



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series II: Subject Files, 1956-1993, undated.

Reel
27

Box
9

Folder
353b

National Foundation for Jewish Culture, correspondence,
memoranda, notes, reports, and speech, 1969-1971.

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N. Y. 10017

490-2280

MEMORANDUM

May 21, 1971

TO: Daniel Jeremy Silver

FROM: Harry I. Barron

As you will see from the enclosed meeting notice, I found it necessary to schedule it for 1:30 instead of noon because of a variety of factors.

We have not yet sent out a notice of the meeting to the cultural agency representatives. Technically, they are not yet Board members. If we are to make them such, the Board should be asked to take action on a proposed amendment to the By-laws as the first item of business on June 11th. I am going to contact one of the attorneys on the Board (probably Paul Vishny) to draw up in suitable language the Articles that should be acted upon. We should then send this out to the Board members in advance of the meeting and try to dispose of it as the first order of business.

Perhaps we should ask the agencies' representatives to join us about 2:15 on June 11th after we have had a chance to discuss and act on the matter of their representation on the Board and Executive Committee.

We really should determine whether we want to keep the Canadians on the Board or cut them loose. They make no contribution to us in any way.

I talked with Charlie Zibbell about a spot on the General Assembly Program. It was his suggestion that we take the period from 1:30 - 3:15 on Saturday, November 13th. He was also prepared to let us have the Saturday morning period from 9 - 10. breakfast In my judgment neither is an ideal slot. Do you have any preference? They need to know our choice in the next ten days. Charlie has also asked that we let them know the theme or subject of our session.

We just learned that Rochester has joined the Lump Sum Program and gave us everything we asked for: increased their allocation to the NFJC well above the formula; and provided a 250% increase over the aggregate amount it had previously allocated for the cultural agencies.

Talked with Isaac Toubin a little while ago. It seems that when he was in Cleveland earlier this week Sid Vincent spoke with him about the Task Force's Draft Report. Isaac had not received a copy (nor have I), and when he got back to New York he phoned CJF about it and because of his insistence he received a copy today. He plans to draw up a memorandum in reply to it and will send me a copy. I still don't have a copy and the meeting is less than a week away. I have not yet received your document.

I shall await word from you on the matters raised above that call for your reactions.

ew
Encl.



NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N.Y. 10017

490-2240

Office of the President

FOR YOUR INFORMATION

M E M O R A N D U M

May 21, 1971

TO: Board of Directors
FROM: Daniel Jeremy Silver

A special meeting of the Board of Directors will be held Friday, June 11th at 1:30 p.m., in the Foundation's offices, 122 East 42nd Street, New York City.

A matter of major significance affecting the Foundation and the cultural field requires prompt consideration and action by the Board. It involves a proposal that the Foundation assume responsibility for a Joint Cultural Appeal among the Jewish welfare funds of the country in behalf of a group of national cultural agencies.

The implications of such a program are far-reaching and should receive very careful thought by our entire Board. In advance of the meeting we shall send you some background materials on this as well as on other matters which we shall take up on June 11th, time permitting. Meanwhile, I urge that you clear your calendar and let me know on the enclosed reply card that you will be present.

djs/ew
Encl.

MEMO

May 21, 1971

TO: TASK FORCE ON JEWISH IDENTITY

Enclosed are:

1. A draft of the suggested report and recommendations by the Task Force. This reflects the previous discussions and projections by the Task Force, modified in the light of the discussions held in the 38 cities, as reviewed by the persons who conducted these discussions.
2. Manheim Shapiro's report on the substance of the community discussions he conducted in 20 of the cities. His report is an invaluable background for the Task Force draft.

Would you please review both documents before our Task Force meeting Thursday, May 27th? We need your critical appraisal of the analysis and recommendations, so that we can use the meeting to shape our final report, if possible, which I can then bring to the CJF Board of Directors at its meeting on June 12-13.

The importance of this meeting is manifest and I'm counting on your participation.

IRVING BLUM
Chairman
Task Force on Jewish Identity

IB:as
encl.

COUNCIL OF JEWISH FEDERATIONS & WELFARE FUNDS
TASK FORCE ON JEWISH IDENTITY
REPORT ON COMMUNITY CONSULTATIONS (FEBRUARY - MAY 1971)
Manheim Shapiro

INTRODUCTION

The Task Force on Jewish Identity was established in the fall of 1969 in response to a number of events at the General Assembly in Boston that year and a recommendation of that body. The assignment of the Task Force was to explore the areas of concern subsumed under the heading of "Jewish identity" but including such variants as "Jewish identification," "commitment," "continuity" and "the quality of Jewish Life." Upon such exploration the Task Force was to determine whether there was some special approach required, what that might be and how it might be best initiated and maintained. The Task Force was then to report its recommendations to the appropriate bodies of the CJFWF.

After a series of meetings, the Task Force made an interim report to the General Assembly which met in Kansas City in November, 1970. That report stated that the Task Force concluded that something was needed and, tentatively, that the appropriate measure would be to establish an organism (substantially funded so that it could fulfill its assignment for at least five to six years) to seek out, stimulate, encourage and support experiments in various local settings with new approaches to inculcating and amplifying Jewish identification and commitment and to enrich the quality of Jewish Life in America.

The Assembly accepted the report, but urged that before the Task Force reached its final conclusions and recommendations, it consult a variety of American Jews in diverse communities and obtain their reactions to its thinking.

Hence, a process was initiated to conduct such probing. A list of cities, diverse in size, region and character, was prepared. Written materials were prepared. These included both background materials from the 1969 Assembly, the report to the 1970 Assembly and a brief summary of the basic ideas in the foregoing. A guide for a community one-day consultation process was also prepared to indicate the kinds of meetings and interviews which should be held and the kinds of people who should be consulted. The Presidents and Executives of the federations of the selected cities were then asked to set a date, schedule the meetings and

Invite the participants. Stress was laid upon involving people beyond the federation itself so as to obtain a spectrum of viewpoints and reactions.

In each instance, the community was visited by a "specialist" who conducted the discussions or interviews. In some instances, the specialist was accompanied by the chairman or another member of the Task Force. The goal of the discussions was to obtain from the participants their estimates of conditions, their concerns, their assessments of needs and their judgment of the desirability and utility of the major tentative recommendation of the Task Force.

In all, such consultations were conducted in thirty-eight cities. (See list of communities visited, Appendix A.) There was a total of well over a hundred meetings (plus a number of individual interviews). Well over a thousand persons participated in the process. The categories of persons involved in the process included lay leaders of federations, social agencies, synagogues and other Jewish institutions; rabbis; Jewish communal workers; Jewish educators; academics; college students; and high school students. Sometimes these categories met in homogeneous groupings; sometimes in mixed groups; sometimes they were individually interviewed.

For all the breadth and diversity of the process, a few words of caution are in order. This consultation process was not a "survey" in the formal sense. While the specialists had a common understanding of the purposes and processes, they had no uniform "schedule of questions" and tended to vary the process in accordance both with their own backgrounds and styles and with local circumstances. The participant cannot be regarded as a "random sample" of American Jewry. They were assembled by local federations and therefore, consisted of people who were known or accessible to the federation people. In some instances, conscious or unconscious bias had come into play in the selection. In other instances local tensions or rivalries affected acceptance or declination of the invitation and indeed tended to influence the tenor of the discussion. Most notable of all was the fact that those who have no overt connection with the "Jewish community," who are indifferent to it or reject it, were obviously not part of the process.

There was also a limitation built in by time and schedules. There were occasions when a group had just "warmed up" when the meeting had to be terminated. In other situations, the date or the time or a conflict with other events in the community prevented attendance by significant persons or imposed limitations or restraints.

Nevertheless, on balance, the process did include a wide spectrum of types of Jews, of interests and of viewpoints. The discussions were frequently intense, thoughtful, and concerned. Within the limits inherent in the process, the reactions did represent many prevalent attitudes and opinions.

Almost always the participants were gratified by the process itself. One of the by-products of the probing by the Task Force was excitement at the opportunity to discuss subject matter of this scope. Often, the discussion of these matters provided a recognition of local needs and relationships between persons and groups which do not ordinarily relate to each other. For many, the very fact that a national body was engaging in this kind of local consultation was heartening.

What follows is a summary of common strands which emerged from diverse discussions with diverse persons.

I. REACTIONS TO THE PROPOSED INSTRUMENTALITY

In general, those consulted were favorably disposed to the idea of an instrumentality to foster, support and disseminate the results of experimentation and innovation in the inculcation and amplification of Jewish identity-identification-commitment-involvement. Those favorably disposed ranged from the vehemently enthusiastic ("This is long overdue.") to the reluctantly approving who favored the proposal because they saw no alternative but to chance this, since they felt something was necessary if we were to preserve a viable American Jewish future. On balance, however, the favorable response predominated among those we consulted.

There were also, however, those who opposed the proposal. The views of these persons, though quantitatively fewer, are given in some detail because the Task Force, whatever its final recommendations, will have to reckon with these views both in evaluating its own inclinations

and ultimately in formulating and interpreting its recommendations.

The few who were outspokenly against the proposal tended to take this position on a number of grounds: (a) the conclusion that another national agency would be no more likely to succeed than existing national agencies (either because it would fall into the same rigidities, institutionalism and bureaucratic sterility as the old agencies or because innovation itself could not be systematized); (b) the sense that the proposal was asking for a blank check without a trial of the practicability of the idea; (c) because the new organism would inevitably be in the hands of those who were already the captives of outmoded attitudes and institutions; or (d) because they felt there were already institutions or programs which could do the job if only they had sufficient resources. (The groups thought to be able to do so included Jewish education generally, day schools specifically, religious institutions, youth organizations, social agencies, the National Foundation for Jewish Culture, and a number of other specific national Jewish agencies or institutions. Specific programs were also mentioned as being a more worthwhile investment than the proposed instrumentality; e.g. scholarships for young people's visits to Israel; chairs of Jewish studies at colleges and universities; the development of "charismatic leaders," etc.).

In many instances, participants in the discussion opposed what was not being proposed, even when they had read the resource materials. Among such recurring bogeys was, most frequently, a "super-body;" that is a new agency which would decide what other agencies should do and tell them how to do it. Others were an assumed preference for "national" rather than "local" activity; a new, large staff; a "single" type of approach (e.g., "secular" rather than "religious" or "intellectual" rather than "emotional"). Some individuals became so attached to these straw men that explanation could not dissuade them. Others, however, did shift position when they came to understand that the proposal did not in fact suggest what they feared or had assumed. (Most efficacious in changing such viewpoints, when they could be changed, were the volunteered explanations by other local participants). However, it must also be said that the written materials

themselves did not make clear exactly what was being proposed and how it would work. In part this was a product of the fact that the Task Force itself had not reached definitive conclusions or a clear working model. Nobody was in a position to explain at this juncture precise estimates of costs, how and by whom decisions would be made or why it was expected that the new organism would be successful. Explanations sometimes had to be given in generalities. Both for those who find difficulty in reacting to an abstraction and for those with a predisposition to be against, the inherent ambiguities in the plan at this point provided an adequate coloration for their selective reading or supposedly unjustified assumptions.

One of the frequent difficulties was a failure to grasp the distinction between the instrumentality the Task Force was proposing and the Task Force itself; or the distinction between the planning group and the ultimate body it was suggesting. A few people expressed impatience with the fact that "in all this time" the Task Force had not yet done anything for Jewish identity and had not yet instituted some of the experiments used as illustrations of possible projects.

II. ESTIMATES OF THE SITUATION

There was almost universal agreement that the problem to which the Task Force is addressing itself is real. There were some who felt that disaffection was less frequent now than it was a generation ago. Others sought to place the phenomena in the context of general social change or breakdown of institutional impact, group loyalties or social norms. Generally, however, such persons did not conclude from such analysis that therefore nothing should be tried or done. Some felt that while certain tendencies were more hopeful than one would have found some years ago, it was nevertheless important to strengthen these tendencies as well as to overcome unfavorable ones.

There was a strong tendency to formulate the problem in terms of disaffected young people. These were classified into three segments: a narrow segment at one end intensely involved with being Jewish, a narrow segment at the other end overtly and articulately hostile, either to Jewish group interests or to being Jewish themselves, and a broad mass

in the middle, placid, apathetic or indifferent. It was generally felt that even the activist or actively involved group had a tendency to be opposed to Jewish institutions for their unresponsiveness to current needs, their failure to provide desirable models and the seemingly inadequate standards by which they operate (principally a "collar-dominated" atmosphere).

As concerns the openly hostile group, our consultees included both "New Left" radicals aligned with "Third World anti-imperialist" sentiment, and the ideologically committed to a society in which individual human beings related only to other human beings without regard for group, nationalist or religious distinctions. Here and there, a voice was heard to assert that such young people were inclined to support every group or nationalist aspiration but the Jewish.

Concerning the large mass in the center, most felt that the problem was drift rather than articulated opposition. However, it was generally agreed that this relatively silent mass was closer to the hostile in sentiment than to the involved. Some felt that the indifference or hostility among young people was transitory and that these young persons would return to the fold once they had completed their education, gotten jobs, married and settled down. The comment of the young to this gambit was almost always, "You should live so long."

Sooner or later in each discussion, the discussants turned to the adult Jews of America, their dissatisfaction with their own Jewish identity or commitment and with their institutions. Everybody seemed to agree that the adults and the institutions had failed in acting out what they advocated for the young. This was generally placed in the context either of human frailty or of historical forces but the need for change in life-style, in attitudes and in institutional leadership was generally conceded. This kind of discussion also led some to reveal their own desire to have "the Jewish" become more meaningful on deeper, but to state also that they received no useful help from institutions or professionals.

In general, the Jewish professionals--rabbis, educators, communal and social workers--were inclined to concede that they and their institutions had not served effectively to inculcate a viable

Jewish Identification. Most often they tended to attribute this to historical forces, to general social conditions or to the resistances of their constituents. Many, however, were prepared to say that they had not recognized or been equipped to cope with the needs. Rabbis and communal workers alike were inclined to place their difficulties in the context of the universal disintegration or conflict in all organized religious bodies (or of religion itself in the mind of man) or of general societal deterioration. Jewish educators were more likely to attribute their difficulties to inadequate resources or to inadequate support and commitment from the Jewish community. Some, however, did point out the confusion over the goals of Jewish education; technical inadequacy and archaism with respect to teacher-training, use of technical devices, obsolete or inadequate curricula and texts; and failure to be appropriately responsive to today's children and parents.

III NEEDS

Almost always the initial discussion revolved around Jewish education (that is, the school instruction of the young) as the key to the entire problem. To the extent that individuals agreed there was a problem, they tended to regard it as a problem in education. And with respect to education, they expressed a need for vast improvements in the definition of goals (not knowledge alone), the utilization of advanced methods and materials, and a much greater utilization of informal and participatory methods of education.

As the discussion proceeded, the definitions (implicit or explicit) began to broaden. Increasingly, participants would tend to include adult education as well as childhood and youth education and to include effective experience as well as classroom instruction. There were some, of course, who believed in the learning of classic textual material (Bible, Talmud, etc.) as the primary or even the safe path to the end of commitment. One social psychologist in one of the groups, however, pointed out that the formula "knowledge to involvement to action (cognitive-affective-behavioral) could and realistically should be reversed; that is to say, behavior leads to feeling leads to the search for knowledge." Many of our

discussants were less systematically aware of this approach and tended to express the same concept in less sophisticated but nevertheless strongly felt terms.

Thus it was that while most of the discussions tended to imply a premise that the answer lay in persuasive arguments (particularly with adolescents and college students), two other elements always emerged: an emphasis upon the family as a primary force in molding attitudes and the related stress upon more potent models of Jewish identity and/or commitment.

In most instances, in discussions of the family role, the stress was upon the gap between what parents urged upon their children and what the parents themselves did. Such comments covered as diverse a range of possibilities as attending services, studying, consistent moral and ethical behavior and social idealism acted out both on the personal and the organizational level. (Example: The parent who was worried lest his own child be drafted but resigned to war itself and certainly not activist in the peace movement). Many felt therefore that the primary need was to reach the adult and most particularly the young couple, but that by and large we had found no way to help or reach these people effectively.

In the discussion of models, participants spoke not only of parents, but also of "leaders" in organizations and institutions, of Jewish professors, and of the institutions themselves. In certain instances the stress was upon Jewish knowledge and learning, in others on morality (and ideal-orientation rather than dollar-orientation) in still others upon response to contemporary social needs: poverty, repression, ecology, the aspirations of other minorities, war, etc.

A frequent reference was to the difference in interests between young Jews and their elders. It was asserted that for many of the young, a specifically Jewish interest was both too parochial and of minor significance. Of a different order was the assertion that young Jews were less willing to "make do with" or accept as inevitable institutions or institutional behavior which seemed inappropriate or ineffective. (Example: they would not attend services which turned

them off rather than on nor rabbis who were pompous rather than "real" and open.)

In this context there was a considerable emphasis upon change, both in content and in style. Frequent stress was placed upon a community in which cooperation would be substituted for rivalry without submerging ideological differences when they really exist. Another stress was upon flexibility. (One high school senior said, "What we need are institutions which can be constantly responsive to continuous change." Two men in their early thirties thought that on Friday evenings their synagogue ought to provide several different kinds of service, ranging from formal service complete with sermon, to an informal discussion encounter to a room where people could just listen to music.)

"Style" is, of course, distinct from method, which also, in the views of our participants required change. Teaching has to become more challenging, community planning has to become more participatory than led, liturgy has to be modified, textbooks and curricula must be improved, teaching and learning must be more closely related to the real lives of the learners, were some of the expressed views. This was not to say that there were not some who said there is no substitute for the tried and true methods: absorption in chumash and talmud, observance of kashrut and the Sabbath, parents who insisted that their children follow certain patterns.

Underlying everything were some broad, underlying doubts and hesitations. Those who saw our difficulties as an inevitable product of the open society or of urbanization and industrialization or of bigness or of worldwide breakdown in societal patterns wondered whether we could in fact maintain our Jewish distinctiveness and cohesiveness. Others, however, expressed a faith that it could be done and in fact would be. All, including the doubtful, agreed that the effort should be made.

An additional difficulty, in almost all groups, was the awareness of a lack of definitions. There was a feeling that one could not arrive at solutions without an agreement on goals. What, for example, did we mean by identity, identification or commitment, let alone "Jewish?" It was sometimes difficult to restrain the participants from embarking upon a debate on these definitions on the spot and it was

sometimes necessary to provide a rough working definition (including ambiguities) in order to advance the discussion. The discussions therefore were sometimes a melange of ideas starting from diverse premises. Yet most people were able to recognize the time dilemma and to agree that while sooner or later it would be necessary to produce viable definitions (indeed, they felt this was one of the major "needs") we could not defer acting until a totally acceptable set of definitions had been promulgated.

IV. AREAS OF EMPHASIS

The persons who participated in these discussions tended to stress particular areas of need for consideration by whatever instrumentality might be created:

1. Education (both childhood and adult)
 - a. Stress upon the informal as against the formal (camps as against schools, discussions as against classes, etc.).
 - b. Improvement of textbooks and curricula.
 - c. Improvement of teachers (with a major emphasis upon ability to relate to students).
 - d. Development of experience in being Jewish (with a great emphasis upon visits to Israel).
 - e. Evaluation of priorities (Would it be better, for example, to use time for other purposes than in a futile and unsuccessful effort to teach Hebrew?).
 - f. Involvement of parents in their education of their children.
 - g. Consulting the young on their own education or even encouraging them to plan it.
 - h. Multiplying Jewish studies in colleges and universities.
2. Religion and the Synagogue
 - a. Experiment with liturgy and other patterns so they will excite rather than repel.

- b. Free the rabbi from "pastoral" duties and revise his current role.
- c. Find ways to overcome the "curse of bigness," possibly by subdividing the congregation into small groups of families, each relatively autonomous with the rabbi serving primarily as consultant.
- d. Establish "qualifications" and "requirements" for leadership positions in the congregation, and even perhaps for membership.
- e. Overcome the emphasis upon the bar mitzvah.

3. The Family

- a. Find the way to make contemporary families more effective in transmitting and/or providing a Jewish way of life.
- b. Provide experiences for families (such as in family camps) where the family shares Jewish experiences.
- c. Find ways by which families can stimulate and support each other in developing a significant Jewish emphasis in home life.

4. The Community

- a. Develop again a significant Jewish community. (Some felt it might be necessary to develop physical enclaves in which Jews live separately, but others dissented strongly.)
- b. Overcome the institutional rivalries and establish cooperation.
- c. De-emphasize the appearance of interest solely in the dollar.
- d. Establish qualifications for community leadership positions.
- e. Evaluate priorities; eliminate or modify programs and institutions which

no longer serve needed purposes.

- f. Find ways for social agencies to convey and influence Jewish identification. (Family and health services? Centers? Vocational Services, etc.?)
- g. Train or retrain communal and social workers to serve both as effective models and as transmitters of Jewish commitment.
- h. Development personalities who can "turn people on" in the area of Jewish identification.

5. Social issues

- a. Find the means to establish a Jewish presence in social issues of current significance to the young.
- b. Modify the social attitudes and behavior of adult Jews.
- c. Express Jewish group interests in contemporary style (demonstrations, militancy, etc.).
- d. Make the Jewish community responsive to general social needs. (Some felt that a Jewish community should be concerned primarily with Jewish needs or with Jewish emphases concerning general needs).

The needs above are formulated in categories, which is, indeed the way most of our interviewees tended to formulate their ideas. They were more capable of stating a goal or a general approach than of designing a specific project or experiment. However, some did suggest particular experiments which they thought ought to be tried once an instrumentality is established to foster experimentation. A listing of some of these ideas is included in Appendix B.

V STRUCTURE AND ORGANIZATION

Most of the groups or individuals engaged in these discussions were not prepared to design a structure for the new Instrumentality but some general criteria were offered.

One such was the notion that the decision-makers of the new body ought not to be representatives of existing organizations, or the captives (either organizationally or psychologically) of existing organizations or programs. Even most of those at a meeting of persons who were largely officials of existing bodies took this position. The principal desiderata seemed to be independence and an imaginative spirit.

On the other hand, it was also agreed that the existing organizations should not be ignored both from the point of view of their capacity to conduct experiments and that of their utility in transmitting the techniques of successful experiments.

A few had some doubts about creating any new body at all. Some suggested, for example, that CJFVF could itself perform the task, given that they could find the proper people and avoid institutional rigidity and domination.

Some had doubts about the size of the endowment that seemed to be contemplated by the Task Force for an untested mechanism. These suggested that a pilot program for the new Instrument itself be undertaken before making a large investment. Others felt that five or six years is too long a trial period and that one or two years should be the maximum period for a test run.

There was rather prevalent concern lest the new Instrument concentrate upon particular segments of Jewish activity and interest or omit certain fields.

A major concern was the danger of establishing a large bureaucracy which would drain off funds and tend to become inflexible and unimaginative.

A further demand was for an inventory of new approaches which are already being tried or seem successful before beginning to support particular experiments.

VI CONCLUSION

As all those engaged in these consultations can attest, no two meetings were exactly alike in content or style. An attempt has been made above to delineate common strands which seemed to run through the entire consultation process. It is hoped that this material will be helpful to the Task Force in reaching its final recommendations.

It would be remiss of us to omit emphasis upon one other aspect of this process: its local effect in the communities. These were of three kinds: (1) there was deeply felt and frequently expressed satisfaction with a process which seemed to seek and value the opinions of people in the communities; (2) the process provided exciting stimulation to the communities visited, precisely because these people seem to have little opportunity for discussions of this kind of scope and significance or indeed to meet with their local peers for this kind of common concern; and (3) out of these discussions came the recognition of many possibilities which could be carried out locally (and some which are in fact being pursued) with or without the Task Force or a new instrumentality. The Task Force may well derive satisfaction, on all three grounds, for having performed this service, albeit perhaps without intending it.

The experience of the consultation was, for all who participated in it, including the Task Force representatives, a revealing and exciting one. A report such as this, of necessity concerned with brevity and therefore with condensation and generalization, must miss some of the flavor of the discussions: the anecdotes, the personal confessions, the intensity and the pervasive concern revealed not only by words but also by gestures and by facial expressions. Fortunately, most of the "specialists" are members of the Task Force and the Chairman and other members of the Task Force also participated in various discussions in this effort. They will be able therefore not only to convey some of the nuances suggested above but also to amplify, amend or add elements which have been inadvertently omitted or which they perceived differently.

Finally, one more note. From time to time participants in the discussions expressed the view that the Jewish community had been too often disappointed as new agencies or new programs were launched only to bog down later and to fail the hopes which had been raised. The Task Force on Jewish Identity has, by the very process of this consultation, once more raised such hopes. It is an awesome responsibility. It is hoped that this report will be helpful in the further deliberations of the Task Force, in the conclusions they reach, in the service they perform and in their interpretation of their recommendations to a constituency which has now been given some voice.



APPENDIX A: LIST OF CITIES VISITED AND CONSULTED

Atlanta (Sh)	Minneapolis (Sh)
Baltimore (Sh)	Montreal (Sh)
Boston (F)	Nashville (Sh)
Buffalo (Sh)	New Orleans (Ve)
Chicago (VI)	New York (Z)
Cincinnati (Sh)	Norfolk (Sp)
Cleveland (Sh)	Oakland (Z)
Columbus (Sh)	Philadelphia (Ve)
Dallas (Ve)	Pittsburgh (Sp)
Dayton (Sh)	Portland (Ore.) (Z)
Des Moines (Sh)	Providence (Sh)
Detroit (VI)	Rochester (Sh)
Essex County (N.J.) (Z)	Saint Louis (Sh)
Flint (Sh)	Saint Paul (Sh)
Hartford (Z)	San Francisco (Z)
Los Angeles (Z)	Toronto (Sh)
Louisville (Sh)	Tulsa (Sh)
Miami (Z)	Washington (Sp)
Milwaukee (Sh)	Worcester (Z)

Note: Letters after the names of cities designate the specialists who conducted the discussions in the various cities as follows: (F) Leonard Fein; (Sh) Manheim Shapiro; (Sp) Herzl Spiro; (Ve) Mervin Verbit; (VI) Sidney Vincent; (Z) Charles Zibbell.

APPENDIX B: SUGGESTIONS FOR SPECIFIC PROJECTS

Utilization of camping instead of schooling.

Family camps

Family life education involving complete families together.

Congregations divided into subdivisions of ten families.

Establishing "communes" either in an apartment house or a neighborhood to develop the mutual supportiveness of a community of families.

Community-wide, multiple discussions of goals of Jewish education.

Requiring all board members of a federation (or other organizations) to attend a monthly class in Jewish materials.

Establishing on a campus an institute or living experience based on the combined principles of Zen Buddhism and chassidic mysticism.

Research to factor out the elements which led a selected number of "alienated" Jews to a reawakened interest.

Research on the long-range effects of day school or yeshiva education.

Carefully planned and intensely multiplied visits to Israel by youngsters.

Revised texts for Jewish education.

Revised prayer-books and liturgies.

Teaching Jewish history in reverse order--the present first and most, then the immediate past and relatively minor emphasis on the ancient.

Training teachers, rabbis and communal workers to be able to relate the Jewish to the lives of their clients.

3142 CP/5-71

June 3, 1971

NOT FOR CIRCULATION
OR PUBLICATION

(Draft)

REPORT BY

TASK FORCE ON JEWISH IDENTITY

THE URGENT NEED -- AND THE NEW OPPORTUNITY

Exactly 1900 years ago, the Jewish people faced one of the greatest crises in its history. The Roman armies were poised to overwhelm Jerusalem. The spiritual leadership did not say that all strength must be concentrated on the short run task of Jerusalem's defense. Rather, they set in motion the building of a religious, cultural order at Yavneh from which came the content and identity which helped sustain Jewish life for these two millenia and made possible the restoration of the State of Israel. We, the generation of holocaust and rebirth, can do no less.

Again, when Jerusalem was beleaguered in 1948 and Israel was strained in its defense and supply, when the old Hebrew University campus on Mount Scopus was cut off by the Arab Legion, the leadership of Israel insisted on ground breaking for a new campus at once -- during the siege. Israel knew that in responding to the crises of immediate need, it dared not postpone the long term fundamental and spiritual needs of its people.

[June 3, 1971]

-2-

Enriching a culture, nourishing a Jewish society, developing living options is a delicate process, a slow growth which will take generations to come to fruition, even if it succeeds. This effort, mandated by the CJFWF General Assembly in 1969, may be a generation late already. It dare not be postponed even for a year. If we do not seek to confirm the identity and win the loyalty of young Jewish people, their idealism and service may be given to competing -- sometimes, even hostile -- loyalties. If we do not develop a ground of Jewish living, then alienation and assimilation will endanger the very existence of American Jewry and, thereby, world Jewry.

For years now, we have all been besieged with pessimistic, and alarming reports on the state of American Jewry. These reports have, typically, pointed to a growing crisis in Jewish identity among young people, to the attrition in Jewish commitment, to widespread Jewish illiteracy and apathy.

And yet, despite the gloomy prognoses, there appears in growing profusion a number of encouraging expressions of the identity and commitment. On campuses across North America, Jewish students publish their own newspapers, and create "free universities", join in creative religious services. In communities throughout the continent there are reports of a new hunger, a new intensity of interest, a new readiness to explore and to renew.

No one can say with certainty why this resurgence of

[June 3, 1971]

-3-

interest has taken place. Many factors are, no doubt, involved. But, whatever its sources, it raises two immediate and dramatic questions for all. First: Is there some way in which these new initiatives can become part of an historic tide, or will they remain merely footnotes to other events? And second, is there a way in which we can insure that those whose interest has been rekindled, who have undertaken to explore the meanings of being Jewish in America at this time, will find an institutional fabric that is congenial to them and to their interest, that is capable of responding to their pursuits, that can be genuinely helpful to them in their quest?

There are no simple, clear-cut organizational solutions available for these purposes. Whatever we do, no matter how successful, we will not solve all of our problems, nor achieve all of our purposes. But we believe an intelligent major effort can stimulate or aid the growth of the many facets of communal life, and of groups which can revitalize Jewish life and insure its continuity and creativity.

Our Task Force asks CJFNF to set in motion this vital project dealing with the realm of identity and spirit of the Jewish community in America even in this hour of enormous financial need for Israel. We believe that Israel will need massive support for years and decades to come. It will need a viable and identified American Jewish community to turn to for help. This purpose and program

[June 3, 1971]

-4-

is an absolute must, because it is a move toward preservation and renewal of the Jews and Jewish life in America. This renewal is our insurance that there will be a Jewish community to sustain us here, to help Jews everywhere.

The General Assembly created this Task Force with the conviction that the organized Jewish communities should respond to these challenges. The Federations and Welfare Funds encompass virtually every major responsibility in Jewish life. They include the broadest spectrum of people, interests and views. Their base is the total Jewish community. Their purpose is to serve the total Jewish community. Their future depends upon these challenges being met successfully. They have the largest resources. Only a total community can deal centrally with some of the urgent needs, can provide and administer the programs to deal with them, and can enhance the ability of specialized institutions to deal with others.

The Jewish community of North America stretching across this continent is vast in numbers and achievement, and even greater in potential. The accomplishments of the past have provided a foundation for the future, but not the guarantee of it. We face rapidly changing times and pressures, which forbid complacency, and which challenge our understanding, our realism, and our capacity for creative action. The need -- and our purpose -- is the devel-

June 3, 1971

-5-

opment of a rich, productive, and satisfying Jewish life for our people -- enriching thereby also the total nations of which we are a part, and helping to sustain and enrich Jewish life everywhere.

If, as we now believe, our community may be on the verge of an exciting, perhaps even historic new chapter, then the purpose of our work becomes clear: It is nothing less than to convert the "may" into the "will", to convert possibility into probability, to convert, as might be said, dreams into facts. And, once that is seen as the mandate, the question becomes not whether we are obliged to respond, but how.

HOW WE CAME TO THESE RECOMMENDATIONS

The work of the Task Force grows out of years of concerns by many people in all elements of Jewish life, and of Jewish responsibility. In the CJF, it took on tangible expression in the creation and work of committees such as those on Federation Planning for Jewish Education, on College Youth and Faculty, and others. It burst to center stage with the 1969 General Assembly in Boston, when hundreds of youth came to urge a completely different level of commitment and action, paralleled by the keynote sounded by young leadership. This Task Force was created by that Assembly and by the Board, in response, to bring back concrete recommendations.

[June 3, 1971]

-6-

The composition of the Task Force is appended. Its 46 members include a broad spectrum of community leaders and executives, rabbis, faculty and students, leaders of Jewish cultural, educational, and other programs.

Beyond its own several meetings, the Task Force has consulted with over 1,000 persons in well over 100 meetings in 38 cities. It has consulted individually with a number of leading Jewish thinkers and scholars. It has submitted two progress reports to the Board, and its preliminary recommendations to the 1970 General Assembly in Kansas City.

The findings and recommendations which follow reflect the indispensable insights and guidance of these consultations, after assessing the substantial agreements in a number of respects, especially on the urgency and importance of the needs, and harmonizing insofar as possible the great variety of views expressed on what should be done to deal with them.

AGREEMENT ON URGENCY OF NEED

In every one of the 38 cities, there is manifest agreement on the great urgency of the need. There is no complacency in American Jewish community leadership about the depth of commitment and identity, and about the Jewish future. There is the most widespread agreement that new dimensions of action must be taken.

The concerns go beyond Jewish identity. They deal more basically with the quality of Jewish life. They involve concerns over Jewish life-styles -- in families, in communities, in personal behavior, in the application of Jewish principles and patterns to current issues, in the development of Jewish spiritual-intellectual-ethical perspectives and guides, in greater depth of understanding of Judaism, Jewish history and thought, of the motivations of those who have a strong identity with Judaism, of what motivations can be attractive to those who do not yet have such identity.

Such profound and complex objectives do not lend themselves to precise management. Probably they may be achieved by indirection as much as by direction. Identity is the end-result and by-product of many concerns, such as the forging of attractive life-styles.

There is recognition that much in Jewish life is good, and what is effective and productive should be enriched and extended. But with that, there is much that is not good enough, or not good at all. There is too much ignorance, indifference, and even hostility to Judaism and the Jewish people; many people are troubled and searching-- searching for what they need in order to live adequately as Jews, to fulfill themselves.

At stake, beyond their personal fulfillment, is

the question of a viable, strong Jewish community in the future -- a community to serve as a vital force in the lives of American Jews, and a community upon which the meeting of world-wide Jewish responsibilities must depend.

ALTERNATIVE PROPOSALS FOR ACTION

Several possibilities for action have been discussed in communities and by the Task Force. They include:

1. A new independent instrument to be concerned solely with making possible innovative experiments and demonstrations, to fill current gaps, and to overcome current inadequacies in programs for these purposes.
2. Such a new instrument, but to be part of the CJF.
3. The CJF to address itself more fully to these needs, without a new structure as part of it.
4. Work entirely through existing organizations that affect Jewish identity most directly, with better financing.
5. The national action should primarily serve as a catalyst or clearing house for communities, with the CJF serving that national role, and with the emphasis very heavily on what can be done locally, in communities.

6. A merger or reorganization of some of the existing national agencies, to better serve the desired purposes.

All of these possibilities, and various combinations of them have been considered in formulating our recommendations.

RECOMMENDATION

The recommendation we are making embodies elements of the several proposals listed above -- of numbers 1, 2, 4 and 5. What we are recommending is:



1. A new instrument concerned solely with making possible innovative experiments and demonstrations, and developing new models for the needs at the roots of our concerns.

It will not engage in on-going services.

It recognizes that existing organizations themselves must be innovative and experimental; it will utilize them as fully as possible to initiate, develop, and conduct the experiments, especially since they must then apply the successful models on a continuing basis.

2. It should be set up initially on an interim basis, with a limited life-span of six years, after which it should be fully assessed to determine the future course.

A time limit is recommended because the emphasis is on the need for innovative experimentation and evaluation of the experiments, and because there is agreement that "another organization" should not be set up. We have seriously considered the possibility of a smaller time span, but it is our conviction that six years is the minimum required to obtain, design, and commission the projects, have them operate long enough to test them, evaluate them, and begin to get the successful ones replicated for continuing use and in order to attract staff of high competence.

After that period, there should be a full evaluation of what has been achieved, in addition to the continuing assessment throughout the six years, and particularly a mid-term assessment. The CJF can decide what would be most productive to do further -- whether to continue this instrument, and if so in what form, structure, functions -- or what alternatives

may then be preferable. The time limit in itself should serve as an added pressure for achievement.

3. The new instrument -- the Fund for Jewish Life -- should be sponsored by the CJFNF. The Fund should be structured in a way that insures its full flexibility of action on the one hand, and its accountability on the other. Flexibility should be guaranteed through assured financing for the initial life of the Fund, and through a highly distinguished board and staff. Accountability should be guaranteed by regular reports to the CJFNF, by having the programs proceed under careful monitoring and evaluation by the board (elected by the CJFNF) and by the staff, and by feedback to the communities during the six-year life span, so that mid-course corrections can be achieved.

A community base is essential for support, for testing the proposals, for continuing use of the successful programs. The administration of the new program should be set up by the CJF, it should be under leadership chosen by the CJF Board and Assembly, and CJF should

continuously report and interpret to communities what is being done and achieved.

4. Its concerns and work should range across the total fabric of Jewish life, and with the influences which shape its quality.

5. It should emphasize action projects in local communities, where Jewish life is lived.

The ultimate application of a successful experiment must be at the local level, in the lives of individual Jews.

6. In inviting and commissioning projects, it should work with whatever organizations, agencies, groups, or individuals are appropriate to the expeditious achievement of its ends.

7. It must be more than a catalyst -- it must assure that (a) proposals are inherently sound in their potentials; (b) they are designed with competence; (c) the agencies or persons undertaking to test them have the required competence.

8. An essential requirement of its work will be evaluation of the success or failure of what is done.

9. Another essential criterion in the selection of projects is the potential for replicating what is attempted, if successful, in communities across the continent; it must have built into its operation responsibility for maximum assurance that the successful development will be applied by on-going organizations.

10. For the first time, this will deal with the full perspective of Jewish identity, with a unity that is now absent. No such assignment has been made to an agency. No existing agency does or can fulfill that purpose now, cutting across all fields of Jewish concern. The basic approach will be not merely as an educational or a cultural or a religious activity or project, but as an undertaking enhancing Jewish life without regard to categories.

It frankly recognizes a great risk of failure. That is inevitable in an operation devoted entirely to untested innovations. No on-going service organization should be required at this time to make this investment in experiments, in view of its pressures to do more of what it is doing in services.

11. Different qualifications and assignments of staff and agency responsibilities may be needed for this kind of instrument than are required for continuing services.

CONCERNS FOR ATTENTION

A number of concerns have been identified by the communities and by the Task Force, for attention by the new program. They cannot all be dealt with initially, nor even in the time allotted for the entire project. Selections will have to be made of priorities that hold the greatest promise of success, and the greatest importance or impact -- and that do not duplicate anything already being done. Among these concerns are:

The Jewish Family -- there is strong feeling that special attention must be given to rebuilding Jewish family life, to overcome the current serious erosions; to develop models of Jewish family living, parent-child relations, Jewish elements of the home. This may engage special and cooperative efforts -- within fields and cutting across fields -- of Jewish family agencies, Jewish educational bodies, synagogues, camps, community centers.

Educational Influences and Programs -- The Fund can help bring to life experimental models which some educational institutions and individuals have had on the drawing boards for years, but for which they have not found it possible to obtain funds; and even more, can test models that cut across the spectrum of education in its broad sense -- the home, the school, the club, the camp,

the summer in Israel, parent-child mutual experiences, adult education, for example.

In addition to the Jewish family and to educational programs, the new instrument may choose to address itself to other elements affecting the quality of Jewish life, such as: the influence of Jewish involvement, or the lack of it, in dealing with major social issues facing America and the world; the organized Jewish community as a unifying force; religion and the synagogue; the influence of Israel; the role and impact of Jewish leadership; the role and potentials of Jewish professional staffs; communication regarding Jewish communities, organizations, policies and actions; definition of Jewish goals.

WHAT IS NOT BEING PROPOSED

Having defined what we propose, we find it essential to remove the roadblocks of what we are not proposing. The community discussions have pointed up a number of confusions regarding the preliminary recommendations. Apparently the Task Force's previous documents were not sufficiently explicit on several points. Having learned from that, we want to leave no doubt as to what is NOT being recommended, so that consideration can be limited to what is actually being proposed.

What is not being recommended:

NOT a "super-agency"; nor a new national coordinating body,

THE JEWISH ARCHIVES

NOT another new national continuing service agency in the field; nor another national agency with a large staff and administrative cost; nor another national agency that would duplicate what other agencies are already doing or could do; nor another national agency to compete with existing agencies or that would drain off funds from them;

It is the expectation of the Task Force that the funding of the new instrument and its projects would come primarily from special, new, and additional funds, so that these are genuinely funds set aside for time-limited experiments, and not to be used for on - going services; that communities do have potentials for greater support, as they have convincingly demonstrated; that there will continue to be recognition of the essential functions which on - going organizations are conducting; indeed, instead of draining off support from these organizations, the new Fund would itself finance some of the new experiments which these agencies have designed and should test.

NOT an agency that will review other organizations, nor review proposals submitted by other organizations to communities -- it will review only the applications that come directly to it.

NOT a concern limited only to the needs of youth -- as important as that concern is -- but a concern with all generations of Jews -- and with all influences on the quality of Jewish life.

NOT a concern limited to Jewish education and culture -- as important as they are -- but a concern with the many other influences that also shape Jewish identity and the quality of Jewish life.

NOT a fully defined program that has all the answers -- if all the answers were known, the Task Force would not be recommending a proposal which has a primary purpose of finding answers, testing them, and having them put to work -- as well as giving opportunity to test projects already formulated but as yet untried.

NOT a search for one model of Jewish identity ---
but for many models, to meet the different
needs of different people, ~

NOT a blank check -- organizations and individuals
have been identified that can address
themselves to the major concerns; some
proposals are on drawing boards waiting
for financing to demonstrate them.

NOT guaranteed success for everything that will
be attempted -- there is a high risk of
failure in undertaking much that is new,
experimental, and untested -- but there
is confidence that American Jews have
the ingenuity and capacity to develop
much that will succeed, and which impera-
tively must succeed.

NOT a panacea -- no matter how successful, the
proposals will not solve all of the pro-
blems of Jewish life, nor even all of
the major ones; the proposals are for
taking actions that are regarded as in-
dispensable for some of the priority needs
that must be dealt with urgently.

GOVERNING BODIES

The new Fund should be under the responsibility of
a specially selected Board, elected by the CJFWF Board and
confirmed by the General Assembly -- recommended by the CJFWF
president and the steering committee of the Task Force (after
consulting with the full Task Force).

Board -- The Board might number 40 persons, selected
for their outstanding individual qualifications. They should not
be official organization representatives -- although some of them should
be active in the on-going agencies, to serve as two-way channels
of communication.

The Board should include the most prestigious members with the necessary qualifications for the responsibilities of the new Fund, whose stature in itself will greatly strengthen this work; community leaders and executives, rabbis, persons from arts and letters, university academicians, students and other youth, Jewish educators, persons from various geographical areas, from communities of various sizes, etc.

The Board should be qualified to formulate policies, supervise the operations, handle the finances, interpret needs and developments, assure on-going assessments of the work. It would organize itself to carry out these tasks.

Executive Committee -- A smaller Executive Committee of perhaps 10 should be chosen by the Board, for more detailed attention to these responsibilities

Officers -- The Board should elect the appropriate officers -- chairman, vice-chairmen, treasurer.

STAFF

The staff should be a small one. It should have the highest competence. It should have only enough people to deal with the required broad range of concerns -- an executive with two or three associates, and with carefully selected graduate students, as intern-assistants. They should initiate project proposals, help design them, reach out to a variety of sources to encourage their actions for this purpose and to obtain

proposals from them, evaluate the proposals with the aid of expert advisory panels, put the projects into operation for testing with assurance of the necessary competence for undertaking them, and where successful have them applied by on-going organizations in their continuing work.

Experts in various fields can be used through part-time involvement on special tasks.

Prior assurance of outstanding excellence of staff is indispensable for the entire program to be approved and put into operation Unless such staff is assured, it should not be undertaken for it would not serve its purposes.

FINANCE

The minimum combined amount for the national work, as defined above, and for the cost of the projects -- mainly local in operation and expense -- would average \$750,000 annually over the six year span This would add up to \$4.5 million for that period. It is far less than the \$100 million urged on the Assembly in 1969 It is an investment American Jews would make out of the more than \$4 billion they will spend for Jewish purposes in that period -- slightly more than 1/10 of 1 per cent to help build the quality of Jewish life, to help assure that there will be a viable Jewish community in the future

Most of the national funds would be used locally,

for testing projects in communities. Some communities have indicated that they are ready to consider seriously and favorably contributing to the national fund for its operations and for project requirements, wherever tested, knowing that not all communities can test innovative experiments and must depend on others to do the experiments.

Some other cities have indicated that while sharing in the national costs, they might prefer to keep a proportion of their grants in their own communities. They would expect the national Fund to come to them with projects for their local testing, which can be applied later in other cities if successful; they have expressed confidence that impressive amounts of risk capital can be generated locally in response to exciting, attractive proposals.

The Task Force has considered seriously the latter proposal, and has concluded that it is unworkable for the purposes, requirements, and integrity of the proposed new instrument, for the following reasons, among others: each project must be undertaken and tested by the agency best qualified for the particular purpose, not necessarily by the agency in the community that happens to have set aside funds of the magnitude required; attempting to match the requirements of particular projects with funds in communities and with qualified agencies could result in a hopeless morass; the amount of \$750,000 per year for the work of the new Fund and for the

projects it would bring into being is the minimum requirement for its scope and flexibility -- if part of those funds were held back in communities it would make its establishment unfeasible.

Unless the program is assured of the required finances for the minimum six-year period necessary to obtain the benefits from it, it should not be undertaken at all. This should cover the work of the Fund's staff, and the projects to be tested.

If the Fund has to undertake to raise money for each project only after it has approved its being undertaken, it would find its staff heavily involved in fund raising, for which they are not employed or qualified, and would chain the Fund with the handicap which has immobilized other attempts to deal with these needs. The Fund could not be established on that basis.

The Fund most appropriately and equitably should be financed through grants from Federations and Welfare Funds -- possibly from endowment funds of those Federations that have them or otherwise from their annual campaigns. Some may have foundation sources they can utilize for this purpose.

A supplementary or alternative source would be large grants by a limited number of individuals; but such competitive campaigning should be avoided if possible, especially since everything the Federations and Welfare Funds do, and the purposes

they serve, are inherently rooted in needs and purposes to be dealt with by the Fund.

Where individual projects require especially large sums, the Fund may meet part of the cost, and undertake to help obtain the balance from appropriate special sources such as foundations.

While the required minimum amount for the full six-year span must be assured in advance, the payments can of course be spread annually over the full six years.

NEXT STEPS

With this report, the Task Force completes its charge, except for any further instruction it may receive from the CJF Board, and for the consultation with the President on nominations for election to the Board of the Fund, with the approval of these recommendations

We look forward to the consideration of these recommendations by the Board at its June meetings, the further consideration by communities in advance of the September meetings of the Board and of the General Assembly, and to the presentation to the Assembly, and its action, in November.

It is our most earnest hope that American Jewry will embark on those actions, with the utmost commitment and support. They are actions already too long delayed, and for which we

TASK FORCE ON JEWISH IDENTITY

IRVING BLUM* Baltimore -- Chairman

Harry L. Barron, New York
Manuel G. Batshaw, Montreal
Mandell L. Berman, Detroit
Rabbi Isadore Breslau, Washington
Mrs. Joseph Cohen, New Orleans
David Eaton, Oberlin (Oberlin College)
Dr. Daniel Elazar, Philadelphia
(Temple University)
Dr. Leonard Fein, Boston (Brandeis)
Max M. Fisher, Detroit (ex-officio)
Dr. Marvin Fox, Columbus (Ohio State)
Morris Glasser, Chicago
Henry J. Goodman, Cleveland
Rabbi Robert Gordis, Philadelphia
Mrs. Robert Green, Worcester
Rabbi Irving Greenberg, New York
Dr. Leon Jick, Boston (Brandeis)
Rabbi Benjamin M. Kahn, Washington
Dr. Abraham Kaplan, Ann Arbor (University
of Michigan)
Dr. Louis Kaplan, Baltimore
Harvin E. Klitsner, Milwaukee
Dr. Hilton Konvitz, Ithaca (Cornell)
Dr. Seymour P. Lachman, New York
(Kingsborough)
Mrs. Howard Levine, Essex Co. N.J.
Hillel Levine, Boston (Harvard)
Dr. Joseph Lukinsky, Boston (Brandeis)

Alan L. Mintz, New York (Columbia)
Michael A. Pelavin, Flint
Dr. Arnulf Pins, New York
Rabbi David Polish, Chicago
James P. Rice, Chicago
Mrs. Arnold Rubenstein, St. Paul
Hyman Safran, Detroit
Rabbi Daniel J. Silver, Cleveland
Sanford Solender, New York
Herbert K. Solway, Toronto
Dr. Herzl Spiro, Baltimore
I. Jerome Stern, Philadelphia
Louis Stern, Essex Co., N.J.
Isaac Toubin, New York
Carl Urbont, New York
Dr. Hervin Verbit, New York
(Brooklyn College)
Sidney Z. Vincent, Cleveland
Mrs. Lawrence Weinberg, Los Angeles
Lewis H. Weinstein, Boston
Gordon Zacks, Columbus

LIST OF CITIES VISITED AND CONSULTED

Atlanta (Sh)	Minneapolis (Sh)
Baltimore (Sh)	Montreal (Sh)
Boston (F)	Nashville (Sh)
Buffalo (Sh)	New Orleans (Ve)
Chicago (Vi)	New York (Z)
Cincinnati (Sh)	Norfolk (Sp)
Cleveland (Sh)	Oakland (Z)
Columbus (Sh)	Philadelphia (Ve)
Dallas (Ve)	Pittsburgh (Sp)
Dayton (Sh)	Portland (Ore) (Z)
Des Moines (Sh)	Providence (Sh)
Detroit (Vi)	Rochester (Sh)
Essex County (N.J.) (Z)	Saint Louis (Sh)
Flint (Sh)	Saint Paul (Sh)
Hartford (Z)	San Francisco (Z)
Los Angeles (Ve)	Toronto (Sh)
Louisville (Sh)	Tulsa (Sh)
Miami (Z)	Washington (Sp)
Milwaukee (Sh)	Worcester (Z)

Note: Letters after the names of cities designate the specialists who conducted the discussions in the various cities as follows: (F) Leonard Fein; (Sh) Manheim Shapiro; (Sp) Herzl Spiro; (Ve) Mervin Verblt; (Vi) Sidney Vincent; (Z) Charles Zibbell.

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N. Y. 10017

490-2280

MEMORANDUM

June 7, 1971

TO: Board of Directors

FROM: Harry I. Barron, Executive Director

Enclosed are some background materials in connection with the major agenda item for the Board meeting on June 11th, 1:30 p.m., in the Foundation office. The documents consist of:

- 1) Excerpt from the Minutes of the meeting of May 3, 1971 with representatives of national cultural agencies.
- 2) Letter from Shmuel Lapin and Bernard Wax setting forth the recommendations of the national cultural agencies regarding the operation by the NFJC of an expanded lump sum program.
- 3) Memorandum on Joint Cultural Appeal prepared by NFJC staff prior to receipt of Lapin-Wax letter.

*Revised
Version*

It is hoped that you will review these items in advance of the Board meeting. It will also be helpful if those Board members unable to attend the meeting would let us have their comments and suggestions prior to the meeting.

Encl.

Sincerely yours,

Shmuel Lapin

COUNCIL OF JEWISH CULTURAL AGENCIES

American Academy for Jewish Research • American Jewish Congress • American Jewish Historical Society • Leo Baeck Institute • Canadian Jewish Congress
Conference on Jewish Social Studies • Congress for Jewish Culture • Council of Jewish Federations and Welfare Funds • Dropsie University
Histadruth Ivrit of America • Jewish Agency for Israel • Jewish Publication Society of America • Jewish Reconstructionist Foundation
National Jewish Welfare Board • Yeshiva University • YIVO Institute for Jewish Research

As the representatives of the cultural agencies on the Executive Committee of the National Foundation for Jewish Culture we have been instructed by the agencies to communicate to you their collective position in regard to lump sum allocations. This position was unanimously adopted at a meeting of the agencies which took place on Wednesday, May 26.

The agencies are prepared to approve the principle of lump sum allocations and to cooperate fully with the Foundation in developing and implementing a lump sum program provided that such allocations are made and distributed in accordance with the following procedures:

- 1) The Foundation recognizes that the collective prior consent of the agencies is essential for its participation in any lump sum allocation program.
- 2) The Foundation will undertake to allocate and distribute funds to the cultural agencies only on behalf of communities that are prepared to allocate to the cultural agencies collectively at least twice the sum allocated to these agencies during the previous fiscal year.
- 3) Under any lump sum program to be adopted, no agency is to receive less from a particular community than it received before, and every agency is to receive some allocation.
- 4) Although, under a lump sum program, the Foundation will allocate funds on behalf of certain communities, the agencies are to continue to apply individually to the communities for allocations. Communities requesting the services of the Foundation for the purpose of making allocations, must agree to continue to list individually as beneficiaries of the local campaign all of the agencies who will receive funds under the lump sum plan.
- 5) The policy in accordance to which the Foundation will distribute lump sum funds is to be formulated in consultation with and with the approval of the representatives of the cultural agencies to the Executive Committee of the Foundation.
- 6) Lump sum funds are to be used exclusively for the regular operating budgets of the nine cultural agencies. No special projects are to be financed through the lump sum program. These provisions should apply to all communities, including those who have not previously supported the cultural field.
- 7) The lump sum program should be regarded as an experiment for a three-year period. The Foundation must commit itself prior to embarking on the program to proceed beyond the experimental period only with the continued collective consent of the agencies.

We trust that the above position will be taken up by the appropriate body of the Foundation without delay. It is our hope that in accordance with these principles we can work out a lump sum program that will enhance the cultural field and the role of the National Foundation for Jewish Culture as spokesmen for the cultural agencies.

Sincerely yours,

Bernard Wax

Shmuel Lapin

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N. Y. 10017

490-2280

6-7-71

Sam -

So here it is. The letter
from Lapin + Nat merely reveals
that they did not discuss the
Joint Cultural Appeal. I phoned
Grimel who informed me that it
was never mentioned but that he
would certainly prefer it to the
Lump sum program. Our noon
meeting Friday should set our
strategy.

Harry

NATIONAL FOUNDATION FOR JEWISH CULTURE

MEMORANDUM FOR BOARD DISCUSSION

JOINT CULTURAL APPEAL

June, 1971

Introduction There is considerable reason to favor a consolidated approach to the Jewish welfare funds in behalf of a group of national Jewish cultural agencies. NFJC made a formal proposal on this to LCBC in 1967 and there had been some informal discussions about such an approach even earlier. Until now, however, most of the cultural agencies showed little interest in participating in this kind of arrangement. It is significant, therefore, that a number of the national cultural agencies have recently taken the initiative in suggesting to the NFJC that it serve as their spokesman with local welfare funds and sponsor a Joint Cultural Appeal. This new development requires that the Foundation examine the feasibility of a joint appeal and how it can be created and made effective. This memorandum is intended merely as a starting point for considering some of the matters which must be taken into account prior to arriving at decisions regarding any specific plan.

Appeal Limited To Welfare Funds It is suggested that a joint fund raising appeal at this time should be limited to the Jewish welfare funds since any more extensive approach would entail elaborate campaign apparatus for which the NFJC is not equipped and to which the agencies themselves would probably not be willing to commit themselves. Consideration of the desirability and feasibility of a broader scope can be undertaken, if there is sufficient interest, after a period of successful experience with a more limited type of enterprise.

Participating Agencies Each of the nine national cultural agencies presently included in the Lump Sum Program* is eligible to participate in the Joint Cultural Appeal upon decision by its governing body to adhere to a formal Agreement negotiated by the NFJC with representatives of the agencies. Additional agencies or organizations whose primary activities deal with archives, scholarship, research, publications, or similar work, may apply for inclusion as a participating beneficiary upon affirmative vote of _____ of the current agency members, to take effect in the year following such favorable decision.

Inclusion of NFJC As A Beneficiary Should the NFJC be included as one of the beneficiary agencies in the Joint Cultural Appeal, and if so, what part of its budget should be included in the general disbursements? From the standpoint of the welfare funds and the image of a single cultural "package", the Foundation's inclusion in the Joint Appeal would be desirable. On the other hand, it can create certain problems: it could confuse the Foundation's role and raise questions among the other agencies about NFJC's receiving preferential treatment in the approval of its budget or in the disbursement of funds. The special costs involved in administering the Joint Cultural Appeal (promotional and interpretive materials, visits to communities, correspondence, bookkeeping and accounting procedures, budget hearings, etc.) cannot be absorbed in the Foundation's regular operating budget and would need to be deducted "off the top" before computing the distribution of income from welfare funds to the Appeal.

* American Academy for Jewish Research, American Jewish Historical Society, Leo Baeck Institute, Conference on Jewish Social Studies, Congress for Jewish Culture, Dropsie University, Histadruth Ivrit of America, Jewish Publication Society, YIVO Institute for Jewish Research.

(memo June 1971)

Duration of Initial Agreement The agreement could be made effective as of January 1, 1972 for a minimum period of three years to cover the welfare fund campaigns of 1972, 1973 and 1974. Evaluation of the experience and negotiations for the continuation of the agreement should be initiated no later than August 1, 1974 and the beneficiary agencies should determine no later than October 1, 1974 whether they desire to continue as participants in the Appeal. Procedures will need to be formulated as to how the evaluation and negotiations will be conducted.

Special Board Structure Some structure is required to make decisions about such matters as dollar goal, distribution of funds, and other matters of policy and operations of the Appeal. Should this structure be a regular committee of the Foundation or would a special instrument separate from the Foundation's existing structure be preferable? Provision would need to be made for representation of the participating beneficiary organizations in the Appeal. If the Foundation's Executive Committee were charged with the responsibility of being the governing structure, the agencies would automatically have two representatives.

Relation of Cultural Agencies to Welfare Funds Participating beneficiaries will not make independent approaches to welfare funds for their annual operating funds; and no requests to local welfare funds will be made for permission to conduct campaigns for capital funds without prior clearance and approval by the Appeal Board. The Joint Cultural Appeal may request an individual beneficiary agency to represent the Appeal in a particular community to interpret and speak on behalf of the Appeal. Participating agencies may also be called upon to enlist the assistance of their members in local communities to encourage generous allocation by their welfare fund in behalf of the Joint Cultural Appeal. Agencies will be expected to comply with all regulations of local participating welfare funds relating to beneficiary agencies (e.g., maximum membership dues).

Relation of Joint Cultural Appeal to Welfare Funds The inclusion of national cultural agencies as beneficiaries of local welfare funds and the amounts of their allocations have been highly uneven. Very few of the welfare funds prior to the inception of the Lump Sum Program in 1969 allocated to all nine of the agencies affiliated with the NFJC. Moreover, the proportion of agencies' income accounted for by welfare fund allocations has also varied considerably, ranging from approximately 1% to 30%. At the outset, the Joint Cultural Appeal would need to establish the principle of each community's allocating to all of the cultural agencies as a "package". This raises a number of questions:

a) Should the Appeal "require" that a community's initial allocation be a minimum percentage increase above its aggregate allocations to all the cultural agencies in the previous year? If there is no significant increase, the Appeal would serve merely as a conduit or transmittal agent. A joint cultural appeal is justifiable only if it raises more money. If a minimum increase over the 1971 aggregate allocation is to be required, what ought it to be and how should it be determined?

b) Is it reasonable to fix a minimum quota for those communities which have been giving less than a certain amount to all the cultural agencies? (Dr. Salo Baron has long advocated a \$100 minimum allocation per agency from the smallest communities; this would mean \$900 minimum if nine agencies were to be in the Appeal.) How realistic is this? Would the Foundation be able to turn down a smaller allocation from a community?

c) If all the welfare funds in 1970 allocated approximately \$250,000 to the national cultural agencies, would a goal of \$500,000 for 1972 be reasonable? If not, what would be?

[Memo: June
1971]

Fiscal Relations
With Agencies

Each participating beneficiary will be expected to furnish the NFJC with copies of its annual audits and such other fiscal data as may be required by the Appeal to properly interpret the agency to local communities. Each agency will also be expected to furnish its projected budget by October 1st for the following calendar year. A question to be considered is whether the NFJC is to conduct an annual budget review for each of the participating agencies and if so whether it is to make suggestions and recommendations regarding budgetary items in an agency's projected program.

Similar questions need to be raised in connection with the development of a basis for making disbursements to the agencies. Fixed percentages, even if some rationale can be found for their use in the initial year, could not be justified for long by NFJC which is expected to establish priorities of needs, standards of performance, etc. A purely mechanistic distribution of the funds from communities would not be acceptable. It is not difficult to foresee the NFJC being caught between the pressures of the welfare funds for firm accountability on the one hand, and on the other by the dissatisfactions of the agencies about the allocations made by the NFJC and its "intrusion" in their operations.



[June 1971]

COMMENTS ON LAPIN-WAX COMMUNICATION RE: LUMP SUM

At the outset it should be pointed out that what the communication proposes is an extension of the current Lump Sum Program rather than what was the consensus of the discussion with representatives of the cultural agencies on May 3, 1971 -- a unified appeal on behalf of the national cultural agencies to be conducted by the NFJC. There is a very considerable difference between these two types of programs. The Lump Sum Program is essentially a device initiated by some intermediate city welfare funds who requested the NFJC to accept an aggregate amount from the proceeds of their annual campaigns which the Foundation would undertake to distribute among the national cultural agencies at its discretion. The communities did not stipulate that the individual agencies were to enter into any formal understandings about these arrangements, nor did the communities ask that their funds be disbursed to any agencies other than the ones they had hitherto included as beneficiaries. Although the Foundation tried to make clear to each participating community that it would accept a lump sum grant only if it was "substantially more" than the total allocated by the community during the previous year, the Foundation did not submit a "needs budget" for the various agencies, nor did it submit a lump sum quota based on a community's fair share of the overall needs. The Foundation did not claim to be the official spokesman or representative of the agencies.

What is contemplated for a unified cultural appeal is significantly different. It calls for the NFJC to actively promote a "package deal" among all the welfare funds. The program would be based upon a formal agreement between the agencies and the Foundation with clearly delineated procedures and obligations. Approaches to local communities would be made in behalf of the total group of agencies and in relation to the needs of the cultural field. While every effort would undoubtedly be made to point up the distinctive character and achievements of the individual agencies, and the communities would be encouraged to list each of the agencies as beneficiaries of the local campaign, there might not be a detailed accounting of how each community's allocation is disbursed agency-by-agency. The whole thrust of the unified appeal is to convey the breadth and comprehensive spectrum of the cultural field as embodied by the cluster of agencies embraced by it, while still emphasizing the part played by each of the agencies.

[June 1971]

The following point-by-point critique of the agencies' recommendations are divided into two categories: a) as they affect the Lump Sum Program; and b) as they might apply to a Joint Cultural Appeal.

1) Collective Prior Consent of Agencies

a) Since the Lump Sum Program is based on local welfare fund initiative in which NFJC is requested to disburse an amount set aside by a local community, NFJC cannot properly undertake to commit itself to obtain prior consent from the agencies. Moreover, since most communities at the time of entering the lump sum program do not include all nine national cultural agencies there would be little basis for "collective consent". In any circumstance, however, collective consent of the agencies would not apply -- even if a case might be made for clearance with individual agencies.

b) Prior agreement of the agencies would be essential in any unified appeal.

2) Program Limited to Communities Allocating At Least Twice Previous Year's Amount

a) Inasmuch as communities requesting NFJC to disburse lump sum allocations have been encouraged to set aside "substantially more" than they did in the year prior to the lump sum arrangement (in most cases at least 50% more) it is questionable whether NFJC could establish a requirement for at least doubling the previous amount and refuse to accept an amount short of this minimum.

b) As far as a minimum increase requirement under a unified appeal, this is something that needs to be carefully examined before arriving at a decision.

3) Each Agency Included and Receiving No Less Than Previously

a) This has been the practice thus far in the Lump Sum Program.

b) This would in all probability obtain under a unified appeal.

4) Application by Individual Agencies to Communities and Listing of Each Agency as Beneficiary by Participating Communities

a) This is the current practice under the Lump Sum Program.

(June 1971)

b) In a joint appeal it would be inappropriate for individual agencies to make separate applications to communities. This would nullify the whole purpose of a unified approach on behalf of a group of agencies.

5) Participation of Agencies in Determining Policy for Disbursing Allocations

a) Determination of distribution policy under lump sum program is not a matter requiring consultation and approval of cultural agencies under the lump sum approach.

b) In a joint cultural appeal the agencies would have representation in whatever policies and procedures are developed for distribution of welfare fund allocations.

6) Community Allocations Assigned Exclusively for Agencies' Operating Budgets

a) Thus far the bulk of lump sum allocations have been earmarked for agencies' general operating purposes. Only a small amount has been reserved as a Cultural Projects Pool.

b) It is envisioned that all disbursements from a unified cultural appeal would be made for regular budgetary operations.

7) Collective Consent of Agencies for NFIC's Continued Administration of Program

a) There is no need for an experimental period for the Lump Sum Program since it is carried out primarily as a service to the welfare funds. Any agency which chooses not to receive lump sum funds is free to indicate to welfare funds its desire not to be included in this arrangement and it is then a matter for negotiation between the agency and the welfare funds.

b) Procedures for discontinuing or modifying joint cultural appeal after the three-year trial period will be spelled out in the agreement creating the appeal. Again, this may not require collective action by all agencies but rather a determination by each individual agency. It is conceivable that one or more agencies may wish to disaffiliate after three years while others may opt for continuing. It will then have to be determined whether the program should be maintained with fewer agencies.

August 27, 1971

Dr. Harry Barron
National Foundation for Jewish Culture
Chanin Building, Room 408
122 East 42nd Street
New York, New York 10017

Dear Harry:

I decided this time to be ahead of the game. Here is
the cover piece for the next Newsletter.

As always,

Daniel Jeremy Silver

DJS:mld
Enclosure

[Aug 27, 1971]

As you sow, so shall you reap. I have just finished reading Yosef Hayim Yerushalmi's From Spanish Court to Italian Ghetto -- Isaac Cardoso, A Study in Seventeenth Century Marranism and Jewish Apologetics. This contribution to the history of ideas afforded me a double pleasure -- the pleasure anyone gets from first-rate writing and scholarship, and a special pleasure as President of the National Foundation of Culture, in that we had had a modest role in providing the author, now Professor of Hebrew and Jewish History at Harvard University, with moneys which permitted him to travel and do preparatory research.

Isaac Cardoso was a Portuguese new-Christian, who was educated in philosophy and medicine at the University of Valladolid and who became as a young man a minor celebrity in literary and medical circles in Madrid. When he was about 40, Cardoso left Spain and this life of Iberian sophistication for the ghettos of Venice and Verona, where he lived out his last 30 years as an observant and devoted Jew, a staunch defender of his faith, and as a much consulted physician.

The term Marrano conjures up a romantic image of men and women forced by political circumstances to display themselves as Christians but who maintained, sometimes for generations, memories of and loyalty to their Jewish origins. I suspect that many of us transpose this image onto the Jews of Silence in the USSR today. Yerushalmi's book is both historically and immediately significant in that it has no time for myth and it insists upon the complexity of the

[Aug 27, 1971]

-2-

phenomenon of Marranism. Isaac Cardoso was able to take off his Christian years and re-enter the Jewish community as a dedicated member. A fellow Marrano intellectual from Madrid days, Dr. Miguel DeSilveyra, who was denounced to the Inquisition and forced to flee to Spain, could never fully accept the Jewish way. He settled in a town, Naples, where there was no organized Jewish community and continued living as a Christian. Another who fled Spain for Venice's ghetto continued to kiss the hem of the garment of passing priests and refused to be circumcised. Still others among Cardoso's fellow Marranos found that their university studies precluded their acceptance of any religious authority. Dr. Juan de Prado fled Spain to Amsterdam where he lived as a Jew and a deist guru whose pantheism influenced many young Jews including Spinoza.

Re-entry into Judaism was not always easy or even desired. More than this the Marranos brought with them a special kind of intellectual conditioning. In Spain a new-Christian knew something of the Bible and the Apocrapha, even though the Church prohibited the reading of these books in the vernacular; but presumably little of post Biblical Judaism - the Oral Law - and as the case of Uriel de Costa makes dramatically clear, some found it difficult to accept the pattern of Rabbinic life, not to speak of rabbinic authority. Yerushalmi challenges this image as too simple. The Marranos were not as cut off from Jewish ideas, even rabbinic materials, as we might expect. Hebrew grammars, Jewish scientific works, and even philosophic writings had some circulation,

[Aug 27, 1971]

-3-

including a Latin translation of Maimonides' Guide to the Perplexed. Any number of talmudic and midrashic paragraphs were available in the manuals prepared by Catholic missionaries and polemicists. A Marrano could know a considerable amount about the traditional faith but what he could not do was to shuck off the influence of the Catholic environment in which he was raised and educated. Even in the ghetto Cardoso wrote natural philosophy with the dialectics with which he had been trained in a Spanish University. Yerushalmi suggests that such men as Cardoso were, in fact, the first modern Jews -- the first whose intellectual horizons were not naturally conditioned by the thought system of talmudic Judaism.

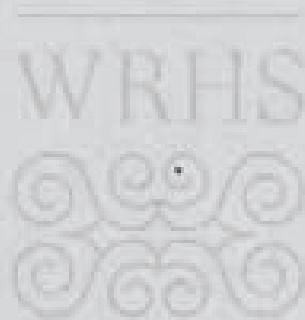
The results were sometimes surprising. It appears that some of the most intense mystical trends of the century of Sabbatai Zvi were re-enforced by chiliastic notions, which the Marranos brought with them out of Spain. Isaac's younger brother Abraham became an ardent disciple of Sabbatai and of Nathan Gaza, and explained Sabbatai's conversion to Islam much the same way that early Christians had explained the death of their Messiah. He died -- he converted -- for the sins of the world. Isaiah 53, the famous chapter of the suffering servant was used by Abraham in much the same way as it had long been used by traditional Christianity.

I wonder what ideological struggles face those few Jews who have been allowed to leave Russia. Most new-Christians proved good Christians. How many Russian Jews have finally and completely abandoned their faith? What

[Aug 27, 1971]

-4-

strange combinations of ideas have been adopted? A book such as Yerushalmi's is not only interesting and informative, it is suggestive and disturbing. It deals with the kind of theme that Jewish scholars are involved with. I only wish we had more money to invest in such work and in those who are doing it.



THE UNIVERSITY OF TENNESSEE
AT NASHVILLE
323 McLEMORE STREET
NASHVILLE, TENNESSEE 37203
TELEPHONE: 615/254-5661

September 14, 1971

Rabbi Daniel J. Silver
Chairman
National Foundation for Jewish Culture
Cleveland, Ohio

Dear Colleague: *Wife*

I have just returned from my summer vacation in Israel and found a charming letter of Prof. Jacob R. Marcus on my desk. In it he recommended that I address myself to you in your capacity of chairman of the NFJC.

You may recall that on one of our previous exchanges I mentioned the fact that I was working on a new project for which I need some assistance in order to complete it. The subject matter of my research, culminating in book form, is Erasmus - The Tarnished Humanist. I am trying to prove - in sum - that Erasmus was not only the average rank and file medieval anti-Semite, but that his Jewish hatred was based on serious psychological disorders, proven by his letters and works. It will be a first serious attempt on the part of an American Historian to take the halo of greatness from a man who has been "greatly overrated-- at least not a man of great moral courage". The last quote is that of Prof. Marcus to me.

I have completed most of my research - excepting those books (mostly in German and French) which have appeared in recent years primarily in Switzerland under the tutelage of my former Professor at the Breslau Seminary, Guido Kisch. He and his School have done some respectable work in recent years. Their flaw is that they don't go far enough in their condemnation of Erasmus, or at least they have seemingly not heard of the new Psycho-Historic science which has emerged in this Country under the leadership of Rollo May (no relative) and Prof. Lifton (a Jew) of Harvard.

Since the small works of European scholars (mostly Ph.D. dissertations) are not available on international inter-library exchanges, it would be necessary for me to go back to Europe in 1972 to complete my work.

Has the National Foundation any grants available for this kind of important "Jewish Research"?

I hope you can shed some light on this matter. Meanwhile, please accept my thanks for your continued interest. With a fond Shanah Tovah to you and yours, I am,

Very cordially yours,

Harry S. May
Harry S. May

September 17, 1971

Dr. Harry Barron
National Foundation for Jewish Culture
Chanin Building, Room 408
122 East 42nd Street
New York, New York 10017

Dear Harry:

The enclosed letter which I received from Dr. May is self-explanatory. I indicated that you would send him an application form and I told him about our procedure that we follow. Please send him all the necessary forms.

Sincerely,

Daniel Jeremy Silver

DJS:mld
Enclosures

CC: Dr. H. S. May

September 17, 1971

Dr. Harry S. May
The University of Tennessee at Nashville
323 McLemore Street
Nashville, Tennessee 37203

Dear Dr. May:

I am forwarding your letter to the National Foundation office in New York which will send you the appropriate submission forms. Our grants are made through an Academic Advisory Council which evaluates all the requests of a given year against the moneys available. I must say that by and large they have not been too willing to underwrite travel expenses but you never know.

The piece of work you suggest seems to be an interesting one and I will look forward to reading it. With all good wishes for the New Year, I remain,

Sincerely,

Daniel Jeremy Silver

DJS:mld
Enclosure

CC: Dr. Harry Barron