In the meantime a forum needs to be set up to enable the two generations to talk to one another. Only by exchanging their thoughts will they learn one another's pain. Only through this exchange and dialogue can the children free themselves from guilt and work toward a healthy separation. In order to separate truly, permission needs to be given by the parents. Let's try to help these people to be able to work toward this goal.

In spite of much gloom, I do believe in an inherent human strength. Because of this belief, I feel we need not only to make help available, but reach out into the community to help the people to get involved.

As the young man I spoke to said "This is dynamite." However, the only way to defuse it is not by walking away from it, but by a dialogue between the two parties who have a lot to say to one another, but are unable or afraid to say it.

Jewish Education — A Federation Perspective*

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The constellation of agencies, institutions, and organizations within the organized Jewish community consists mainly of people working together, in accordance with agreed upon sets of relationships—lay and professional. Each "organization" is a tool for the accomplishment of specific tasks, and possesses certain features which contribute to its distinctive character, within a larger context of goals and objectives. Any organization tool can be only as effective as the individuals applying it to the purpose intended.

Attracting, involving, deploying and retaining high caliber individuals on the lay level where policy evolves and in staff ranks where it is implemented with professional skill and expertise, is crucial to the success of any communal endeavor. This is especially critical in Jewish education due to the particular history and character of this field. The idea has been succinctly phrased by Phil Bernstein, Executive Vice President of the Council of Jewish Federations and Welfare funds.[1]

> Jewish education is a vital area. Our Federations understand, more than ever, that there can be no effective Jewish community in the future without a rigorous meaningful Judaism . . . To help assure it, there must be the highest quality of Jewish education, from the preschool years through adulthood. It is Jewish education that embraces the formal classroom, informal education, youth programs, university studies, summer camps, parent-child family experiences, studies in Israel, and all comprehensively developed and planned community programs . . . In the final analysis organizations are people. They are as strong as the quality of the people they attract and hold. The highest quality and most effective people in Jewish life will be attracted, involved and retained not only by the highest most meaningful purposes, but by the most productive actions . . . They are attracted and held by achievement. They are disaffected by mediocrity and by neglect.

The very term "organization of Jewish education" may well be a misnomer in this context. The special features which characterize the field of Jewish education often defy organization, while aims, goals and purposes are either too broadly or too narrowly defined to achieve their stated objectives. Yet, the loose meandering overlapping processes of Jewish education may have evolved in the Jewish community in the service of rationality rather than of madness.

At the Midwest Administration Center of the University of Chicago, Professor Jacob W. Getzels[2] has made some effort at theorizing about the relationship between educational processes, operating as social systems within society, and the observer behavior of individuals, who are the products of the systems which are set up to carry out goals and objectives.

In a diagrammatic model, comprised of two dimensions, he traces a social system which is represented by institutions, each institution by its constituent roles, and each role by its role expectations. This is the task performance or nomothetic dimension, in which agencies are expected to carry out the institutionalized goals of the social system as a whole. But, the social system, on the other hand is also defined by individuals, their personalities and their need disposition. This is the ideographic dimension, having to do with satisfaction or dissatisfaction in carrying out a task. Logical-

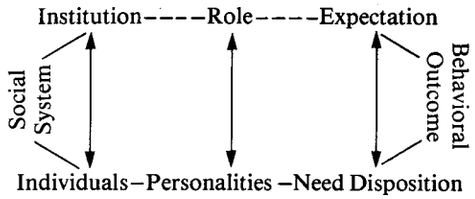
* Delivered at the National Conference on Jewish Communal Service June 1977, Washington, D.C.

[1] Philip Bernstein, speech before the Central Conference of American Rabbis, San Francisco, June 22, 1976.

[2] Jacob W. Getzels, "Administration as a Social Process" in Andrew W. Halpin Ed., *Administrative Theory in Education,* (Chicago: Midwest Administration Center, 1958.)

ly, the greater the congruence between these two dimensions, the more consistent is the observed behavior of the products of this system, with the goals and objectives to be attained.

Getzel's Model of Social Behavior



This model finds appropriate application in an assertion by Professor Akiba Simon, of the Hebrew University in Jerusalem, namely, whereas under normal circumstances society creates schools for the purpose of socializing the young into the social system with the expectation of specific behavioral outcomes, this process is of necessity reversed for Jews in the Diaspora. For it is up to the Jewish school to create the community . . . the very social system within which the school must function and survive. Does the community have the right to expect certain behavioral outcomes from the products of Jewish education it provides? Does Jewish education provide for the needs of the individuals on whom the Jewish community is dependent for its continuity?

The Getzels model suggests that the "need disposition" of individuals is the safety value of the system. When dissatisfaction mounts to a high enough degree, individuals will either bolt the system or develop alternative approaches, which the system may, or may not, in the long run assimilate as part of its institutional change. Surveyors of the American Jewish scene would support this theory, for this is, in effect what has occurred in Jewish education over the past decade.

The 60's were marked by a shrill cry of stress arising from the children's rebellion. Reason was mutilated, hallucination enthroned and an anti-cognitive, anti-intellectual mood was inaugurated by the younger generation. It was a time of agony for youth, as old values and commitments were put to the test. Classical authoritative Judaism, identified with formal Jewish schooling and cognition, was challenged by a more personal quest for authentic meaning, whether social, aesthetic, spiritual or moral. What characterizes the youth rebellion of the 60's is the social consequences of loss of authority, suspicion of institutional structures, break up of the family and erosion of tradition. The revolutionary cry of that era practically exhorted young people to cast off the deadening weight of cognition and celebrate the fantasy of psychic release. Out of a frenzy of despair, punctuated by Hare Krishna chants, emerged a new yearning for Jewish authenticity. Jewish education became the symbolic issue around which to examine the relationship of the youth with society in general and the Jewish community, in particular.

The unleashed anger of Jewish Youth on the campuses during the 60's evidenced attitudes of deep frustration. Penetrating remarks verbalized by Jewish student activists from thirty campuses, participating in the American Jewish Committee—sponsored Tarrytown Conference on Jewish Identity in January 1969, one of the first conferences of this kind, provided good insights into the reasons for dissatisfaction with Jewish education and resultant apathy toward communal involvement.

— "Jewish education is valueless unless carried over into the home—and by and large, it is not carried over into the home."
— "Jewish education does not concentrate upon applying the values and principles of Judaism to modern problems."
— "The Bar-Bat Mitzva is a "farce," the kids know that they are participating in a Collective Fraud."
— "The laws about ritual are given as a code of *conduct* rather than a means of helping us regulate our lives."
— "Good schools are presumably those where you learn a lot of "Hebrew," but that is not so. Believe me, I went to one and I know."
— "I especially detested the reading races in the prayerbook. Imagine running a reading race in the *Kadish*. When my own father died and I finally found out what the *Kadish* meant, I was sick to my stomach about my shallow Hebrew school experience."
— "Jews are investing too much in structures and edifices and not enough in people."
— "I knew what was most important to my parents—I should make good grades and get into the right college. Jews, by and large, feel that their secular education is the road to success. Supposedly, if you are successful, you are safe."
— "Textbooks are silly, childish, not sophisticated enough. Our books in Hebrew school are like something left over from another century."
— "Perpetuating differences between Orthodox, Conservative and Reform is ludicrous. It creates unnecessary hostility."
— "The Jewish school is a vital institution to the Jewish community if it is to survive."
— "Jewish education is much more effective outside the classroom—learning by living is the best way to learn."

Each decade has consequences for the next decade. The expressions of these young people represent every aspect of Jewish schooling; Sunday school, Hebrew school and Day school, in the Orthodox, Conservative and Reform movements. An inductive classification of this lashing-out against Jewish education suggests essential reforms in administration, in curriculum development, in teacher training, in classroom management, in text revision, in informal approaches to Jewish cognition, in parent-child family experiences—but, even more fundamentally, points to the aims and purposes of Jewish education. One would assume that given such clues the field of Jewish education would have begun to retool in order to meet the critical problem of growing disaffection and alienation on the part of its prime products.

We are now well into the next decade and Jewish education has yet to re-evaluate its goals, aims and purposes; has yet to develop the indispensable link between the Jewish school and the home; has yet to affect the learner through deep meaningful Jewish experiences; has yet to improve the quality of instruction through innovative approaches. While the Jewish campus activists of the 60's have undoubtedly achieved their secular educational objectives, be they technical or professional, it is a distressing fact that most of them are virtually illiterate in Judaism and not very positive in their attitudes about Jewish education for their own children. Sadly, but inevitably the college students of the 60's are the young parents of the 70's and 80's. This is not unrelated to the alarming statistics on the 33 percent decline in Jewish school enrollment since 1967.

While this decline is largely attributable to such factors as "drop in Jewish birthrate," "erosive effects of intermarriage," "relocation from suburbs to exurbs," "high cost of synagogue affiliation," the parental apathy and open contempt are among the most significant factors in this trend.[3] There is substantial evidence that the Jewish school, as a socializing agent, is failing to help Jewish children to grow into adequate members in adult Jewish life.

On the other hand, concerned Jewish youth have hurled new challenges in the face of the Jewish community. The new ferment, which began with the now historic Boston General Assembly of the Council of Federations and Funds in 1969 has paved the way for many welcome changes. The Federations have changed in their perception of needs in the Jewish community and in the role and functions of their agencies. The Jewish identity component of the work of Jewish

[3] *Jewish Education News,* December 1976. (A publication of the American Association for Jewish Education).

communal agencies became increasingly visible, as more Jewishly concerned younger leadership and professionals carried out their respective responsibilities. Jewish studies at the college-university level expanded to over 300 institutions of higher learning, complemented by numerous informal, communally supported college youth program. Experimentation in Jewish education, by youthful innovators, has led to exploration of new paths to Jewish education.

Advocates of alternatives in Jewish education felt that Jewish identity cannot be sustained in the ambiguity of the Jewish experience and the lack of a concrete Jewish environment. Non-cognitive approaches, based on "positive Jewish experiences," where one can feel Jewish, behave Jewishly and assimilate varied knowledge about Judaism, affective and cognitive, were strongly recommended. Summer camps, retreats, family camps, college programs, Israel experiences etc. were thought to be among the best settings for the formation of a positive Jewish identity, and going far beyond the classroom.

Jewish education was no longer viewed as a school, a synagogue, an agency doing or not doing its job, but rather as the hub of psychosocial tensions pervasive in Jewish communal life. Various groups of Jews, representing a wide range of cultural-traditional behavioral forms and upholding every shade of value and commitment, set out to invigorate Jewish education programs through innovative experiential techniques. Organized Jewish education viewed these developments with mixed reactions. While the creative young talents were encouraged to put their ideas into effect, there was genuine concern over "affect devoid of content." Why, oh why, is it so difficult for Jewish education to respond to emerging needs, as an organized field of service in the community? Curiously this question was asked as often by Federation, i.e. The Establishment, as by the concerned young Jews in the "Counter Culture."

In order to understand these difficulties, it is necessary to view the organization of Jewish education in its larger context. In a recently published American Jewish Committee pamphlet,[4] a series of contradictions and inconsistencies affecting Jewish education are enumerated. Among these are the following:

> — Supplementary Jewish education is a poorly conceptualized afterthought, a placebo for any guilt feelings parents might have for failure to expose their offspring to the Jewish heritage . . .
> — The relevance of Jewish traditions to American Jews is ambiguous, in light of the inherent dilemmas of contemporary society, e.g. liberal universal tendencies versus ethnocentric nationalistic impulses; rationality and scientific pursuit versus the mysticism and myth of Judaism.

Any attempt at assessment of Jewish education in its organizational role in the community is inevitably an assessment of effectiveness of Jewish educational agencies and institutions within the communal structure. When one examines the processes by which Jewish educational institutions accommodate themselves to one another, one readily sees that ambivalence about objectives, aims and purposes, is a useful method for dealing with fundamental contradictions in values, practices and beliefs. Jewish educational institutions have become a powerful force in the community, precisely because they chose to maximize rather than minimize political and social differences. Orthodox, Conservative, and Reform religious movements as well as secular or religious Zionists, Yiddishists, Hebraists, fraternal organizations and so on all claim to propagate a specific brand of Jewish identity. Yet there is little consensus on what this identity should be. With the exception of Study about Israel, the Holocaust and the American Jewish community, these ideological proponents of Jewish education have agreed to disagree on the content and programs of their educational enterprise. There is an implied conviction that similarities among Jews will in the final analysis outweigh the differences among individual Jews and groups of Jews. The Jewish schooling processes, currently, tend to foster exclusivity and ingroup association rather than commitment to a *Klal Yisrael* concept of "community." In other words, *too little, too vague,* and *too ingrown.*

In his article "Bringing up the Jewish Child" Kurt Lewin pointed out that, "It is not similarity or dissimilarity that decides whether two individuals belong to the same or different groups, but *social interaction and interdependence.* A group is best defined by a *dynamic whole based on interdependence rather than similarity.*"[5] It follows, therefore, that in order to develop strong feelings of commitment to Jewish life, Jewish education must aim to provide such experiences as will lead to interaction and awareness of Jewish interdependence. For many this remains hypothetical!

Jewish education as a communal trust, as envisioned by Dr. Samson Benderly during the first decades of the century, is finally coming to be recognized and accepted, to a greater or lesser extent, as an obligation of the Jewish community, along with providing for other socialization experiences and needs. However, this concept has weathered many storms as individuals and institutions contended with their Federations and welfare funds.

> . . . in the economic depression of the thirties, this pivotal issue was formulated in terms of bread versus education, and was finally resolved in terms of bread and education. It survived also the polemics of other years. This sense of community concern and obligation has been extended to all types of Jewish education, including Day Schools and traditional institutions, which were regarded at one time as being entirely outside the orbit of welfare funds.[6]

Perplexing problems faced the leading Jewish educators over the past half century as they endeavored to set up central communal agencies aimed at both the transmittal of Jewish knowledge and the formation of positive Jewish attitudes and a sense of belonging.

The major task was to set standards for schools and supervise them. In one way or another each of the above has been put to a difficult test of invoking professional and formal standards on schools and teaching situations that are increasingly seeking to deformalize their programs or to involve younger less trained and less professionally qualified teaching personnel. These tensions often land in Federation's lap.

Centralization of Jewish education somehow implies the recognition that there are diverse groups and ideologies in the Jewish community, each of which is entitled to propagate its own philosophy of Jewish life by means of its own methods. However, the basic rationale for financial assistance to schools from communal funds is primarily on the basis of: (a) aid to children unable to pay for their education and (b) for central educational service.

Dr. Samuel Dinin, Dean Emeritus of the University of Judaism in Los Angeles, an elder statesman of Jewish education in the United States, pointed out the subtle relationship between parental and communal responsibility for Jewish education.

> Historically, Jewish communities in the Diaspora world-over, rarely operated schools in a particular community, though they did exercise control over some aspects of Jewish education. Thus, through the ages provision was made for the education of the poor. Thus, two complementary assumptions were operative in the Jewish community—the one being that Jewish education was a parental responsibility and the other being that free education for the poor and the needy is a communal responsibility.[7]

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4 Geoffrey E. Bock, *Social Context of Jewish Education* (a Literary Review), American Jewish Committee, New York, p. 2.

5 In Kurt Lewin, *Resolving Social Conflict,* (New York: Harper and Brothers, 1948), p. 184.

6 David Rudavsky in *Jewish Education Magazine,* Vol. 44, No. 2 (Summer 1976), p. 6.

7 Samuel Dinin, "The Role of the Central Agency in the Improvement of Jewish Education," *Jewish Educational Magazine,* Vol. 44, No. 2 (Summer 1975), p 28.

At the outset most Bureaus had to pressure Federations into accepting minimal responsibility for Jewish education. Federation assistance in the early stages ranged from grants for the improvement of sanitary conditions in the *hadarim* and Yeshivot to scholarship grants for the children of the poor. Once such needs have been recognized, the Bureaus succeeded in extending aid to other Jewish educational services. Today, Federations provide over 20 million dollars to central agencies for a variety of educational services. This achievement reflects in the involvement of lay and professional leadership in a process of intense interaction in decision-making. In their efforts to raise standards of schools and improve teacher qualifications, central agencies have tried to professionalize the field of Jewish education and have given impetus for the establishment of Teacher Training Institutions and Colleges of Jewish studies. But despite these efforts, teacher personnel remains the most crucial problem in Jewish education. At the present time, existing institutions of higher learning vary in auspices and objectives. In New York and Los Angeles, Teacher Training schools are controlled and operated by the three denominational groups. In Boston and Chicago, these colleges are autonomous and receive Federation support. In some communities, the Hebrew college is still part of the Bureau, although it may no longer be engaged in teacher preparation as a primary function (e.g. Cleveland). In other communities the Hebrew college is the central educational service agency in the community (e.g. Philadelphia). Approximately 70 percent of the Hebrew Teachers in the United States are Israelis many of whom do not have teaching qualifications of any kind.

New times demand new functions and new services to meet emerging needs. Services to children, parents and youth require inter-agency planning and cooperation. Informal approaches for an increased base of Jewish experiential learning and the strengthening of Jewish feeling must be devised with the entire family in mind. Such broad based thinking can stimulate a wide segment of the Jewish community to become involved and concerned with the Jewish education effort of their community. In order to increase the satisfaction dimension of the Jewish educational component of the community, the perception of the role and function of the agencies serving and involving these individuals, must keep pace with their changing expectations.

In some of the recent Synagogue-Federation dialogues, synagogues have asserted that the services provided through their community's central agency for Jewish education are no longer vital for their own religious school. In fact, some asserted that it would be far better, from their standpoint, that the community dollar be applied in direct support of synagogue schools. It is important to note that, with few exceptions, Federations have not altered their original view, that parents are primarily obligated to pay for the education of their children and that tuition subsidies for Jewish schooling should be provided only on the basis of financial need. Federations that generally support the established Jewish educational agencies in their communities are faced with the dilemma of trying to maintain the integrity of the central agency while urging it to change in accordance with emerging needs.

The decline in Jewish school enrollment has affected congregations with small and large schools alike. For the first time in their history, synagogues are facing substantial deficits. They have begun to look to communal resources to subvent their educational programs, particularly in schools where children of non-members make up almost the entire student body, thus adding to the financial burden of the congregations. As a result, the standards and professionalism invoked by the central agencies are often abandoned.

Some rabbis have advocated that religious education be declared universal and free. Synagogues on the other hand do not, in principle, feel that they should become subject to the accountability procedures which govern

any organization or institution receiving communal funds. Furthermore, no national agency has been able to assemble sufficiently reliable data on income, expenditures and per capita cost of religious education which synagogues provide.

The American Association of Jewish Educators has assumed a dual role—as the Mother Bureau of all central agencies for Jewish education and as Federation's arm for information, planning and community service. In recent years, AAJE has centered the focus of its activity on curriculum development projects, rather than on assembling data to serve as background for Federation planning for Jewish education, locally and nationally. In curtailing these functions, due to budgetary constraints, AAJE has encountered increasing difficulties in providing reliable data, based on statistical research and information, vital to community planning for Jewish education.

Lack of means to carry out a meaningful program in this area has been a source of chagrin and frustration for this agency. Despite its limitations in funding, however, it should be noted that over the past twenty years, the AAJE has been virtually the only reliable source of information about trends and practices in Jewish education. It has produced at least five major studies on developments in Jewish education, culminated by the most recent analysis of the evident decline in Jewish school enrollment and the residual effects of intensive Jewish schooling on the secondary level.

AAJE has tried to stimulate the central agencies to move in new directions and to work in cooperation with other communal agencies, particularly where education of the family and teenage youth are concerned. However, by and large, the educational agencies continued to work alone.

Although much experimentation and innovation took place during the past decade, particularly in such areas as open classrooms, individualized instruction, creative use of multi media, *shabbatonim* and other informal programs which stress confluence of effective and cognitive aspects of Jewish learning, the central agency for Jewish education frequently is challenged in many communities, and is often regarded as an inadequate tool for meeting the emerging educational challenges of the present. The synagogue movements, such as: The National Commission of Torah Education (Orthodox), The Commission on Jewish Education of the Union of American Hebrew Congregations (Reform), and the Commission on Jewish Education of the United Synagogue (Conservative) are in a direct service relationship with the synagogue schools affiliated with their ideology. Similar agencies on the national level, including AAJE, invest substantial resources in developing new approaches, new methods, new texts and new programs. While the central agencies generally welcome these developments, they are also obscured and limited in their own creative potential.

Among the many new challenges facing central agencies is the consolidation of schools on inter- and intra-ideological bases and the return to the idea of a "neighborhood" or a "community non-congregational school."

A 1974 AAJE survey reported 239 communal schools in 41 communities in the U.S. 90 percent of these schools received Federation subsidies ranging between 65 percent and 93 percent of their budget.

If the synagogues agreed to relinquish their individual schools, provided such a step would not further reduce dwindling membership, such reorganization might occur. Incentive grants for mergers, and subsidies toward tuition of needy students, could then more conceivably be expected of Federation.

The Jewish community is in flux. There are many opportunities for organizing education along more comprehensive up-to-date lines. Federation can and must give active leadership to this effort. It often is at a loss, however, on how to balance the role perceptions of institutions with prevalent expectations and changing needs. Nevertheless, some promising examples may be shown.

(a) In Metropolitan Chicago, several inde-

pendent networks of afternoon schools have emerged in suburban areas. Some rabbinic groups in these areas asserted that these schools are destructive of congregational life by the fact that they discourage synagogue affiliation by charging cut-rate tuition; the rabbis insisted that no Federation subsidies be available to these schools but instead funds should be allocated so as to avoid the cut-rate tuition. A task force reviewed all aspects of the problems and recommended a formula for tuition based on actual cost plus tuition scholarships. In addition, the scholarship committee recommended vouchers for newly enrolled children in schools of their choice. Federation scholarships were also provided for students of single-parent families unable to meet both cost of tuition and synagogue membership.

(b) One of the most important needs to have emerged in recent years is the need for special services to children with learning disabilities enrolled in the Day Schools and in the supplementary religious schools. The Federation has provided a special grant to the central educational agencies for the development of a diagnostic and remedial program, in cooperation with the hospitals, the Jewish Family and Community Service and the Jewish Children's Bureau.

(c) The influx of over a hundred newly arrived Soviet Jewish students in the Day Schools, on the primary and secondary level, created a problem of meeting tuition cost. With cooperation of Federation, the educational agencies and the Jewish Family and Community Service, the agency responsible for the settlement of the Russian families, a formula was developed for reimbursement of tuition to the Day Schools, through a special Federation grant. The Day Schools bill the family, which is instructed to turn bills over to the JFCS for payment.

(d) Among the most creative educational experiences provided for students, teachers, parents, camp counselors etc. is an independently supported Jewish Teacher Center in a northern suburb.

(e) Despite the readiness of the Jewish community of Metropolitan Chicago to meet the needs in Jewish education through a total allocation of over 2½ million dollars for 1977-8*, approximately 40 percent of school-age Jewish children in Metropolitan Chicago, do not receive Jewish schooling of any type, and only four percent continue their Jewish studies on the secondary school level. Most students quit just at the point when they are ready to assume responsibility as adults in the Jewish community. Of Chicago's estimated 22,000 teenagers, between the ages of 13 and 19, only some 4,000 are reached by any program of the educational agencies or the Jewish community centers. Over 500 students take Hebrew in public high school at no cost to the Jewish community.

These statistics demonstrate that the Jewish educational agencies whether they utilize formal or informal approaches, do not appear to be adequate to the huge task of serving teenage youth. And yet this area lends itself particularly well to comprehensive communal planning. In connection with the Council of Jewish Federations and Welfare Funds Demonstration Project on Federal Planning for Teenage Youth, the full range of services, programs and activities, available to this segment of the Chicago Jewish community, was recently examined. Among the Federation agencies participating in a staff consultation with Charles Zibbell were the following:

1) The Board of Jewish Education conducting the High School of Jewish Studies representing Reform and Conservative synagogue schools; and the Associated Talmud Torahs, representing Day Schools on the secondary school level plus a high school program for Orthodox synagogue school graduates.
2) The Chicago Jewish Youth Council of the Jewish Community Centers, in which all youth groups of synagogue movements and national and Zionist organizations are represented, the group mostly responsible for the nationally acclaimed Walk with Israel, involving almost 6,000 children and young people to raise over $200,000 for the JUF/IEF campaign.
3) The Response program—a teenage counseling program under the auspices of Jewish Community Centers, Jewish Family and Community Service, Jewish Children's Bureau, Jewish Vocational Service and Mt. Sinai Hospital.
4) The Jewish Family and Community Service conducting a series of special programs for pre- and post-Bar-Mitzva students in synagogues, entitled "Making it as a Jewish Teen."
5) JFCS representatives involved in the resettlement program of Russian families, 36 of whose teenage children are in Day Schools programs especially designed to meet their needs.
6) The Jewish Vocational Service offering career counseling to high school students and providing college scholarships for students preparing to enter the helping professions.
7) The Jewish Children's Bureau providing special Jewish religious instruction in JCB residential homes.
8) Camp Chi representatives serving teenage students in a variety of camper counselor and CIT categories.
9) Federation's Director of Education and Culture, supervising the Summer in Israel Scholarship program, which over the past five summers has granted $160,000 in scholarship aid, for 26 approved Summer-in-Israel programs and programs of longer duration, sponsored by various organizations through AZYF and the synagogue movements.

It was agreed that the comprehensive planning approach be futher developed in addressing the educational task for the teen segment of the Jewish community. Of special interest in this context is Federation's Chicago Community Project, conducted in cooperation with the Chicago Jewish Youth Council of the JCC. The program requires students to participate in an orientation seminar stressing local Jewish communal organization, prior to leaving for Israel where Israeli teenagers join the Chicago students for the purpose of studying human needs and issues within Israeli society. The success of this program is attributed to the fact that it provides concrete examples of the Jewish communal obligation by emphasizing the concept of interdependence of Israel and the American Jewish Community. The major innovation in this program is the unity of purpose, interaction, and interdependence it develops between Israeli and American students from Orthodox, Conservative and Reform backgrounds, concretizing the slogan, "We are One." The participants in this program are trained to take on volunteer assignments with Federation agencies, upon their return from their Israel experience. The program is continually evaluated by a committee of laymen and professionals.

(e) Young People's Division of the Federation—Jewish United Fund developed a program for the religious schools in cooperation with the consultants of the central educational agencies, entitled—"Teaching *Tzedakah* through the Jewish United Fund." It features a teacher's resource kit and a film strip posing the question: "What is the Teacher Resource letter in JUF?" The answer, of course is "U." The Teacher Resource materials are in the process of being tested in several schools. A panel of teachers, with the aid of YPD volunteers, were featured in a city-wide teachers institute sponsored by educational agencies. Teenage volunteers who participated in the Chicago Community Project in Israel the previous summers helped lead discussions about Federation services and the JUF, in the religious schools and Day Schools during the JUF month designated by educational agencies in their affiliated schools.

(f) The innovation of a consortium arrangement between Spertus College of Judaica and eleven colleges and universities in Illinois, is

* This allocation includes over one million dollars in subsidies to Day Schools on the primary and secondary level and an approximate per capita of $500.

gradually becoming the model for many communities. By making Jewish learning into a valid academic discipline those who found Jewish religious schooling and traditional Judaism in contradiction to their home background can find re-engagement with Jewish culture, history, philosophy and literature. Those who lacked the maturity for the fuller appreciation of Judaism in their childhood can now experience a regeneration of interest, inspiration and positive Jewish identification. Many are able to move toward much more intensive Jewish learning than they ever thought possible. In addition, two graduate programs leading to professional careers have been established; A Masters Degree in Jewish Communal Service, in cooperation with the Jane Adaams School of Social Work, and an MA degree in Jewish Education in cooperation with the School of Education at the University of Illinois. The College Youth Services Committee of Federation, and the Hillel Foundation are both closely allied to these programs and involve students in activities related to Federation agencies and the JUF Campaign. The training for mature communal responsibility has practical implications for the future of the Jewish community.

(g) A recent roundup of adult education activities in Metropolitan Chicago indicates that the community has a substantial investment in adult Jewish education and in staff training programs in synagogues and Federation agencies. Such programs are pervasive, in every area of Jewish communal endeavor. However, cooperation, coordination, and exchange of materials and information often fall between the organizational boundaries. There is much more that can be achieved if institutional egotism can be overcome. Federation's concern is quite welcome.

There is no denying that the central educational agencies are experiencing apprehension over the broadened scope and encompassing conception of their long held mandate. Lay leaders and professionals in the community now feel the need to re-evaluate the perception of role and function of the clusters of social welfare and Jewish educational organizations. Each communal organizational tool must be made to apply fully to the purpose intended. Cooperative and imaginative interaction between communal agencies, institutions and organizations can attract, involve and deploy the most able and most dedicated volunteers and professionals in the challenges set forth. Ultimately, the success of such an endeavor will depend on the capacity of the community to resolve tensions between institutions and individuals, their role and personality, their expectations and their needs. New forms of communication are inevitable in every human transaction. The best learning experiences for the youth of the 60's were their confrontations with Federations through making Jewish education the symbolic issue of their protest against the establishment. This led to their eventual involvement in leadership roles in the work of their community.

In Federation's perspective, the organization of Jewish education means utilizing all tools available in the community, in order to meet the challenge of inculcating meaningful Judaism. Despite all ambiguities, the organization of Jewish education, by its very term, invites greater clarity of purpose and a satisfaction in the fact that a vigorous self-renewing and viable Jewish community is in the making. The products of our Jewish educational system must reflect behavior suited to the realities of American Jewish life. Such realities are inevitably rooted in the principle of dependence between Jews world over. In the words of Professor Akiba Simon, the Jewish school must create the social system of the Jewish community, within which Jewish life can be lived with a sense of pride.

To produce desired results, Jewish education at the present time may require more than one tool to accomplish its goals and objectives. The problems facing Jewish education are not only budgetary and not only methodological. Many institutions and agencies must learn to join the strengths of their organizations together, to carry out their fundamental intent which is to create an effective Jewish community, based on meaningful Judaism with continuity into the future.

This can only be achieved by people working with people in a climate of challenge, achievement and satisfaction.