiential exploration. We will not have religious coercive activity at this school. We state explicitly that there will be a morning minyan supported by the school's faculty and administration, which will be open to everyone. We also note the possibility of travel to Israel and collective holiday activities. We are suggesting that Jewish communal activity will be an

agreed when - 7 a.m.

* a commitment to learning the Jewish story, is not a commitment to live it.

oh, really? This sounds awful.

exploration and learning process about the Jewish tradition rather than a required participation in ritual life. This does not mean that we are against ritual life. Teenagers are desperate to identify a sense of spirituality. The school will not determine the exact nature of that spirituality other than providing students with tools to make serious decisions.

13. BARD COLLEGE

There are four issues to address with regard to Bard College. We will not respond, however, to any of the ad hominem attacks and misconceptions about who we are. We only observe that the comment that a headmaster would be in trouble if Academy students even apply to Bard is striking and false, even though it carries the dubious authority of a dated, cynical snobbery.

The first issue is not whether Brandeis or Columbia would be better choices to affiliate with than Bard to build this school. They would be fine choices. However, Brandeis rejected the opportunity to make any arrangement with the new Jewish high school in Boston because of sectarian issues, and Columbia ended its experimental lab school during the time of John Dewey. The only question that remains is whether there is an advantage in linking an academy/early college with Bard. We have tried to make this argument as cogently as we can elsewhere in this response document. If one accepts the notion that an association with a college is positive and the statements in our response are credible, then one is faced with the possibility that only a school as fine, innovative, creative, and adventurous as Bard would be willing to extend its mission to accommodate a project of this kind. There are many third-party sources available to validate the excellence of Bard and its status in American higher education, particularly during the past 25 years. The fact that Bard has 15 years of experience with Simon's Rock Early College provides for us a palatable set of circumstances with which to venture into the proposed area. This is an added benefit.

*or was it
vice-versa,
or mutual*

*I'm not
accepting
that notion.*

In the past Bard has tried to take advantage of opportunities in the educational world. When excellent immigrant scholars became available in the aftermath of World War II, Bard hired them. When the chance to support an early college appeared at Simon's Rock, Bard moved. When an opportunity arose to build a graduate school of the decorative arts in a country where such endeavors are in need of enthusiasm and scholarship, Bard expanded its mission to support this worthy goal. We are now at a moment when ethnic and religious identity has been a central question in American civilization. We are again at a moment of school reform. The chance to address these pressing issues through the establishment of this academy is a way of supporting the deepening multicultural future of our society. In sum, Bard is interested in this project as another representation of its progressive nature and mission and its commitment to intellectual and artistic excellence.

*Is this
project
interested in
Bard or any
college
association*

The second issue centers on whether Leon Botstein will leave Bard College in the near future. Such a concern is beside the point. What matters is whether he and the leadership of the Board of Trustees will remain with Bard long enough to build the structures that will support

this Academy so that there will be continuity. Leon Botstein has clearly stated this commitment to Michael Steinhardt and others in the educational community. Bard College is an institution whose age exceeds 150 years. It has had an impact on the educational community from the time it was founded in 1865 and through its affiliation with Columbia University in the 1930s. This pattern has continued into his tenure. Although President Botstein might be viewed by some ~~has~~ having transformed the institution into what it is today, it would be simplistic to attribute Bard's current state of excellence to a sole individual. Furthermore he has succeeded in building a fine institution that can continue without him.

The secondary issue here is the serious one of governance. It may be that we did not stress the independent nature of the Academy and its Board of Overseers and that we did not create a structure or propose a contract to protect that independence. If the reason that Bard is an interesting partner is because it has a willing president, then it is legitimate to consider what will happen after that president retires and is potentially replaced by a person who is less inclined to support the school. If this proposal goes forward, this issue should be addressed in a legal way with either a contract or even a more enduring covenant. The issues to be covered would be how the board of the Academy is self-perpetuated and how much influence the Bard board should have. The Board of Overseers could secure the Jewish nature of the Academy's future. Some mechanism of separation would need to be clarified for the worst-case event that the Board of Overseers might want to appoint a head of school who is totally unacceptable to Bard as a vice president. It might be that the Board of Overseers could act in a way that ensures the Academy's philosophical vision while keeping in place the necessary relationship with Bard as its credit-granting partner.

Other issues of governance would have to be made clear. The faculty of Simon's Rock have an employment system that is distinct, based on a series of contracts of different lengths instead of the increasingly difficult tenure approach of American colleges. This is not the place to negotiate these solutions, only to articulate that they must be addressed in a clear and legal fashion and that, as in Simon's Rock, distinct and separate arrangements are possible.

The third issue is what Bard College has to gain from this venture. Bard as an institution has been seriously concerned with the state of secondary education in the United States for many years. The Institute for Writing and Thinking has sought to transform teacher preparation to enhance the quality of secondary education. Bard has helped to improve the perspective of secondary school teachers in their work and classroom. We believe that the educational contours of the future will be shaped by the interplay of collegiate and secondary education. If Bard is to remain a cutting-edge institution, we believe we have much to benefit by investing our energies into a novel secondary school. That this opportunity has come our way may be viewed as a stroke of good fortune.

The fourth issue is why a nominally Episcopalian college would want to support the building of a Jewish academy. As stated in the proposal, Bard's Episcopalian inheritance convinces the modern college that a religious tradition is a significant foundation on which to build a

*Weak
argument*

distinctive yet pluralistic and secular school.

Market Research

It is particularly distressing and disconcerting to read the critiques of the Kane, Parsons and Associates market research and the interpretations of their findings by members of the committee. They point us in the direction of focus groups and denigrate what can be learned through telephone interviews. The fact of the matter is that we invested heavily in both forms of research and methodology. The responses we received in focus groups and through a telephone survey were highly consistent. That is, parents would venture to send their children to the school we describe on the basis of its demonstrable excellence. All other factors take on secondary importance to this central idea. It may be that the advisory panel was unaware of our use of focus groups and the extent to which the results of the survey confirmed one another.

Also, the market research grew out of a meeting on December 14, 1996, with Michael Steinhardt, the Jewish Life Network, Martin Peretz, and others. At that meeting, the explicit goal for the project was stated: that we plan and build a secondary school that would provide an introduction to Judaism and its principles in an environment in which educational excellence would be paramount.

A goal was clearly enunciated: the desire to attract non-affiliated Jews to a setting that would (re)introduce them to Judaic values, traditions and culture. Although it was hoped that some "modern Orthodox Jews" would comprise the school's population, they would be unlikely to form its majority, both because they have many other options and because too strong a presence would likely deter less committed Jews from choosing the school. This last concern did emerge consistently in our research findings.

*speed,
but
you have
been
too far
backwards*

Therefore, we are not against focus groups, and, in fact, it was in such groups that we discovered many of the appropriate questions to ask during the telephone survey research. Moreover, our focus groups allowed us to understand the particular engagement parents have with their children's education. However, to some it may appear that focus group research is not a panacea. It can be inaccurate and misleading. At its best it produces thoughtful hypotheses. At its worst, it simply confirms that which the researcher wishes to hear.

The critique group mentioned that it "could go into question by question to why the findings are biased and in which ways they are flawed." But they do not follow through. We suppose that we could also answer question by question, but this is moot.

The specific criticisms are consistently incorrect. For example, the survey instrument is criticized for using the phrase "unsurpassed educational excellence" without explaining what parents understand educational excellence to be. However, that is precisely what question #3

addresses, although it is presented in the context of what is important in secondary-school education.

We believe the question concerning the rank of Bard as a four-year private liberal arts college demonstrates a lack of familiarity with our institution. Whether or not Bard is perceived as "first rate" would not change our self-perception, and certainly promotional literature about Bard and the proposed school would make that claim. The question was split-run, with and without Bard's name mentioned, to determine the likely impact of the Bard association. The differences were very small, and we judge them insignificant. We believe that Bard has a fine contribution to make, and we seriously believe that we must engage in the task by informing target populations of its contribution and its standing. The impact of Bard since 1979, even when it was less well known, has been salutary, if not critical, to the fortunes of Simon's Rock, particularly in the recruitment of students (whose SAT scores average well over 1200) and faculty.

The next criticism relates to our choice of preselected survey items about aspects of the school. In essence, the critique seems to advocate that we ask parents what they want and then create a school that will satisfy their needs. We believe that this inverts the process. The school will be created for specific purposes and its mission will be fulfilled via its values, emphases, and approaches. We set out to learn the extent to which parents could be drawn to those values, emphases, and approaches, not how the school could be modified to meet parental prerequisites. The focus of the school should not be market driven. *agreed*

It is possible that the school should be funding-driven beyond the initial benefactor. A further study could be made to see if there is a potential body of financial support for this project. This is a worthwhile goal suggested by Dr. Gardiner Dunnan, but it was outside the scope of the initial survey charge.

The research regarding whether there will be sufficient interest in the Academy was cited as not supporting the proposal's positive conclusion. On p. 27 of the market report there is a table on "The Appeal of Proposed Secondary School." To understand this table it is important to remember that the population surveyed was only the top one percent of SAT-scorers. If you assume that a new academy will have a chance at attracting a percentage of those students, the report indicated that this group found the school appealing or very appealing. Indeed, the 61 percent that gave that response is significant. Students from New York City responded positively (56 percent). Even household income as a differentiating factor gave a range of 61 percent to 49 percent positive response, with the critical over-\$100,000 income category responding at 49 percent. It is true that as expected among non-Jews, the appealing or extremely appealing response goes down to 41 percent, with the extremely appealing down to 12 percent. Considering the nature of the Academy, this is still quite high. As stated above, we are realistic that it is possible that it may take some time before a sizable population of non-Jews will want to apply.

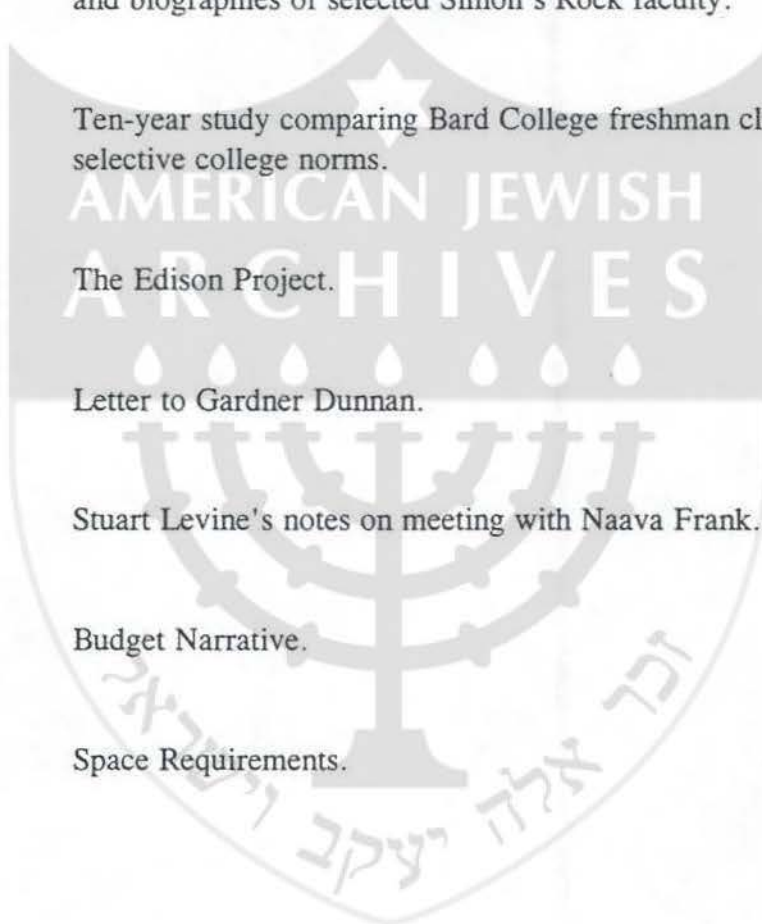
Since this school needs to enroll 100 students a year from the group of higher- and possibly highest-achieving students, the above response is sufficiently positive to predict success in that mission. It takes time before any school attracts only the highest caliber of students, but the Jewish aspects and the educational innovations of the Academy, if done well, will accelerate that process.

The last specific methodological criticism is the reference to the "chosen level" of \$10,000 for annual tuition. This question was preceded by an open-ended one that elicited parental tuition figures in advance of any suggested dollar amount. The subsequent question generated reactions to realistic tuition possibilities, and as anticipated, the responses to the two questions were hardly identical. In sum, the members of the critique committee failed to understand the subtlety and richness of the research conducted.



APPENDICES

- APPENDIX A: Letters from Professors David Gerwin and Mari Blecher as sample faculty members.
- APPENDIX B: List of colleges to which Simon's Rock graduates have transferred; and biographies of selected Simon's Rock faculty.
- APPENDIX C: Ten-year study comparing Bard College freshman class with highly selective college norms.
- APPENDIX D: The Edison Project.
- APPENDIX E: Letter to Gardner Dunnan.
- APPENDIX F: Stuart Levine's notes on meeting with Naava Frank.
- APPENDIX G: Budget Narrative.
- APPENDIX H: Space Requirements.





CENTRAL CONNECTICUT STATE UNIVERSITY
CONNECTICUT STATE UNIVERSITY SYSTEM

January 10, 1997

To Whom It May Concern:

I write to tell you that, after reading the proposal, I am not only interested in, but enthusiastic about teaching in the proposed Spinoza-Mendelssohn Academy. I am attracted both to its educational plan and to the vision behind the academy, an intellectual and cultural approach to Judaism, open to everyone, regardless of denomination. Other friends who are completing or have completed their Ph.D. programs have also expressed interest in joining the faculty. Among the Academy plan's distinctive characteristics, ones which most attract me to the school are the Beit Midrash and chevruta learning, the interdisciplinary faculty departments that also integrate what would otherwise be bifurcated Judaic and general studies, the time for office hours/individual mentoring, and the support for faculty. This school offers me both a chance to create a new educational model within the Jewish community, and join the faculty of an institution that I think retains the best part of high school and of college.

I have spoken with several friends who are interested in teaching in this school. Briefly, one who is not Jewish is finishing his Ph.D. in physics at the University of Washington, but does not want to spend his entire life in straight research positions. He is also an accomplished white water canoe leader. Another friend was ordained at the Jewish Theological Seminary where she is currently a graduate student in Midrash. She is a free lance teacher. The school holds many different attractions from her, not least the chance to be part of a department where midrash and literature are taught together. She also has a background in public history from her years before entering the seminary. On the other side of the career path, a mentor teacher of mine is interested in joining the school for a few years after over 20 years of teaching honors history at a Jewish Day School. She would like to finally be able to integrate modern European history with modern Jewish history, and to work as a mentor with new teachers. A Columbia College classmate who earned his Ph.D. in physics at Harvard, and is an alumnus of Ramaz, has also expressed interest. There would be no shortage of interesting, bright, people who are interested in this school.

Finally, my commitment to the school is also a commitment to the vision and ability of Rabbi Paley to carry it off. The plan is ambitious, and like all such documents, it will change as it is implemented. I have read many studies of schools that stress the importance of leadership and vision carried forward by the right leader, Rabbi Paley is that leader, and my commitment to the project is a commitment to the academy under his leadership.

Sincerely,

David Gerwin

Assistant Professor History; Coordinator, Social Studies

255 West 108th Street, Apt. 4A
New York, NY 10025-2922
(212) 866-7596
dmg24@columbia.edu

David Milton Gerwin

History Dept., Central CT State University
P.O. Box 4010, New Britain, CT 06050-4010
(860) 832-2808; 832-3140 (FAX)
GERWIND@CCSUA.CTSTATEU.EDU

EDUCATION

Columbia University Graduate School of Arts & Sciences, Dept. of History
Ph.D. expected May 1997 **M.Phil.** May 1994 **M.A.** February 1990

Dissertation: "The Dissolution of the New Deal Coalition and Movements for Social Justice in the North:
Newark, New Jersey and 'An Inter-racial Movement of the Poor'" **Sponsor:** Kenneth T. Jackson

Major Field for oral exams: American History Minor Field for oral exams: Oral History

Teachers College, Columbia University, Program in the Social Studies
M.A. May 1995

Columbia College, Columbia University

B.A. History, May 1988

National Endowment for the Humanities, Younger Scholar, summer 1987

Conducted research on the Newark Community Union Project

Supervisor: Joshua B. Freeman

EXPERIENCE

Sept. 1995-Present **Central Connecticut State University Assistant Professor, History**

Teach a 12-credit hour semester load, including the US history survey and upper level courses on oral history, urban history, and the sixties. Teach the social studies methods seminar and supervise the student teachers in their classroom placements. Coordinate the secondary program in social studies, and advise students enrolled in the program. Represent the department on university-wide education committees.

1993-1995 ***The Constitution Works Education and Program Associate***

Set the general direction for the New York program. Created new curricula units and revised existing ones. Conducted and improved upon teacher workshops. Supervised internship program, and trained session leaders. Designed role-play experiences. Directed outreach to teachers and administrators, and obtained position for a sabbatical teacher, supported by the NYC Board of Education. Reviewed budget, hired staff, wrote grants, produced annual report, edited the newsletter.

1990-1992 **Charles E. Smith Jewish Day School of Greater Washington, DC**
High School History Teacher

Wrote the curriculum and lesson plans for the high school survey course in United States History and Government at the 9th and 10th grade levels. Used textbooks, original documents, video, film, computer models and current events in teaching students to create historical arguments orally and in writing, singly and in groups; analyze materials; and detect points of view. Created and taught a Social Justice course for seniors in cooperation with *Bread for the City* and *Zaachaeus Free Medical Clinin*. The course included lecturers from the House Select Committee on Hunger and the Children's Defense Fund, volunteer work, research, and a final paper. Served as a voting member of the Board of Directors' Budget Committee.

PROFESSIONAL

Presentations

"The Church and Community Action" at a conference on "The 'Church' and the City" Conference, Cleveland State University, April 18-19, 1997.

"The Newark Community Union Project" To Be Posted, November 1996 for "The History of Community Organizing and Community Based Housing and Economic Development in an International Context"; on-line seminar sponsored by H-Urban Great Cities Advisory Committee

"The American Welfare State in the 1960s: Community Action and the War on Poverty" November 18, 1996 at Labor and the Welfare State, a conference of the George Meany Memorial Archives.

"The Freedom to Dissent" presented at the Graduate Student Conference on "The Meaning of Freedom", Columbia University, October 12, 1996.

"Workers On the Edge: The Newark Committee on Full Employment" at conference on "American Movement Cultures", Washington State University, June 22, 1996.

"The Newark Committee On Full Employment and the Search for Links Between Unemployment and the Domestic Environment" February 11, 1996 at "Building and Labor History" Eighth Symposium of the George Meany Memorial Archives.

"Teaching the Fourteenth Amendment" at Organization of American Historians, April 1, 1995

"The Legislative Role-Play" Workshop at Long Island Council of the Social Studies, October 1994

Grants

Faculty Research Grant, Connecticut State University System, Summer 1996

For the development of an oral history program and courses. Funded my participation in the Columbia University Oral History Research Offices' Summer Institute, equipment purchases, and the development of a course in conjunction with the Newington Historical Society.

Summer Curriculum Development Grant, Connecticut State University System, Summer 1996

Project Director for a departmental review of the teaching the US History Survey Course. Hired the American Social History Project to run a weeklong workshop for faculty during July.

New Jersey Historical Commission, 1989

Conducted research on the Newark Community Union Project and the Office of Economic Opportunity.

Associations

American Historical Association, Organization of American Historians, Oral History Association, Urban History Association, History and the Macintosh Society, National Council for the Social Studies, Association for Supervision and Curriculum Development, New England History Teachers Association.

New York State Certified Public School Teacher, Social Studies

43 Hicks St., #3L
Brooklyn, NY 11201
January 24, 1997

Rabbi Michael Paley
Dean of Special Projects
Bard College, Box 5000
Annandale, NY 12504

Dear Rabbi Paley:

My name is Mari Blecher, and I have tried to contact you a few times over the past several months by telephone. I thought it might be more convenient for you if I sent you my resume, along with a letter explaining why I have been calling.

Over the past two years, several people have spoken to me about Bard's proposal for a Jewish day high school in Manhattan. Peter Geffen first mentioned the project to me when the Heschel school was vying for the same grant. Subsequently, Lee Shulman, a member of my dissertation committee at Stanford, suggested I be in touch with staff at the Jewish Life Network. Lee felt I would be an asset to the high school were it to come to fruition. I met with James Hyman last fall, who told me the proposal was soon to be reviewed. At about the same time, Barry Holtz suggested I contact you. Since then, I have heard from Barry that the proposal has been (or is soon to be) approved.

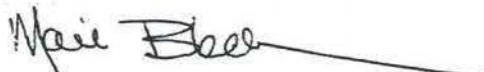
Everything I have heard about this program excites and intrigues me. Given my experience as an educator, and my academic and teaching credentials, I think I could make a tremendous contribution to what you are trying to do. By July, I will have a Ph.D. in Curriculum and Teacher Education from Stanford, with a concentration in Jewish education. I hold a permanent New York State teaching certificate in English grades 7-12, and have lots of teaching experience (as my resume indicates). Perhaps most importantly, I love working with adolescents, both inside and outside the classroom.

From the many conversation I have had with people who are interested in the Bard project, I gather that you are really trying to redefine Jewish high school education. I have spent a great deal of time thinking about American Jewish education. I share your vision that the best Jewish education comes out of an academically rigorous, community-based school where learning, exploration, and questioning are the central values. I also understand that you aim to institute the university model of Jewish studies courses at the high school level. I have first-hand experience of how this model can really work, having taught in and run a Jewish studies program in Palo Alto. The goal there was to elevate Jewish learning by providing 11th and 12th graders with college level courses.

I would very much like to meet with you or speak to you on the telephone about the Bard project, to see what kind of role I might play now or in the future. As I've said, I believe I have a lot to offer your project, which excites me both personally and intellectually. I will be in touch in mid-February to see if we might arrange a time to talk.

Thanks so much for your time and consideration.

Sincerely,



Mari Blecher

MARI S. BLECHER

43 Hicks Street, #3L

Brooklyn, NY 11201

(718) 858-0448

EDUCATION

1992 - present

Stanford University, Palo Alto, CA

- M.A. in Religious Studies
- Doctoral candidate in Education, Department of Curriculum and Teacher Education—
Dissertation Title: "Interpretive Communities and the Teaching of Sacred and Secular Literature"
- Awarded 1996/97 dissertation grants from National Foundation for Jewish Culture
and Memorial Foundation for Jewish Culture

1983 - 1988

Brown University, Providence, RI

- B.A. in Comparative Literature
- Completed Undergraduate Teacher Education Program
- Received New York State Teacher Certification in English 7-12
- Honors: Phi Beta Kappa, Magna Cum Laude

1985 - 1986

- **Pardes Institute of Jewish Studies, Jerusalem, Israel**

WORK

EXPERIENCE

1996 - present

English Teacher, Solomon Schechter High School, New York, NY

- Courses: Honors American Lit. (10th & 11th grade), Literary Genres (10th grade)
- Faculty Advisor to student arts group—attended theater, dance, and musical events

1993 - 1995

Teaching Assistant, Stanford University, Palo Alto, CA

- "Introduction to Curriculum," Lisa Goldstein (under Professor Elliot Eisner)
- "Religion, Magic, and Science," Professor Howard Eilberg-Schwartz
- "Jews and Judaism in America," Professor Arnold Eisen

1994 - 95

Director, Mid-Peninsula Midrasha, Palo Alto, CA

- Directed advanced Judaic Studies program for 11th and 12th graders
- Responsibilities included: fostering school community, overseeing curriculum, supervising teachers, developing informal educational programs, recruiting, general administration

Summer 1994

**Research Associate, Commission for Educational Standards and Accountability,
Chancellor's Office, NYC Board of Education, Brooklyn, NY**

- Researched and reported to Commission on city and state policy initiatives including
higher academic standards, state curriculum frameworks, and school-to-work programs

1993 - 94

Intern, Journal of Religious Education, Los Angeles, CA

- Read and evaluated submissions regarding relevance and quality of scholarship

1991 - 1992

Assistant to Director For Community Service, Anti-Defamation League, New York, NY

- Liaison to 30 regional offices for Community Service Division, National Office
- Developed national outreach program, oversaw annual budget preparation

1989 - 1991

Assistant Director for Civil Rights, Anti-Defamation League, New York, NY

- Reviewed and responded to discrimination complaints for NY Regional Office
- Liaison to law enforcement regarding bias incidents, church-state issues, campus affairs
- Conducted "A World of Difference" multicultural education workshops for teachers

1988 - 1989

English and Theater Teacher, American International School, Israel

- Taught improvisational theater and ESL to children grades k-8, co-directed "Oliver"

PAPER

PRESENTATIONS

- "Is Validity a Valid Concern?" — One of four papers in 1997 AERA panel presentation entitled:
"Issues in Judging the Quality of An Interpretation: From Theory to Practice"
- "Knowledge and Understanding: the Hermeneutic Models of Hirsch and Gadamer" —
pending presentation for 1997 Philosophy of Education Conference

LANGUAGE SKILLS

- Fluent in Hebrew, basic skills in Spanish and French

Transfers

Simon's Rock accepts a small number of transfer students, who usually enter as juniors to take advantage of the small, highly individualized B.A. program.

Approximately half of Simon's Rock A.A. degree recipients transfer to larger institutions as juniors. In the past five years, A.A. graduates have been accepted at the schools below, among others:

American University
American University of Paris
Bard College
Barnard College
Bates College
Berklee College of Music
Boston University
Brandeis University
Brown University
Bryn Mawr College
Carleton College
Carnegie Mellon University
Case Western Reserve University
Claremont College
Clark University
Colgate University
Colorado College
Columbia College
Cornell University
Dartmouth College
Drew University
Duke University
Emory University
Eugene Lang College
Evergreen State College

Fisk University
George Washington University
Goucher College
Hampshire College
Hood College
Howard University
Hunter College
Johns Hopkins University
Knox College
Lehigh University
Lewis & Clark College
Macalester College
Massachusetts Institute of Technology
Michigan Technological University
Mills College
Morehouse College
Mount Holyoke College
Multnomah School of the Bible
New York University
Oberlin College
Parsons School of Design
Pitzer College
Pomona College
Reed College
Rensselaer Polytechnic Institute
Rice University
Royal Holloway College,
University of London
Rutgers University
Sarah Lawrence College
Savannah College of Art and Design
School of Oriental and African Studies,
University of London
Skidmore College
Smith College
Stanford University

SUNY Binghamton
SUNY Buffalo
SUNY Buffalo Medical School
(early admission)
SUNY Purchase
SUNY Stony Brook
Stevens Institute of Technology
Swarthmore College
Syracuse University
Trinity College, Dublin
Tufts University
University at Albany, SUNY
University of Arizona
University of California-Davis
University of California-Irvine
University of California-Los Angeles
University of California-Santa Cruz
University of California-San Diego
University of Chicago
University of Colorado
University of Illinois
University of Maryland
University of Michigan
University of Minnesota
University of North Carolina
University of Pennsylvania
University of Rochester
University of Utah
University of Washington
Vanderbilt University
Vassar College
Washington University
Wellesley College
Wesleyan University
Williams College
Yale University

Bernard F. Rodgers, Jr. *Vice President and Dean of the College, English*

B.S., *magna cum laude*, Mount Saint Mary's College; M.A., University of Bridgeport; Ph.D., University of Chicago. Dr. Rodgers has been a vice president of Bard College and the dean of Simon's Rock since 1987; he came to Simon's Rock as dean of academic affairs in 1985. He was special assistant to the chancellor of the City Colleges of Chicago and an assistant director of the Commission of Institutions of Higher Education of the North Central Association of Colleges and Schools. He taught at and chaired the College Acceleration Program of City Colleges of Chicago—a program that offered courses for college credit to high-school seniors—and was a lecturer, evaluator, and consultant for projects sponsored by the NEH, the Illinois Humanities Council, and the Chicago Public Library. He was awarded a Ford Foundation dissertation fellowship while at the University of Chicago and spent 1979-1980 as a Fulbright Senior Lecturer in American Literature in Lublin, Poland. Dr. Rodgers is the author of several books, including *Philip Roth* (Twayne United States Authors Series, 1978) and *Philip Roth: A Bibliography* (Scarecrow Press, 1974; revised and expanded edition, 1984). A member of the National Book Critics Circle, his essays and reviews on modern American literature and culture, as well as on writers such as Aharon Applefield, Milan Kundera, Czeslaw Milosz, and Salman Rushdie, have been published in *Fitzgerald/Hemingway Annual*, *Magill's Literary Annual*, *Magill's Survey of World Literature*, *Masterplots II*, *Critique: Studies in Modern Fiction*, *Chicago Review*, the *Chicago Tribune*, *Illinois Issues*, the *Berkshire Eagle*, and *The World & I*, and broadcast on WBBM-AM and WNIB-FM in Chicago. Dr. Rodgers has been a member of the board of directors of the Southern Berkshire Chamber of Commerce, chair of the Massachusetts Foundation for the Humanities, vice president of the board of trustees of Fairview Hospital, and a incorporator of the Berkshire Museum and Berkshire Health Systems.

Eileen T. Handelman *Physics Emerita*

B.A., M.A., Mount Holyoke College; Ph.D., University of California at Berkeley. Dr. Handelman has made significant contributions to the field of solid state and semiconductor physics; she holds three patents and has authored several articles in professional journals on topics derived from her work at Bell Laboratories from 1956 to 1965. She has received several fellowships and has studied in Denmark under a National Science Foundation (NSF) Postdoctoral Fellowship. A member of the original faculty at Simon's Rock, Dr. Handelman also served as dean of the college and academic dean from 1977 to 1984.

Allen B. Altman *Mathematics*

B.S., Stanford University, Phi Beta Kappa; M.S., Ph.D., Columbia University. Dr. Altman has taught at the University of California at San Diego; the Universidad Simón Bolívar in Caracas, Venezuela, where he helped to establish the mathematics program; MIT; the University of Oslo (Norway); the University of Pernambuco (Brazil); and the Institute of Pure and Applied Mathematics in Rio de Janeiro (Brazil). He has been awarded Fulbright, National Science Foundation, and Woodrow Wilson fellowships. Dr. Altman's publications include regular contributions to *Mathematical Reviews* and articles in *Transactions of the American Mathematical Society*, *Communications in Algebra*, *Advances in Mathematics*, *Compositio Mathematica*, *Bulletin of the American Mathematical Society*, and *American Journal of Mathematics*. He has been editor of *Revista Matemática Iberoamericana*, contributor to the collections *Real and Complex Singularities* and *The Grothendieck Festschrift* (Birkhauser, 1990), and author with S. Kleiman of the book *Introduction to Grothendieck Duality Theory* (Springer-Verlag, 1970).

Gabriel V. Asfar *French, Arabic*

B.A., Hamilton College, Phi Beta Kappa; M.A., Ph.D., Princeton University. Dr. Asfar formerly taught at Princeton University and Middlebury College. He has published articles in *French Review*, *Oeuvres et Critiques*, and other journals; he has also written reviews, commentary, and contributions to books on French and francophone literature, including *Images of Arab Women* (Three Continents Press, 1979), *Critical Bibliography of French Literature* (Syracuse University Press, 1980), *Literature of Africa and the African Continuum* (Three Continents Press, 1984), *Faces of Islam in Sub-Saharan Literature* (Heinemann, 1991). He has been a consultant to the Educational Testing Service; a contributing writer to the proficiency-based French Test Series, Level I textbook and teacher's guide, *Nouveaux Copains* (Harcourt, Brace, Jovanovich, 1988); and coauthor of the textbook and teacher's guide *Notre Monde* (Holt, Rinehart, and Winston, 1991). Dr. Asfar is a founding member of the African Literature Association. He has led seminars in summer college programs sponsored by Duke University, George Washington University, and the National University Continuing Education Association. Dr. Asfar is director of Summer Institute Programs and of the Foreign Language Institute at Simon's Rock.

Isaac Y. Bao *Biology*

B.S., *magna cum laude*, Fairleigh Dickinson University; M.S., Ph.D., New York University. Dr. Bao joined the Simon's Rock faculty after serving as a postdoctoral researcher at the Osborne Laboratories of Marine Sciences, New York Zoological Society. He taught at the State University of New York College at Old Westbury, Fairleigh Dickinson University, and New York University; he is the recipient of several scholarships and awards, including a National Science Foundation fellowship; and he has presented and published papers concerning the genetics and endocrinology of fish, his area of expertise.

Michael Bergman *Physics*

B.A., *summa cum laude*, Columbia University; Ph.D., Massachusetts Institute of Technology. Dr. Bergman joined the Simon's Rock faculty after a postdoctoral fellowship at Harvard University, where he studied fluid dynamics, magnetohydrodynamics, and the generation of planetary magnetic fields. He is the recipient of fellowships from National Science Foundation, NASA, and NATO, which sponsored his work at the University of Glasgow. He has conducted experimental studies on the effects of magnetic fields on the solidification of metallic alloys, for which he has received a Research Corporation grant. He has published papers in *Geophysical and Astrophysical Fluid Dynamics*, *Physics of the Earth and Planetary Interiors*, *Geophysical Research Letters*, and *Journal of Fluid Mechanics*.

*** Nancy Bonvillain Anthropology**

B.A., magna cum laude, Hunter College; Ph.D., Columbia University. Dr. Bonvillain is an authority on Native American cultures and languages. She is the author of books on the Mohawk language and on the Huron, the Mohawk, the Hopi, the Teton Sioux, the Navajo, the Inuit, the Zuni, and the Santee Sioux and on Native American Religion. She has written on gender, linguistics, and narrative. Her articles have appeared in *Anthropological Linguistics*, *American Indian Culture and Research Journal*, *International Journal of American Linguistics*, *Dialectic Anthropology*, *Papers on Iroquoian Research*, and in several collections. She has taught at Columbia University, SUNY Purchase and Stony Brook, The New School for Social Research, and Sarah Lawrence College. She has received fellowships from the National Science Foundation, the National Endowment for the Humanities, the American Philosophical Society, and the U.S. Bureau of the Census. Her fieldwork has been with the Navajo and on the Akwesasne Mohawk Reserve.

Peter G. Cocks Politics

B.A., Trinity College, Dublin University, Ireland; M.A., Kansas State University; Ph.D., University of Wisconsin at Madison. Dr. Cocks taught at the State University of New York at Albany where he had been instrumental in the development of the Allen Collegiate Center, an experimental interdisciplinary early-admission degree program. Dr. Cocks has taught at Mount Holyoke College, the University of East Anglia, and at the University of Wisconsin at Madison. He was a participant in the Five College Peace and World Security Studies Program in 1996, in a summer institute on Gorbachev's domestic and foreign policies cosponsored by that program and the Harriman Institute for the Advanced Study of the Soviet Union in 1988, in a summer institute on "Regional Crises and Nuclear Weapons," sponsored by the Institute for Security and Cooperation at the University of Wisconsin-Madison in 1987. He was a member of the New England Conference on Political Thought from 1980 to 1989 and of the Mellon Faculty Seminar on the Humanities at Mount Holyoke College in 1985-86. He has published articles and reviews in the journals *The American Political Science Review*, *The Annals*, *International Organization*, *European Communities Review*, and *New Perspectives on Turkey*.

David Reed Myers Chemistry

B.S., B.A., magna cum laude, Fairleigh Dickinson University; M.A., Ph.D., Princeton University. Dr. Myers also spent a year of postdoctoral study at McMaster University, taught chemistry at Paul Smith's College of Arts and Sciences, and worked as a chemist for Starks Associates. He received a Garden State Graduate Fellowship for the years 1980 to 1984. His research findings have been published in *The Journal of the American Chemical Society*, *The Journal of Organic Chemistry*, and *Tetrahedron Letters*. His research interests include reactive organic intermediates; strained organic molecules; and computer modeling, both of strained organic molecules and organic reactions involving reactive intermediates.

Mojalefa Ralekhetho History, Social Science

B.A., M.A., Columbia University; Ph.D. candidate, The New School for Social Research. A native of South Africa, Mr. Ralekhetho returned there to teach at Transkei University for four years after completing his M.A. He worked for the South African Committee for Higher Education to found Khanya College, an institution attached to Indiana University that sought to identify and serve students with potential for college work who had been barred from advanced education under apartheid. He served as director of the research unit of the Educational Opportunities Council, a sister organization of the Institute of International Education in New York. He contributed a chapter entitled "The Black University: Transformative Agent or Conforming Captive?" to *Knowledge and Power in South Africa*, edited by Jonathan Jansen.

Barbara D. Resnik Art History, Social Science, Women's Studies

B.A., Sarah Lawrence College; J.D., Benjamin N. Cardozo School of Law, Yeshiva University. Ms. Resnik is an attorney,

graphic designer, and printmaker. She has taught constitutional law, art history, and studio arts at Fairfield University and Queens College. Her interests include issues of race, class, gender, and the law; art and media in contemporary culture; and population policy and reproductive rights. She has served as catalogue and exhibition designer for numerous galleries and institutions. Her work is included in many private collections.

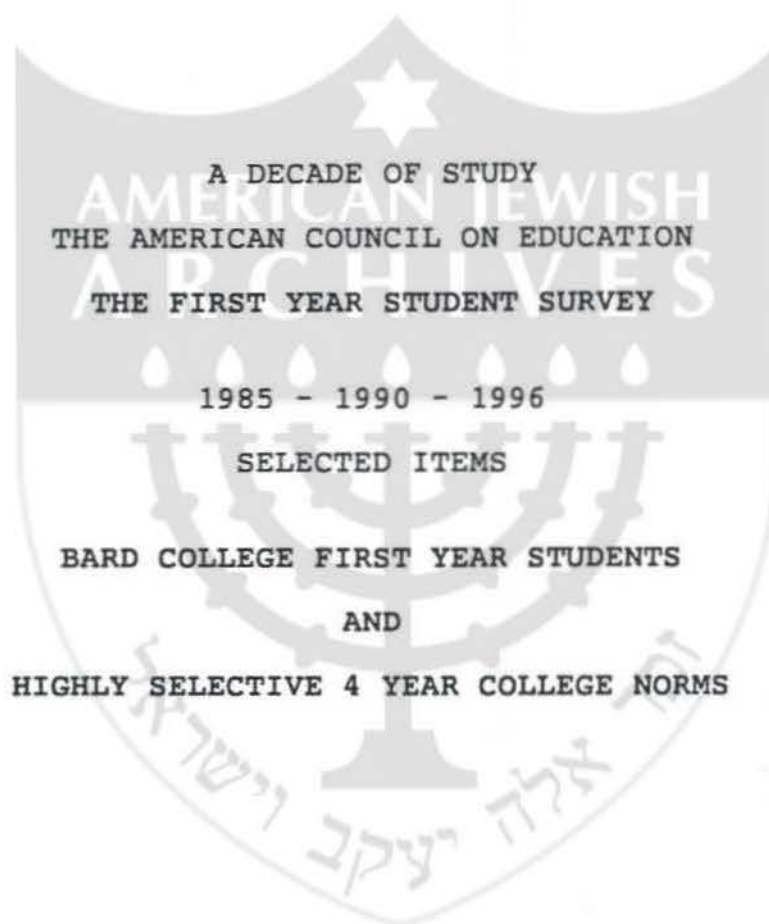
David R. Sharpe Physics

A.B., Harvard College; M.S., Ph.D., Purdue University. Dr. Sharpe has taught at the University of Notre Dame and the University of Michigan at Dearborn. He has worked for the Boeing Company and for Douglas Aircraft Company. His areas of specialization are applied physics, acoustics, and computers. His paper, with Donald Roeder, "Diffraction-induced Striae-like Patterns in the *Diatoma tenue* Species Complex" appeared in the January, 1991 issue of the *Journal of the American Microscopical Society*. He has played the organ and directed the choir at the First Congregational Church in Great Barrington since 1991.

Laurence D. Wallach Music

A.B., M.A., Ph.D., Columbia University. A composer, pianist, and musicologist, Dr. Wallach's compositions, mostly chamber music, have been performed in New York and Boston as well as in the Berkshires. He appears regularly as a pianist with the Galliard Wind Quintet, with violinist Nancy Bracken of the Boston Symphony, and with Anne Legène. He received a fellowship from the National Endowment for the Humanities in 1977-78 to study performance practices of early piano music, particularly Mozart and Schubert, and in 1980 he participated in the Aston Magna Summer Academy on German Music and Culture. His composition, *Echoes from Barham Down*, won a competition sponsored by the New School of Music in Cambridge in 1985. Dr. Wallach's writings about Charles Ives have appeared in *Musical Quarterly* and the *Dictionary of Twentieth-Century Music*. He is a member of the National Faculty, for which he has acted as arts curriculum consultant to the Atlanta school system. Recent compositions include *Nonsemble*, *Forest Music*, *Ghost Music*, *Five Pieces for Violin and Piano*, and *Breath-Taking* for oboe and percussion. A major commission from the Atlantic Sinfonietta was premiered at Merkin Hall, New York in 1992. In the summers of 1991 and 1992 he offered series of music appreciation lectures cosponsored by Tanglewood and the Berkshire Museum.

JANUARY 1997



A DECADE OF STUDY
THE AMERICAN COUNCIL ON EDUCATION
THE FIRST YEAR STUDENT SURVEY
1985 - 1990 - 1996
SELECTED ITEMS
BARD COLLEGE FIRST YEAR STUDENTS
AND
HIGHLY SELECTIVE 4 YEAR COLLEGE NORMS

PREPARED BY: STUART LEVINE

A DECADE OF STUDY
1985 - 1990 - 1996
SELECTED ITEMS

BARD FIRST YEAR STUDENTS AND HIGHLY SELECTIVE COLLEGE NORMS

(All data given in percentage of respondents selecting a response category)

N = 301

ITEM:	<u>BARD FIRST YEAR STUDENT</u>			<u>4 YR</u>
	1985	1990	1996	<u>HI SEL</u> 1996
<u>SELF REPORT</u>				
AVERAGE A	3.8	18.0	19.9	23.6
GRADE A-	5.1	18.9	17.9	23.9
IN B+	22.9	23.6	26.5	22.6
HIGH B,B-	52.8	35.6	31.3	25.8
SCHOOL: C+,C	14.0	3.4	4.4	4.1
<u>ACAD ABIL</u>				
SELF ACAD ABIL	70.8	84.4	85.3	76.2
RATING: ART ABIL	63.8	63.3	63.3	34.0
TOP DRIV TO ACH	54.0	62.2	60.1	74.2
10% IN MATH ABIL	20.0	35.7	34.1	47.5
HIGH WRITE ABIL	67.3	75.5	79.3	50.4
SCHOOL: CREATIVITY		New Item	86.2	58.1
<u>1ST CHOICE</u>				
BARD 1ST CHOICE	66.3	67.2	68.2	74.8
COLLEGE 2ND CHOICE	24.4	24.6	22.6	17.8
IS: 3RD CHOICE	1.9	6.0	5.7	4.8
LESS THAN 3RD	7.5	2.2	3.4	2.6
<u>BETTER JOB</u>				
REASON BETTER JOB	36.0	33.6	38.1	72.1
VERY GEN. EDUC.	85.5	84.0	90.6	69.8
IMP EARN MONEY	32.1	23.1	22.8	63.5
GOING LEARN MORE	93.8	94.0	94.3	81.1
COLLEGE: GRAD SCH.	37.9	47.8	43.7	60.9
BECOME CULTURED		New Item	70.0	48.7
<u>ARTIST</u>				
PROB. ARTIST	15.2	11.4	12.3	3.7
CAREER: COLL TEACH	3.3	4.3	3.3	1.1
LAWYER	4.0	2.8	2.1	5.0
MUSICIAN	5.3	3.3	4.1	1.3
WRIT/JOURN	19.2	18.0	20.5	3.0
<u>GRAD W/HON</u>				
CHANCE GRAD W/HON	9.7	23.4	19.4	22.8
VERY JOB PAY EXP	38.3	44.4	42.2	44.5
GOOD HONORS SOC	5.2	12.2	7.1	13.9
THAT: B AVERAGE	41.6	65.0	60.2	56.2
GET B.A.	74.0	84.2	80.7	81.3
BE SAT. W/COLL	46.8	49.6	43.7	57.5
JOIN STUD PROTEST		New	20.7	7.2
PARTIC IN COMM SVC		Items	20.9	20.7

ADDITIONAL ITEM: OBJECTIVES THAT ARE VERY IMPORTANT OR ESSENTIAL IN LIFE:

		<u>1987</u>	<u>1990</u>	<u>1996</u>
BE VERY WELL OFF FINANCIALLY	BARD	36.8	27.0	26.5
	4 YR HI SEL	65.9	67.7	66.8
CREATE ARTISTIC WORKS	BARD	49.6	43.4	55.1
	4 YR HI SEL	19.0	18.1	18.7
DEVELOP A PHILOSOPHY OF LIFE	BARD	72.0	77.1	83.1
	4 YR HI SEL	49.0	48.7	50.1
PROMOTE RACIAL UNDERSTANDING	BARD	59.8	67.1	58.2
	4 YR HI SEL	38.3	43.7	36.8
WRITE ORIGINAL WORKS	BARD	56.0	59.6	63.3
	4 YR HI SEL	19.3	17.0	17.7
ASSUME ADMIN. RESPONSIBILITY	BARD	10.5	11.9	12.5
	4 YR HI SEL	40.3	38.9	32.9
INFLUENCE POLITICAL STRUCTURE	BARD		33.5	28.0
	4 YR HI SEL		23.4	19.3
INFLUENCE SOCIAL VALUES	BARD		50.2	50.5
	4 YR HI SEL		43.2	39.1
INVOLVED IN ENVIRON CLEAN UP	BARD		52.7	30.3
	4 YR HI SEL		40.4	24.1
KEEP UP WITH POLITICS	BARD		64.2	44.1
	4 YR HI SEL		53.5	37.4

January 17, 1997

Gardner Dunnan, Headmaster
Dalton School
108 E. 89th Street
New York, New York 10028

Dear Dr. Dunnan:

We wish to express our appreciation for the time you generously spent with us discussing the Spinoza-Mendelssohn project. Though we would gain a greater benefit from a longer discussion with you about the project, the meeting was fruitful from our point of view. We would like to mention briefly some of the ways it has influenced our thinking.

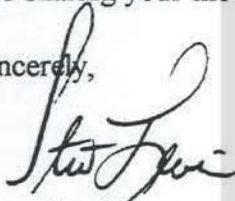
Your sharpest criticisms concerned the approach of the budget, the weakness of which you analogized to "putting one's big toe in the water" when a "plunging-in" is what is needed. In particular you mentioned that staffing levels were too low, compensation was too low, and there was inadequate funding for technology. Though we did not have an opportunity to fully discuss what assumptions led us to take the approach we did (but we may say here that our earlier budgets were constrained by revenues based mainly on tuition and fees), we are now seeking to adapt and change our previous thinking to accommodate the competitive marketplace you realistically describe. We are rethinking levels of funding in various areas of the budget, and also recasting the budget in the direction of a functional analysis of expenditures and away from the present quasi-accounting analysis. Your description of the commitment of Dalton to a technology plan was very interesting. With respect to this important area (which was left unarticulated in the original capital budget for the building), we now plan to lay out our technology budget explicitly and boldly. Finally, you suggested that a longer financial horizon be considered--perhaps a ten-year plan was your thought. We agree that this is a good idea. In this way we can more easily show the trends that we hope will develop: the closing gap between tuition revenue and expenditures; the growth of parental giving; the decline of financial aid utilization; and so on.

At the same time that we benefitted from your analysis of the budget, we do appreciate the support you indicated for the curriculum and other features of the academic program. To say that you would consider some subset of this program for implementation at Dalton (a Beit Midrash-like event, for example) we took as a sincere compliment. You made some good suggestions, though: moderate the number of languages offered; establish relationships with postsecondary programs in curricular areas where we cannot afford a full-time faculty; use existing mass transportation to assist in extracurricular and recreational programming. We plan to make accommodations to these helpful ideas. Finally, your positive impression of the school, especially in the face of a committee that was critical of the plan because it was too innovative, is important and encouraging to us.

We believe, and you seem to concur, that there is a niche in the New York private high school market for Spinoza-Mendelssohn. Perhaps it can best be described as a school that falls between Ramaz and Dalton. Of course, as you know, there are fundamental issues about the identity of Spinoza-Mendelssohn which will require time and effort to work out. But though the question about identity is fundamental, it doesn't follow that finally resolving it is crucial for either the opening or the success of the school. In other words, issues of identity are fundamental without being determinative.

In short, important questions were raised by you: budget, staff, technology, college placement, transportation. These are defining issues which determine whether the school will open and will influence its success. You have helped to put us on a better track toward satisfactorily answering these questions. We hope that we will have another occasion to discuss this project. If we do not, permit us to reiterate that we are grateful for the time you spent reading our lengthy proposal and sharing your thoughts with us.

Sincerely,



Stuart Levine
Dean of the College



James Brudvig
Associate Vice President for Finance and Administration

AMERICAN JEWISH
ARCHIVES

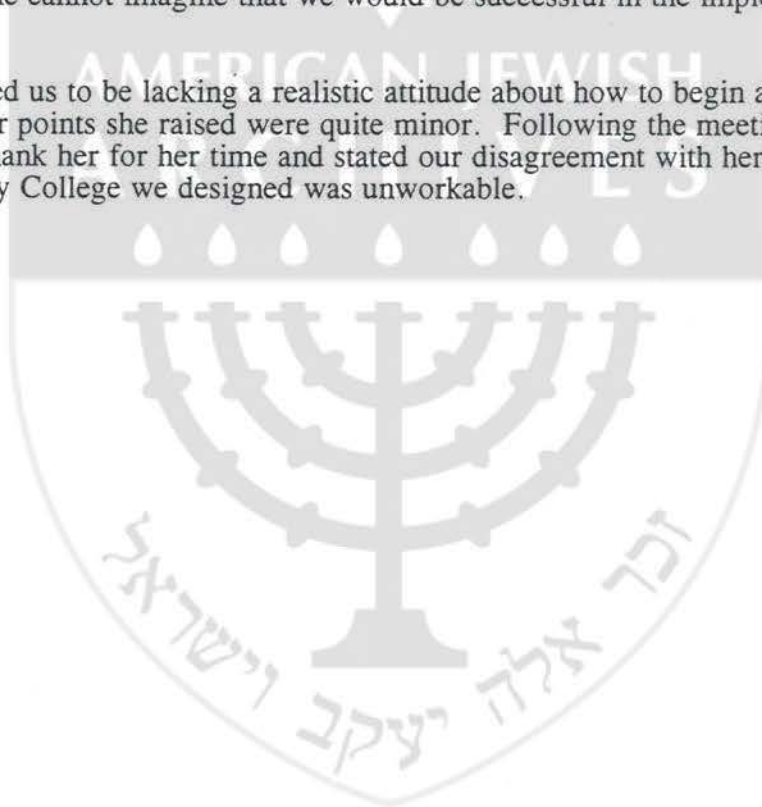


Notes on meeting with Naava Frank

Michael Paley and I met with Naava Frank at 5:30 p.m. on Wednesday, January 22, 1997, at the Jewish Life Network office in New York City. We spent three quarters of an hour with her, during which time she gave us a reasonably complete picture of her response to the proposal. She believes the program of studies to be too ambitious and to contain so many educational innovations that she cannot imagine that we would be successful in the implementation of our plan.

In short, she judged us to be lacking a realistic attitude about how to begin a high school. As I recall, all the other points she raised were quite minor. Following the meeting, Michael Paley wrote a letter to thank her for her time and stated our disagreement with her point of view that the Academy/Early College we designed was unworkable.

Stuart Levine



Appendix G: Budget Narrative

Introduction

The budget presented in the first draft of the project was criticized for having three principal weaknesses. First, it was maintained that there were too few faculty/staff and they were paid too little. Second, the technology expenditures were not clearly presented and seemed far off the mark. Third, the presentation of the information led to confusion about how much was being spent in certain areas. The attached revised budget addresses these concerns directly, as well as reassessing some of the other areas of the budget. The balance of the narrative will point out some of the key assumptions behind the numbers, in addition to drawing attention to important changes.

General Budget Structure

The presentation of the budget has changed to a "revenue source/expense function" organization of information. Using the latest concepts, we have fashioned a five-year budget for the Academy that presents information logically, concisely, and fully, with explication where useful. Costs are presented by their function in the school, their location (whether classroom or library, office or nurses room), and by program (academic, extra-curricular, or guidance). Furthermore, the budget is longitudinal (5 years with extrapolation to 10), meaning that we can examine the cost vectors and trends. How and when, for example, does the school become more self-supporting over the half decade? What are the changing functional cost ratios, as between, for example, administration and classroom instruction?

Finally, by way of introduction, it should be said that this budget is not strictly an operating budget, which is what the first budget attempted to be. For example, in this budget we show major capital expenses (by definition, those goods and services purchased that are expected to last more than one year) for technology and for the library. This is not as it should be for accounting purposes, but for our purposes in this proposal, when a premium is placed on the accessibility of information, the blending of capital and operating expenses creates no harmful effects.

I. REVENUES

A. Description of Revenues and Goals

The raising of resources over the next five years is a critical part of opening the new Academy. This section details planned and potential sources of revenues to cover the costs of providing a high-quality Jewish and secular education to students. Four key goals come to mind:

Goal 1: To bring "hard" income in line with benefactor gifts over the next five years.

Although the Academy will be dependent on the philanthropy and interest of key donors during these start-up years, the plan is to create a school that is fiscally viable by Year 5, although gifts and the endowment will be part of the long-term development of the Academy. But once the building is secured, the management and administrative system is in place, the library is stocked, the computers and other hardware (fiber optics, lab equipment) and software are purchased, the up-front costs will drop and the school will become more in balance with its regular revenues.

Goal 2: To build in-school financial capacity to ensure growth and viability through:

- **Endowment:** We anticipate creating an endowment fund to ensure a steady income over the coming years. An endowment will allow the school to reduce the constant pressures to raise tuition while giving the school's board and leadership some resources for development and planning. This "flex" is important if the school is to grow, improve, and attract students and donors. According to the revenue budget for Year 1, the Academy hopes to raise \$1 million from its endowment of about \$12.5 million at 8 percent earnings on the principal.
- **Student Tuition and Fee Base:** The school will ultimately rise and prosper from its direct income from tuition, although the endowment gifts, fund-raising affairs, etc., will help off-set the limits of being totally tuition-driven. In Year 1, the plan is to have 100 students each paying the equivalent of \$16,000/year, although because of the predicted reductions in revenue from scholarships given to students based on need (lower income) and merit (competition to get middle and upper-income students away from other elite private and religious schools, much as colleges and universities offer scholarships to bring in the most academically talented students, regardless of their financial need) the actual amount of income from tuition will be approximately 60% of gross billed tuition. Hence, out of the \$1.592 million to be raised in Year 1 from tuition and fees, the school may have to issue \$636,800 worth of scholarships, reducing the real net tuition and fees income to \$955,200. The summary of revenues only shows net tuition, a format now permitted by FASB 116.
- **Regular Gifts and Contributions:** The large endowment item is often "encumbered" under law, meaning that the school's access to it is limited. Usually, something or someone is endowed: a scholarship, a teacher, a program, or other permanent needs. Gifts and contributions, on the other hand, are somewhat more liquid and therefore may be more responsive to the immediate needs of the school. Hence, gifts are a much-sought-after means of financing the running, building, outfitting, and programming of the school. Most gifts will probably come from parents of current students. Gifts in Year 1 are estimated at a modest level due to initial small enrollments. A steady-state model would set gifts and contributions goals at levels at least approaching the level of financial aid awarded each year.
- **Fund-raising:** Fund-raising is a useful way to raise money and to build bridges to the community and region. The budget anticipates raising about \$150,000 in Year 1 through a combination of activities: School rental, "Academy Night," corporate sponsorships, etc. Other revenue will be contributed through payments by parents/foundations to support the Israel Institute.

Goal 3: To gain financial stability and independence based on:

- **Stable Income:** The school will set its tuition and other regular income levels (fees) based on the market and the competing independent schools in the New York City area. Key to this process will be the rapid and solid stabilization of the school, so that planners and executive administrators can build the school and its program.
- **Steady Support through Regular Donors:** The Academy must build a number of regular income sources: tuition is one; regular donors are another. Efforts will be made to ensure help and support for the school over the long haul.
- **Profitable Investments:** The school should seek competent advice about how to invest its extra income, overruns, blocks of funds (money that comes in early that could be placed in the bank to earn interest while it waits to be used), and other investments. The Academy should seek

the best advice to help improve its rate of return on funds placed in savings accounts, CD's, stocks, and other instruments that will raise interest on money that may not be needed until later in the year.

Goal 4: Most importantly, to build and enable resources to be used to create a school that educates its students in the best of Jewish thought and tradition.

B. Analysis of Revenues

Figure 1 shows the five-year plan in action.

A number of trends and points arise. First, as the Academy moves toward fiscal independence and increased size, the direct resources raised from tuition and fees would rise from 14.05 percent of the school's income to 68.52% by Year 5. At the same time, revenues from key donors, item 4, which would begin at the launch of the school at \$5.261 million, or nearly 80% of the school's revenue, decreases to zero by Year 5. During Year 2, the key donors' contributions are proposed to drop by more than half, from nearly 80% of revenues to 35%, showing the increasing importance of tuition and fees, which go from 14 to 34 percent between Years 1 and 2. This pattern of increasing importance is shown in Years 3 through 5 as well. We have shown the composition of revenues in a bar chart over a ten-year period. (**Chart 1**)

Second, annual giving, which is item 2 of Figure 1, is proposed also to rise, doubling from \$300,000 to \$878,800, or from 4.41% of the school's income to 10.08% percent in just five years. This assumes an aggressive and successful campaign to attract gifts from parents of current students.

Third, the endowment, which cannot earn any income during its first year, yields its first dividend to the operation in Year 2. Again, there are three assumptions about the endowment income: that there will be an endowment in Year 1 of the Academy; that the endowment will be at least \$12.5 million; and that there will be a significant rate of return. Lacking any of the above, other revenue categories will have to be adjusted to balance the budget.

Fourth, other revenues, those funds earned by rental of the building, other fund-raising activities, and sale of auxiliary services, start small and grow over time. There is significant potential to raise a lot of capital through carefully planned and executed events. Also in this category, as alluded to above, are payments for the cost of the Israel Institute program. Each student will pay one-third of the cost each year leading to the year abroad.

II. EXPENDITURES

A. Description of Expenditures

1. Instruction

The direct instruction student/teacher ratio stabilizes at around 10:1. We must emphasize that this ratio will be substantially lower, perhaps 8:1, when the amount of instruction that will be done by leadership personnel, recreation personnel, public programs personnel, and others is factored in. The student/all-staff ratio is 7:1. Furthermore, the Academy is determined to pay competitive salaries, not just for entry-level positions. Each department and level in the school will be staffed by veteran teachers, each of whom will earn a salary of between \$50,000 and \$80,000, including fringe benefits. This competitive stance will make a difference in the cost structure and will have implications for the academic success of the school. Per the document submitted by the committee that lists Dalton's average salary and benefits for this year as \$63,023, we have adjusted our average salary and benefits package to exceed Dalton's by about \$2,000, in today's dollars, in Year 1, and will make adjustments of 5% annually thereafter as well as add more teachers as the school grows. (It should be noted that our previous budget document showed an average salary and benefits for the beginning of school at \$61,440, which is not too far off of our present target and not at all out of line for the New York market.)

The Academy is an international school, with a special emphasis and allegiance to Israel. As such, the program includes an annual extended trip to Israel, another unique factor that drives up costs initially. Most of these costs are matched by revenues from parents (shown as part of other revenue in Table 1). The current cost of a Bronfman Youth Fellowship trip is around \$4,100 for five weeks in Israel, all costs included. Students are expected to make three installment payments to cover this expense.

2. Student Instructional and Personal Support

Library expenses are shown as instructional support, as they should be. Notice, however, the significant amount of the Year 1 library expenses, which are due to the fact that capital expenses for the start-up are included here. We expect the library to open with 25,000 volumes and 150 subscriptions. The library will have a capacity of approximately 50,000 volumes.

Student services include additional part-time coaching personnel. The director of athletics will have a starting salary and benefits package of approximately \$64,000.

3. Faculty/Staff Development and Support

This budget relates to the faculty development line cited in the first budget; however, this budget incorporates more faculty than the previous budget included. The budget rises as the number of FTE instructional staff increases and as their stipends increase over the years. The stipend begins at \$2,500 and rises \$100 every three to four years. This stipend may be used for professional meetings, trips, curriculum development, additional training, and other related activities.

4. Technology

The budget for technology sets out in some detail the nature of the expenses in this evolving and complex area. It is approximate for one good reason: it is difficult to get reliable numbers in some areas, in particular matters related to infrastructure, when the size, nature and layout of the school has yet to be determined. However, the following assumptions were made: the building will be approximately 100-105,000 gross square feet, will most likely have multiple stories, and will require some work to develop cable runs for fiber, copper, LANs, etc.

The development of the infrastructure is spread over two years. It will be labor intensive because the classrooms will need multiple jacks, which require splicing, drilling, etc. We will use fiber for the risers and copper for the runs. Choice of fiber has not been determined at this point. Costs in this area are factored on approximately \$400/drop for fiber and \$300/drop for copper.

Hardware costs in the first two years are higher than in successive years primarily because of the cost of the initial investment in network hardware. Each faculty member will be given a laptop and there will be desktop computers and workstations throughout the school. At least four classrooms will have projection monitors and teacher workstations. There will be a computer lab, as well as computers in the library for general use.

Software expenses will generally be of two types: system software and application software. Roughly eighty percent of the software budget will go toward purchasing application software and licensing fees. The network will probably run on Windows NT.

The Internet costs are associated with buying the T-1 access to the Internet. These costs should go down as network providers increase their own capacity to satisfy the growing demand for this service.

Telephone switching equipment and phones are capital expenses, but they are shown here as part of the estimate of this cost of opening the school. Many possibilities exist: perhaps the switch will be a node of the Bard College NEC NEAX 2400 telephone system, or perhaps it could be linked with the Bard Graduate Center, or perhaps it will have its own switch. There are many options for VM/Auto-attendant, as well. The LD budget assume a competitive, postalized LD rate for domestic long distance and a limited need for international calling.

The technology department will have 3 FTE: a technology director and two technology associates. All must have not only technological expertise, but also the ability to share their knowledge with students in both structured and unstructured learning situations.

5. School Operations

Two adjustments have been made to this budget. First, the estimate of the size of the building required for the Academy has been reduced by nearly 25%, from 140,000 gross square feet to 105,000 gross square feet. This not only reduces the purchase price of the school, but it also sets lower limits on the renewal and replacement budget for the building. Second, the Academy will require similar kinds of services need regardless of the size of the building, which entails that the costs per square foot of running the building should be increased. An additional margin was added to account for volatility in the cost of purchasing services of various kinds, from fuel oil to garbage removal.

Food costs were estimated based on bids received at two private schools for lunch services for students and staff. Cost per student varied according to the number of students served from \$642/student per year for a count of 310, and \$600/student for a count of 611.

Security costs are unchanged. We assume the building will be designed in a way that permits one guard to monitor the building. This is essentially the set-up in use today at Collegiate.

6. Administration and Management

During Years 1 and 2, the costs of management (executive leadership, administration, recruitment, fund-raising, legal services) are estimated at around \$1.4 million out of a budget of \$6.94 million. These are somewhat high for several reasons. Most significantly, the front-end costs of launching

the school are required in order to get the work done and establish the systems, programs, and resources. We prefer to build the management team at the outset and have this group carry the school to fruition, thus explaining some of this expense. However, once the school is up and running, the ratio of management to instruction, for example, should stabilize and be reduced to \$1.45 million out of a proposed Year 5 budget total of \$8.41 million.

Also, some of these costs are not true administration costs. Though the costs of the Headmaster and Provost of the Academy are accounted for in this category in their entirety, part of each of their salaries should be assigned to direct instruction since their responsibilities include teaching in their respective areas of expertise. Also included in this category are costs that are likely to be contributed by Bard College, e.g., payroll, A/P, A/R.

B. Analysis of Expenditures

The budget's priorities are in the right order. If one accounts for the fact that \$500,000 is set aside each year to renovate and renew the physical plant, then one sees that by Year 5 approximately 60% of the budget will go toward instruction, student and faculty services, and instructional technology. The management structure allows future dollars to be spent on instructional costs because it could support a school that is somewhat larger. Therefore, the ratio of instructional expense to administrative expense will be able to increase, as it should.

What follows are detailed budgets in each of the functional areas described above:

1. Instruction
2. Student Instructional and Personal Support
3. Faculty/Staff Development and Support
4. Technology
5. School Operations
6. Administration and Management

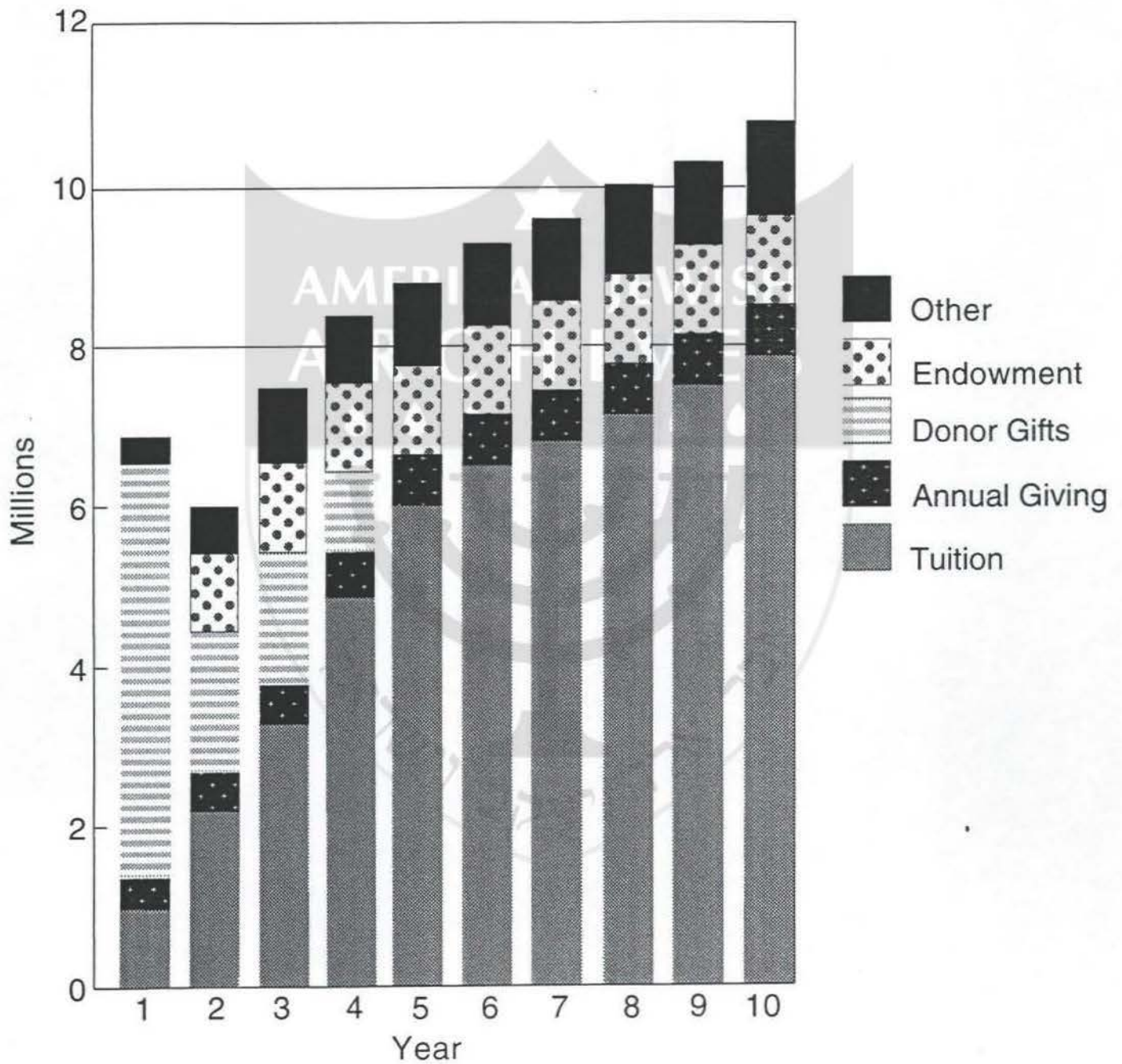


Figure 1
Five-Year Revenue Projections for the Academy
by Aggregate Dollars and Percent of Total Income

	<u>Year 1</u>	<u>Year 2</u>	<u>Year 3</u>	<u>Year 4</u>	<u>Year 5</u>
1. Tuition & Fees	\$995,200 (14.05%)	\$2,066,680 (33.87%)	\$3,318,079 (45.31%)	\$4,901,130 (58.19%)	\$5,971,192 (68.52%)
2. Annual Giving	\$300,000 (4.41%)	\$400,000 (6.56%)	\$520,000 (7.10%)	\$676,000 (8.03%)	\$878,800 (10.08%)
3. Endowment	\$0 (0.00%)	\$1,000,000 (16.39%)	\$1,000,000 (13.65%)	\$1,000,000 (11.87%)	\$1,000,000 (11.48%)
4. Donor Gifts	\$5,261,861 (77.41%)	\$2,121,406 (34.77%)	\$1,743,008 (23.80%)	\$1,014,221 (12.04%)	\$0 (0.00%)
5. Other Revenues	\$280,666 (4.13%)	\$513,633 (8.42%)	\$742,600 (10.14%)	\$831,600 (9.87%)	\$864,270 (9.92%)
6. TOTAL:	\$6,797,727 (100.0 %)	\$6,101,719 (100.0 %)	\$7,323,687 (100.0 %)	\$8,422,951 (100.0 %)	\$8,714,262 (100.0 %)

Figure 1 shows the five-year plan in action, with the rising overall budget from \$6.797 million to \$8.714 million, with the rising support from tuition and fees, fund-raising, and endowment and a lowering level of donor gifts, as the school seeks to be more self-sufficient while still calling on the philanthropic community for basic help. The drop in donors' contributions and the rise in tuition are reflected in the graph, as are the relative expenses from each source. The "ramping up" process is noted because of the plan to admit 100 more students each year for four years: Year 1 = 100 students, Year 2 = 200, Year 3 = 300, and Years 4 and 5 = 400 high school pupils, explaining in part the step function of costing by year.

Chart 1
Revenue Composition



1. Instruction

		<u>Year 1</u>	<u>Year 2</u>	<u>Year 3</u>	<u>Year 4</u>	<u>Year 5</u>
<u>1-1.0</u>	<u>Direct Teaching</u>					
1-1.1	Full time faculty	9	16	24	30	30
	Average salary w/ fringes	\$66,000	\$69,300	\$72,765	\$76,403	\$80,223
1-1.2	Part time faculty	14	16	20	20	20
	Average Salary	\$7,000	\$7,350	\$7,718	\$8,103	\$8,509
1-1.3	Interns	5	7	9	10	10
	Average salary	\$3,000	\$3,150	\$3,308	\$3,473	\$3,647
1-1.4	Guidance Counselors	1	1	2	2	2
	Average salary w/ fringes	\$51,200	\$53,760	\$56,448	\$59,270	\$62,234
1-1.5	Coordinators	\$20,000	\$20,600	\$21,218	\$21,855	\$22,510
1-1.6	Israel Institute staff	2	2	2	2	2
	Average salary w/fringes	\$51,200	\$53,760	\$56,448	\$59,270	\$62,234
	Sub-total	\$880,600	\$1,408,280	\$2,091,272	\$2,653,831	\$2,786,085
	Direct Instruction/student	\$8,806	\$7,041	\$6,971	\$6,635	\$6,634
<u>2-2.0</u>	<u>Classroom Materials/Equipment</u>					
2-2.1	Classroom disposable materials	\$10,000	\$20,600	\$31,827	\$43,709	\$47,271
2-2.2	Laboratory equipment	\$12,500	\$25,750	\$39,784	\$54,636	\$59,089
	Sub-total	\$22,500	\$46,350	\$71,611	\$98,345	\$106,361
	Classroom M&E/student	\$225	\$232	\$239	\$246	\$253
<u>3-3.0</u>	<u>Special programs</u>					
3-3.1	Field trips	\$30,000	\$60,000	\$90,000	\$150,000	\$157,500
3-3.2	Israel Institute	\$136,667	\$273,333	\$410,000	\$432,600	\$445,578
	Sub-total	\$166,667	\$333,333	\$500,000	\$582,600	\$603,078
	Special Programs/student	\$1,667	\$1,667	\$1,667	\$1,457	\$1,436
Total Instruction		\$1,069,767	\$1,787,963	\$2,662,883	\$3,334,776	\$3,495,524
Instructional dollars/student		\$10,698	\$8,940	\$8,876	\$8,337	\$8,323
Student/FTE Faculty ratio		6:1	8:1	8.7:1	9.6:1	10.1:1

2. Student Instructional and Personal Support

		<u>Year 1</u>	<u>Year 2</u>	<u>Year 3</u>	<u>Year 4</u>	<u>Year 5</u>
<u>2-1.0</u>	<u>Student Life</u>					
2-1.1	Recreation and Athletics staff	9	9	11	11	11
	Average salary	\$10,667	\$11,200	\$10,424	\$10,945	\$11,492
	Budget	\$50,000	\$65,000	\$80,000	\$90,000	\$97,850
2-1.2	Dean of Student Life	\$45,000	\$47,250	\$49,613	\$52,093	\$54,698
	Budget	\$5,000	\$10,000	\$15,000	\$20,000	\$20,000
2-1.3	Health Services (NP)	\$45,000	\$47,250	\$49,613	\$52,093	\$54,698
	Budget	\$15,000	\$25,000	\$30,000	\$35,000	\$40,000
2-1.4	Counseling	\$35,000	\$36,750	\$38,588	\$40,517	\$42,543
	Budget	\$5,000	\$7,500	\$8,500	\$9,000	\$9,250
2-1.5	Extra-curricular Activities (Newspaper, Dances, Clubs, etc.)	\$7,500	\$15,000	\$20,000	\$25,000	\$25,000
<u>2-2.0</u>	<u>Library</u>					
2-2.1	Librarians	2	3	3	4	4
	Average salary w/ fringes	\$51,200	\$49,280	\$51,744	\$54,331	\$57,048
2-2.2	Library purchases/services	\$1,080,000	\$90,000	\$92,700	\$95,481	\$98,345
Student Services Total		\$1,485,900	\$592,390	\$653,905	\$756,902	\$796,987
Student Services expenditures/student		\$14,859	\$2,962	\$2,180	\$1,892	\$1,898

3. Faculty/Staff Development

	<u>Year 1</u>	<u>Year 2</u>	<u>Year 3</u>	<u>Year 4</u>	<u>Year 5</u>
3-3.0					
<u>F & S Development</u>					
Number of participants	20	35	40	40	40
Cost/participant	\$2,000	\$2,060	\$2,122	\$2,185	\$2,251
Total	\$40,000	\$72,100	\$84,872	\$87,418	\$90,041



4. Technology

		<u>Year 1</u>	<u>Year 2</u>	<u>Year 3</u>	<u>Year 4</u>	<u>Year 5</u>
<u>4-1.0</u>	<u>Infrastructure</u>					
4-1.1	Fiberoptics	\$100,000	\$25,000	\$0	\$0	\$0
4-1.2	Copper cabling	\$100,000	\$25,000	\$0	\$0	\$0
<u>4-2.0</u>	<u>Hardware</u>					
4-2.1	Servers/Routers	\$160,000	\$20,000	\$10,000	\$10,000	\$12,000
4-2.2	Desktop computers	\$67,500	\$70,000	\$70,000	\$70,000	\$70,000
4-2.3	Laptop computers	\$64,000	\$33,000	\$33,000	\$33,000	\$30,000
4-2.4	Classroom monitors/projectors	\$48,000	\$12,000	\$0	\$0	\$12,000
4-2.5	Printers	\$23,000	\$3,500	\$3,500	\$3,500	\$3,500
4-2.6	Service contracts	\$60,000	\$70,000	\$75,000	\$80,000	\$80,000
4-2.7	Miscellaneous	\$15,000	\$3,500	\$3,500	\$3,500	\$3,500
<u>4-3.0</u>	<u>Software</u>					
4-3.1	System software	\$30,000	\$20,000	\$20,600	\$21,218	\$21,855
4-3.2	Applications software	\$120,000	\$50,000	\$51,500	\$53,045	\$54,636
<u>4-4.0</u>	<u>Internet</u>					
4-4.1	T-1 connection	\$30,000	\$30,900	\$31,827	\$32,782	\$33,765
<u>4-5.0</u>	<u>Telecommunications</u>					
4-5.1	Telephone system/VM	\$250,000	\$20,000	\$20,000	\$20,000	\$20,000
4-5.2	Local & LD service	\$27,000	\$27,810	\$28,644	\$29,504	\$30,389
<u>4-6.0</u>	<u>Personnel</u>					
4-6.1	Technology director	\$64,000	\$67,200	\$70,560	\$74,088	\$77,792
4-6.2	Staff	\$89,600	\$94,080	\$98,784	\$103,723	\$108,909
	<u>Totals</u>	\$1,248,100	\$571,990	\$516,915	\$534,360	\$558,347
	Expenditure/Student	\$12,481	\$2,860	\$1,723	\$1,336	\$1,329

5. School Operations

		<u>Year 1</u>	<u>Year 2</u>	<u>Year 3</u>	<u>Year 4</u>	<u>Year 5</u>
<u>5-1.0</u>	<u>Buildings and Grounds</u>					
5-1.1	Staffing	\$258,000	\$345,900	\$438,195	\$460,105	\$483,110
5-1.2	Utilities, Contracts, Supplies	\$550,000	\$600,000	\$700,000	\$750,000	\$772,500
5-1.3	Renewal & Renovations	\$500,000	\$500,000	\$500,000	\$500,000	\$500,000
<u>5-2.0</u>	<u>Security</u>					
5-2.1	Staffing	\$103,000	\$108,150	\$113,558	\$119,235	\$125,197
<u>5-3.0</u>	<u>Food service</u>					
5-3.1	Food service contract	<u>\$70,000</u>	<u>\$135,000</u>	<u>\$204,300</u>	<u>\$280,572</u>	<u>\$303,439</u>
	Total	\$1,481,000	\$1,689,050	\$1,956,053	\$2,109,912	\$2,184,246



6. Administration/Management

		<u>Year 1</u>	<u>Year 2</u>	<u>Year 3</u>	<u>Year 4</u>	<u>Year 5</u>
6-1.0	<u>Institutional Leadership</u>					
6-1.1	Headmaster/Director (w/ housing stipend)	\$222,000	\$233,100	\$244,755	\$256,993	\$269,842
6-1.2	Provost	\$180,000	\$168,000	\$176,400	\$185,220	\$194,481
6-2.0	<u>Major Administrators</u>					
6-2.1	Development/PR	\$76,800	\$80,640	\$84,672	\$88,906	\$93,351
6-2.2	Admissions	\$84,000	\$67,200	\$70,560	\$74,088	\$77,792
6-2.3	Public Programs	\$57,600	\$60,480	\$63,504	\$66,679	\$70,013
6-2.4	Registrar	\$51,200	\$53,760	\$56,448	\$59,270	\$62,234
6-3.0	<u>Department budgets</u>					
6-3.1	Fundraising	\$100,000	\$103,000	\$106,090	\$109,273	\$112,551
6-3.2	Recruitment	\$50,000	\$51,500	\$53,045	\$54,636	\$56,275
6-3.3	Public Programs	\$50,000	\$51,500	\$53,045	\$54,636	\$56,275
6-3.4	Registrar	\$10,000	\$10,300	\$10,609	\$10,927	\$11,255
6-4.0	<u>Business operations</u>					
6-4.1	Chief Business officer	\$76,800	\$80,640	\$84,672	\$88,906	\$93,351
6-4.2	Payroll/AP/AR**	\$40,960	\$43,008	\$45,158	\$47,416	\$49,787
6-4.3	Human Resources**	\$57,600	\$60,480	\$63,504	\$66,679	\$70,013
6-5.0	<u>Office costs</u>					
6-5.1	Secretarial support	\$102,400	\$107,520	\$112,896	\$118,541	\$124,468
6-5.2	Supplies/duplicating	\$68,600	\$88,598	\$70,656	\$72,776	\$74,959
6-5.3	Publications	\$137,000	\$47,000	\$50,000	\$140,000	\$53,000
6-6.0	<u>Managerial Services</u>					
6-6.1	Legal	\$100,000	\$50,000	\$50,000	\$50,000	\$50,000
6-6.2	Property and Casualty Insurance**	\$50,000	\$51,500	\$53,045	\$54,636	\$56,275
	Total	\$1,472,960	\$1,388,226	\$1,449,059	\$1,599,583	\$1,575,924

**These costs contributed by Bard College.

Summary: Revenues and Expenditures

Revenues	Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year 7	Year 8	Year 9	Year 10
Net Tuition and Fees	\$955,200	\$2,066,680	\$3,318,079	\$4,901,130	\$5,971,192	\$6,434,744	\$6,756,481	\$7,094,305	\$7,449,021	\$7,821,472
Annual Giving	\$300,000	\$400,000	\$520,000	\$676,000	\$878,800	\$905,164	\$932,319	\$960,288	\$989,097	\$1,018,770
Donor Gifts	\$5,261,861	\$2,121,406	\$1,743,008	\$1,014,221	\$0	\$0	\$0	\$0	\$0	\$0
Endowment income	\$0	\$1,000,000	\$1,000,000	\$1,000,000	\$1,000,000	\$1,000,000	\$1,000,000	\$1,000,000	\$1,000,000	\$1,000,000
Other revenue	\$280,666	\$513,633	\$742,600	\$831,600	\$864,270	\$907,484	\$952,858	\$1,000,501	\$1,050,526	\$1,103,052
Total	\$6,797,727	\$6,101,719	\$7,323,687	\$8,422,951	\$8,714,262	\$9,247,392	\$9,641,658	\$10,055,094	\$10,488,643	\$10,943,293
Expenditures										
Instruction	\$1,069,767	\$1,787,963	\$2,662,883	\$3,334,776	\$3,495,524	\$3,670,300	\$3,853,815	\$4,046,506	\$4,248,831	\$4,461,273
Student Instructional ...	\$1,485,900	\$592,390	\$653,905	\$756,902	\$796,987	\$836,836	\$878,678	\$922,612	\$968,743	\$1,017,180
Faculty/Staff Development	\$40,000	\$72,100	\$84,872	\$87,418	\$90,041	\$92,742	\$95,524	\$98,390	\$101,342	\$104,382
Technology	\$1,248,100	\$571,990	\$516,915	\$534,360	\$558,347	\$586,264	\$615,578	\$646,356	\$678,674	\$712,608
School operations	\$1,481,000	\$1,689,050	\$1,956,053	\$2,109,912	\$2,184,246	\$2,249,773	\$2,317,267	\$2,386,785	\$2,458,388	\$2,532,140
Administration	\$1,472,960	\$1,388,226	\$1,449,059	\$1,599,583	\$1,575,924	\$1,623,202	\$1,671,898	\$1,722,055	\$1,773,716	\$1,826,928
Total	\$6,797,727	\$6,101,719	\$7,323,687	\$8,422,951	\$8,701,069	\$9,059,118	\$9,432,760	\$9,822,704	\$10,229,695	\$10,654,510
Gain/(Loss)	\$0	(\$0)	\$0	\$0	\$13,193	\$188,273	\$208,898	\$232,390	\$258,949	\$288,783



APPENDIX H:
SPACE REQUIREMENTS

<u>Program Elements</u>	<u>Number Rms</u>	<u>Students/Rm</u> (when useful)	<u>Sq. ft/student</u> (when useful)	<u>Net sq. ft</u>
Beit Midrash	1	450	10	4500
Gymnasium/Locker room/health ro	1 (Optimum court is 94'x50')			10000
Classrooms	35	20	30	21000
Laboratories	3	20	30	1800
Cafeteria/Kitchen	1	125		4500
Library	1 (Will hold up to 50,000 volumes)			10000
Services/storage	1			4000
Lobby	1			500
Theater	1 (Can seat 200 hundred people)			4000
Residences				(Dorm rooms & small residence) 1700
Offices	50		100	5000
Miscellaneous (custodial closets, lounge, etc.)				3000
Total Net Square Feet				70000
Circulation and Building Systems (.5XNet)				35000
Total Gross Square Feet				105000