



COVINGTON & BURLING

1330 AVENUE OF THE AMERICAS
NEW YORK, NY 10019
TEL 212.841.1000
FAX 212.841.1010
WWW.COV.COM

NEW YORK
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LEGAL SERVICES

January 30, 2004

BY FIRST CLASS MAIL

Holocaust Victim Assets Litigation
P.O. Box 8300
San Francisco, CA 94128-8300

Re: In re Holocaust Victim Assets Litigation

Dear Sir or Madam:

Enclosed on behalf of our client Torah Umesorah - - The National Society for Hebrew Day School is our comments and proposals pursuant to the Courts December 17, 2003 order in the above-referenced action.

Sincerely,

J. Jay Lobell

JJL/cl
Enclosure

UNITED STATES DISTRICT COURT
EASTERN DISTRICT OF NEW YORK

----- X

IN RE:
HOLOCAUST VICTIM ASSETS
LITIGATION

Case No. CV 96-4849 (ERK)(MDG)
(Consolidated with CV 96-5161
and CV 97-461

----- X
This document Relates to: All Cases
----- X

COMMENTS AND PROPOSAL OF TORAH UMESORAH - -
THE NATIONAL SOCIETY FOR HEBREW DAY SCHOOLS

RICHARD B. STONE

435 West 116th Street
New York, New York 10027
(212) 854-8383

Of Counsel

Ronald Gottesman, Esq.
Torah Umesorah—The National Society for
Hebrew Day Schools
160 Broadway
New York, New York 10038
(212) 227-1000

COVINGTON & BURLING

1330 Avenue of the Americas
New York, New York 10019
(212) 841-1000

DAVIS POLK & WARDWELL

450 Lexington Avenue
New York, New York 10017
(212) 450-4000

*Attorneys for Torah Umesorah—The
National Society for Hebrew Day Schools*

Torah Umesorah, the National Society for Hebrew Day Schools ("Torah Umesorah"), on its own behalf and by its undersigned counsel, respectfully submits its comments and proposal (the "Proposal") regarding the allocation of possible unclaimed residual funds from the \$1.25 billion Settlement Fund (as defined in the Settlement Agreement and the Plan of Allocation and Distribution of Settlement Proceeds (the "Distribution Plan")).

Preliminary Statement

Torah Umesorah offers this submission for a simple and sincere purpose: To support the Court's and the Special Master's recognition of the overwhelming needs of needy Nazi victims, and to share with the Court its view that the needs of victims and the community as a whole cannot be fully met unless some provision is made for the continuity of Jewish life through education.

The Court currently is inviting proposals from social service agencies for the distribution of residual funds to needy Nazi victims. Torah Umesorah is not a social service agency. Torah Umesorah does not minister to the physical needs of Holocaust victims, and does not seek any allocation from the bulk of residual unclaimed funds, which the Special Master correctly has recommended should be earmarked for the needs of those victims.

Torah Umesorah is, however, the preeminent organization for Jewish education in America, created in light of the Holocaust to rebuild the educational apparatus destroyed by the Nazis. Torah Umesorah appears in this action because it believes that the broader needs of Nazi victims and their families, like the Jewish community generally, are fully served only when efforts are taken to defeat permanently the Nazi goal of destroying Jewish learning and religious life.

We do not suggest that Holocaust settlement funds should shoulder the primary financial burden of Jewish education in America. That responsibility belongs to the American Jewish community, which has met that duty with generosity and grace. While the resources of the community are finite and the cost and importance of proper education are magnificent, Torah Umesorah does not appear before this Court because education is a good cause to support.

Rather, Torah Umesorah appears before this Court because a modest (certainly relative to the Settlement Fund) and structured stipend for education is consistent with combating the “ideology” that led to the Holocaust and the will of victims to survive so that the Jewish community could live on. Jewish education is no stranger to the settlement table: During the war, the Nazis pursued its destruction with special vigilance. And after the war, Swiss banks and others complicated the community’s access to the funds necessary to rebuild it.

Our commitment to education should take nothing away from the correct humanitarian focus of the Settlement Fund. The vast bulk of residual funds *absolutely* should be distributed to needy victims who suffered the ravages of the Holocaust and now suffer the ravages of poverty and illness. But Jewish education too was a victim of the Holocaust, and denying it all recourse to the Settlement Fund would serve neither the interests of justice nor the interests and memory of the victims denied justice during the war.

Far from anything novel, our standing to speak derives from the Court’s and the Special Master’s express recognition in 2000 (and reiterated in the Special Master’s recent report) of a possible allocation for educational projects upon the conclusion of the distribution process. As the conclusion of that process draws near, we respectfully request that the Court endorse education as an appropriate recipient of possible residual funds, and give careful consideration to Torah Umesorah’s proposal to deliver that allocation to the community in a meaningful way.

Procedural Posture of the Proposal

The Court's November 22, 2000 Memorandum and Order, which adopted in its entirety the Special Master's Proposed Plan of Allocation and Distribution of Settlement Proceeds (the "Proposed Plan"), envisioned the possibility of allocating residual proceeds from the Settlement Fund to certain persons or entities not falling within the definition of the settlement classes. Specifically, in addition to providing for a possible "Stage 2" redistribution among class members of amounts not claimed under the Deposited Assets allocation (as defined therein), the November 22, 2000 order, quoting from the Proposed Plan, noted that a "Stage 2" payment may render it

possible to allocate a portion of the remaining Settlement Fund to some of the proposed cultural, memorial or educational projects that have been submitted to the Special Master. To that end, the Special Master recommends that the Court review institutional proposals once an evaluation of the bank account claims, as well as the claims submitted by members of the other four classes, is completed.

November 22, 2000 Memorandum and Order at 6 (quoting the Special Master's proposed plan at 19-20).

When it became apparent that there likely would be unclaimed amounts under the Deposited Assets allocation, the Court in August 2003 sought the Special Master's recommendation regarding, among other things, the allocation of possible unclaimed amounts. The Special Master conveyed his recommendation to the Court in an October 2, 2003 Interim Report on Distribution and Recommendation for Allocation of Excess and Possible Unclaimed Residual Funds (the "Interim Report"). In this Interim Report, the Special Master recommended that, to the extent residual unclaimed funds exist, they "should likewise be re-allocated to the

Looted Assets Class for distribution to needy Nazi victims in accordance with the *cy pres* principles governing the administration of that class,” and that

since such a distribution would involve residual unclaimed funds, the disposition of which has not yet been the subject of discussion by class members, the Special Master recommends that the Court solicit proposals from a broad array of interested persons and organizations as to how best to identify and to benefit the neediest survivors.

Interim Report at 7. *See also id.* at 11-12 (same). But while the Special Master recommended that residual funds generally should be distributed through social service agencies to victims “most in need of assistance,” the Special Master expressly reiterated in his Interim Report the suggestion in his Proposed Plan, cited in the Court’s November 22, 2000 Order, regarding the allocation of limited proceeds to, among other things, educational programs:

In accordance with these suggestions, and depending upon the amount of the residual, if any, the Court may wish to consider a modest distribution to communal, remembrance and/or educational proposals.

Interim Report at 13 n.14.

The Court adopted the Special Master’s Interim Report by a Memorandum and Order dated November 17, 2003. That order provided, among other things, for the submission by December 31, 2003 of detailed proposals “for providing assistance to needy Nazi victims.” *Id.* at 3. By a subsequent Order dated December 17, 2003, the Court extended the filing deadline until January 30, 2004, and modified the November 17 Order to provide not only for the submission of proposals for the distribution of funds to needy victims, but expanded the scope of the submissions to allow for “comments” upon the Special Master’s underlying recommendation that needy Nazi victims be the beneficiaries of possible unclaimed residual funds.

We are mindful of the Special Master's suggestion that any funding recommendation regarding educational programs "should be deferred until more information is available concerning the total amount of the possible unclaimed residual." We are mindful also that the Court's November 17 Order adopting the Special Master's recommendations did not address a possible allocation to educational programs, focusing instead on the mechanism by which the bulk of unclaimed funds would be earmarked for distribution through social service agencies to needy victims of Nazi persecution. It is unclear, therefore, whether the Court's November 17 and December 17 Orders even contemplated the submission of recommendations for distributions other than to needy victims.

That said, the December 17 Order did invite comments regarding the Special Master's recommendations, and did not otherwise provide a schedule for the submission of proposals for other "Stage 2" distributions from possible residual funds. On that basis, Torah Umesorah takes the liberty of raising with the Court a perspective and proposal regarding Jewish education that it hopes will prove helpful to the Court in making the difficult decisions it faces in the months ahead.

Summary of the Proposal

Appended to these introductory comments is a proposal for an allocation to Jewish education that Torah Umesorah, upon careful consideration, believes will significantly improve Jewish education in America today. It is not a proposal to buy buildings or furnishings or anything else that rightfully is the responsibility of parents and individual communities. Rather, it is a proposal to accomplish what schools and even communities cannot realistically accomplish on a local level: To systemically elevate across the entire educational community the level and methodology of teachers and administrators. It is a cause in dire need of being

addressed, and one for which an allocation from the Settlement Fund can have a lasting and meaningful effect.

First, though, a few words on what Torah Umesorah is and the standing it has to make these communal representations:

Since World War II, Torah Umesorah has been this country's foremost organization for Jewish education. It is the organization most looked to throughout the United States (and in many instances, throughout the world) for guidance in the formation and administration of Jewish day schools, for the training and placement of administrative and teaching personnel, for curricula and courses of study, and for teacher, classroom and study materials. While the bulk of Torah Umesorah's efforts understandably are directed to schoolchildren, Torah Umesorah is taking an increasingly active role in adult Jewish education as well, having developed various programs and curricula designed to ensure the continuity of Jewish life of all ages in America through education and knowledge.

Torah Umesorah was founded during World War II by refugees from war-ravaged Europe as well as Americans in direct response to the Nazi destruction of Jewish educational institutions and their murder of tens of thousands of teachers and administrators. Since its inception, the primary goal of Torah Umesorah has been to provide children in this country the singular educational benefit prevalent in pre-war Europe: access to an affordable and professional elementary day school education. In its early years, the bulk of Torah Umesorah's student clientele consisted of children who survived the war in Europe as well as the young children of survivors. While the percentage of those constituencies obviously diminished with the passage of time, the large majority of students in schools affiliated with Torah Umesorah today still consists of the children and grandchildren of Holocaust survivors.

Torah Umesorah has succeeded, by hard work and perseverance, in establishing an educational network comprised of 700 schools and 200,000 students. (A directory of Torah Umesorah affiliates is attached as Exhibit A to the Proposal appended hereto.) At the same time, Torah Umesorah remains very much in pursuit of its goal of establishing day schools in all Jewish communities and, at least as importantly, staffing schools with fully-trained administrators and teachers. Notwithstanding the charitable efforts of the American Jewish community, daunting remain the myriad challenges posed by the creation of a national educational network perpetually required to both ensure the continuity of religious life *and* prepare schoolchildren to succeed within American society as well.

The utter destruction of Jewish education during the Holocaust precluded anything approaching an orderly transition of educational institutions and methodologies from Europe to America. It also created in America an educational and financial vacuum: While there was a sudden influx in America of school-age children, there did not exist the schools, teachers or financial resources necessary to educate them. While communities sought to fill that gap through synagogue-based Sunday school and after school programs, studies have demonstrated the limited utility of those programs and the widespread intermarriage and loss of Jewish identity that resulted from a lack of proper Jewish education.

One reason that Torah Umesorah is still striving to meet its ultimate goal is that it remains in a perennial state of catch-up. Despite impressive sums of money raised from private donations, the constant need for new schools and teachers has required communities and organizations to direct their resources to meeting that need. At no point in its existence has Torah Umesorah had the ability to devote adequate resources to the teacher and principal training that is a prerequisite for maximizing educational productivity. And therein lies the basis for the

Proposal outlined in the attachment hereto: A defined, structured stipend from possible residual funds from the \$1.25 billion Settlement Fund that we believe will significantly bridge the training gap that exists in Jewish education in America.

Torah Umesorah is mindful of the nature of the Settlement Fund and the class members who are the identified beneficiaries of its proceeds. Torah Umesorah fully supports the recommendation of the Special Master, effectively endorsed by the Court, that the bulk of residual unclaimed funds should be earmarked to needy persons victimized by Nazi crimes. Those persons truly are "double victims" as that phrase has been used in this case, and deserve the opportunity to live their remaining years free of at least some of the handicaps imposed by the physical and emotional wounds left by war, poverty and disease.

At the same time, as we noted earlier, the remedial nature of the Settlement Fund as well as the macro interests of the victims and their children and grandchildren cannot be fully served without some allocation to the causes of Jewish education and continuity. The victims served by this settlement fought valiantly against an enemy bent on the destruction of the Jewish nation. They fought for their own survival, to be sure, but they fought also to carry forward the Jewish tradition after the war would end.

Some survivors were privileged to have that opportunity right away. Others, particularly in Israel and the former Soviet Union, found themselves subjected to continued hardship, albeit of a much different nature. Alleviating the suffering of those victims is one of the great achievements of the Swiss Bank settlement and a credit to those who negotiated it and the social service organizations who transmit its benefits. That said, we believe the victory of these survivors against Nazi terror will be complete only when the continuity of the Jewish nation is ensured as well.

To our mind, that continuity can be ensured only through learning and education; Jewish tradition knows no other way. That's not to say that the bulk of possible residual proceeds should not service the needs of needy victims; of course it should. But those needs and the needs of their nation require also the recognition of and support for Jewish continuity and education. And, while we can offer no empirical evidence supporting the following assertion, the philanthropic tradition of the Jewish community and its prioritization of education leave us confident that the allocation Torah Umesorah requests in its Proposal is still a fraction of the amount that the owners of Swiss accounts would have earmarked for education had they survived or their access to their money not been denied.

* * * * *

Torah Umesorah does not profess to assert a claim as an heir of a specific community or institution. It is, however, the legitimate heir to a way of life—a way of life punctuated by proper Jewish education, in every community and for students of every religious background. The Nazis and those who assisted them sought to eradicate that way of life, presuming correctly that Jewish education holds the key to Jewish continuity.

Many years later, the challenge of re-establishing that way of life in this country still derives in part from the historic destruction effected by the Holocaust. More than any other educational institution, Torah Umesorah has stepped up to meet that challenge, to help achieve victory over Nazi designs and to honor the memory and struggles of its victims. We respectfully request the Court to consider carefully the wisdom of allocating a portion of residual funds to the continuity of Jewish tradition through education, and submit that Torah Umesorah is a worthy

candidate to faithfully deliver that allocation to the community, consistent with its charter of achieving in this country the educational goals set in the aftermath of the Holocaust.

Dated: New York, New York
January 30, 2004

RICHARD B. STONE

Richard B. Stone/JRL

Of Counsel

Ronald Gottesman, Esq.
Torah Umesorah—National Society of Hebrew
Day Schools
160 Broadway
New York, New York 10038
(212) 227-1000

435 West 116th Street
New York, New York 10027
(212) 854-8383

COVINGTON & BURLING

By: J. Jay Lobell
J. Jay Lobell (JL-7809)

1330 Avenue of the Americas
New York, New York 10019
(212) 841-1000

DAVIS POLK & WARDWELL

By: Lydia E. Kess/JOL
Lydia E. Kess

450 Lexington Avenue
New York, New York 10017
(212) 450-4000

*Attorneys for Torah Umesorah—National
Society of Hebrew Day Schools*

PROPOSAL

Proposal

The Aish Dos Educators Institute

a project of

TORAH UMESORAH

THE NATIONAL SOCIETY FOR HEBREW DAY SCHOOLS

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I Introduction and Historical Overview

Torah Umesorah, the National Society for Hebrew Day Schools, was founded in 1944 by Rabbi Shraga F. Mendlowitz, a Polish-born Jewish scholar and teacher. Rabbi Mendlowitz's goal was to create an organization capable of re-establishing in North America the traditional European Jewish education system destroyed by the Nazis. Samuel Feuerstein, a Boston businessman who served for 39 years as the first president of Torah Umesorah, quoted the words Rabbi Mendlowitz' used in 1944 while soliciting Feuerstein to join his effort:

In this bitter hour, we must establish yeshivos in America. We can no longer be content with one [yeshiva]. The Jews in Europe are trapped or already dead . . . We have to start everything over again from scratch.

By 1945, news of the devastation in Europe was public. More than one million school children and 60,000 teachers in 4,000 elementary and secondary schools were murdered in Nazi-controlled Europe. The Jewish educational institutions across the European continent were utterly destroyed.

At the time, only a small number of Jewish elementary and high schools were open in the United States, almost exclusively in the New York City area. North America had become—by default—the largest Jewish community in the world by far. If the rich Jewish heritage of Europe were to continue, North America would have to serve as its transplanted home.

Mendlowitz formed an administrative board of leading scholars to direct the movement. Torah Umesorah's motto and mission became and remains "A Day School in Every Community." An important corollary was that no student should be turned away because of a lack of financial resources. That policy remains a cornerstone of Torah Umesorah's mission.

Sixty years later, Torah Umesorah is the premier national organization devoted to traditional Jewish education. Torah Umesorah, in its many divisions, shapes policy and monitors trends in education, guides communities in the establishment of schools, conducts national conventions and regional conferences, organizes parent education, surveys schools, develops and publishes curricula, and offers professional development for day school personnel. It serves as the central clearing house for innovation in traditional Jewish education and is the driving force behind many significant advances in the professionalism of the field.

Torah Umesorah currently represents close to 700 institutions and 200,000 Jewish children in the United States and Canada.¹ These institutions span the broad spectrum of observant day schools nationwide, ranging from Modern Orthodox/community day schools to those of the more traditional yeshiva and Chassidic worlds. The schools serve a range of students from diverse ethnic, social and economic backgrounds, including descendants of European Holocaust survivors, children of both Ashkenazic and Sephardic descent, and in recent decades, thousands of children of immigrants from countries as diverse as Israel, Russia, Iran, Syria, Bukharia, Argentina, South Africa, and elsewhere.² Torah Umesorah's reach extends beyond America: its curriculum materials and magazines are in use on five continents, and its Bureau of Personnel Service is an international reference agency.

It is widely recognized that the greatest danger facing the Jewish people in North America is assimilation. Preliminary results of the National Jewish Population Survey for 2000 indicate that several hundred thousand fewer Americans identify themselves as Jews than in the survey of 1990.³

It is similarly recognized that the best defense against this threat to the existence of the Jewish nation is high quality Jewish education. Several studies in the 1990's have determined the inverse correlation between years of attendance at a Jewish day school and the likelihood of intermarriage⁴ Put another way, the greater the measure of Jewish education, the greater the retention of Jewish practices and values. Preventing

¹ See Dr. Marvin Schick, "Avi Chai Foundation 2000 Census of Jewish Day Schools in the United States," Avi Chai Foundation, New York, 2000. See also the "2003 Torah Umesorah Directory of Day Schools in the United States and Canada," Torah Umesorah, New York, 2003, attached as Exhibit A to this Proposal.

² For example, Torah Umesorah services institutions catering to thousands of Russian and Bukharin immigrant children. These institutions have been a crucial factor in the successful integration of immigrant families into the mainstream American Jewish community. Schools such as Be'er HaGolah, the Nefesh Academy, and more recently Yeshiva Ohel Simcha, are examples of successful educational models reaching out to families struggling to adjust to new cultural norms and economic and social challenges. Similar success, with Torah Umesorah's help, has been achieved in the Sephardic community.

³ Joe Berkofsky, "Jews by the Numbers: Fewer Jews, Rising Intermarriage Mixes with Positive Jewish Trends," Chicago Jewish News, Sep. 15, 2003

⁴ Dr. Sylvia Barak Fishman and Prof. Alice Goldstein, "When They are Grown, They Will Not Depart: Jewish Education and the Jewish Behavior of American Adults," The Cohen Center for Modern Jewish Studies, Brandeis University, New York, 1993. See also Dr. Alvin Schiff and Dr. Mareleyn Schneider, "The Jewishness Quotient of Jewish Day School Graduates: Studying the Effect of Jewish Education on Adult Jewish Behavior," Azrieli Graduate Institute of Yeshiva University, New York, 1994

assimilation and ensuring the continuity of the Jewish people remains the top priority of day school education today.

II. The Aish Dos Educators Institute

One of Torah Umesorah's basic tenets since its inception has been the high premium placed on the training of school leadership and teachers. Its founders understood that education is a sophisticated profession and that inculcation of up-to-date techniques in instruction, curriculum and administration was critical to its success. To that end, the Aish Dos Educators Institute was founded by Mendlowitz in 1943—even *before* he founded Torah Umesorah itself. Since its inception, Aish Dos has been guided by leaders in the field of Jewish education. (Educational policies for the Aish Dos Educators Institute and principal training are currently under the guidance of a national board of leading educators and thinkers in the field of day schools education, set forth at Exhibit B hereto.)

Since 1995, the Institute has conducted numerous programs designed to train professionals, including: thirteen year-long teacher training courses based in three states; two sets of multi-year principal fellowships awarded to day school educators throughout the United States and Canada; seventeen intensive summer seminars and dozens of workshops for teachers and principals servicing more than 2,500 day school educators.

These programs, taught by leading professionals in the field, disseminate the latest in education theory and practice. They also serve as vital centers for the exchange of ideas and the creation of intellectual ferment, as educators from diverse backgrounds and geographic areas are offered the opportunity for professional and personal interaction. Competition for available slots is brisk as prestige is attached to the successful completion of the courses. If education and teachers are the lifeblood of the Jewish people, then professional training programs are the arteries through which this vital force reaches students.⁵

Leading educators, in their review of Aish Dos, have attested to the effectiveness of its programs. Dr. William Firestone, Director of the Center for Educational Policy Studies at the Rutgers Graduate School of Education, writes, "Our data confirm that Aish Dos participants acquire the knowledge associated with good teaching. Our interview data describe Aish Dos graduate teachers as professionals who are

⁵ Further, through its Zechor Yemos Olam Program, Aish Dos conducts intensive teacher training seminars in the field of Holocaust education that bring a uniquely Jewish perspective to the history of the Jews in the 20th Century. (A sampling of the materials pertaining to this program are attached as Exhibit C hereto.)

concerned that students have a positive school experience, succeed in subject learning and become part of the school community."⁶

From every practical perspective, high leverage attaches to an investment in professional training; a relatively small expenditure can create large returns to improve the quality of Jewish education.

III. Demonstrated Need for Professional Development in Jewish Day School Education

As outlined below, the expansion of several existing professional development programs is crucial to the success of professional training and Jewish education generally.

The requested grant will allow the expansion of professional development programs for student teachers, principals and current faculty. Senior educators have identified several areas of professional development as critical to the success of day school education.

Three specific areas are outlined below:

1. Need for Qualified New Teachers

According to data from the New York State Education Department, which accounts for nearly half the day school population in America, Jewish day school enrollment in New York State increased by 37% during the thirteen years between 1990 and 2003, from 77,745 to 106,536. During the same period, the number of Jewish day schools in the state increased from 248 to 365, a growth of 47%.⁷ Large increases have been recorded in many other states. This growth creates a constant demand for new teachers and principals.

When factoring in retirements, promotions and other work force changes, the national system is faced with a need for an estimated 400-500 new teachers annually. This demand far outstrips the current capacity of the one annual major Aish Dos graduating class.

2. Teacher In-Service

The Council for Initiatives in Jewish Education (C.I.J.E.) reported in 1998 that more than one-third of surveyed teachers had no professional training before entering the field, and all averaged less than five hours of in-service training per year. Licensed public school teachers in a typical mid-western state must receive a minimum of 36 hours of required

⁶ Dr. Firestone's cover letter and two-year study of a division of Aish Dos is reproduced at Exhibit D hereto.

⁷ "Nonpublic School Enrollment and Staff" reports for New York State issued by the University of the State of New York, the State Education Department, Albany, New York, 1993-4 and 2002-3

in-service per year. The C.I.J.E. study concluded that "improving the quantity and quality of professional development for teachers, along with enhancing the conditions of employment, is the strategy most likely to improve the quality of the teaching force in Jewish schools."⁸

3. Training of School Principals

A study entitled "The Leaders Report"⁹ investigated educational leaders in three major Jewish communities in the United States. The researchers reported that a majority of day school principals in the three communities studied do not have certificates in school administration, let alone the specialized training needed to direct the education of a Jewish day school.

It is understood that the success of a school is highly dependent on the professionalism and effectiveness of the principal. As such, principal training remains a prime focus of Aish Dos and Torah Umesorah.

IV. Proposal to Expand Educator Training Opportunities

Despite the achievements of the Aish Dos programs in recent years, because of funding constraints, capacity is insufficient to meet the needs of existing schools. Current funding levels, which are limited to grants from private individuals and foundations,¹⁰ do not allow for vital expansion. Further, private contributions to the schools are stretched, in most instances, to cover payroll and operating costs. Government sources are largely inaccessible due to regulations stemming from the separation of church and state. Numerous opportunities to enhance the quality of professional development and Jewish education are falling by the wayside because of a lack of funds.

A significant grant will enable Aish Dos to greatly increase the size of professional development programs provided to student teachers, school faculties and principals over the next eight years.

Existing programs will be expanded to each year offer

- three year-long courses for student teachers in different sites in America
- an intensive principal fellowship program serving school heads in North America
- professional development seminars and workshops for 1000 day school faculty members in America and Europe

⁸ Dr. Ellen Goldring and Dr. Adam Gamoran, "The Teachers Report: A Portrait of Teachers in Jewish Schools," p.21, C.I.J.E., New York, 1998

⁹ Goldring and Gamoran, *et al*, C.I.J.E., 1999

¹⁰ To date Aish Dos has succeeded in attracting more than \$3 million in private donations from interested individuals and foundations.

These steps will initially more than double the scope of current annual training for day school educators, preparing a large number of new principals and providing professional development opportunities for faculty members nationwide.

We present herewith a description of the proposed expanded programs. Each was designed over a period of years by members of the National Educators Board in consultation with other leaders in the field. Topics are taught from the perspective of Jewish traditional sources.

A. Course Outline for Year-long Basic Teacher Training for Day School Educators

1. JEWISH STUDIES METHODS

Successful classroom teachers describe practical methods they use in teaching specific subject areas, such as classical Jewish texts, character development, Jewish History and the Holocaust. Student teachers hear from master educators, spanning grades 1-12 from different communities and schools.

2. INSTRUCTION

Instruction refers to the theory and skills teachers practice assuring that all children in the class succeed in learning. Such skills include choosing and maintaining appropriate learning goals, lesson strategy, capturing attention of children, motivation, involving students in the lesson, checking for understanding, and retention theory. Examples are taken from the Jewish studies curriculum.

3. CLASSROOM MANAGEMENT AND DISCIPLINE

This area investigates how a teacher presents him/herself, develops efficient routines, organizes space and creates a momentum that maximizes learning time. Means for the development of positive teacher-student relationships are emphasized. Theories of behavior modification and need analysis are explored from a Torah perspective that preserves the student's dignity. Practical techniques are introduced including visual scanning, rotating the classroom center of focus, and minimalist intervention. Student teachers are trained to develop appropriate teacher responses to challenging circumstances.

4. COMMUNICATIONS SKILLS

Communications Skills are presented by experts on the art of emphatic listening and listener-centered speaking in both individual and group settings. The student teacher practices listening skills and reports back to the class, and prepares model presentations as if addressing various school situations, such as parent-teacher night, school board meetings and Jewish holiday assemblies.

5. SCHOOL-COMMUNITY RELATIONS

The topic of this component is the development of a true partnership with parents, community rabbis and other individuals and organizations. When the teacher initiates and maintains positive and regular communication with parents early in the school year, the grounds for a relationship can be laid. Skills in conferencing with parents are studied and role-playing situations are used as the basis for group discussion.

6. NEEDS OF SPECIAL STUDENTS

Most students respond well to a teacher who has mastered the knowledge and skills described above. However, there is a fraction of any class, usually between 5-10%, that may not respond fully. This topic considers approaches the classroom teacher can use to identify children with learning disabilities, emotional problems and attention challenges. Attention is given to the unique specific needs of special children and strategies for the classroom teacher in dealing with these challenges.

7. INTERN AND SUBSTITUTE TEACHING

Beginning teachers are required to participate in a series of intern and substitute teaching experiences at varying grade levels. The intern teaching program pairs the student teacher with an experienced classroom teacher who serves both as a role model and mentor. Once the student teacher has acquired sufficient background and confidence, he is offered substitute teaching assignments in different school settings. These experiences provide the laboratory environment where the student teacher can implement the results of his research and begin to collect references for his job search.

B. Course Outline for 2-Year Principal Fellowship

PROGRAM DESCRIPTION

Fellowships are awarded to twenty promising educators across the continent who have:

- 1) distinguished themselves in the field of yeshiva / day school education,
- 2) demonstrated ability and desire to head yeshivos and day schools, and
- 3) are committed to professional growth for themselves and their institutions.

Unlike the basic training course that serves student teachers in a local region and meets throughout the year, the Fellows come from all parts of the continent. Further, these are usually heads of households who are full-time employees in the day school system who seek to prepare themselves for advancement. Accordingly, dates for group studies are chosen to minimize any interference with the school calendar.

The Fellowship is a two-year program featuring:

- *Group Studies*, consisting each year of a three-day winter seminar, a two-week summer seminar, and a one-day conference on Sunday at the National Torah Umesorah Convention.
- *Individual Projects* based on group studies. Fellows implement projects in home schools or classrooms with guidance from a mentor. Reports of individual projects are shared with the group.

The Fellowship covers tuition, travel expenses, hotel (for shared accommodations), meals, and private mentoring consultations. A \$400 yearly registration fee is required.

TOPICS OF GROUP STUDIES: AN OVERVIEW

The central emphasis of the common studies is instructional leadership, mastering and transmitting the principles of quality Jewish education. Here is an outline of the topics of common studies:

I. Developing a Vision for Day School Education

- Vision
- Goals

II. Instructional Leadership

- Principles of Quality Day School Education
- Coaching and Supervision
- Understanding and Motivating Children
- Unique Approaches for Jewish Studies
- Children with Special Needs

III. School Leadership

- Parent communication and education
- Board development
- Relating to community institutions

(Exhibit E hereto attaches sample reports and detailed schedules of group studies from principal fellowship programs.)

C. Professional Development Seminars and Workshops for 1000 Faculty Members

In the years 1999-2000, Torah Umesorah, together with the C.I.J.E., conducted a survey of day school principals to determine areas in greatest need of service. The study indicated that a high priority of the principals was professional development for the individual school's faculty. To that end, a Leadership Colloquium was convened bringing experts in various areas of day school education together, at which a detailed plan was developed for the research and implementation of in-service training workshops.

Over the past five years, several specialized workshops have been designed and tested in dozens of yeshiva / day schools. To date, several dozen of these programs have been run with highly successful results. It would be most desirable to plan and implement hundreds more. Funds from a grant would allow this vital service.

The program is designed to present workshops to 1000 faculty members per year.

Topics of workshops include (in alphabetical order):

- "Assessing Hebrew Reading Skills"*
- "Communications Skills"*
- "The Drama of Rescue Work for European Jewry: 1938-1945"*
- "Involving Every Student"*
- "Kiddush HaShem during the Darkness of WWII"*
- "Motivating Students to Learn"*
- "The Teacher-Student Relationship"*

V. Proposal for the Aish Dos Educators Institute

Torah Umesorah hereby requests that the Special Master give consideration to the following Grant Proposal: a sum of approximately \$5.9 million, over a period of eight years, or approximately \$738,000 per year. This sum will allow, as outlined, for the expansion of programs as discussed above and specifically delineated below. It is understood that the annual request is a baseline number and does not account for normal inflation of costs over the lifetime of the grant. Nor does it take into account the inevitable mid-course fine-tuning and correction so vital to a complex program. Further, it does not account for additional growth which is expected during the grant term. It is understood that Torah Umesorah will seek additional sources of funding in the future. It should also be noted that under the current proposal, Torah Umesorah will contribute significant in-kind resources of organization, management, and expertise. However, we believe it is a realistic budget which, as mentioned, will

allow Torah Umesorah to develop existing resources and make significant advances in the field.

**The Aish Dos Educators Institute
Budget Forecast per Year**

	Torah Umesorah In-Kind	Swiss Bank Fund	Total Program
Executive Administration of Torah Umesorah	48,000		
Educational Consultants	36,000		
Accounting	19,000		
<i>Three Year-Long Training Classes for New Teachers</i>			
Lead Instructor		80,000	
Administrative Assistant		14,000	
Benefits @ 20%		18,800	
Associate Instructors (3)		60,000	
Associate Faculty: 15 Lecturers, 3 Mentoring Counselors		95,000	
Venue rental		15,000	
Resource materials		12,000	
Travel for faculty		26,000	
Phone, mail		3,000	
Fees from participants: 75 x \$300		<u>-22,500</u>	
Subtotal:		301,300	
<i>National Fellowship for 20 Day School Principals</i>			
Lead Instructor		80,000	
Administrative Assistant		14,000	
Benefits @ 20%		18,800	
Lead Mentor		15,000	
Travel		4,000	
Associate Faculty		52,500	
Books, supplies		4,000	
Accommodations: 22 people x 14 days @ \$90 per day		27,720	
2 days at Convention: 21 people x 2 days @ \$140 / day		5,880	
Fellows' transportation (12 Fellows x 3 trips x \$400)		14,400	
Mentor transportation (12 Fellows x 2 trips x \$500)		12,000	
Phone, mail		2,500	
Fees from Principals: 20 x \$400		<u>-8,000</u>	
Subtotal:		242,800	
<i>Workshops for Faculty of Jewish Day Schools, 1000 Participants</i>			
Lead Instructor		80,000	
Administrative Assistant		14,000	
Benefits at 20%		18,800	
Associate Faculty		45,000	
Zechor Yemos Olam Holocaust Teacher Training Seminars	220,000		
Travel		19,000	
Resource Materials		10,000	
Advertising		8,000	
Phone, mail		2,500	
Fees from schools		<u>-3,000</u>	
Subtotal:		194,300	

Total per year:	323,000	738,400	1,061,400
Total for 8 years:	2,584,000	5,907,200	8,491,200

VI. Conclusion

Nazi Germany succeeded in destroying the greatest centers of Jewish education in the world and murdering 60,000 teachers of Jewish studies. The responsibility for building new centers and encouraging new generations of Jewish studies teachers in the free world fell on the shoulders of a small cadre of immigrants and survivors. The Jewish day school system they built remains the single most important weapon in the struggle to assure Jewish continuity. The upgrading of teaching and administrative knowledge and skills is vital to the success of the educational mission.

Using a portion of the residual Holocaust Victim Assets to train and support Jewish studies teachers is a just action that responds to the spiritual violence imposed on the Jewish people in measure.