

EDUCATIONAL SURVEY OF
ADAS ISRAEL SCHOOL, WASHINGTON, D.C.

1972-73

Conducted by

Jerome L. Hershon

Consultant

Board of Jewish Education

Washington, D.C.

Submitted by

Dr. George Pollak

December 1973

on behalf of the

AMERICAN ASSOCIATION FOR JEWISH EDUCATION
114 Fifth Avenue New York, N.Y. 10011

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**MEMBERS OF THE EVALUATION COMMITTEE
AT ADAS ISRAEL:**

**Dr. Max F. Baer, Chairman
Mr. Samuel Lebowitz, Past President
Mr. Leon Shinberg, Vice President**

EX OFFICIO

**Rabbi Stanley Rabinowitz
Rabbi Richard Yellin
Mr. Howard Fishman, Education Director**

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**Rabbi Matthew Clark, Executive Director
Board of Jewish Education**

Mr. Jerome L. Hershon, Consultant

**Dr. Hillel Hochberg, Director, Dept. of Statistical
Research & Information, AAJE**

**Dr. George Pollak, Director, Dept. of Community Services
& Studies, AAJE**

INTRODUCTION

In November 1972 Rabbi Matthew Clark, Director of the Board of Jewish Education of Washington, D. C., was contacted by Dr. Max F. Baer of Adas Israel concerning a study of the Adas Israel educational program.

Rabbi Clark suggested that this survey should be made jointly by the AAJE and the local Board. Accordingly, he contacted the AAJE and received its cooperation.

Subsequently, on December 4, 1972, Dr. George Pollak, Director of Community Services and Studies of the AAJE, sent a study proposal which was authorized and accepted with some modification (see Appendix I).

Mr. Jerome L. Hershon, Consultant of the B.J.E. in Washington, was coopted with permission from the B.J.E. to act as local consultant for the AAJE and to work on the evaluation process of Adas Israel Religious School, with guidance from the AAJE in New York.

Due to an intervening illness on the part of Dr. Pollak, Dr. Hillel Hochberg, Director of Statistical Information at the AAJE, acted for a time as Study Coordinator.

The actual study process began on February 20, 1973. Subsequently, Mr. Hershon visited the school on numerous occasions, met with Rabbi Rabinowitz, Officers of the Congregation, school administration and members of the School Board, interviewed parents and students via questionnaires

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and personal meetings. Dr. Hochberg also visited the community to meet with the school administration and to give a preliminary report to the members of the Study Committee. The rough draft of the report by Mr. Hershon was submitted to the AAJE in October 1973. Based on that report and on several oral communications between himself and Mr. Hershon, as well as with Rabbi Matthew Clark, Executive Director of the B.J.E. in Washington, Dr. Pollak gave an oral report of the findings and salient recommendations to the Study Committee on November 27, 1973.

The following pages describe the findings and recommendations, taking into consideration also the content of discussions that ensued subsequent to the presentation of the oral report by Dr. Pollak.

The surveyor and the writer wish to express their thanks for the unstinting cooperation they received from the members of the study committee, from the Rabbis, and the educational authorities of Congregation Adas Israel. They are also grateful to the leadership of the Board of Jewish Education for its consent to conduct this study and for its permission and consent to have a member of its staff work for an unspecified length of time in the conduct of this survey.

I. FINDINGS

A. ENROLLMENT

In order to enable the consultants and subsequently the congregation to take into consideration possible alternative approaches to the enhancement of the education of the children going to Adas Israel, it was felt crucial to analyze the enrollment figures over the past decade. The purpose of such an analysis was seen also as a lead to a trend and to a prognosis for the years ahead upon which the educational plans of the congregation would be based. In the following, such an analysis is presented:

1. Comparative Enrollment Figures

In order to see the current enrollment in a perspective, the respective enrollment figures for the past eleven years are presented in the table below:

(The figures were submitted by the Adas Israel school office)

TABLE I

Enrollment figures for the years 1961-62--1972-73

DEPTS.	61-62	62-63	63-64	64-65	65-66	66-67	67-68	68-69	69-70	70-71	71-72	72-73
K-3	168	144	140	130	147	144	144	132	123	107	73	55
4-7	303	264	216	177	178	193	171	151	151	159	152	149
8-P.C.	147	123	140	139	137	128	116	107	105	121	114	128
TOTAL	618	591	496	443	462	465	431	390	379	387	338	332

Legend:

P.C. = Post Confirmation

The table shows a steady decline of the total school population from the peak year of 1961-62, in which 618 students were enrolled, to the current enrollment of 332. The exception to this general statement may be observed in the years 1965-66 and 1966-67, when the downward trend was briefly arrested, and when, in fact, there was a slight upward turn in the growth curve.

In terms of percentages, if we take into account only the two terminal years over which the present tabulation extends, we find the following picture:

TABLE II

Decline in terms of percentages

DEPARTMENTS	1961-62	1972-73	Decline in numbers	Decline in %
Primary (K-3)	145	55	-90	(62.1)
Intermediate (4-7)	303	149	-154	(50.9)
Senior	147	128	-19	(13.6)
TOTALS	618	332	-286	(46.3)

The overall decline is 46.3% of the total in 1961-62. The figure or the percentage decline is not extraordinary if viewed from the perspective of what is happening in several communities in the country. (Unfortunately, there are no comparable figures available from the Washington schools themselves, which would be far more important for the purposes of this study.) As population figures indicate from throughout the United States--with the exception of some isolated pockets--a decline of similar proportions is taking place in most supplementary schools.

What is significant in the figures shown above is that:

a) The greatest percentage decline is taking place in the primary department. This augurs poorly for the future of the school, for as the classes continue into the higher grades, there will be less and less of a reservoir available from which to draw increased student population. An examination of a full

chart of enrollment--a copy of which will be found in the Appendix--shows that new students have not joined in any significant numbers any class higher than the first and the third grades. The other classes reflect the enrollment of the previous class from which they were promoted with some minor changes either on the plus or the minus side.

It should be noted that though the relative increases in the intermediate department, when compared to the totals of the primary department, would appear to refute the conclusions just stated. In reality they reflect a time lag of 3-4 years and, when so compared, reflect only the increases already alluded to in the previous paragraph that take place in the first grade and in the third grade.

b) The time-lag effect can also be seen in the absolute decline of the intermediate department, which at the moment shows a somewhat slighter decline than the primary department--(50.9%) vs. (62.1%). If the trend continues, however, it too will show the same rate of decline in a few years.

c) The most interesting finding is in the senior department. The overall decline there is a "mere" (13.6%). This phenomenon may have two complementary explanations:

1) The retention rate, when the school was experiencing peak enrollments, was lower than it is at the present. That is, only a comparatively small number of students continued into the higher grades from the intermediate department.

2) The retention rate has increased significantly in the last few years. In fact, if one compares the percentage of the students found in the senior department with that in the intermediate department over the period of the past five

years, the curve will be shaped in the following manner:

TABLE III

Retention from intermediate to senior department

YEARS	67-68	68-69	69-70	70-71	71-72	72-73
Intermediate Dept.:	171	151	151	159	152	149
Senior Dept.		107	103	121	114	128
% of Retention:	62.5	68.2	79.8	71.7	84.2	

It should be noted once again that there is a time lag that needs to be taken into account as four grades are involved in each department and that this time lag reduces the actual retention rate. Thus, it would be fairer to compare current enrollment in the senior department with the enrollment figures in the intermediate department of the year 1968-69. However, even in such comparison, the percentage would not change very greatly.

Another way of measuring retention is to compare the records of students who have remained within the school program after their Bar-Bat Mitzvah ceremony.

TABLE IV.

Post Bar/Bat Mitzvah Retention Rates
(Includes only students who were enrolled in the school prior to their Bar/Bat Mitzvah.)

	61-62	62-63	63-64	64-65	65-66	66-67	67-68	68-69	69-70	70-71	71-72
M. numbers	29	32	35	32	34	24	32	28	30	35	31
.M. numbers	27	34	30	21	18	18	24	21	29	22	26
etention:	91	1.06*	85.7	65.6	53	75	75	75	96	62.8	83.8

* Actually increasing by new students

The table confirms that the retention rate into the senior department is rather

high. However, the detailed breakdown given in the Appendix--to which reference was made earlier--also shows that this retention falls off sharply after Confirmation.

From the foregoing data, the following conclusions appear to be warranted:

1. The decline of student enrollment at Adas Israel over the past eleven years under consideration has been a steady and a serious one.
2. The decline appears to have accelerated over the past two years in the primary department.
3. The overall decline is most pronounced in the primary department, but it will be reflected eventually in all departments.
4. The retention rate has been uniformly high in the Post-Bar Mitzvah years, but it does not extend beyond the Confirmation ceremony.
5. The enrollment trend would tend to indicate that in the years ahead the enrollment will continue to decline at least at the same rate as over the period under observation.

2. Geographic Distribution of Student Population

Another crucial aspect of the study was the need to ascertain the geographic distribution and dispersal of the homes from which the students of Adas Israel are recruited. The consequences of urban mobility on the optimum location of the school or branches of the school are paramount. The hypothesis upon which the present policy of the school is based is that moving, at least a branch of the school where the membership and, consequently, the potential students are would enhance the drawing power of the school.

For this reason, an examination of the records was conducted and the students were tabulated according to their zip codes to provide some scheme whereby the scatter could be graphed. The figures so derived were then grouped into three groups: Group 1 containing zip code addresses in the closest physical proximity to the Adas Israel Sanctuary and School building; Group 2 containing the number of students who come from the Rockville area and, lastly, Group 3 including students who live in approximate equidistance from either area. A breakdown of the figures is shown in the following table.

TABLE V

Geographic dispersal of student population

	<u>Group 1</u>	<u>Group 2</u>	<u>Group 3</u>	<u>Total</u>
Primary	28	20	7	55
Elementary	33	37	26	116
Jr. High	38	42	15	95
High School	36	22	8	66
	135	141	56	332

There is no clearly discernible pattern indicated by the figures available, beyond the obvious, i.e., that the number of students coming from the closest vicinity of the Adas Israel main building is about equal to the number of students coming from the Rockville section. Those living equidistant from either location account for a small number and a small portion of the student body and do not appear to be a significant determining factor in making a decision for the ideal location of the school building.

A further examination of the figures would also indicate that when examined not for the total, but for the departmental distribution, the picture remains pretty

much the same. No predominance is evidenced by either group. If more students in the elementary department appear to come from the Rockville section, by the same token, the majority of the primary students come from the Adas Israel main building vicinity, foreshadowing a change in the make-up of the elementary department too.

At the moment there appears to be no firm policy with regard to the location of the school. What does exist appears to be an experimental situation, whereby certain classes meet in a suburban location, restricting its use to four classes. A chart that follows shows the location of the classes:

TABLE VI

Classes meeting places in two locations

GRADES	Monday	Tuesday	Wednesday	Thursday	Saturday	Sunday
Aleph					MB	
Bet					MB	
Gimmel					MB	
Dalet 1		MB		MB	MB	
Dalet 2	SB		SB		MB	
Hey 1		MB		MB	MB	
Hey 2	SB		SB		MB	
Vav 1		MB		MB	MB	
Vav 2	SB		SB		MB	
Zayyin 1		MB		MB	MB	
Zayyin 2	SB		SB		MB	
Het 1						MB
Het 2						MB
Tet 1						MB
Tet 2						MB
Confirmation Class						MB
Post-Confirmation Class					MB	

Legend: MB = main building

SB = Suburban building

As the chart shows, Aleph, Bet and Gimmel classes in the primary department and Het, Tet, Confirmation and the Post-Confirmation classes meet only once a week, and they meet in the main building.

Of the remaining grades, only four meet three times a week and in each of these grades there are parallel classes to accommodate students from Rockville at the branch school, all others meet at the main branch. Furthermore, all students, even those meeting during the week at the suburban building, meet one of the three days, on Saturday, in the main building.

3. Facilities

As already indicated, the school population at Adas Israel meets in two locations. Essentially, all students have their home base at the main branch of the school in the main building, where the sanctuary too is located, as they all meet for at least one day there. In addition, 69 students--coming mostly, but not entirely, from the Rockville section--meet for two days in rented facilities closer to their domiciles.

The facilities at the main building have all the accoutrements necessary for the conduct of formal sessions. The library is located in that building and the audio-visual equipment is housed there. The classrooms are large and airy and generally conducive to proper learning experiences.

The proximity of this facility to the sanctuary and to the offices of the religious functionaries permits visits that support the transmission of religious concepts.

By the same token, the rented suburban facilities lack almost all the above-mentioned advantages. The chief advantage in having suburban facilities is the avoidance of long and tedious travel for the students who live a fair distance from the main building. Actually, it is not even the distance that causes

the greatest difficulty to the students who are unable to come to the main building, but the traffic pattern which makes even a relatively short distance time-consuming at dismissal time.

In addition to the above rationale, the other underlying motivating element in establishing the branch school was that by having a school facility close to the homes of the students, there would be a reversal of the decline in enrollment and, hopefully, an increase in new membership and children in the school.

The figures quoted in the population analysis do not bear out either supposition. The enrollment picture has not brightened noticeably since the establishment of the branch school. The fact is that while there are parallel classes in the total school picture, the usual advantages of parallel classes do not exist since they meet on different days and in a different local.

There can be no classification of students by ability, by interest, etc.

The surveyor questions whether the branch school can be justified on any other but the most expedient basis; namely, that it cuts down travel time. It cannot be justified on the grounds that it provides better education, or that it attracts new students.

Conclusions

In light of the foregoing analysis, it seems proper to assume that the school population at Adas Israel will continue to decrease. Offering parallel instruction in a branch school does not seem to be the means to arrest that pro-

cess. However, the latter has the impact of reducing the quality and effectiveness of the school program.

It appears proper to conclude that it would be more prudent to seek other ways to provide education for the youngsters coming from Adas Israel: by finding means to increase the school population, to have parallel classes, to be able to cater to individual interests on a larger scale. At this point, only an inter-congregational or community school into which several institutions would feed their students and which would enable the location of several strategically placed branch schools, each with a viable student population, seems to provide the solution.

4. Population Survey Finding *

An attempt was made to have a population study of the congregation with a view of ascertaining how many students and potential students exist within the congregation. A congregational mailing consisting of several questionnaires was sent out to all members. One of the questionnaires inquired whether the family had any children and, if having children eligible for school enrollment, whether they are in Adas Israel (or another) religious school.

From the total mailing of 1180(?), 337 replies were received. The percentage of the returns (28.5%) is somewhat low. (The statistically acceptable and prevailing rate on mailed questionnaires is 37%.) Furthermore, in reading the results, one must bear in mind that there is a possibility of a considerable margin of error and therefore one cannot assume that either in terms of numbers, or in the opinions expressed, they represent the entire congregation or parent body.

* Based on data received from congregational sources

The tabulated responses are presented below:

"Do you have children of school age?"

Families that have children of school age	90
Families that have no children of school age	<u>247</u>
TOTAL	337

Of the respondents, 73% indicated that they have no children of school age. If one were to assume that this datum is representative of the total congregational picture, the prospects for future school enrollment would be indeed ominous. It is suggested that a more thorough-going demographic study-- possibly done within the congregation, with or without professional help -- be done, because this is a crucial aspect of the planning for the future of the congregation, and because the present data may not be entirely reliable. For this reason, while the writer must make use of the information, he does so with reservations.

A follow-up question was asked of the respondents: "If you have children of school age, are they currently enrolled in a school?"

Of the 90 who answered the previous question that they had children of school age, 15 answered that their children were not enrolled. Since the same parents answered that 9 of the 15 are enrolled elsewhere, there are only 6 of 90 students, or less than 7%, who do not receive some form of Jewish education. Of the 9 eligible students who are enrolled elsewhere, 5 receive a more intensive education in the day school and only 4 are enrolled in schools that are more convenient, either in terms of proximity or length of instructional periods.

Unfortunately, the survey was not conducted in a way that would permit the use of the results as evidence in support of any hypothesis. On the face of it, there seems to be no reason to believe that there are many eligible

students who are not enrolled in the Adas Israel school or are enrolled elsewhere. The survey figures taken together with the enrollment figures, as presented above, seem to point to the same conclusion. The decline of the student population is more the consequence of the demographic factors (aging of the congregation, lower birthrate) than of other elements.

The contention is further borne out by another set of responses culled from the survey. When parents were asked: "Why do you send your children to Adas Israel school?" They responded as follows:

(Percentages overlap, as parents checked off more than one response)

- 86% out of loyalty to Adas Israel
- 23% because the school is good
- 17% because it is convenient
- 3% because of the prestige of the congregation

Conclusions

The results would tend to indicate that in the perception of the respondents, the quality or convenience of the school are not even secondary considerations for parents to have their children attend the school. This permits the assumption that even if the school were demonstrably poor, or inconvenient, the parents would still send their children there and, furthermore, that improvement in either quality or location of the facility may not make too much difference in increasing enrollment.

This conclusion should be examined carefully, as it has bearing on the advisability of having a branch school as was previously stated.

B. QUALITATIVE ASPECTS OF THE SCHOOL

In addition to the population picture, the quality of the school was examined. In such an examination the following elements come under scrutiny:

1. Curriculum; formal, informal; 2. School Personnel; 3. Budget;
4. Policies.

In surveying the school and its practices, the rabbi of the congregation, its president, the educational director, the instructional staff, the students and the parents were either interviewed or their views were elicited by means of written instruments. Also, pertinent available records were perused and examined. The results are given below.

1. Curriculum

a. Goals

Among the documents of the school, one entitled: Manual was also submitted. This document which contains information about many aspects of the operation of the school, includes curricular information on the last five pages. It is divided into four sections, corresponding to the four major divisions of the school--Primary, Hebrew, Upper and Confirmation--with a brief postscript for Post-Confirmation. In each of the divisions, there are sub-divisions listing subject matters and, under each subject matter, there are briefly stated objectives and the textbook(s) to be used.

The general assumption with regard to a school such as Adas Israel would be that since it is a Conservative school, it would base its curriculum on the Curriculum Guide suggested by the United Synagogue Commission on Jewish Education, the national educational body of the Conservative movement. Over

the many years since its issuance, this guide has served as a basis for the philosophy and content offerings of schools affiliated with the national movement.

In perusing the document, there was no evidence that Adas Israel relies to any great extent on that guide. In fact, by simply looking at the textbooks listed, one gets the impression that the books published and recommended by the Reform movement predominate in the Adas Israel booklist.

The writer fully agrees with the unstated premise that a school has a right to determine its goals, use textbooks that it deems most suitable for its purposes and generally that it have autonomy over the many aspects of its operation. Therefore, if any criticism is to be levelled at the curriculum of a school, it has to be done within the context of the stated goals of the school, or within the context of the perceived needs.

Nonetheless, or because of this, it is of great importance both for the initiated and for the outsider to have a written statement that would clearly spell out what the school wants to do, why the school is attempting to do what it wants to do, and by what means it seeks to accomplish it. Essentially, two statements are being suggested: one that would state what the school hopes to see the students achieve at the end of some period (semester, year, end of schooling, etc), and one that would explain as to the basis on which those goals are selected.

In looking at the manual, these statements are entirely missing. Whatever follows in the manual even if the contents were otherwise above any criticism appears to be hanging in the air, as it were, without any foundation or rationale.

The writer has examined two documents that are not incorporated in the manual, one representing Rabbi Stanley Rabinowitz's views and the other the views of Mr. Wolpe, president of the congregation, excerpted from a position paper that appeared in NEW HORIZONS '74 (see appendix). These suggest goals of Jewish education, presumably to be offered in the congregational school, although they are rather implied than explicitly stated. Nonetheless, from what can be discerned, the two statements differ considerably in many respects.

With special regard to educational goals, Rabbi Rabinowitz states:

"The purpose of Jewish education is identity. All else is corollary. Jewish identity is the result of an emotional feeling. We do not necessarily transmit Jewish identity simply by feeling. We do not necessarily transmit Jewish identity simply by imparting considerable quantities of Jewish knowledge of Jewish History." (From the Address: "To Endow The Future"- page 4.) (See appendix)

The curricular implications that flow from his position negate the importance of any or all subject matters and formal structured learning situations.

The president of the congregation insists that the school should provide a wide range of subject offerings that the students should be compelled to take and in which they should attain satisfactory competency in order to be eligible for Bar and Bat Mitzvah--thus stressing knowledge as the main goal and specific subject matters as the means to obtain knowledge, leading as it were to a "commitment to Total Jewish Peoplehood".

As can be seen, neither the goals, nor the means by which they are to be attained are the same. No wonder that the manual itself lacks specificity or even a broad delineation of educational outcomes desired at the end of the educational process.

Curiously, the manual does not even state that the school belongs to a Conservative congregation and therefore is committed to a particular ideology in the broadest sense. This may be a deliberate omission but, if so, it has implications that should be spelled out.

A further examination bears out the contention that not having a statement of objectives and goals, the document seems more of a mosaic of independent pieces relating to subjects than an organic whole having a common purpose and rationale.

It bears reiteration that in the operation of a school of any ideology, the first step must be a statement of goals and objectives.

As to the responsibility for formulating and writing such a statement, one must bear in mind that it cannot be divorced from the philosophy represented by the congregation itself. Therefore, while the development of such a statement may be delegated to either the school authorities or specified persons, it is the responsibility of the total congregation, i.e. Rabbis, Board of Managers, who will ultimately have to approve it--as well as the Director of Education and his staff and the Board of Education.

b. Subjects

A more detailed examination of the curricular goals reveals that a full review of the subject matters is also in order. It might be quite conceivable that the statement of goals would call for the inclusion of certain subject matters which are already part of the curriculum.

Still, learning theory and experience in schools--Jewish and non-Jewish throughout the country--may lead one to question, for example, the proper place of history in the curriculum. Can children, with little sense of chronology, and certainly with no general background in history against which to see events in Jewish history, develop any appreciation of great historic events? Can children appreciate the difference between Abraham and Akiba and Maimonides, when everything about them was in the past that is "yesterday"?

Similarly, other subjects need to be examined, not only with regard to their teachability, but with a view of how they serve the objectives that the school seeks to further.

c. Sub-goals - Orientation

A more technical aspect of the curriculum is its orientation. It can be student-, teacher-, or parent-oriented. From the manual it appears that whatever goals are stated for any class level, are not only poorly stated, but stated in such a way that the reader cannot know whose goals they are. For example: The manual states that in classes GAN/ALEPH, in the subject Jewish Life, one of the goals is: "To acquaint the student with the ritual objects involved in Jewish observances..."

1. Is "acquainting the students with ritual objects" a goal? What will the student get out of it? It would seem to this writer that a goal ought to be specified in two ways: What do we expect the student to know, to do, to feel, to experience--or whatever the goal may be--as a result of the learning process. Thus, we might state that a goal could be: "To enable the student

to recognize a Havdalah candle," (In a higher grade the goal would be: "To enable the student to use the spice-box in the Havdalah ceremony, or to know the purpose of the spice-box.")

Another way of stating the goal would be in terms of teaching outcome. E.g. "To teach the students that a special Havdalah candle is used in the Havdalah ceremony.." or "To teach the students when, how, and why to make Havdalah.." This formulation is teacher oriented. (The examples are based on the very first item in the Manual.)

2. It is never sufficient for curricular purposes to leave vague general goals in the hands of either the parents or teachers. There must be a set of specific objectives in order that their attainment might be tested and in order to avoid any misunderstanding of what should be taught in the classroom. (Goals are not to be confused with methods and are not meant to handcuff creative teachers.)

For example: "To acquaint the student with the ritual objects involved in Jewish observance." This is a statement that is all too vague for even an accomplished teacher. Since this is a goal for the GAN/ALEPH group, who is to decide which rituals are the proper goals for the grade? The teachers? The students? The parents? Also, in what Jewish observance? Chanukah or circumcision? How much of the rituals should be taught? Is there to be a discussion of Matsah in general or also of Shamurah Matzah? How do you test the result of such teaching?

A similar vagueness pervades the entire outline, rendering it difficult to interpret. E. g., in class Dalet, in the Hebrew Division, a Hebrew language a goal is stated: "To review the Hebrew alphabet in reading and writing." A review is not a goal. It is a reinforcement of previously learned material thus it would be a means--or method--of reinforcing previously stated goals. Surely, this cannot be considered as a goal for a year's activity? Many other examples could be cited, but one doesn't need to belabor the point.

If student achievement is below expectations proportionate to the

time spent in study, it behooves the school to seek the cause by looking at the curriculum among other possibilities. The matter of curriculum is then not an academic problem; it has very real and practical consequences and betokens a potential for the difference between success and failure.

As to the argument that the details are discussed in staff meetings, this writer has some serious reservations about the time necessary for such meetings, about the frequency of such meetings and about the adequacy of such meetings. A curriculum guide properly developed should be sufficient on its merits without having to be explained and interpreted by a principal.

d. Opinions on Curriculum

In connection with this study, a survey was taken of the opinions of the parents, students, and teachers with regard to several subjects, among them those referring to the curriculum of the school. The findings are as follows:

1. Parents' comments on curriculum:
(80 out of 160 questioned responded)
44 were satisfied with the curriculum as it is
21 would like to see changes in Hebrew instruction and in Jewish Social Studies
18 would like to see changes in the teaching of Jewish values, concepts and customs.
10 would like to see changes in Tefillah and Bible instruction
(The total exceeds the number of respondents, as parents made more than one comment.)

The views of the parents are difficult to assess for it was not clear whether they objected to a particular subject (or approved it) or to the teaching, meaning, method, or teacher.

2. The students were queried on the same topic and their responses are tabulated below. (Their reactions were given in terms of what they "enjoy".)

TABLE VII

(Responses are given in % to the question:
"Which subjects do you enjoy?")

SUBJECT	DALED	HAY	VAV	ZAKIN	ENTIRE SCHOOL
Hebrew	78%	36%	36%	25%	44%
History	57%	51%	10%	25%	38%
Israel	53%	56%	37%	25%	43%
Prayer	44%	34%	44%	38%	40%
C.E.	57%	60%	35%	44%	49%

The preferences for subjects vary from grade to grade. However, there seems to be a declining interest in all subjects, with the exception of Current Events as the grades advance.

The unresolved question, which requires prudent deliberation, is: To what extent must school authorities take into account the preferences and likes of students in an age group, which at its highest level is only 13 years old? This writer states his conservative point of view that below the high school level, student reactions and preferences should not sway the decisions made by other participants in the curriculum construction and based on sound principles.

3. The teachers also expressed themselves on the curriculum. Their views are expressed in the most general terms, which can be summarized as: "The curriculum needs a better organization and a sequential continuity. It should be responsive to the students' needs."

It would be more desirable to have the views of the teachers in greater detail than those given. However, the summary is an indication of a feeling, though not articulated properly, that the curriculum is in need of some change. The brevity and laconic nature of the summary may be also taken as an indication of either lack of teacher involvement or lack of insight into the problems of curriculum. Either alternative suggests remedial action.

4. Lastly, the views of the high school students are noted below, for they are significant as well as of great interest.

- a. The high school students interviewed generally agreed that the history being taught at the lower levels of the school is ineffective. In particular, they indicated that it was "boring" and "irrelevant" to them when they were youngsters.
- b. They further agreed that Hebrew language should be part of the educational system throughout the high school years. The common feeling was that "it's like stopping in the middle of something."
- c. A specific suggestion was made regarding the history curriculum. It was proposed that history be presented in a reverse chronological order beginning in seventh grade. This would mean that modern Israel would be taught at that level, the Holocaust be taught in the eighth grade, and all other eras of Jewish history be presented in reverse order through the remaining school years.
- d. There was unanimous agreement that the school has not provided sufficient programming in the areas of basic Jewish concepts and values. This idea was expressed by the teenagers in the form of requests for courses in "basic Judaism", a course in "the purpose of rituals and ceremonies" and, in general, courses in the "more practical things."
- e. They further suggested that the "Tefilah" program is of paramount importance in their total educational experience.
- f. It was strongly felt that their involvement with the youth program of the synagogue has played an indispensable role in their developing a sense of Jewish identity and a feeling of closeness with the institution.

The views of the high school students are of interest because they are the "consumers" of the educational offerings of the school and because they have a measure of insight in making their judgement. What is of particular

interest to this writer is that the students evaluated the place of Jewish history, and the emphasis on Hebrew in accordance with his views. Furthermore, they underscored the view that in developing a sense of identity, the informal programs have been of far greater value than the formal program of the school. The latter point is also of great import in assessing proper goals for the school.

e. Informal Aspects of the Curriculum

An important aspect of the Adas Israel educational programming is the informal activities, as briefly described in the Manual, to which previous references were made. These consist essentially of the following:

- 1) Retreats
- 2) Junior Services
- 3) Senior U.S.Y. programs
- 4) Camping

1) Retreats

The program is designed for the participation of all classes in the Hebrew and upper divisions, and for the Kadimah and U.S.Y. groups.

From the nomenclature it is difficult to differentiate between the upper Hebrew division and Kadimah, which is said to include students in grades 7-8, it is just as difficult to differentiate between U.S.Y. members who belong to grades 9-12 and Confirmation and Post-Confirmation classes, unless these denote strictly class designation, regardless whether they belong to any youth group or not, whereas the youth group

designation means only members of the stated youth group. Since there are no precise figures available the measure of overlap is not clear. Such a statement notwithstanding, and aside from the figures, the fact is that the retreat program is a pioneering effort not only in the community, but as one of the few such programs in the country. This fact itself makes the venture praiseworthy, as it is a creative experiment. From the outline, the indications are that almost any youngster who is in the slightest involved in Adas Israel activities has the opportunity to become part of a total environment, artificial though this may be, that is created for him.

Administratively, the retreat program appears to be successful. Educationally, it appears that it suffers from its experimental nature as it is limited to activities that the learner may find within the school situation itself and therefore falls short of the goals such projects ought to have.

If the project has the objective of providing the students with a life-like situation in which to examine and practice the teachings of the formal classroom, to create genuine feelings and interaction, to put into action the precepts of the synagogue, then the retreat must have a bold, imaginative, full program to carry out such intentions. The projects should be planned properly, with special regard to what is being taught in the school, so that the activities should in fact be a continuation and natural outgrowth of the learning process.

These observations are made with the awareness that the retreat idea needs refinement, more experimentation and planning.

The reaction on the part of the students and parents has been quite positive and Adas Israel ought to be encouraged to continue with it.

2) Junior Congregation

Currently, the members of the classes (Dalet, Hey and Vav) meeting on Saturday morning have an opportunity once a month to worship with the adult congregation. On other Saturday meeting days, the classes meet for junior congregational services where they worship by themselves.

The notion of junior congregation and services is that it is a training ground both for the assumption of certain congregational responsibilities and leadership positions and, equally important, for participation in adult services. It is seldom a goal unto itself, (that is to say, participation in it qua worship).

Insofar as congregational responsibilities are concerned, if the junior congregation operates with a set of officers, Gabbaim, Balley Koreh and Hazzanim, it would serve a useful function. The carry-over value might be limited, but nonetheless it would provide opportunities for young people to practice skills that so few of our students ever acquire.

However, with regard to the goal of training students to participate in adult services, the proposal lacks validity according to many educators.

In the first place, the training for a real thing must have the nature of the real thing. The junior service would have to have all the features of the adult service in order for the student to become acquainted

with and habituated in Sabbath services. The fact is that virtually nothing in a junior service resembles the regular service. It does not have the prayers of an adult service. It does not have the features of an adult service. It seldom has the desired decorum of an adult service. It is, to all intents and purposes, an "ersatz service". The learning experience is a questionable one, for the carry-over value is very limited. What the students see at junior services, and what they learn there under the best circumstances, are usually quite different from what they should know and how they should behave in an adult service.

It is the same fallacy that pervades the "model Seder" and the other vicarious observances that are quite different in the real world than in the make-believe situation or in facsimile.

It is the firm belief here that the only way the students will learn the adult services and will be able to adapt themselves to them is by regularly attending them--with their parents, who have to be the example setters. Otherwise, while one may hesitate to discourage the present practice altogether, one is given to the melancholy prophecy that it will not lead to the goals envisioned for it.

- 3) Kadimah and Senior U.S.Y. Program
- 4) Camping

Not having been able to make visits to actual programs, and in view of not having precise information about participants, one must rely on the examination of records and survey results.

The Kadimah and senior U.S.Y. programs are outlined in the Manual. They appear to be as fully programmed as any well organized congregational youth group anywhere. The content and attendance of these programs cannot be judged for lack of on-the-spot observation.

The reaction of the parents surveyed was overwhelmingly positive. 64 endorsed the retreat program and 52 indicated satisfaction with the youth program. (80 parents responded.) The youth interviewed reacted in the following manner to the programs: 48% of all students in youth programs prior to their Bar or Bat Mitzvah indicated that they enjoyed the youth activities, and 45% of students participating in their post-Bar/Bat Mitzvah period indicated the same.

The reaction of the youth leaders was also quite revealing and interesting. Reviewing the history of the Adas Israel Youth Program, they indicated that approximately 10 years ago there was a very strong program in existence. Then, for a period of 5 years, there was virtually no youth program to speak of. During this period, parents attempted unsuccessfully to run a program. It was agreed that the most significant factor influencing the relative success of the youth program was the personalities of the professional personnel involved.

It was further suggested that among the most significant reasons for the exodus of large numbers of young couples from the congregation was the inadequacy of the youth program. The group as a whole spoke very highly of the success currently enjoyed by the youth program at all levels. One of the

key factors identified was the close personal relationship maintained by members of the school and youth staff with the participants in the program.

Much time was devoted to a discussion of the position of the youth program within the general context of the program of the institution. It was strongly felt that youth activities must be supported by "policy" of the Board of Managers, not only by financial subsidy. (One step in this direction might well be to suggest that there be teenage representation on the Board of Managers.)

It was agreed that the affective experiences of the youth program tend to provide support for the academic program itself. It was strongly felt that the three-day-a-week program is not the reason for attrition in enrollment. On the contrary, it was felt that a strong youth program removed the excuse used by many people that they were leaving the congregation because of a poor educational programming.

The young people also stated some of the specific difficulties encountered during the current program:

- a. In the Kadimah group there are some serious problems with a social gap between the 7th and 8th graders and the persistence of cliques within these groups.
- b. The U.S.Y. advisors suggested that the 9th graders feel like "orphans" and are isolated because of the public school structure, which designates them as high school students but houses them together with junior high school students.
- c. It was further suggested that one of the weaknesses of the U.S.Y. program is the absence of any significant degree of social action programming.

f. Conclusion

Rabbi Rabinowitz stressed in his position paper the importance of developing in the students a sense of Jewish identity. Mr. Weipe phrased it differently, but he too wishes to see a commitment to the concept of K'lal Yisrael. The overriding concern with such outcomes raises a fundamental question: Is the school the proper instrument to bring about a set of attitudes, to create emotional involvement, to habituate young men and women in behaving in certain specified ways, to inculcate beliefs and tenets?

This writer has serious doubts about the efficacy of the school in the areas cited which are usually referred to in the educational jargon as "the affective domain", in contrast to the "cognitive", which denotes knowledges and skills. The writer holds that at best, the school can teach about these areas, bring to the attention of the students information relating to them and even attempt to evoke emotional responses. However, the goals cannot be specified in observable behavior; there are no controls along the way; there are untold numbers of factors outside the school that may counteract the teachings of the school. Therefore, it is submitted here that school authorities and others involved in rethinking goals for the schools ought to give serious thought to what is feasible, what is doable, what can be charged as the responsibility of a school and what goals, desirable as they might be, ought to be assigned to other instrumentalities.

The high school students correctly perceived that the informal activities provided by the congregation may have been more effective

than the formal programs in instilling in them a sense of identity. This has programmatic implications. The camping and retreat ideas are excellent means to bring students together, to provide them with a laboratory of actual living in a particular manner and style in accordance with certain religious values. Visits to Israel and time spent there in studies is another such attempt. Such activities, it is hoped, will develop in the students some lasting effect in terms of commitment or identity or loyalty.

Day schools, with opportunities for a more intensive "living together" and exemplified styles of learning and doing, can best hope to accomplish some of the goals in the affective domain.

However, when this view is recognized and stated, it must also be stressed that loyalty, identity, and commitment which is not based on knowledge hardly qualify for more than superstition and prejudice. We have a responsibility also to provide the students with an amount of knowledge and skills to serve as foundation for their feeling and behavior.

The fallacy of stressing one to the exclusion of the other is that without proper knowledge there cannot be proper action.

Therefore, it is urged that the classroom activities tied to certain standards be retained and informal activities be provided as additional dimensions and supplements in a total program of education.

The content and the form should be determined by the premises that will be stated in a statement of goals to be developed.

2. School Personnel

It is a truism that no school can be better than the personnel that it employs and which serves the students. In assessing a school, therefore, next in importance to the educational philosophy and curriculum, some evaluation of the staff must take place.

The process of evaluating staff may take into account several elements: Their formal training and background, plus relevant experience; on-the-spot observation and, lastly, feedback information from those concerned--superiors, colleagues, students, and parents.

In almost all types of schools there has been a controversy regarding the qualifications of good teachers and administrators. Knowledge of subject matter taught, pedagogical skill, relations to students and others in the process of education and many others are listed as prerequisites for the suitability of an individual to occupy a position on an instructional or administrative staff. This issue has particular import in granting or withholding tenure and in the ongoing evaluation of staff. The claim is often made that since teaching is more in the nature of art than skill, formal qualification needs not be the most decisive criterion. The argument further asserts that one may have all the formal training in the world and yet be a poor teacher, while another may have little or no formal training and still could be a most effective educator.

Without entering into a full discussion regarding the merits of the argument, one may state that the public school systems have put it to rest

by asserting that merit evaluation is much too subjective to be trusted. Therefore, they insist on what prima facie is the most objective criterion: evidence of formal training and of the attainment of a level of competence as manifested by the possession of a college degree, such as a B.A., etc., and compliance with state requirements. Today, no one, even those having attained a most extraordinary reputation as mentors, can obtain a job in public schools without meeting state certification requirements.

In Jewish education, the same controversy has reigned over the years. The proponents of the "merit" system, i.e., those who advocated that formal education is secondary, had their greatest ally in the fact that few people with the formal training necessary in Jewish teaching have been available for the positions that needed to be filled.

Still, central agencies, and teacher training schools continued to stress the need for qualified people who, like the public school teachers, have obtained teacher's certificates in Jewish education. Experience too has indicated that while occasionally there were people in the teaching field who did exceptionally well in their chosen work without the formal requisites, they were in such a minority that they strengthened the rule by being the exception. It is now the accepted norm in educational circles—even though it may not be universally adhered to—that a good teacher must have a teacher's diploma or certificate to begin with. Experience and guidance will shape the eventual efficacy of their service as time goes on.

2. Instructional Staff

The chart on page 33 describes in summary manner the background of the staff.

As a cursory perusal of the chart indicates, only one out of a staff of 14 has a Hebrew teacher's diploma. The rest of the staff has good secular training and most possess undergraduate college degrees and even graduate degrees in related fields. Pedagogically, therefore, most would seem to qualify. However, as far as Jewish background and formal training is concerned, some have no more than a Sunday school confirmation background, some Hebrew high school and others--these are in the highest category of preparation--courses on adult level in some college or adult education program.

STATUS OF PRESENT STAFF (1972-73)

TEACHER	CLASS	HEBREW QUALIFICATION (Cert., Dipl., Lic., Degree)	SEGULAR QUALIFICATION (Teach. Degree, Academic Deg., P.S. Lic.)	JEWISH TEACHING EXPERIENCE	PROFESSIONAL STATUS
Howard Fishman	Educat. Dir.	Courses at Yeshiva Univ. No Diploma or License	B.A. Temple Univ. 1952 M.Ed. Tulane Univ. 1968	9 Years Teaching 11 Yrs. Youth & Admin.	Educat. Dir.
Berman, Helen (1)	Gan/Alef 1	S.S. Confirmant	2 Years College	3 Years	Housewife
Norris, Marjorie	Gan/Alef 2	NO INFORMATION			
Yitzhak, Lina (4)	Bet/Gimel 1,2	S.S. Certificate	B.S. in Education	6 Years	Housewife
Paine, Debbie (1)	Daled 1, Chet 1,2	Heb. H.S., Adult Courses	B.A. in Psychology	3 Years	Housewife
Levin, Sharon (1)	Daled 2	Heb. H.S.	B.A., M. Ed.	3 Years	High School Teacher
Arons, Lynn (3)	Hay 1,2	Heb. H.S. Hebrew Course in College	B.S. in Elem. Ed.	6 Years	Teacher
Kende, Dalia (4)	Vav 1,2	Diploma - License	B.A. in English, Political Science	12 Years	Hebrew Teacher
Green, Marshall (1)	Zayin 1,2	Talmudic Academy	B.B.A., M.P.D.	2 Years	High School Teacher
Gelman, Mel (1)	Zayin 1,2	Jewish Courses in Gen. College-El, Heb. Sch.	B.S.	5 Years	Research Meteorologist
Hurwitz, Davis (2)		H.S., Talmudic Acad.		5 Years	Student Teacher
Suchman, Elana (2)		Univ. of Jerusalem Balt. Hebrew College	B.S. in Education	4 Years	Student Teacher
Haber, Alice	Nursery	NO INFORMATION			
Jacobs, Stephanie	Nursery	NO INFORMATION			

NOTES:

1. Do not consider Hebrew teaching as their profession
2. Intent to remain in the Jewish teaching field, but do not pursue their studies in the C.J.S.
3. Six years teaching in Jewish school, but made no effort to obtain a certificate or license.
4. Fully licensed to teach in a Jewish school

Furthermore, it is obvious that only one considers teaching in the Hebrew school a full-time profession. Others on the staff teach either as an avocation or as a sideline.

The length of experience of the staff members varies from two years to twelve years, but it is difficult to assess what experience in this context means: Does it mean steady advance in learning how to teach, or does it mean merely a rote repetition of mistakes committed from the beginning of their careers? That it is the latter would appear from their own complaints that they lack and need guidance, a matter which will be discussed below.

The indications from the perusal of the external evidence are that Adas Israel staff could benefit from in-service training programs.

The classroom visits and on-the-spot observations by the B.J.E. consultant bear this contention out.

The surveyor visited and observed 6 classes at the branch school:

- a. A Zayin class in Hebrew
- b. A Vav class in Dramatics
- c. A Daled class in Current Events
- d. A Hay class in Customs and Traditions
- e. A Zayin class in Current Events
- f. A senior Sunday School class in History

In all but one class, the classroom behavior was found good, participation varied, but classroom participation was passive, mechanical. A sample of creative, involved learning was found in an upper class on Sunday, but this was not a school-wide phenomenon.

On the whole, sample observations substantiated the personal interviews with teachers and students as they are described in the report. Setting aside methodology of teaching, the exercises and questions employed in the classrooms were indications that children achieved meager and inadequate knowledge. Where participation was seemingly effective, it was on the elementary level of recall.

If one were to grant abilities to teachers to teach effectively and to students to learn well, the surveyor would have no choice but to conclude that the poor performances were mostly due to the ineffective and too general statements in the instructional objectives. But it is also true that the teachers did not appear to have mastery of their subjects in addition to not having recognizable goals. Therefore, as far as the general question is concerned -- "Were the teachers otherwise qualified?" on the basis of observed classroom behavior the surveyor must reserve a positive answer.

b. Administration

The Adas Israel instructional staff is headed by an Educational Director whose profile shows that he has formal training in secular universities and possesses a Master of Education degree. His Jewish background seems to consist of courses at Yeshiva University, however not sufficient to qualify him for a Hebrew teacher's certificate, much less for a Hebrew principal's certificate.

His experience consists of nine years of classroom teaching and eleven years of work in youth activities and administration.

The formal qualifications of the administrator of the AAdas Israel school are far below those demanded by the National Board of License. The lack of formal training in Hebraica and Judaica cannot but have immediate consequences for the effectiveness of the school. In making this statement, one bears in mind that efficient administration of a school and providing educational leadership are two distinct responsibilities. The former consists of providing the frame within which the education program operates; it includes scheduling, budgeting, ordering material, supervising facilities, etc. While a degree of understanding and skill is necessary for overseeing such an operation, it is merely the skeleton and not the soul of the job of an educational director.

The latter consists of designing goals for the school; engaging, supervising, training or retraining instructional staff; updating the contents of instruction; maintaining relationships with staff, students, parents, and congregational leadership; interpreting Jewish education to those concerned, overseeing activities, and accounting for the stewardship that inheres in being the highest ranking educational officer in the congregation. These do not exhaust by any means all the tasks of an educational director.

In view of the above, it is therefore far more important to examine whether the functions of educational leadership described above are carried out satisfactorily than to find out whether the buses are running on time--important as this too may be.

Reference was already made to the fact that the school has no stated goals and adequate curriculum guide. Undoubtedly this is a responsibility--shared with others--of the educational director, and it requires knowledge of the field, an understanding of what is implied in the undertaking.

The recruitment of the staff is also a responsibility of the school administrator, though his role is in selecting and recommending candidates, leaving it to the lay board to approve the hiring of staff. However, his judgement is manifest and success or failure inheres in his recommendations as to who should teach in the school. While there is always a caveat that an educational director may have done his best in recruiting the best candidates available, nonetheless, the results stand as evidence.

It is the responsibility of the educational director to see to it that when he has less than adequate staff, to provide them with (or help them to participate elsewhere in) ~~in-service training~~ programs on an on-going basis. There is no evidence that the staff of Adas Israel is the beneficiary of such a program.

The educational director must make an assessment of his staff not only on the basis of the preliminary interview and basic qualifications, but also on the basis of on-going supervision. He must be available for guidance, for conferences and other means of aiding the staff. On this score, the reaction of the staff, culled from survey findings was that while there was an excellent personal relationship between the director and staff, there was no supervision and guidance emanating from his office. In fact,

the educational director himself is cognizant of this shortcoming, but he explains this insufficiency by the burdens of administration, which leave him no time to pay the necessary attention to his other duties. In a somewhat contradictory manner, teachers also indicated that "when sought, they received guidance". The point that needs to be stressed here is that the educational director ought to be able and should diagnose educational problems before the teachers themselves become painfully aware of them.

Corollary to this evaluation, it is suggested that if, in fact, the educational director is overburdened with administration, then relief must be accorded him. It would be a grievous error to squander the time of a competent person in what is called derisively "administrivia", in educational circles.

It was already suggested that the educational director has fine rapport with his staff. This is also true with regard to the student body, particularly in the higher grade levels.

The parents interviewed before the summer also felt that the current administration is superior to previous ones in the recent past, though they complained about the poor quality of the education program that was blamed on the administration.

What rapport there exists between the educational director and the lay and rabbinic leadership cannot be assessed from the observed facts.

In the area of moral leadership, which is another aspect of the work of the educational director, the concept of serving as a model of what the school is teaching is a matter for the more intimate evaluation of the highest circles of Adas Israel.

3. The Budget

The budget of an educational institution is the foundation on which the programs are built. It is a fair barometer of the commitment of the sponsoring body to the programs included in and funded by the budget. In addition, the budget is also an indication of priorities; it betokens administrative skill and the prudence, or lack of it, that pervades the operation of the programs.

An analysis of the budget should also provide information regarding the relative strengths and importance attached to the programs subsumed under the overall budgetary heading.

These general statements apply to all budgets, including the budget of Adas Israel. However, in specific regard to Adas Israel, one must differentiate in treating the income and expense parts of the budget. As far as the expenses are concerned, an attempt will be made to analyze them and to extract from the useful information. As far as the income aspect is concerned, an analysis is much more difficult. Firstly, because there are items that should be treated under policy, e.g., tuition fee income from non-members; secondly, there are no figures as to how many of students enrolled in the school are children of non-members, how much income is derived from fees from non-members, etc. It

is the view of this observer that while such information might be of interest, they are not crucial for the purpose of this study, and therefore the income analysis is omitted.

The analysis of the expense items of the budget follows:

a. Overall Budget-Expenditures

(A copy of the full budget of Adas Israel School is found in the Appendix.)

The budget of expenditures can be summarized as follows:

Administrative	\$29,000(rounded to the last hundred)
Teaching Staff	36,300
Youth Activities	14,800
Chai Weekends	11,200
Transportation	15,000
Miscellaneous	19,400
TOTAL	\$125,700

Upon further examination of the sub-categories, it appears that two items are wrongly included in the category: Miscellaneous.

There is an item reading; Social Security (assumed to be payments on behalf of employees) that should rightfully be listed under the categories where salary-payments are listed. Secondly, there is an item listing scholarships and stipends for Israel and for Camps Ramah that should be listed in a special category, as it cannot be charged to any other expense as it affects only a small number of students.

Furthermore, examining the component elements of the budget, it appears that administrative salaries comprise about 25% of all salaries (a conservative figure); therefore such a porportion of the Social Security payments was allocated to that category (\$700 out of a total of \$3,100) with the remainder allocated to teaching staff salaries.

After affecting these changes, the corrected listing would read as follows:

<u>Categories</u>	<u>Sums</u>	<u>% of the Total Budget</u>
Administrative	\$29,700	23.6
Teaching Staff	38,700	30.8
Youth Activities)	14,800)	
Chai Weekends)	11,200)	20.7
Transportation	15,000	12.0
Miscellaneous	11,300	8.9
Scholarships	5,000	4.
	<u>\$123,700</u>	<u>100.0</u>

A further examination of the budget reveals that the programs fall into three categories: a) Formal school activities, b) Informal and Youth programs and c) Scholarships.

A breakdown of the figures into such categories assumes the following:

The administrative expenses must be allocated on a proportional basis. The same rationale is applicable to the miscellaneous items. A perfect allocation of respective costs is not possible on the basis of the given data, but it is made on the basis of approximation, with the caveat that a margin for error is possible in making this estimate. With this view in mind, the writer assumes that approximately 25% of these two items, administrative and miscellaneous, can be ascribed to Informal and Youth Activities, the remainder to school activities.

The other items are self-explanatory.

After affecting corrections in line with the above reasoning, the figures would read as follows:

Categories	Formal School		Informal and Youth	
	Sum	%	Sum	%
Administrative	\$22,300	26.4	\$7,400	20.4
Teaching	38,700	45.9		
Transportation	15,000	17.7		
Miscellaneous	8,500	10.	2,800	8.8
Chai Weekend			11,200	31.8
Youth Activities			14,200	41.4
Sub Total	\$84,500	100.0	\$86,200	100.0

RECAPITULATION

		Sum	%
Sub Totals:	Formal School Expenses	\$84,500	67.2
	Informal & Youth Expenses	36,200	28.8
	Scholarships	5,000	4.
GRAND TOTAL		\$125,700	100.0

b. Per Pupil Cost

It would be useful for the congregation to know how much it costs to provide the services subsumed under the above three major categories.

1). Scholarships

As far as the smallest item is concerned, a scholarship is the most open to examination, as stipends are allocated to specific students and therefore a list with amounts given should be available from the administration of the school. One could argue about the adequacy of the scholarship fund, as it constitutes only 4% of all the sums disbursed for education and only 1/3 of the monies spent on transportation, but this is a matter for the leadership to decide, based upon sensible presentations made to it by those best acquainted with the student body and possibilities for extending such programs in the school. It should be noted here that the size of scholarships and the effect upon the student body of having such a program over a period of time is not evident from the records

available, and a longitudinal evaluation of the program would be needed in the future.

2) Informal Activities

No one consulted in the school was able to provide precise figures regarding the number of youths participating in the various activities subsumed under this heading. Therefore, not even an estimate is attempted here to suggest what the per/user cost might be. In general, it is the writer's view that 29% of the total budget is a respectable portion of the total monies spent in informal activities. This figure however, has to be viewed with certain policy decisions in mind. If the notion is embraced that informal education has a greater impact on the learner than formal education, then the figures will be seen as much too small. (It should be noted that to the best knowledge of the writer, the new camping program and the attendant expenses are not included in this accounting.) If, however, a conservative educational philosophy is maintained, the proportion will be seen as proper.

There appears to be a decrease in the sum allocated to the Chai program by about one-third of the budgetary figure. It is not clear whether this reduction in the program aspect is a shift in emphasis or merely a reflection of what the actual costs were in the previous year.

By the same token, there is a 150% increase in the sum allocated to youth activities. This may be taken as an expression on the part of the Adas Israel leadership of the importance attached to this kind of programming. Since this represents an obvious shift in the thinking of the congregation, the results will have to be carefully monitored to provide grounds for reassessment.

As for the sub-categories with the informal and youth budget itself, it is difficult to make a judgment regarding the proportions. For example, if the program had no relationship to the school, but was a self-sustaining program, one would be inclined to say that 20% of the budget for administration is not high. (This statement must also be qualified by the ignorance of the writer regarding the number of youths for whom the program is administered.)

As it is, however, the administration works through and with the school's formal program, and, therefore, justification of the percentage figure is open to question.

Unfortunately, there are no comparable figures available from previously conducted similar studies to give us reliable guidelines.

As for the remainder of the informal budget, the rationale and justification must be found in the need and success of the program.

3). Formal School Budget

In general, two items are of interest. Firstly, the percentage of the budget allocated to administration. It is more than a fourth of every educational dollar spent by the congregation. As it will be seen, the per/pupil cost is approximately \$400. Approximately 26% or more than \$100 of this amount is spent on administration. It can be safely predicted that as the school population declines further, this percentage figure is not going to be less, but is going to increase. This means that the operation of the school will be administratively overbalanced. As a rule of thumb, when the administrative expenses begin to exceed 25% of the total budget, an examination of the situation is in order.

Another striking figure is the amount--or percent of the budget--spent on transportation. While it is realized that it is an effort on the part of the congregation to attract and/or maintain student population, one must also realize that the amount of money spent on this item has nothing to do with education itself in the productive sense and serves other than educational ends. The question that the congregation will have to ask itself is: Up to what point will an expenditure of this kind be justified? (It is fully realized here that the transportation figure is smaller when the income amount is deducted. However, the fact remains that the expenditure of unproductive money is part of the budget and has political implications.)

One might venture the opinion that if parents are willing to pay money for unproductive purposes, the money might also be available for constructive use.

The amounts spent on teaching staff and other instructional material must be seen in relation to the points made above. The percentage appears to be high, in fact it amounts to approximately 46% of the total school budget. While there are no comparable statistics and guidelines in the Jewish schools, according to the general educational literature dealing with general school budgets, the average instructional portion accounts for 51-58% of the total.

It should be pointed out that the current total for this portion of the budget is \$7,000 less than the corresponding figure in last year's budget. (Both without the allocation of the Social Security payments.) In view of the fact that there was no drastic decrease in the number of pupils during

this period and, furthermore, as there are normal increases granted from one year to the next, this change cannot be explained. The total budget itself is only slightly less than the one from the previous year and therefore it does not offer guidance for this decline.

The last item in this analysis is the actual per pupil cost. As a rule, it is difficult to extrapolate the figures when there is an admixture of students attending one, or three-day sessions. The costs are obviously different. The crucial question is: How different?

If one is to arrive at any approximate figure, certain assumptions must be made. It is assumed that three days' attendance in the one-day department would be the equivalent of one day's attendance in the three-day department. It is further assumed that all costs apply in the same proportion to all students.

The arithmetic of this assumption will then be as follows:

There are 149 students in the three-day department. In addition, there are 183 students in the one-day department. On the basis of the above assumption this would be the equivalent of 61 three-day students, making the total the equivalent of 210 students.

The total school budget for Adas Israel is \$84,500. If we divide this figure by 210, we get approximately \$400.

One more statement must be made with regard to the budget. There are many items that are not included in the educational budget as submitted, e.g., heating, lighting, maintenance, repairs, etc. The rental of the branch

school is \$750 and it covers 69 students for two days per week for a school year. It would be easy to extrapolate a proportionate amount for all students and to arrive at an estimate. However, it would not be nearly correct. The questions that needs to be considered here are: Would the plant have to open during the weekdays were it not for the school? Would it have to be heated in the winter? How much light could be saved? Could one or two less maintenance persons take care of the building without a school? These figures would give an approximation of the hidden cost of the school. If all these costs are estimated to be a round figure of \$10,000 (a fairly realistic estimate), then the true per pupil cost of every student would be approximately \$460.

(This figure is arrived at in the following manner: 80 three-day students, plus 69 students attending one day at the main branch, plus the 183 true one-day students. Thus, 252 one-day students, making an equivalent of 84 three-day students, plus the 80 true three-day students attending the main branch, adding up to 165 students. The \$10,000 estimated hidden cost divided in this manner would bring the per pupil cost up \$60 in addition to the \$400 already mentioned.)

The \$460 per pupil cost in itself does not indicate whether it is too much or too little. As a general rule, however, one can state that the bigger the school, the smaller the per pupil costs tend to be and the smaller the school, the higher the per pupil costs tend to rise.

In submitting the present analysis, the surveyor also has in mind a yardstick by which future expenditures can be evaluated and by which any possible

community or intercongregational school costs might be estimated. Current comparative figures from other schools which might put the cost of Adas Israel in some perspective are not readily available; those that are available are from community schools and therefore not germane.

Finally, a word needs to be said about the cost of educating a student at Adas Israel and the cost to Adas Israel itself.

Since there are costs charged back to parents, the true cost to Adas Israel is less than what the extrapolated figures above indicate. The amount by which the cost is less depends whether the student is a child of a member or of a non-member. Tuition fees, book costs, registrations, Chai Weekend fees and transportation fees represent income items amounting to about 40% of the total educational budget. While it would be unjustified to say that 60% of the per pupil cost is borne by the congregation, it is proper to say that 60% of the total educational costs are subsidized by the congregation.

The surveyor would like to conclude this section by suggesting that it would be of interest to the congregation to learn what percentage of the total congregational budget is spent on the educational subsidies outlined above.

4. Policies

There are several policy items that have significance in evaluating the education picture at Adas Israel.

a. Three-Day School

One major policy area is the length and intensity of attendance in the Hebrew School.

Reference was already made earlier to the fact that Adas Israel is a Conservative congregation. Consequently, it must be assumed that the national Conservative norms relating to attendance in the Hebrew School are subscribed to by the congregation.

After a number of years of evaluation and experiences, the Conservative movement has adopted a rule that students in its affiliated schools must attend at least five years in the religious school and for at least six hours per week in order to qualify for Bar or Bat Mitzvah ceremony in the sanctuary of the congregation where the Rabbi officiates. Virtually all congregations belonging to the United Synagogue have accepted this norm and insist upon it. The rationale for this decision is that it is impossible for the school to accomplish anything worthwhile in less time than that specified. In fact, the United Synagogue Commission on Jewish Education does not accredit any school that does not abide by this rule.

The foregoing recitation of the rule is relevant at the moment, because Adas Israel is considering alternatives to the three-day education of the students

and there are suggestions of alternative informal programs that are recommended for the supplanting of the thrice-weekly attendance by retreats and other programs.

The writer accepts the fact that a congregation has a right to determine its own policies in all respects. However, he also believes that the original rationale of the Conservative Movement is still sound and that for any kind of education to be effective, it must have adequate time allocated to it in addition to all other requirements. The fact that a particular educational experience may not be satisfactory should not lead one to the conclusion that it can not be made into a satisfactory experience under any circumstance. Such failure may be attributable to many factors in addition to those listed in this survey and may range from curriculum to staff and to improbable goals.

Specifically, the writer wishes to urge not only that time is necessary for good education but that the position of Adas Israel on this issue may have consequences for all other supplementary forms of education in the community which may emulate its example.

The writer wishes to make clear also that he does not consider formal classroom education as the only way to bring about the attainment of the goals set for the students. Informal activities are as important potentially and actually as the formal activities. The crucial point is: What goals are set for each?

The position of the writer is that for too long the congregational and indeed all supplementary types of Jewish schools have been overburdened with tasks that they cannot possibly accomplish. There are nebulous concepts that

defy definition but which have been made the burden of the school. The following are but a few examples of the many that could be likewise cited: Loyalty, identification, commitment, which are attitudinal goals; belief in God, which is doctrinal; integrity, honesty, love of neighbor, etc., which are ethical and moral. All of these are desirable outcomes, but they cannot be tested and measured and they cannot even be specified for the purpose of writing educational programs. Yet for too long the school was charged with the kind of indoctrinational responsibility which would lead to some manifest success in these areas.

The writer suggests that schools are at best instrumentalities for limited objectives that can be specified, and for the outcomes which can be measured. The attainment of goals that fall into realms other than knowledges and skills should be entrusted to agencies that are related to and which support the school—such as the sanctuary, home, or artificial environment such as a retreat or camp, etc.—but not to the school itself. The role of the school can be made into a supportive one, but its main role should be seen mainly as transmitting knowledge.

Having said this much, the writer also wishes to point out that knowledge is essential for attitudes and all other desirable outcomes, and no commitment or Jewish identity can be based on ignorance. Formal learning has always been important for its own sake as well as for the results to which it can lead. Time and opportunity must be made available for it. One day a week cannot do it. The experience with Sunday Schools taught us that much if nothing else.

Another point must be said here with reference to the three-day vs. the one-day school. While it appears that potential members would rather join congregations that limit their requirements for Bar Mitzvah or Bat Mitzvah or for Jewish education generally, the competition on such lowest denominator cannot lead but to the sacrifice of every principle that a congregation stands for. It is not even warranted in the light of the findings presented above, where it was indicated that members join Adas Israel or send their children to the school for reasons other than either a one- or a three-day program.

b. Non-Member Privileges

The perusal of data from the budget and other sources indicate that the congregational school enrolls students from the community who are not children of members. The only difference between the two types of students appears to be in terms of tuition that they are required to pay.

It should be pointed out that in light of the budget analysis, the payment of higher tuition and registration fees nowhere compensates the congregation for the actual cost of educating the children of non-members, and therefore there is actual subsidization of such students in the school. It can be argued that fixed costs would not be less if the non-member students would not be enrolled and therefore their enrollment eases the congregational fiscal burden. Without entering into argument, one wishes merely to point to the logical end of the argument; i.e., if the enrollment of non-members will increase significantly the congregation will be an agency providing a convenient form of education for those not wanting to join a congregation. This may be a praiseworthy idea, and therefore this study merely wants to draw attention to it.

It is another question whether the children of non-members would contribute to the lowering or elimination of standards of attendance with regard to Bar/Bat Mitzvah requirements. If such be the case, if exceptions are made for these students, the foundations of the structure of standards will be seriously undermined and eventually destroyed.

c. Congregational vs. Intercongregational or Community School

The declining numbers, the rising costs and other considerations pertaining to the community inevitably raise the question: Should the congregation insist on having its own school or should other means for educating the students coming from Adas Israel be considered?

Historically, the education of the Jewish child was not a congregational but a communal responsibility. On the American scene the picture was the same. At first the organized schools were under the community's auspices. With the rise of the congregational influence, particularly in the Conservative Movement, education of the young became a congregational responsibility. However, the pendulum appears to be swinging back towards the community school. In given communities this development is sometimes merely on an intercongregational level other times on a total community level. The contributing elements are the same as those that Washington in general and Adas Israel in particular are experiencing locally. The forces are such that in spite of ingrained attitudes and interests, the pragmatic considerations make congregational readjustments necessary.

There is a move afoot in Washington, too, that would combine the student population of several congregations to form a large, viable school with lessened financial burdens, with more adequate staff, and possibly with an improved quality of education, while at the same time accomodating the students coming from the various parts of the city.

The advantages of such an approach to solve the several problems in Jewish education in Washington are outlined in the proposals submitted to the potential participants and therefore it is not necessary to repeat them here. The main objections to the proposal seem to be the following:

1) The combined school will not come into existence in the foreseeable future.

The rebuttal to this argument is that it depends upon the potential partners and the willingness on the part of each to cooperate in a mutually advantageous solution. Categorical rejection of the notion will not speed it and is not warranted.

2) The congregation has a stake in the education of its young. An intercongregational school will not safeguard the congregational interests.

On the face of it, this argument is correct, though historically it is not well founded, as was pointed out in a previous paragraph. The stake that a congregation has in the education of its young people could be spelled out in the statement that "we want them to worship with us, to participate in our programs and eventually join as adults our congregational roster." If one examines dispassionately these hopes and claims, one finds that none of them is fulfilled as a specific outcome of earlier education. People join congregations for a

variety of reasons, and having received their childhood education in that congregation is usually not a telling point. By the same token, having observed their Bar/Bat Mitzvah Confirmation or having been wed in the congregation is usually more important. Of course, one of the most important reasons for joining is family tradition--in established congregations--and, not least, the social status belonging confers is a strong motivation. These findings are clear from sociological studies conducted in the area of congregational membership motivations. They have little to do with the objectives claimed above.

3) There is the argument that the intercongregational or community school may not be able to transmit the objectives and philosophy of the congregation.

The argument needs to be answered both in terms of intercongregational and/or community school proposals.

In the case of the former, since the intercongregational school currently proposed would be formed by participating Conservative congregations, it would seem that the objection based on grounds of incompatible philosophy is irrelevant. The joining congregations have the same common core philosophical outlook and objectives.

In the case of the latter, it is possible that a certain number of hours or classes be set aside specifically for the purpose of transmitting the congregational point of view. This answer, however, is relatively unimportant in light of the fact that the writer already stated that the school should not be made into a vehicle of ideological or other indoctrination, but into a force

for transmittal of knowledge. The other tasks should be entrusted to the informal activities which could well remain either under direct congregational auspices or under intercongregational auspices, as best suitable or attainable.

4) Still another argument is that if the congregation does not have a school, no new members would join the congregation. The writer already alluded to the fact that members join the congregation for a variety of reasons, and providing education for their children is only one of them. However, the choice of the congregation they join is motivated by other things than the school or the quality of school. The fact that Adas Israel enrolled children of non-members indicates something too, namely that for education, people do not have to join a congregation; they can get it without membership. Furthermore, experiences from communities such as Indianapolis, Louisville, Minneapolis, Toledo, and many others indicate that people join a congregation even when it does not have a school of its own, but is in a consortium or partnership with others in community schools. If a congregation has nothing else to command it to new members but a school--which may not even be of the highest calibre--it has indeed very little to sell.

In sum, the arguments quoted above are traditional and they are neither novel nor unique to Adas Israel. By the same token the rebuttals are also well known. Therefore, in the balance it will be the emotional quotient that will determine the decision of the congregation more than the rationality of the arguments.

In light of findings in the many areas, this writer unequivocally recommends that it would serve the interest of the students best if they had an opportunity to become part of a large student body such as might be called into existence via an intercongregational or community school, with all its advantages.

One more point ought to be stressed on this score. When the writer argues for a shared responsibility for Jewish education, he envisages as partners not only the parents and the sponsoring congregations, but also the community at large, which has a stake in the future of the young Jews coming from whatever congregational background. This shared interest also means an acceptance of a share in the financial underpinning of the agency which would be called into existence to serve the educational interest of the young people. The writer is prepared to make appropriate suggestions to the Board of Jewish Education and to the Planning Committee of the United Jewish Appeal for financial support of a school such as suggested in this document.

II. RECOMMENDATIONS

Essentially there are two main alternatives for Adas Israel to consider with regard to its educational plans for the student population:

- 1) Continue with the educational program it conducts.
- 2) Plan intensively for a speedy merger with other schools in the community.

1. Continuation of Present Program

If the former is considered, again several alternatives present themselves:

- a. Maintain two facilities.
- b. Concentrate all students into one central location.

It was pointed out on the foregoing pages that the branch school accomodates 69 students, some of whom may even be closer to the main branch than to the branch school. In view of the other findings, which will not be reviewed here, it is the considered view of the surveyor that educationally the maintenance of the branch school cannot be supported. If for reasons other than education the branch school must be kept open, the surveyor has no opinion to offer.

- c. The concentration of all students in the main school building has the advantages that were outlined on previous pages.

In such an eventuality, the surveyor recommends:

- 1) Development of goals and objectives along the lines described in the discussion of the curriculum.
- 2) Upgrading the teaching staff either through in-service training programs in which the Board of Jewish Education can play a significant role or by making judicious replacements as warranted by the joint insight of the educational authorities at Adas Israel and the BJE.
- 3) Adjust the meeting time of the classes to overcome the difficulties arising from the transportation of students from the Rockville area. More specifically, it is suggested that instead of busing the students, taxi squads ought to be organized for the purpose of reaching more students in shorter periods of time, even though a taxicab will be able to bring fewer students to the school. In addition to the adjustment of meeting time of the classes involved, this will also mean a higher subsidy cost for the congregation,

for it is not suggested here that parents should be taxed with the additional expense. If, however, the congregation is so inclined, the only way to solve the transportation problem is via the taxicabs.

4) As the Educational Director complained that he had no time to fulfill those responsibilities that pertain to instructional improvement--be it either in terms of content or supervision--it is recommended that appropriate staff be engaged to fulfill educational responsibilities. (This recommendation is made in full realization of the comments made above regarding administrative costs that will increase the per pupil costs already deemed fairly high.)

5) It is recommended and urged that the school be seen as an instrumentality that has at best limited capabilities in fulfilling expectations vested in it. Therefore, it is recommended that in setting goals for even the community schools, its responsibility be set primarily in the area of knowledges and skills, goals that can be set with a fair degree of accuracy, and the attainments of which can be measured fairly accurately. Thus, knowledge of factual information, language skills, ritual skills are seen here as quite appropriate goals for the school and they can be taught with little regard to external factors. However, such goals as loyalty, identification, commitment, etc., which are attitudinal, and such goals as belief in God, which is doctrinal and behavioral, and lastly integrity, honesty, love of neighbor, etc., which are ethical and moral--all of which are desirable outcomes, but defy measurement and even proper definition for educational purposes (other than knowledge about them) should be left to congregational and home indoctrination through whatever means are deemed appropriate.

The recommendation submitted here is a departure from what might be found in similar reports emanating from other sources. There would be those who would vigorously argue that the most important goals of the school are in the "affective" domain with stress on attitudes, loyalties, feelings and identity, quite in opposition of the position taken in this report. In fact, the recommendation contained in this document may appear to be a throwback to the old Talmud Torah with its stress on knowledge.

The issue is moot and debatable. The comparison is difficult to escape. If, in full realization of the present educational currents, the study still makes the foregoing contention, it is because there is a growing realization on the part of the writer--though shared by others as well--that regardless of what one may think of the Talmud Torah, its accomplishments were superior to those of the modern school with its goals. Therefore, without wanting to emulate the methods and the means of the Talmud Troah, perforce, one's attention is focused on the goals and accomplishments of the school that had a modicum of success.

It should be added that the writer is not now concerned with the measurable outcome of the kind of education implied in the recommendation. He contends that when there is a sense of accomplishment, which may come from pursuing properly the goals advocated, it can have consequences on the intangibles--such as feelings and attitudes--which are regrettably only a will-o'-the-whisp at the moment in all but a few instances.

(This argumentation is actually out of place in a document of this kind, and since it is but an elaboration of the writer's theory and educational prescription, it is included with the proper apologies.)

2. Planning for Merger

The surveyor recommends the second alternative. In light of it, he makes the following recommendations:

a. It is recommended that the Adas Israel school be joined with other congregational schools in the community to become part of a community or intercongregational school or network of schools in order to provide for a frame within which the children coming from the membership of this congregation would be enabled to receive a convenient and improved formal education.

The foregoing recommendation seeks to alleviate the following problems:

1) The greatly diminished enrollment of Adas Israel school--which may be due to several factors--cannot support parallel programs at two or more locations that might be necessary to accommodate the geographic location of the homes from which the students come. Only a school or a network of schools embracing a large number of students on each grade level can provide for a sufficiently differentiated program to satisfy the different needs both on grade and age as well as on interest levels.

2) By the same token, only a sufficiently large school system can provide for a better qualified instructional staff and for a correspondingly better paid staff. (Implied is an evaluation of the current staff, to be dealt with in the full study.)

3) Economically, the smaller the school, the heavier the per pupil administrative expense which, after reaching a point, can no longer be justified, unless the school has access to unlimited funds.

b. Joining a community school or network of community schools has several implications:

1) A community school is one that has a governing board that represents the elements participating in the school and also the community-at-large, which too has a stake--educational as well as financial--in the welfare of such an institution.

2) The essential philosophical underpinning of a community school is that it be an instrumentality to serve the interest of the students while serving the interest of the total community--K'lal Yisrael--assume responsibility for the educational task implied, benefit both the congregational components and the parents, without becoming just a handmaid to former individual entities.

3) A community school is entitled to call upon the total resources of the community for such aid as might become necessary--both human and material--provided that those who benefit from the community school are also willing to assume their share of responsibility required to maintain the proper operation of the school(s).

4) The educational policies and operation of the school(s) Adas Israel is urged to join will have to be worked out cooperatively and to the satisfaction of all concerned in a process in which the Board of Jewish Education can offer invaluable help.

c. It is urged and strongly recommended that in either eventuality, whether joining a community school or retaining independence (or any form of it), Adas Israel maintain basic standards for students coming from its ranks.

These standards should include:

1) Six hours of weekly instruction--or its equivalent--for all students desirous of having their Bat or Bar Mitzvah at Adas Israel. (This recommendation takes cognizance of the fact that students whose parents do not belong to Adas Israel are currently receiving the privilege of having these rituals performed in the sanctuary of Adas Israel.)

2) Similarly, the standards of at least five years of instruction prior to Bar or Bat Mitzvah should be maintained.

The foregoing recommendation is essential for the following reasons:

a) It is inconceivable that anything less than the norms advocated for length and intensity of attendance can provide a minimal education. The rationale need not be spelled out; the United Synagogue resolutions and requirements of accreditation designed years ago and presumably accepted by all Conservative congregations, of which Adas Israel is one, are valid and fully self-explanatory. (The recommendation, of course, assumes a satisfactory education system and not mere hours and years spent in tedium.)

b) There is nothing revolutionary in educational technology or methodology or indeed philosophy that would warrant the changing of the assumption that such minimal standards are necessary to impart basic knowledges and skills (cf. adumbration of this point below).

c) Adas Israel's position in the community makes it all the more important that it adhere to the standards reiterated above: firstly because of the intrinsic reasons; secondly, because by virtue of its status in the community, the example set by Adas Israel will have incalculable impact

on other congregations' policies and, not inconceivably, may have national implications. The responsibility borne by Adas Israel in this regard inheres in the principle "Noblesse Oblige".

d) This recommendation does not in any way preclude such supplementary congregational programs that will prepare pupils for ritual observances (Bar and Bat Mitzvah, Confirmation) or for the experiences in actual Jewish living incorporated in retreats and camping. These, however, are in addition to and apart from the program of the formal aspect of schooling implied in a community school.

As a supplementary note, the writer wishes to append the following:

In a number of communities where intercongregational or community schools were formed from several independent congregational schools, there are various practices in force.

In some communities the "inheritor" school assumes responsibility for the entire instructional program regardless of the number of days or hours involved.

In a number of others, the congregations retained the right to have the students under their own jurisdiction for one of the three instructional days or for a specified--but fractional--portion of the hours.

These optional arrangements satisfy the following goals:

1. Students retain ties to the "mother" congregation.
2. Where different ideological schools combined, a period for ideological indoctrination is needed and is thus provided for.

3. Confirmation classes--in junior high schools--that need to be instructed by the rabbi of the congregation where the parents belong, can be accommodated in this manner.

In advocating consolidated schools in whose program Adas Israel is urged to participate, the writer suggests that if it be more congenial to the purposes of the congregation, these practices be part of any forthcoming discussions with other congregational or community authorities and a modus operandi be developed based on practices elsewhere.

APPENDIX I

STUDY PROPOSAL FOR ADAS ISRAEL CONGREGATION

The following proposal to study the educational system of Adas Israel Congregation in Washington, D.C., is based on an oral request transmitted to the American Association for Jewish Education by Rabbi Matthew Clark, Director, Bureau of Jewish Education in Washington, D.C., on behalf of the congregation.

The AAJE recommends that the study should address itself to the following areas:

1. Existing Programs of Education

An evaluation of all levels of education is suggested to include pre-school, elementary, high school and adult education, extending to supplementary programs in youth activities and others that may exist in the congregation.

The evaluation would take the form of class visits, youth meetings, studying the available written material pertaining to curricula, teachers' profiles, administrative practices, program announcements and other relevant documents. The purpose of these explorations will be to obtain a qualitative picture of the existing educational offerings in the congregation.

2. Participatory Trends

Special attention should be paid to the geographic dispersion of the membership in the congregation and to its effect on enrollment trends in the formal school, youth activities, adult programs, with a view of

assessing any possible need for facilities, transportation, decentralization or centralization.

3. Attitudes and Feelings

An attempt should be made to obtain a tone of feelings towards the existing programs and needs felt by the members of the congregation in the areas of education. To this end, it is proposed that interviews be conducted with the rabbi, professional staff involved with education, with a sampling of the youth, Board of Education, and a sample of parents.

4. Recommendations

It is suggested that as a result of the findings, there will emerge recommendations for short and long range planning for the congregation.

5. Process

The AAJE recommends that the study be conducted conjointly by the staff of the Bureau of Jewish Education in Washington and by a consultant designated by the AAJE.

The role of the Bureau staff person will be to obtain specific information from the congregation, to be the resource person with regard to the geo-sociological elements in the study, to coordinate meetings and class visits, to participate in evaluative activities, as suggested in the foregoing and as requested by the AAJE consultant.

The AAJE consultant will visit classes and activities and will conduct interviews, as necessary.

The results of the study will be submitted in the form of a written report by the AAJE consultant in consultation with the staff member designated by the Bureau of Jewish Education.

It is the understanding of the AAJE that the Bureau staff member will participate in the study while on leave from his normal duties from the Bureau and will be subject to direction from the AAJE, as will the consultant from the AAJE.

By the same token, the AAJE will hold itself responsible for the report and for the entirety of the project.

6. Cost Elements

It is estimated that the process described above will require approximately ten days, during which interviews and class visits, perusal of documents, etc., will take place. Writing and editing the report may require some additional time.

The cost of the total study will be based on a \$150.00 per diem, assuming an eight hour working load per day, plus expenses.

The AAJE will assume financial commitments to participating professional educators.

7. Date of Study

Upon approval of this study proposal, the AAJE will engage the services of a consultant and will, through the Bureau of Jewish Education in Washington, ascertain mutually convenient dates for the requisite field visits.

8. Authorization

The AAJE requests, that if the foregoing outline meets with the approval of the congregational authorities, a letter of authorization containing formal commitment and budgetary allocation be sent to the AAJE, permitting the commencement of the project.

Respectfully submitted,

By Dr. George Pollak, Director
Department of Community Service
and Studies

APPENDIX II

ADAS ISRAEL RELIGIOUS SCHOOL - RECAPITULATION OF ENROLLMENT - 1959-1972

<u>GRADE</u>	<u>'59-60</u>	<u>'60-61</u>	<u>'61-62</u>	<u>'62-63</u>	<u>'63-64</u>	<u>'64-65</u>	<u>'65-66</u>	<u>'66-67</u>	<u>'67-68</u>	<u>'68-69</u>	<u>'69-70</u>	<u>'70-71</u>	<u>'71-72</u>	<u>'72-73</u>
K	19	18	23	32	18	20	23	20	16	18	16	15	8	11
1st	38	37	32	40	43	29	34	35	38	24	31	25	19	13
2nd	45	42	44	40	42	40	38	44	42	43	38	37	24	22
3rd	88	80	69 168	32	37	41	52	45	48	37	38	30/07	22 72-	9 55
4th	82	78	61 48%	54	29	33	43	53	41	39	35	44 41%	43 60%	42 30%
5th	52	62	71	36	50	32	31	40	47	35	36	33	40	39
6th	58	50	79	72	32	42	33	39	40	35	32	37	53	36
7th	38	54	51	71	69	26	38	23	23	35	36	37	33	32
Machon I	-	-	13	22	27	35	15	22	5	7	9	8	-	-
Machon II	-	-	8	9	9	9	16	16	15	-	-	-	-	-
1st-6th	27	12	44	24	43	26	33	33	25	36	38	34	30	34
Tot	12	11	25	51	33	51	37	35	39	23	32	35	33	27
Conf.	32	28	7% 40 7%	23	46	49	49	44	62	35	29	32	33	36 11%
Post-Conf.	-	-	7% 33 1%	25	13	10	18	16	10	8	11	20	13	31 10%
Savin	-	-	-	-	(5)	(5)	-	-	-	-	-	-	-	-
Total														
Primary	190	177	144	144	140	130	167	144	144	132	123	107	72	55
Intermediate	200	244	253	244	216	177	173	193	171	151	151	159	152	149
Senior	71	51	147	123	140	139	137	128	116	137	133	121	114	128
Grand Totals	491	472	544	531	496	443	462	465	431	390	379	337	333	332

BAR MITZVAH STATISTICS - 1959-1972

[illegible]

APPENDIX III

Position Paper A

TO ENDOW THE FUTURE

A REPORT TO THE TASK FORCE ON LONG RANGE PLANNING OF THE ADAS ISRAEL
SYNAGOGUE

By Rabbi Stanley Rabinowitz

February, 1973

* * * *

Our education system isn't working.

Despite our efforts, enrollment is down.

Our kindergarten class has 11 students.

We consecrated 30 new students while Washington Hebrew consecrated
129.

Our total enrollment is down to 320 from a high of 700 a few years ago.

I shall not bother to refute the charges that we have poor teachers,
poor administration, etc. This is sheer nonsense. We have an excellent and
committed school administration. To look for scapegoats is to engage in
self-destruction.

Nor should we find any consolation in the fact that other Conservative
synagogues are suffering as badly as we are. Ohr Kodesh is down from 800
to 200 students. B'nai Israel is down. Tifereth Israel is down to 30
students. Temple Israel has gone down from 700 to 200.

The only two Conservative synagogues which have increased their enroll-
ment are the two suburban congregations: one on Colesville Road and the
other in Potomac.

WHAT ARE THE CAUSES?

The synagogues that have lost enrollment share in common the problem
of poor location plus the compulsory afternoon school.

The year which shows the greatest defections is the year in which the children go to the three-day Hebrew School.

It is the three-day Hebrew school that is the greatest reason for defections from the congregation, and is probably the prime reason why so many people do not join the congregation in the first instance.

The compulsory three-day school is not working. We can no longer depend upon it either for the transmission of Jewish education, or for the preservation of our synagogue. This is our problem, and this is what we must correct.

WHAT CAN WE DO ABOUT IT?

Several alternatives suggest themselves.

1. Let's move the synagogue to the suburbs.
2. Let's build a branch school and keep the synagogue where it is.
3. Let's join in a cooperative school sponsored by the community.

1. A NEW SYNAGOGUE?

It would take us far afield if we debated the pros and cons of moving the synagogue. In my opinion it is an unwise plan, and one that is impossible to achieve.

It is impossible for the synagogue to follow the next generation into whatever area it may choose to live, and it is impossible for the school to follow its students into the areas where they live. The community is fragmented; you cannot put the chicken back in the egg.

Children no longer live in the neighborhood of their parents and

grandparents. We can no longer expect them to send their children to the same school, or even to belong to the same synagogue unless we become a different kind of a synagogue. However, we can retain their loyalty if we become a different kind of a synagogue and a different kind of a school.

2. A NEW SCHOOL?

Building a branch school will make the location more convenient for some people, but we will find no place which is convenient to everyone because our suburban membership is widely scattered. Note the geographical distribution of student population appended to this report.

Furthermore, even a branch school offering education two afternoons a week will not resolve other challenges to the afternoon school.

These are:

- A. The growth of private school education, which meets until 5:00 p.m.
- B. Busing for integration
- C. Enrichment programs which conflict with afternoon school.
- D. Increased home work load in public school.
- E. Increased extra-curricular involvement.

It is not only location but the hours of schooling which threaten our well-being.

3. A COMMUNITY OR CONSOLIDATION SCHOOL?

We will wait a long time if we wait for the community to solve our problems. I have yet to see a community system that doesn't want to take in the totality of the child's loyalty, and this is self-defeating.

There is room for cooperation with a community school system if it leaves room for a child's loyalty and participation in the program of the individual synagogue with which the parents belong.

In other words, the community program may be a supplementary program. It will be dangerous and hazardous if it becomes the total program. We should seek ways of cooperating with the community; however, we cannot abdicate our children to the control of any communal group or any joint synagogue group -- not for reasons of prestige, but for reasons of effectiveness.

A child graduates from a school; he must not graduate from the synagogue. Schools create alumni associations. We need trained and participating adults.

IS THE CLASSROOM EFFECTIVE?

There is still another problem. The classroom's effectiveness presumes the cooperation of a Jewish home, but we can no longer count on this cooperation. We can no longer depend upon the classroom alone to transmit Jewish education. The missing ingredient is identity.

The purpose of Jewish education is to deepen Jewish identity. All else is corrolary. Jewish identity is the result of an emotional feeling. We do not necessarily transmit Jewish identity simply by feeling. We do not necessarily transmit Jewish identity simply by imparting considerable quantities of Jewish knowledge or Jewish history.

We have been successful in the past because we assumed that when the child came to us, the parents had already instilled a sense of Jewish belonging or identity. Today this is a fallacious assumption.

I would propose the following adjustments:

A RETREAT CENTER

The acquisition of a camp site where --

- A. Classes of children can go for weekends.
- B. Family units may spend the Sabbath together.
- C. Summer instruction can be offered in a day camp or overnight camp setting.

THE SCHOOL

I would maintain a weekday school, but I would make it voluntary for those who are motivated to attend it. We would strengthen our youth program and encourage children to continue their education in the teenage level.

COMMUNITY SCHOOL

We should look with favor upon any cooperative effort to establish a branch school any place in the community, or to engage in any joint program of education in the community, on condition that it would be limited to two afternoons a week, and that it would allow children to come to our synagogue under our auspices one day a week -- either on Saturday or on Sunday.

There is no point going into a joint venture with any other group if it is going to demand these children on a three-days-a-week basis.

FINANCING THE PROGRAM

1. Testamentary bequests -- a bequest of a substantial sum is now available to us. Further bequests should be solicited.

2. More astute solicitation of endowment gifts which would be geared to specific projects connected with the synagogue. This requires the appointment of a committee that will be alert to the possibilities of solicitation.

3. The development of a Youth Endowment Fund, which should have a goal of \$100,000, proceeds of which should be used to send children to Israel in the summertime.

4. Youth Endowment Fund fee which should be added to the cost of every child's matriculation annually, to be paid with the tuition, to the amount of \$25 per child, payable annually. The monies payable under this assessment plan would be returnable to the child in the post-confirmation year so that, in effect, a child who goes through our school from kindergarten through confirmation would have a fund credited to him or her of \$250 plus interest, over and above the \$200 inducement scholarship. In effect, we will have a situation where no one will be able to resist the bargain of accepting a trip to Israel.

CONCLUSION

--We remain a strong synagogue with a promising future.

--We have not exploited our strength.

--The synagogues that have the foresight and flexibility to adjust to new conditions will survive and thrive.

--The synagogues that spend more money doing the same things that worked before the demographic upheaval will wither and fail.

--We dare not fail.

We have expanded our Israel Program.

We have more children going to Camp Ramah.

More children go to the Solomon Schechter Day School.

We have a nursery school on our premises.

We have established the weekend retreats and proven their effectiveness.

Our youth activities program is popular and effective.

We have added to our activities:

- A. A Havurah
- B. Sabbath Eve Seders
- C. Downtown Study Groups
- D. Home Study Groups

A NEW PROGRAM

What is needed is a system of education which will include the classroom but which will be supplemented with total immersion programs.

I would retain and strengthen the following:

- The Nursery School
- The Junior Congregation
- The Youth Activities Program
- Camp Ramah
- Cooperation with Solomon Schechter School
- The Israeli Summer Pilgrimage
- Study Groups
- Sabbath Seders
- Havurah for experimental worship

APPENDIX III

Position Paper B

Excerpts from a position paper "The Urban Synagogue in Transition,

Adas Israel: New Horizons '74" by Mr. Donald Wolpe, President of

Adas Israel.

THE HOUSE OF STUDY

No challenge has tantalized more synagogue leaders - professional and lay - than that imposed by its religious school. I believe it is time for a new approach. The synagogue school should complement - not compete!

I believe our current approach is rear-end backwards. We formulate a curriculum in anticipation that our students will receive a satisfactory, comprehensive Jewish education that will qualify them for Bar (Bat) Mitzvah and Confirmation. We impose attendance requirements that are unrealistic to a student body geographically removed from the school's buildings. We vary our study sessions between afternoons, Saturdays and Sundays. We initiate junior congregations and sometimes integrate children into regular adult services. In short, we're inconsistent as hell; we mis-direct our children; we ignore the realities of secular public and private schools that merit our children's and their parents' prime attentions - and we wonder why Jewish education is in a slump!

There is a feasible, constructive alternative. It is time we considered it.

The synagogue should adopt an established, uniform, minimum standard of academic achievement which must be attained by each student to qualify him (her) for Bar (Bat) Mitzvah and Confirmation - in the same manner that the student qualifies for matriculation from secular school.

Once the requirements are set forth the synagogue must program the courses and curriculum to make available to each student the opportunity to conveniently fulfill his religious educational requirement. The offering should embrace every subject in every educational resource available in the total community including but not limited to:

- 1) the Hebrew language taught in any congregational, public, private, parochial or professional school or in courses offered by the Board of Jewish Education, Jewish Community Center or any competent educational facility or private tutor. The synagogue should urge the inclusion of Hebrew

as a foreign language option available in every school - public and private - where foreign languages are offered and Jewish children are enrolled;

- 2) contemporary Jewish history, ethics and such required major subjects that may be taught in any congregational, public, parochial or private school or facility or by private tutor;
- 3) congregational skills, religious practices, liturgical music as may be required and as available in any congregation, congregational school, educational facility and/or by private tutor.

Achievement shall be measured and confirmed by uniform testing procedures administered by our synagogue school authority.

Courses shall be offered on a comprehensive basis made conveniently available to any student without regard to synagogue affiliation.

Courses should be made available in our religious school, at weekend retreats, in local summer day-camp sessions, at summer-in-Israel programs, at Ramah and other camps as may meet synagogue minimum educational standards or be promulgated by our own energies and ingenuity.

This childhood educational concept should be regarded as a crash-program without parochial limitations to energize a new revitalized commitment to make Jews out of all our children without requirement or worry about synagogue (non) affiliation. Our concern for minimum Jewish childhood education should be addressed to Total Jewish Peoplehood!

Out of this approach could grow a total-community commitment to Jewish religious education. Out of this approach can evolve a living, lasting Jewish religious experience which every Jewish youth can share.

Our own congregation will thus become a moving force in meaningful and revitalized Jewish education. We shall be teaching many courses, in many buildings, at many hours, utilizing every of our resources - physical, financial and human - rabbi, cantor, director of education, director of youth activities, professional teacher and lay leader.

APPENDIX IV.
 ADAS ISRAEL RELIGIOUS SCHOOL
 COMMITTEE ON EDUCATION AND YOUTH ACTIVITIES

PROPOSED BUDGET 1972-1973

<u>REVENUES:</u>	<u>BUDGET '71-72</u>	<u>ESTIMATED TOTALS</u>	<u>BUDGET '72-73</u>
<u>Tuition & Fees</u>			
Registration	\$ 1,950.	\$ 1,690.	\$ 1,750.
Books & Supplies	4,450.	4,050.	4,250.
Tuition	31,500.	29,600.	30,890.
Chai Weekends	8,000.	5,300.	5,800.
	<u>\$ 45,900.</u>	<u>\$ 40,640.</u>	<u>\$ 42,690. (1)</u>
<u>Transportation</u>	<u>\$ 9,600.</u>	<u>\$ 8,625.</u>	<u>\$ 9,000. (2)</u>
<u>Contributions</u>			
Men's Club	\$ 2,000.	\$ 2,000.	\$ 2,000.
Sisterhood	2,000.	2,000.	4,500.
Contributions	4,300.	2,500.	3,000.
	<u>\$ 8,300.</u>	<u>\$ 6,500.</u>	<u>\$ 9,500.</u>
<u>Congregational Subsidies</u>			
Transportation	\$ 6,400.	\$ 5,519.	\$ 6,000.
General	57,860.	51,681.	53,468.
	<u>\$ 64,260.</u>	<u>\$ 57,200.</u>	<u>\$ 64,468.</u>
TOTAL REVENUES	\$128,060.	\$112,965.	\$125,658.

DISBURSEMENTS:**BUDGET
'71-72****ESTIMATED
TOTALS****BUDGET
'72-73****Administrative**

Dir.of Ed. - Salary \$ 20,000.
Pension 1,400.
Secretary 5,720.
Sun.Office Assistant 500.

Total \$ 27,620.

\$ 20,000.
1,400.
5,720.
500.

\$ 27,620.

\$ 21,000.
1,470.
6,500.

\$ 28,970.

Teaching Staff

Primary Division \$ 4,980.
Hebrew Division 29,300.
Upper Division 4,580.
Bar/Bat Mitzvah 4,480.

Total \$ 43,340.

\$ 3,790.
24,481.
3,080.
4,900.

\$ 36,251.

\$ 3,870.
24,178.
3,240.
5,000.

\$ 36,288. (3)

Youth Activities

Advisors \$ 4,000.
Program Subsidy 2,000.

Total \$ 6,000.

\$ 3,800.
2,750.

\$ 6,550.

\$ 6,650.
8,200.

\$ 14,850.

Chai Weekends \$ 16,000.

\$ 11,000.

\$ 11,200.

Transportation \$ 16,000.

\$ 14,144.

\$ 15,000.

DISBURSEMENTS (cont'd.)

	BUDGET '71-72	ESTIMATED TOTALS	BUDGET '72-73
<u>Other</u>			
Books & Supplies	\$ 6,000.	\$ 6,000.	\$ 6,000.
Equipment	1,000.	1,000.	500.
Food & Misc.	550.	800.	
Social Security	3,100.	2,400.	3,100.
Library	2,000.	1,200.	1,500.
Teacher Training	750.	500.	750.
Scholarships	3,000.	3,000.	5,000.
High Holiday	450.	450.	500.
Branch School	750.	750.	750.
Advertising	500.	300.	250.
Postage & Printing	1,000.	1,000.	1,000.
	<u>\$ 19,100.</u>	<u>\$ 17,400.</u>	<u>\$ 19,350. (4)</u>
TOTAL DISBURSEMENTS	<u><u>\$128,060.</u></u>	<u><u>\$112,965</u></u>	<u><u>\$125,658.</u></u>

3/1/72

FOOTNOTES**(1) REVENUES: TUITION AND FEES**

Current School enrollment is 339. The figures presented represent an anticipated enrollment of 350. Several programs, including a consideration of scheduling all Primary Grades on Shabbat morning, should enable us to achieve this enrollment goal.

Projected Enrollment: Tuition Income**I. Primary Division**

	<u>1971-72</u>	<u>1972-73</u>
Kindergarten	8	17
Alef	18	15
Bet	24	20
Gimel	22	20
	<u>72</u>	<u>72</u>

Projected Tuition Income:

Members	55 @ \$50.	\$ 2,750.
Non-members	17 @ 75.	<u>1,275.</u>
		\$ 4,025.

II. Hebrew Division

Daled	41	39
Hay	40	41
Vov	33	40
Zayin	38	30
	<u>152</u>	<u>150</u>

Projected Tuition Income:

Members	104 @ \$120.	\$ 12,480.
Non-members	30 @ 180.	<u>5,400.</u>
Pilot	13 @ 75.	975.
Home Tutorial	3 @ 60.	<u>180</u>
		\$ 19,035.

III. Upper Division

Chet	30	37
Tet	33	27
Confirmation	33	33
Post-Conf.	18	31
	<u>114</u>	<u>128</u>

Projected Tuition Income:

Members	123 @ \$60.	\$ 7,380.
Non-members	5 @ 90.	<u>450.</u>
		\$ 7,830.

TOTAL TUITION INCOME \$30,890.

FOOTNOTES (cont'd.)

Projected Revenues: Registration - 350 students @ \$5.00 \$ 1,750.

Projected Revenues: Book Fees

Primary Division - 72 students @ \$10.	\$ 720.
Hebrew Division - 150 students @ \$15.	2,250.
Upper Division - 128 students @ \$10.	1,280.
	<u>\$ 4,250.</u>

Projected Revenues: Chai Weekends

14 weeks - 23 participants @ \$18.00 \$ 5,796.

(2) TRANSPORTATION - CURRENT USAGE

Round Trip (2 days) Members	44 @ \$125.	\$ 5,500.
Round Trip (2 days) Non-members	6 @ 200.	1,200.
One Way (2 days) Members	12 @ 62.50	750.
One Way (2 days) Non-members	8 @ 100.	800.
Round Trip (1 day) Members	6 @ 62.50	375.
		<u>\$ 8,625.</u>

Transportation Subsidy

2/3 rds of the cost

FOOTNOTES (cont'd.)**(3) SALARIES: TEACHING STAFF**

Projected salaries for returning teachers include scheduled increments according to the pay scale adopted by the Committee on Education and Youth Activities. Other projected salaries are estimated according to projected needs. The number in parentheses indicates the number of class sections at each grade level.

	BUDGET '71-72	ESTIMATED TOTALS	BUDGET '72-73
<u>PRIMARY DIVISION</u>			
Kindergarten	\$ 405. (1)	\$ 405. (1)	\$ 420. (1)
Alef	1,100. (2)	650. (1)	670. (1)
Bet	1,140. (2)	650. (1)	670. (1)
Gimel	1,485. (2)	835. (1)	860. (1)
Teaching Assistants	350. (1)	300. (1)	300. (1)
Music	350. (1)	300. (1)	300. (1)
Primary Congregation	350. (1)	300. (1)	300. (1)
	<u>\$ 4,980.</u>	<u>\$ 3,790.</u>	<u>\$ 3,870.</u>
<u>HEBREW DIVISION</u>			
Daled	\$ 3,212. (2)	\$ 3,212. (2)	\$ 3,344. (2)
Hay	7,000. (3)	6,640. (3)	5,720. (2)
Vov	7,730. (3)	6,279. (3)	6,476. (3)
Zayin	5,300. (2)	5,690. (2)	5,438. (2)
Machon	2,500. (1)	--- (1)	--- (1)
	<u>\$ 26,442.</u>	<u>\$ 21,821.</u>	<u>\$ 21,978.</u>
<u>Specialists</u>			
Arts-Crafts, Drama	\$ 160.	\$ 160.	\$ 300.
Teaching Assistants	600.	400.	800.
Music	600.	600.	600.
Substitutes	1,500.	1,500.	1,500.
	<u>\$ 2,860.</u>	<u>\$ 2,660.</u>	<u>\$ 3,200.</u>
<u>UPPER DIVISION</u>			
8th Grade	\$ 1,080 (2)	\$ 1,240. (2)	\$ 1,280. (2)
9th Grade	800. (1)	1,840. (2)	1,960. (2)
Confirmation	1,350.	---	---
Post- Confirmation	1,000.	---	---
	<u>\$ 4,580.</u>	<u>\$ 3,080.</u>	<u>\$ 3,240.</u>

FOOTNOTES (cont'd.)(4) ANTICIPATED DISBURSEMENTS

Equipment Cost of repair of equipment

Social Security Base for Social Security increased from \$7,800. to \$9,600.

Library Books \$ 900.
 Salary 600.
 \$1,500.

Teacher Training Cost to attend meetings

Scholarships Anticipate ~~10~~ students going to Israel @ \$200.
 Ramah - ~~10~~ students @ \$200.

3,000
~~\$4,000.~~
~~\$2,000.~~

High Holiday The ritual committee will abolish the service in the Chapel. The cost to conduct Teenage and College Service, with rabbinical student conducting, not to be part of School Budget.

Branch School Rent

Advertising Will advertise in local neighborhood newspapers instead of Post and Star.