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TOWARDS A SYNTHESIS OF REFORM JEWISH EDUCATION  
AND HUMANISTIC EDUCATION:  
A CURRICULUM FOR PERSONHOOD

James M. Bennett

Thesis submitted in partial fulfillment  
of the requirements for Ordination

Hebrew Union College-Jewish Institute of Religion

1984

Referee, Prof. Samuel K. Joseph

## DIGEST

Reform Judaism is dedicated to the freedom, dignity and worth of each individual human being. These concerns, in the broadest sense, are identical with the concerns of Humanistic Education. Humanistic Education, a methodological approach, aims to facilitate the growth and development of each individual, to encourage self-actualization, to build self-esteem, and to encourage each human being to become "fully human."

It is possible to identify humanistic methodologies and trends within the educational literature of the Reform Movement. The new curriculum recently published by the Central Conference of American Rabbis and the Union of American Hebrew Congregations Joint Commission on Jewish Education reflects the prominence of these trends. The next task, it seems, is to develop a methodology for training teachers who can humanize Reform Jewish Education in the fullest sense.

Part One of this thesis explores the definitions of the terms, philosophies, and methodologies which are prominent in the literature of Humanistic Education. Chapter One explores the various definitions and uses of the words humanism, humanistic, and the like. Chapter Two explores the roots of Humanistic Education. It focuses on the early pioneering of John Dewey in Progressive Education, and the later developments

of Humanistic Psychology. The works of Abraham Maslow, Frederick Perls, and Carl Rogers are cited as most influential in the emergence of the field of Humanistic Education. Chapter Three summarizes the vast literature of secular Humanistic Education. There a working definition which can serve to guide the development of Reform Jewish Humanistic Religious Education is proposed.

Part Two develops the idea that Jewish Education can and at various times has been humanistic in its methodology and philosophy. The goal of this section of the research is to demonstrate that humanistic Jewish Education is possible. Chapter Four explores the manner in which six Jewish philosophers or educators have developed forms of Humanistic Jewish Education. These thinkers include Mordecai Kaplan, Martin Buber, William Cutter, Alvin Reines, the major proponents of Humanistic Judaism, and Gerald Teller. Chapter Five is a survey of some of the major trends in Reform Jewish Education as revealed in the educational literature of the Central Conference of American Rabbis during the years 1886 to 1975. It is shown that the influence of Emanuel Gamoran, a Progressive Educator and disciple of Dewey's, shaped the humanistic tendencies in the Reform curricula during these years. Chapter Six demonstrates that the new curriculum published by the UAHC-CCAR Joint Commission on Jewish Education is the next step in developing a curriculum for Reform Jewish Humanistic Religious Education.

Part Three serves as a summary and conclusion of this work. Chapter Seven synthesizes the ideas and problems discovered by the earlier research. Primarily, this chapter aims to answer the questions: Can and Should Reform Jewish Religious Education be Humanistic? As a result of the affirmative answer suggested, a philosophy for Reform Jewish Humanistic Religious Education is proposed. Finally, Chapter Eight develops a model for a humanistic program in training teachers to work in such a humanistic Religious School. The issue of Teacher Training is shown to be a crucial area of concern.

To My Parents

Marian and Gerald

Whose Love And Commitment

To Life And Judaism Have

Shown Me Beautiful Possibilities.

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## TABLE OF CONTENTS

### I. PART ONE:

Introduction . . . . .	iv
Chapter One: Definitions: Humanism and Humanistic . . . . .	2
Chapter Two: The Roots of Humanistic Education	23
A. Progressive Education: John Dewey . . . . .	25
B. Humanistic Psychology: Abraham Maslow . . . . .	34
C. Humanistic Psychology: Frederick Perls . . . . .	42
D. Humanistic Psychology: Carl Rogers . . . . .	46
Chapter Three: Towards a Definition of Humanistic Education . . . . .	56

### II. PART TWO:

Chapter Four: Humanistic Jewish Education . .	70
A. Mordecai Kaplan . . . . .	72
B. Martin Buber . . . . .	81
C. William Cutter . . . . .	97
D. Alvin Reines . . . . .	116
E. Society for Humanistic Judaism . . . . .	124
F. Gerald Teller . . . . .	134
Chapter Five: Reform Jewish Education, 1886-1975: Humanistic Trends . . . . .	150

Chapter Six:	Reform Jewish Education, 1975-Present: Humanistic Trends . . . . .	226
III. PART THREE:		
Chapter Seven:	Reform Jewish Humanistic Religious Education: Can and Should It Exist? . . . .	267
Chapter Eight:	A Model For Training Teachers in Reform Jewish Humanistic Religious Education . . . .	285
FOOTNOTES . . . . .		305
BIBLIOGRAPHY: Works Cited and Consulted . . . . .		339



In 1793, Solomon Maimon, the brilliant Polish philosopher made the following observations in his Autobiography:

I must . . . say something of the condition of Jewish schools in general. The school is commonly a small, smoky hut, and the children are scattered, some on benches, some on the bare earth. The master, in a dirty blouse, sits on the table and holds between his knees a bowl in which he grinds tobacco into snuff with a huge pestle like the club of Hercules, while at the same time he wields his authority. The ushers give lessons, each in his own corner, and rule those under their charge quite as despotically as the master himself. Of the breakfast, lunch, and other food sent to the school for the children, these gentlemen keep the largest share for themselves . . . Here the children are imprisoned from morning to night and have not an hour to themselves, except only an afternoon on Fridays and at the New Moon. (1)

This passage, written almost 200 years ago, describes a school quite different than the modern Reform Jewish Religious School, both in purpose and in character. Still, anyone connected with Reform Jewish Education has certainly met at least one student who would characterize his or her religious school experience in much the same pejorative, though hyperbolic, fashion. It is no new realization that students of many Reform Jewish Religious Schools are hardly enamored of the experience. In fact, I have often encountered students in my own or other religious school classes who claim they "hate Sunday School," "Religious School makes them feel stupid," or they "hate wasting their time studying such irrelevant material." The frustration felt by teachers in such a setting is the result of many factors. I am convinced that at least one major issue at hand is the "human side" of Religious School Education. In many ways, it is possible that modern religious schools, with multi-million dollar buildings, "high-tech" educational tools,

and professional educators have failed to progress much beyond the age of Jewish Education described above by Maimon. In terms of the level of "humanizing education" which goes on in Reform Jewish Religious schools, we have a long way to go.

It is curious that Jewish Religious Education has ever had the problem of dehumanization. The following well-known Hasidic legend seems to sum up the Jewish concern for the individual human being:

Before he died, Rabbi Zusya of Hanipoli said:  
"In the world to come they will not ask me,  
'Why were you not Moses?'  
"They will ask me, 'Why were you not Zusya?'" (2)

If this legend expresses normative Jewish philosophy, the individual should at all times be encouraged to grow, develop, and become all he is capable of being. It would seem that Jewish education ought not to indoctrinate and stifle students, making them hate the process and content; rather, Jewish students should want to grow, develop and be all they are capable of being as Jews. How much the more so, then, should Reform Jewish Education encourage students to learn and grow in an atmosphere of free inquiry, joy, enthusiasm and humanness.

With this in mind, this thesis attempts a synthesis of Reform Jewish Education and Humanistic Education. It is an attempt "towards" this goal because I believe that we and our world are constantly becoming, and we can only develop processes and content which will be effective for our present. We must always be prepared to grow and change.

While Reform Jewish Education is not identical to Humanistic Education, a blending of the ideals, process and content of each can be achieved. Hence, a synthesis of the two is possible. During the past twenty years practitioners in Jewish Education, and particularly Reform Jewish Education, have often turned to such techniques as values clarification, self-esteem education, and student-centered learning activities. All of these techniques come directly from the broad field of Humanistic Education.

In fact, with the publication of the new Union of American Hebrew Congregations Curriculum, "To See the World Through Jewish Eyes," one can identify the strong imprint of Humanistic Education. However, the Reform Movement has avoided making a specific commitment towards defining the curricular goals and philosophy of this document as Humanistic. The question remains: Is it possible to produce a Reform Jewish curriculum for religious education that is humanistic in its philosophy, goals, learning activities and methodologies?

There is much confusion regarding the terms "humanism", "humanist", "humanistic", and the like. Often those who espouse the methodologies of Humanistic Education are condemned for being "atheistic" Humanists. In fact, there is a vast difference between the various philosophies of Humanism, in all their manifestations, and the methodologies and philosophies of Humanistic Psychology and Humanistic Education. One of the primary goals of this thesis is to properly define terms so as to eliminate this confusion. In the process, a cohesive definition of Humanistic Education will be formulated, based

upon selected readings from the literature.

There are many Jewish Educators who identify themselves as Progressive, Humanistic, or student-centered. It is possible to demonstrate that Humanistic methodologies of Education are prominent in the educational philosophies of such Jewish educators and innovative pioneers as Mordecai Kaplan, Martin Buber, William Cutter, Alvin Reines, Gerald Teller, and the Society for Humanistic Judaism. Based on these works, one can demonstrate that Humanistic Education is compatible with, and appropriate for, Reform Jewish Religious Education.

One of the major presuppositions underlying this research was the belief that Reform Jewish Education can and should be Humanistic in methodology. A major portion of this thesis is dedicated to exploring the validity of this assumption. Humanistic trends already exist and we are well on our way to accepting their validity. For example, the new curriculum published by the UAHC-CCAR Joint Commission on Jewish Education is the heir of a tradition of humanistic-oriented religious education. One major step needed is to train teachers to humanize, to educate for personhood, in short to be humanistic in the classroom.

The potential today for effective Reform Jewish Religious Education is great. We stand on the threshold of what might be a new era in the field. Across the country, Reform Jewish Religious Schools are growing, enthusiasm is building, and teachers and parents are beginning to join as partners in

the process. If we want our schools to humanize, we must affirm their ability to do so. If we want our teachers to educate for personhood, they must be trained as humanistic teachers. The fear of labeling ourselves as "humanistic" must dissipate. In its place we must generate the enthusiasm required for an educational system which affirms the dignity, value and importance of each human being. We must begin to "see the world through the Jewish Student's eyes."

## THE CONCEPT

The meaning of "concept"

is a word of very

general application

and it may be defined in

the following way. The words

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## CHAPTER ONE:

### DEFINITIONS: HUMANISM and HUMANISTIC

In the process of clarifying the meaning of Humanistic Education, one must clearly define terms. A number of key words or phrases appear in the literature of Humanistic Education and Philosophy; many of these can be defined in several quite different ways. Particularly, the words "humanism" and "humanistic" are problematic, for they are often used to describe a number of different ideas. This chapter consists of an exploration of the many forms of "humanism."

#### HUMANISM

The word "humanism" can be used accurately in many different contexts. As Paul Kurtz, editor of the periodical The Humanist indicates:

Humanists have been debating for years the proper definition of humanism. It is clear that humanism is not a dogma or creed, and that there are many varieties and meanings for humanism.(1)

The vagueness of the term stems from the roots of the word. "Humanism" derives from "human," the English form of the Latin "humus," meaning "earth." Adding the root "-ism" implies the doctrine, theory, or principle of being human. In other words, humanism is simply the principle of being an earthling. This, unfortunately, is not a helpful definition

for a term which has accumulated value-laden implications throughout history.

In a broad sense, Humanism "...has historically been concerned with human worth, with individuality, with humanity, and with individual right to determine personal actions."(2) Human beings are considered worthwhile simply by virtue of existence. The potential of each individual is regarded as the highest value. Humanism emphasizes human potential and worth far more than material goods and achievements.

Carl Weinberg, in his introduction to Humanistic Foundations of Education, explains humanism in this manner:

Because humanism is an experience or perspective on life or education, it must define itself without a standard definition.

This...is the case for humanism: it can be anything that human beings can be. There is only one thing it cannot be,...:it cannot be non-human.(3)

At the very least, Humanism is simply being human.

Unfortunately, Weinberg's definition is not particularly helpful in the quest for a more precise definition. In the same paragraph, Weinberg concludes that "Humanism, ...consists of bringing the person and the material he describes into some sort of meaningful relationship."(4) By this, Weinberg suggests that Humanism is a phenomenology. In this respect, another theorist of Humanism suggests that "...phenomenology...denotes concern with the world as it is perceived by an individual rather than as it may actually be."(5) Humanism, then, is a way of looking at the world

which relies upon human capability and potential.

In his editorial, Paul Kurtz suggests four characteristics which many modern humanists emphasize. These include:

- (1) Confidence in human beings, human experience and human needs, as the only basis for morality.
- (2) Opposition to super-naturalistic and authoritarian religion.
- (3) Belief that critical reason and scientific intelligence can assist in reconstructing our moral values.
- (4) Humanitarian concern with the good life and social equality, freedom and peace.(6)

Kurtz establishes, however, that one may be a humanist and accept any or all of the above criteria. As he notes, "What characterizes an increasing number of people is dedication to humanitarianism and a commitment to a moral point of view in which mankind is viewed as a whole. ...There is no humanist party line."(7) The common thread, according to Kurtz, is a concern for human beings, and a commitment to human potential. In addition, humanism emphasizes the need for constant reexamination of our moral ideals.

In his doctoral dissertation, Rabbi Gerald Teller concludes that "It is impossible to define contemporary humanism precisely. One can only present the various humanist positions..."(8) Teller identifies five varieties of humanism. These are:

- (1) Philosophic Humanism

- (2) Behaviorist Humanism
- (3) "Third Force" Humanism
- (4) Ethical or Secular Humanism
- (5) Religious Humanism(9)

Similarly, in The Humanities and Humanistic Education, James L. Jarrett attempts to redefine humanism and many of its various uses. He suggests these categories as the most important forms of humanism:

- (1) Religious humanism
- (2) Renaissance humanism
- (3) Humanitarianism
- (4) Humanistic Psychology
- (5) Humanities, Humanist, Humanistic Education(10)

In order to understand the full meaning of humanism, one must explore each of the meanings indicated by Teller and Jarrett. The following is a brief survey and analysis of each of these varieties of humanism: Philosophic Humanism, Religious Humanism, Secular or Ethical Humanism, Renaissance or Classical Humanism, Humanitarianism, Humanistic Psychology, including Behaviorist Humanism and Third-Force Humanism, and the various meanings of Humanities, Humanist, Humanistic, and Humane.

#### Philosophic Humanism

Teller defines Philosophic Humanism by quoting the following passage from The New Encyclopedia of Philosophy:

a "philosophy which recognizes the value or dignity of man and makes him the measure of all things or somehow takes human nature, its limits, or its interests as its theme."(11)

This broad definition makes Humanism an extremely person-centered philosophy. Humanism, in this philosophical usage, is what human beings are and can be.

Teller also describes the capabilities of human beings, according to Philosophic Humanism. He states:

Man has the capacity to discover truth through the use of his critical intelligence and applying the results to the perplexities of human existence. The humanist philosophic position begins with a faith in man, his reason and his ability to grapple with the problems of living in a chaotic universe.(12)

Human beings become not only the focus of all thought, but the potential solution to all problems as well. Each individual is considered to be free and creative.

#### Religious Humanism

The term Religious Humanism is used in a variety of manners; two of these appear quite contradictory. Jarrett defines Religious Humanism as a term which ". . .names nontheistic religious groups and beliefs."(13) In other words, Religious Humanism is the religious philosophy of those who are convinced that the supernatural theistic elements of most orthodox religions are unacceptable to the modern intellect. Instead, Religious Humanism ". . .puts emphasis upon the ethical parts of religious practices and maintains that no divine sanction is needed or justified for the good life."(14)

Teller offers a rather different perspective on this variety of Humanism. He states:

Religious humanism posits that man lives in an

alien world and he is not his own master in this hostile universe. The only way the human being can guarantee his personal freedom is by developing a relationship with God.(15)

In contrast to Jarrett, Teller implies that a Religious humanist can, and in fact must, believe in God. Both positions can be argued effectively. The contradiction emphasizes the lack of clarity of the term humanism.

Teller identifies the roots of Religious humanism. He notes that like religious existentialism,

The religious humanist movements also evolved out of the religious community's response to the contemporary world...(Religious humanism) seeks to make man free and yearns to rescue him from the dehumanizing forces of the modern world.(16)

Moreover, Jewish humanism is Judaism which is concerned with ". . .creating free human beings who would live their lives according to the values of the Jewish tradition."(17) Teller describes a person-centered Judaism, but not necessarily a Jewish humanism, which might eschew any God-concept.

Proponents of Humanistic Judaism such as Rabbi Sherwin Wine, whose thought is discussed in detail in chapter Four of this thesis, suggests that Humanistic Judaism rejects any theology which subjugates human beings to God. Instead, it is a religion which celebrates human potentiality. God is possible only within this context. Humanistic Judaism can thus be compatible both with a Religious Humanism which affirms God's existence and with one which denies it.

#### Secular or Ethical Humanism

Paul Kurtz, in A Secular Humanist Declaration, states that Secular Humanism". . .is opposed to all varieties of

belief that seek supernatural sanction for their values or espouse rule by dictatorship."(18) This extreme position clearly establishes Secular Humanism as a doctrine which affirms human beings, while denying the supernatural.

Another theorist, Roy Fairfield, supports this description. He states that

. . .humanists eschew Theistic 'explanations,' cosmically determined values systems, fanatic anti-intellectual, ideological, or social forces which seek to destroy men or dehumanize them. Stated positively, the proper concern of man is man.(19)

Fairfield points out that humanism is negative, because it rejects orthodox Theism. At the same time, it is positive because it affirms that human values "...grow naturally out of human experience."(20)

This Secular Humanism of which Kurtz and Fairfield speak can also be defined as Ethical Humanism.

Felix Adler, founder of the Society for Ethical Culture, an Ethical Humanist group, used this term for the first time. H. J. Blackham, a prominent member of the New York Society for Ethical Culture, gave a lecture in 1962 entitled "Goals of Ethical Humanism." He notes that Adler's Ethical Humanist position

. . .is an acceptance of a life for humanity within human and natural bounds, with or without a transcendental perspective, but a life without reliance on God or on hope of a future world.(21)

Proponents of Ethical Humanism are convinced that human beings are fully capable of meaningful existence without a belief in God. The reason for the term "ethical" being used

is best expressed by a quote Blackham attributes to an illiterate English farm laborer:

If you don't know the difference between right and wrong, the parson can't tell you.(22)

This belief in the autonomy of human beings to develop their own ethics is the basis of Ethical or Secular Humanism.

Teller notes another important aspect of this viewpoint. He claims that:

The emphasis of the ethical or secular humanist is that man through the use of his reason can comprehend the world. The ethical humanist position is not simply descriptive; it is in reality prescriptive.(23)

Ethical Humanism replaces Divine guidance with human self-reliance. In a sense, human beings become their own gods. All potential and ability is attributed to human beings.

Kurtz summarizes the essence of Secular Humanism in the following list of principles of democratic secular humanism:

- (1) Free Inquiry
- (2) Separation of Church and State
- (3) The Ideal of Freedom
- (4) Ethics based on Critical Intelligence
- (5) Moral Education - in public schools
- (6) Religious Skepticism
- (7) Reason - logic, inquiry, evidence
- (8) Science and Technology - the best way to comprehend the world
- (9) Evolution
- (10) Education - the essential method of building humane, free, democratic societies.(24)

Each of these principles demonstrates the Ethical or Secular Humanist conviction that human beings can bring about a better world on their own. This is the foundation of this variety of Humanism.

## Renaissance or Classical Humanism

According to Jarrett, "Renaissance humanism names the kind of study and curriculum which puts great emphasis upon the rhetorical arts and upon classical authors." (25) This form of humanism arose with the Renaissance. It entailed a revival of interest in the classical literature and values of Greece and Rome.

As a result, the name Classical Humanism applies as well. Teller observes that modern humanism differs greatly from classical humanism. He notes that classical humanism ". . . was a revolt against the oppressive institutions and the enslaving ideas of an authoritarian society. Classical humanism. . . reaffirmed human dignity by emphasizing the supreme worth of the individual." (26)

The classical humanist position stands for the creative genius of human beings. Classical Humanism seeks a return to the great classics of literature, art and music in modern society and education. From this philosophy has arisen the original meaning of "humanistic education" (Note: This will be discussed in chapter Three). For the classical humanist, humanistic education is education in the humanities. (27)

## Humanitarianism

Jarrett defines Humanitarianism as follows:

. . . a kind of social and political reformism. The Humanitarian is he who is typically committed to reduce the amount and degree of hunger, sickness, enslavement, ignorance, poverty, lack of opportunity, and feeling of oppression among people for a certain group of people, and to increase the general access to the goods of life. He is, in short, eager to ameliorate man's deplorable lot. (28)

This definition is similar to the common understanding of the adjective humanitarian. This form of humanism relies on a similar commitment to people. However, it is a much less developed philosophy. In essence, Humanitarianism is a behavior which focuses on making the world better for human existence.

### Humanistic Psychology

There are at least two forms of contemporary psychological theory which claim the name Humanism. These include "Behaviorist or Behavioral Humanism" and "Third-Force Humanism."

#### A. Behaviorist Humanism

Behaviorist Humanism is largely the product of the research of the psychologist B. F. Skinner. The fundamental principles of Behaviorist Humanism include:

. . . a determinist position and . . . (the supposition) that all behavior is environmentally determined and man cannot escape the reward mechanism of the external world.

Skinner reconstructs the traditional humanist concepts of freedom, dignity and autonomy. . . The autonomous man is a myth. Human behavior is determined by the environment and man never rises above his environment. . . The possibility of shaping man in any direction is almost endless. The human being is thought of as completely plastic.(29)

This view of Humanism assumes that human beings can change other human beings. The implications of a Behaviorist Humanist philosophy are the loss of human freedom and dignity, and the mechanization of human behavior. Skinner's

stimulus--response psychology leads directly to this philosophical conclusion. That it has been called Humanism is a curious semantic result.

Another theorist has described the Behavioral Humanism of C. Buhler. For Buhler,

. . .humanistic psychology must use scientific methods to discover ways of helping the person "experience his existence as real." The humanistic psychologist is seen as more action-oriented than the traditional literary humanist who is seen as one engaged in philosophical disputes and antireligious quarrels.(30)

This variety of Humanism assumes that humanistic concerns can be expressed in terms of human responses and behaviors. By translating humanism into specific desired behaviors, Behaviorist Humanism limits human potential. In many ways, this contradicts the essence of Humanism, the freedom and potential of each individual. For this reason, many Humanists have argued that Behavioral Humanism is not a genuine form of Humanism.

#### B. "Third-Force" Humanism

"Third-Force" psychology, or Humanistic Psychology, has developed in this century as a response to Freudian and Behaviorist Psychology. The thought of Abraham Maslow, one of the foremost Humanistic psychologists, will be discussed later in this thesis.

Teller notes that:

The humanism of . . .psychologically oriented humanists begins with the assertion that man is a dynamic and growing organism..."Third Force" humanism believes in the uniqueness and individuality of each man. . .man has the innate capacity to choose and thereby determine the very

course of his own existence.(31)

In contrast to Behavioral Humanism, "Third-Force" Humanism affirms the freedom and individuality of each person. In fact,

"Third Force" humanism is a protest against the patterns of contemporary life. It refuses to allow people to be made into things. The motto of this type of humanism is, "I am a human being: do not mutilate, spindle or tear." . . .It is an awareness of the importance of the human person.(32)

It is possible to compare Behaviorist Humanism to "Third-Force" Humanism.(33) Behaviorist Humanism is deterministic, meaning that human beings are manipulated by their environment. In contrast, "Third-Force" Humanism holds that human beings have control over, and can change, their environment. Concerning human freedom, Behaviorist Humanism maintains only that people can be free from some external controls. The individual is not free to make meaningful choices. Society determines human choice. "Third-Force" Humanism holds that human freedom is the essence of being human. The goal of existence is absolute freedom. People are in control of the present.

In summary, Teller explains the fundamental principle of "Third-Force" Humanism:

Most humanists desire human beings who are unafraid to be human and are willing to share their lives with others. Freedom and not control is the means for producing young people who are able to cope with and respond effectively to an ever-changing reality.(34)

The goal of "Third-Force" Humanism is to help people to be fully human. This psychology can be described as a

liberating view of human beings.

\* \* \*

From this brief overview of the various "humanisms," it should be apparent that there is a wide range of humanist positions. Teller has indicated that "The common thread that runs through each movement is a faith in man and his ability to better the world." (35) Moreover, the variety of humanisms includes many aspects of the common usage of "humane."

Humane generally connotes "a compassionate, sympathetic, caring, concerned being." (36) In short, Humanism deals with those qualities of human existence which are considered good. However, given the wide range of implications of this general philosophy, it is impossible to arrive at a single meaningful definition of Humanism.

The next section of this study will focus more precisely on the adjective "humanistic," and the methodologies which it can describe. Specifically, the wide range of uses of the phrase humanistic education will be introduced.

#### HUMANISTIC vs. HUMANISM

The word "humanistic" is used in many varying contexts. Humanistic Education is one of the most common of these. Given the wide variety of meanings for "humanism," there should be a similar ambiguity to the meaning of Humanistic

Education. A survey of Humanistic Education literature does indeed demonstrate the vagueness of this term.

Jarrett, for example, assesses the writings of such educators and psychologists as Abraham Maslow, Carl Rogers, Rollo May, Arthur Combs, Viktor Frankl, Erich Fromm, Frederick Perls, Carl Jung, and others. He concludes that:

. . .there is a discernible spread in the uses of the term "humanistic" among those educators and psychologists just mentioned, ranging along a continuum from individualistic psychology and ethics, where the emphasis is put upon helping one person at a time achieve a sane, positive, self- and other-loving being..., to the more sociological and political way of thinking about and reforming institutions..., communities, and whole nations and societies.(37)

This observation supports the hypothesis that there is no single agreed upon meaning for Humanistic Education.

Instead, it seems that one can apply a "humanistic" methodology to any philosophy, particularly one which claims to be a form of "Humanism."

Whereas "Humanism" can be shown to describe a wide spectrum of philosophies of religion, ethics, psychology, education, and the like, a precise definition of "Humanistic" helps to clarify the issue. The emphasis of such a definition must be on methodology as opposed to philosophy. "Humanism" is a philosophy, and hence one must accept certain presuppositions of the Humanism one chooses. "Humanistic" is a methodology; this implies an approach to a specific discipline. It will be shown in chapter Three that there are many common elements of Humanistic Education in all its manifestations. At the same time, one can claim to profess a

humanistic methodology of education without accepting a specific philosophy of Humanism. This is an important characteristic of the definition of "Humanistic" to be proposed. This definition can apply to a radical Secular Humanist philosophy of education, as well as a traditional, Theistic religious philosophy of education. What makes something humanistic is the methodology; it must aim to help people become more fully human. In other words, "Humanistic" describes a way of facilitating the emergence of the human potential in people.

The working definition of "Humanistic" for this thesis is the following:

Humanistic: an adjective describing a methodology or approach to either education, philosophy, or religion the aim of which is to aid people in living more humanely.

#### EDUCATIONAL IMPLICATIONS OF HUMANISM

Before proposing a definition of Humanistic Education, and surveying the literature of contemporary Humanistic Education, it is helpful to look at the educational implications of the various humanisms discussed earlier. Viewing humanistic as a methodology makes it compatible with almost any philosophy.

Roy Fairfield, in Humanistic Frontiers in American Education, makes this observation about the background of humanistic education:

. . .there have been several humanistic waves of educational endeavor since the pre-Socratic philosophers first rejected mythological or superstitious explanations and sought to account

for nature in terms of natural causes and events.

. . . (N)aturalistic Greek and humanistic Greek and Roman philosophers were not limited by sterile theistic doctrines they had to incorporate into their educational theories. Education had a humanistic goal.(38)

Humanistic goals and trends in education are apparent throughout history. Regardless of the philosophy of the educational institution, there have always been a few truly humanistic teachers, who aim to help their students become fully human.

Philosophic Humanism produces an educational institution which is person-centered. Students are encouraged to think freely. As Teller notes, "Man and his concerns are considered the very center of the curriculum for the philosophic humanist. . . The purpose of schooling is the growth and development of the free and creative individual."(39) In such a school, a methodology must be used which will help students to want to learn, and to view their learning as relevant. Such a methodology can be called humanistic.

Similarly, Religious Humanism is compatible with a humanistic methodology. Religious Humanism posits the existence of a religious dimension as well as human potential. Teller explains that ". . . an educational system developed according to religious humanism would strive to develop aware human beings who feel comfortable with their own religious beliefs and are willing to engage the world."(40) Religious Humanist education must help students

to understand that human beings can change the world for the better. At the same time, the institution must inculcate a religious sense, an understanding that God can help bring meaning to human existence.

The methodology of Religious Humanist education includes exposing students to "...poetic and mythic thinking. Life is viewed as a mystery to be lived and not a problem to be solved. The student is encouraged to participate in the religious life of the school community."(41) Many examples of Religious Humanist education appear later in this thesis; for example, Martin Buber is a Jewish Humanist educator.

The educational institutions of a Secular Humanist philosophy would obviously attempt to help students to know the power of human potential. Human beings, according to Secular Humanism, can change the world. Secular Humanist education "...has the double task of giving students a philosophy of life as well as a burning desire to change the world."(42) Teller summarizes the educational implications of Secular Humanism.(43) These include an emphasis on intelligence and reason, a rejection of mythic thinking and religion, an openness to all students, the goal of ethical behavior, social concerns, and the belief in the unique abilities of each individual. Aside from the rejection of religion and mythic thinking, these qualities are very compatible with humanistic goals.

Classical, Renaissance Humanism is the most particular of all the varieties, in terms of content. This Humanism is

committed to teaching the humanities. Classical Humanists believe that "The humanities approach leads the student to think about values." (44) This means that teaching humanities, including the classics of literature, art, history, and the like, leads to students becoming more human. As Jarrett suggests,

. . .teaching/learning in the humanities ought properly to assist the development of our full humaneness...And it ought to teach us to find live connections between things that both common sense and logical analysis require us to distinguish. (45)

In addition to teaching the beauty and pleasure of the classics, Humanities Education (as it can be called) also attempts to bring forth the fullest human potential from the student. The methodology involves feelings, or affective concerns, as well as cognitive learning. Jarrett provides a list of ten possible student approaches which can motivate this type of learning. These include:

- (1) to learn more about,
- (2) to experience more broadly,
- (3) to repeat experiences,
- (4) to internalize an expression of a feeling or an insight, to apply it to oneself,
- (5) to have an experience so as to savor the feeling,
- (6) to intensify one's sensations,
- (7) to compare one work with other works, one experience with other experiences...,
- (8) to sense relevance to one's own life...,
- (9) to deepen one's sense of human potentiality through a deeper realization of human actuality,
- (10) to create, on one's own. (46)

All of these concerns can be realized by teaching the humanities, in the view of Classical humanism. The methodology employed in this educational approach is not

indoctrination; instead, it is dialogue, in the manner that Buber describes.(47)

Jarrett summarizes some objectives of a humanistic (humanities) education. These include:

- (1) Personal Knowledge
- (2) Feeling
- (3) Sensibility
- (4) Expressiveness
- (5) A Fuller Responsiveness to Symbols
- (6) Improvement of the Imagination
- (7) The Cultivation of Playfulness and Sensuousness
- (8) The Gain of a Mythopoetic Sense
- (9) Sense of Form
- (10) The Consummatory.(48)

It is apparent that such an educational system employs a methodology committed to human development. Each of these objectives reflects a manner in which a student can grow.

Of all the varieties of Humanism, it is most difficult to describe Behaviorist Humanism as humanistic in its educational approach. Teller points out that "Skinner's learning model is one of rewarding correct stimulus response behaviors. The key processes in his learning theory are imitation, modeling and the positive reinforcement of appropriate behaviors."(49) The role of the teacher is to choose what sort of a stimulus, or environment, the student should respond to.

Although Behaviorist Humanism is founded on a commitment to the individual human being, it is difficult to characterize stimulus - response classroom techniques as humanistic. One theorist has actually generated a list of "humanistic" responses which can be measured in certain

classroom situations.(50) For example, students are encouraged to ". . .record. . .positive self-thoughts by tallying each occurrence on a card or using a wrist counter."(51) At the same time as this has the student's interest in mind, it appears to be a slightly nonhumanistic methodology. People cannot be made into stimulus-response automatons, and still function in a humanistic environment. Granted, the concern of Behaviorist Humanist education is the well-being of the individual. Still, some problems must be resolved to call this philosophy and methodology truly humanistic, even by the proposed definition.

Third-Force Humanism, as outlined by Abraham Maslow, is discussed below in detail. It will suffice to say here that this Humanism is the paradigm for Humanistic Education. Much of contemporary Humanistic Education owes a great debt to Maslow's ground-breaking work. Third-Force Humanism is one of the two major ideologies which have joined to produce the massive literature of Humanistic Education.

In summary, the words of Rabbi Abraham Joshua Heschel serve to support the proposed definition of humanistic. Heschel expresses the concern of modern Humanism, which is "not how to worship in the catacombs but rather how to remain human in the skyscrapers."(52) Heschel's concern is with methodology. Humanistic is the "how to" of his poetic challenge. It is a methodology for remaining human.

It would be useful to find a new terminology to describe what Humanistic Education attempts to achieve. The next

section of this thesis explores the roots of Humanistic Education, as well as the major trends and ideologies it represents. A working definition will be offered. Unfortunately, there is no single term which can replace the adjective "humanistic." Many alternatives have been suggested, such as "psychological education," "affective," "humanist," "personological," "eupsychian," "synoetic," and others.(53) There is an increasing need to find a language which can accurately convey the essence of this methodology.

There is much confusion of Humanistic Education with Secular or Religious Humanism. The first is a methodology, while the others are philosophies. Common concerns for human growth, learning, and creativity exist. Humanistic Education is not, however, a philosophy of Humanism. One must not be an atheist, or even a Religious Humanist, to espouse a humanistic methodology. The name "Humanizing Education" can be offered as an unambiguous alternative. Similarly "Personhood Education" conveys an accurate sense of this approach. Presently the literature largely uses the term "Humanistic," however. Therefore, for this practical reason only, this term will be used throughout the following summary of the background and theory of contemporary Humanistic Education.

CHAPTER TWO:  
THE ROOTS OF HUMANISTIC EDUCATION

The roots of Humanistic Education can be traced to two independent philosophies. One of these is Progressive Education, introduced primarily by the philosophical and educational theories of John Dewey. Dewey's theory of Progressive Education changed the face of public and private education in the 20th century. More than any other theorist, Dewey articulated for the first time the fundamental concerns which would later develop into Humanistic Education.

Equally important is the later development of the broad school of thought known as Humanistic Psychology. First articulated by Abraham Maslow, Humanistic (Third-Force) Psychology left its imprint on the world of psychology, and became the immediate predecessor of Humanistic Education. Such Humanistic Psychologists as Maslow, Carl Rogers, Frederick Perls, and others incorporated much of Third-Force psychology into a philosophy and methodology of Humanistic Education.

The joining of Progressive Education and Humanistic Psychology produced a revolution in the world of education. The product of this blending is Humanistic Education. This chapter will explore the essential elements of Progressive Education and Humanistic Psychology, as the background to an

understanding of Humanistic Education. It will focus on the thought of John Dewey, Abraham Maslow, Frederick Perls, and Carl Rogers.

## PROGRESSIVE EDUCATION:

JOHN DEWEY (1859-1952)

Paul Kurtz, the well-known Secular Humanist Philosopher, has noted that "The roots of the humanist revolution may be traced back to the revolutionary impact that John Dewey had upon education." (1) It is clear that Dewey had a strong influence on contemporary humanistic thought. As a result, it is useful to explore the elements of Dewey's "Progressive Education" which have served as the foundation of Humanistic Education. Dewey developed his major theories during the years that he served on the faculty of Teachers College, Columbia University.

The most striking element of Dewey's educational thought is the manner in which he views the child. Although many "child-centered" educational theories may be traced to Dewey, he did not view the child as the center of education; instead, Dewey claims that the child is one crucial part of education. Ronald Kronish, in his doctoral dissertation, John Dewey and Jewish Education, paraphrases and quotes Dewey concerning this issue:

For Dewey, the child was important but he was not the starting point, the center and the end, . . .

Instead, the child. . . is to be considered as one of the two fundamental factors in the educational process, the other one being "certain social aims, meanings, values incarnate in the matured experience of the adult," and the educative process is to be construed as "the due interaction of these forces." (2)

These thoughts, from Dewey's The Child and the Curriculum, (3) demonstrate the new perspective he brings to education. Prior to Dewey, the subject matter was generally considered the most important factor in education. Dewey's most important contribution to modern education ". . .was in rescuing the child from oblivion. . ."(4) He did this ". . .by calling attention to the kind of animal the child really is and by showing how silly it is to ignore his reactions to the manner and content of teaching.'"(5) By refocusing the attention of modern education on the needs and abilities of students, Dewey awakened educators to a more person-oriented process of teaching. Subject matter became secondary to the child and his experiences.

A second element of Dewey's thought which influenced the development of humanistic tendencies in education is his view of knowledge. Dewey was a philosopher, as well as an educator. His conception of knowledge was revolutionary. In Democracy and Education, published in 1916, he states:

Knowledge is humanistic in quality not because it is about human products in the past, but because of what it does in liberating human intelligence and human sympathy.(6)

Knowledge is not important on its own merit; rather, the effect of knowledge, as a liberating force, makes it important. In a sense, for Dewey, process is more important, than content. One might interpret this to mean that the facts and specifics of knowledge, the cognitive elements, are

less important than the process, and emotions, namely, the affective realm.

Perhaps most interesting about this conception of knowledge is the methodology it implies. Dewey describes the process of thinking as "...the method of an educative experience." (7) The process of thinking about knowledge is the manner in which education takes place. Dewey goes on to explain that the essentials of educational method must be identical to the essential elements of thought, reflection, or contemplation. He describes these as the following:

(The method requires...)

(1). . .the pupil (to) have a genuine situation of experience - that there be a continuous activity in which he is interested for its own sake;

(2). . .that a genuine problem develop within this situation as a stimulus to thought;

(3). . .that he possess the information and make the observations needed to deal with it;

(4). . .that suggested solutions occur to him which he shall be responsible for developing in an orderly way;

(5)...that he have opportunity and occasion to test his ideas by application, to make their meaning clear and to discover for himself their validity. (8)

Each of these principles entails student involvement, thinking, self-direction, and experience. In short, Dewey's method requires the student to be fully a part of education. This is humanistic. From Dewey's method developed the entire field of progressive education. It is not within the scope of this thesis to explore manifestations of this method, such

as Kilpatrick's "Project Method," but there is a consensus that Dewey's methodology initiated a progressive revolution in education.

The third element of Dewey's theory which is relevant to this discussion is education as experience. Closely related to the view of knowledge discussed above, Dewey's conception of the role of experience in education is his most lasting contribution. One educator has characterized this conception as Dewey's form of Humanism. Namely,

Humanism to Dewey can be taken as his vision of the potentialities of experience and his preference for a critical evaluation of human experience. Dewey's primary concern seems to be with "the complete object of thought." (9)

In other words human experience is a potentially rich educative tool. Dewey wants to incorporate experience into education, because experience is all there is for human beings to learn from. People cannot learn abstract, meaningless concepts. This is the root of Dewey's view of experience.

Experience and Education, Dewey's famous book published in 1938, summarizes his theory that experience and education are one and the same. This book represents the culmination of Dewey's progressive view of education. Foremost among the principles underlying this work is the view that society is undergoing constant change. Dewey criticizes traditional education for assuming that "...the future would be much like the past,..." when in fact, "...change is the rule, not the exception", in modern society. (10)

This principle of constant change is fundamental in any humanistic approach to education. Given that society and the individual are in a constant state of flux, education cannot teach about what might have been, could have been, or was. Not discounting the value of history, Dewey nonetheless affirms the need for relevant, meaningful content in education. As he states, "...the fundamental unity of the newer philosophy is found in the idea that there is an intimate and necessary relation between the processes of actual experience and education."(11) Education must not only be relevant to experience; it must be experience.

Dewey qualifies this idea of education as experience. He cautiously argues that:

The belief that all genuine education comes about through experience does not mean that all experiences are genuinely or equally educative. Experience and education cannot be directly equated to each other. For some experiences are mis-educative. Any experience is mis-educative that has the effect of arresting or distorting the growth of further experience.(12)

In other words, Dewey expects education to provide a certain type of experience. He clarifies the specifics of this experience later in his book; experience is "The Means and Goal of Education."(13)

Dewey argues that there are two aspects of concern regarding the quality of the experience of education. These are "...an immediate aspect of agreeableness or disagreeableness, and...its influence upon later experiences."(14) The first aspect is easy for the teacher to judge. The second issue, the effect of experience, becomes

". . .the central problem of an education based upon experience. . . ."(15) Dewey concludes that this challenge ". . .is to select the kind of present experiences that live fruitfully and creatively in subsequent experiences."(16)

This concern for "continuity of experience"(17) becomes Dewey's primary concern in his book. A teacher must develop a thorough plan for education which conceives of education in these terms. Curriculum in the verbal form is only valuable if it provides for ongoing experiences. This need for innovation and "learning experiences" is taken for granted in modern education. Dewey introduced the idea that teachers must plan out specific activities, in addition to ideas and content. He cautions, at the same time, that "Just because traditional education was a matter of routine in which the plans and programs were handed down from the past, it does not follow that progressive education is a matter of planless improvisation."(18) Instead, teachers must plan out in detail both the content and experiences they will use. This demands that teachers care about and understand students and their educational experiences, in addition to the subject matter.

What sort of experience does Dewey seek in education? Clearly, he wants education to emphasize ". . .the importance of the participation of the learner in the formation of the purposes which direct his activities in the learning process."(19) Education must be purposeful activity, developed with the help of the student as a partner in the

process. This element of student involvement in choosing purposeful activity is a foundation of modern Humanistic Education.

Dewey formulates three criteria which help in the formation of such "purposeful activities":

- (1) observation of surrounding conditions;
- (2) knowledge of what has happened in similar situations in the past, . . .
- (3) judgement which puts together what is observed and what is recalled to see what they signify.(20)

Teachers must know their students and their environment. They must be knowledgeable about history and past experience. Finally, they must be capable of helping students synthesize these two elements and understand the results.

Another necessary element for this progressive approach to education is what Dewey calls "continuity of experience."(21) This entails creating a learning environment where

. . .The beginning of instruction shall be made with the experience learners already have; (and) that this experience and the capacities that have been developed during its course provide the starting point for all further learning.(22)

Such education becomes relevant to where students have been and where they are going. This is in keeping with Dewey's principle that ". . .the educative process can be identified with growth. . .in terms of the active participle, growing."(23) Dewey believes that education must provide opportunities for growth, as well as universal application of what is learned. Continuity of experience guarantees that

this will take place.

Dewey connects his theory of educational experience with his belief in constant change. The issue for education becomes: "How shall the young become acquainted with the past in such a way that the acquaintance is a potent agent in appreciation of the living present?"(24) Living in the present and preparing for the future are the goal of education. This process, linking education and experience links the present with the future as well. Not dwelling on history itself, but applying it to present and future experience, the educator makes content relevant to real experience.

Freedom is a central principle of Progressive Education. Dewey notes that the most important form of freedom "...is freedom of intelligence, that is to say, freedom of observation and of judgement exercised in behalf of purposes that are intrinsically worthwhile."(25) The advantages of encouraging this sort of individual freedom include:

- (1) the teacher can gain knowledge of students through free expression of themselves.
- (2) the nature of the learning process is less rigid, more relaxed, open and experiential.(26)

At the same time, Dewey urges using caution in advocating freedom. He notes that educational freedom can become as dogmatic as traditional education. The only way to prevent this is to subject freedom to critical examination.(27) In this respect, Dewey advocates the scientific method. He is a rational thinker, who believes in

the power of the human mind.

Dewey provides the theoretical basis for progressively-organized education, meaning courses which follow one another sequentially. Moreover, he expects teachers to be in touch with student needs and abilities. This expectation of teacher qualification summarizes the humanistic bent of Progressive Education. Dewey states that it is necessary

. . .first, for the teacher to be intelligently aware of the capacities, needs, and past experiences of those under instruction, and secondly to allow the suggestion made to develop into a plan and project by means of the further suggestions contributed and organized into a whole by the members of the group.(28)

The ideal teacher for Dewey is humanistic. This teacher focuses on student individuality as well as on classroom cooperation. This is the finest form of preparation for society as Dewey sees it.

Dewey closes his study with a restatement of his fundamental principle. It bears repeating as evidence that Dewey is one forerunner of Humanistic Education.

In what I have said I have taken for granted the soundness of the principle that education in order to accomplish its ends both for the individual learner and for society must be based upon experience--which is always the actual life-experience of some individual.(29)

The individual human being, in society, guides Dewey's educational ideal.

## HUMANISTIC PSYCHOLOGY:

ABRAHAM MASLOW (1908-1970)

Abraham Maslow deserves to be called the founder of Humanistic Psychology. Although Maslow first identified with Behaviorist psychologists, he later developed a unique approach to psychology. His classic work, Toward a Psychology of Being, (30) is considered the most important book in early Humanistic Psychology. From 1951 to his death in 1970, Maslow served as chairman of the Department of Psychology at Brandeis University. During these years he was prominent as a psychologist, educator, and humanist. (31)

Maslow developed a new conception of human nature, and a new approach to developing human potential. His contributions to the fields of psychology and education represent major breakthroughs in humanistic thought. It is possible herein only to present a summary of some of Maslow's major psychological theories, and his contributions to the formation of the field known as Humanistic Education.

Maslow recognizes the need for a change in psychology, education, religion, and science. He states that "We are witnessing a great revolution in thought, in the Zeitgeist itself: the creation of a new image of man and society and of religion and science." (32) Because of this recognition, Maslow differentiates between the two dominant psychological theories of human nature. These are: (1) Freudian psychology, with all its permutations and derivative approaches, and (2) Behaviorist psychology, in the tradition

of B. F. Skinner and others.(33) Although Maslow notes the difference between these two approaches, he also criticizes both and offers an alternative:

what is developing today is a third, more inclusive, image of man, which is now already. . . generating great changes. . .(34)

He calls this new approach "Third Force psychology," because it responds to the first two views of human nature.

Moreover, he characterizes it as ". . .a reaction to the gross inadequacies of behavioristic and Freudian psychologies in their treatment of the higher nature of man."(35) Closely related to existentialist philosophy, Maslow's Third-Force psychology is committed to the conviction that human nature has greater potential than formerly allowed for by psychology. Maslow claims that human beings have higher needs, capabilities and motivations than formerly thought. He rejects the scientific, value-free approach of the first two psychological approaches. Third Force psychology is committed to the goal of helping ". . .mankind to discover its ultimate ends and values."(36) Maslow affirms the value of human existence, claiming that the only limitations on human existence are those that people create. Out of this liberating conception of human nature emerges Maslow's philosophy of "self-actualization."

The phrase "self-actualization" has become the watchword of Humanistic Psychology. In Toward A Psychology of Being, Maslow defines self-actualization as:

. . .ongoing actualization of potentials, capacities and talents, as fulfillment of mission

(or call, fate, destiny, or vocation), as a fuller knowledge of, and acceptance of, the person's own intrinsic nature, as an unceasing trend toward unity, integration or synergy within the person.(37)

Self-actualization is the highest level on Maslow's hierarchy of human needs. He recognizes that people not only require basics such as food, air, and shelter, but have a hierarchical structure of higher needs as well. These include companionship, and self-actualization. For this reason Maslow, as a psychologist, expresses a desire not only to aid the mentally ill, but to help all human beings fulfill their human needs.

Maslow lists a number of clinically observed characteristics of "healthy," self-actualized, people:

- (1) Superior perception of reality.
- (2) Increased acceptance of self, of others, and of nature.
- (3) Increased spontaneity.
- (4) Increase in problem-centering.
- (5) Increased detachment and desire for privacy.
- (6) Increased autonomy, and resistance to enculturation.
- (7) Greater freshness of appreciation, and richness of emotional reaction.
- (8) Higher frequency of peak experiences. (See below)
- (9) Increased identification with the human species.
- (10) Changed (The clinician would say, improved) interpersonal relations.
- (11) More democratic character structure.
- (12) Greatly increased creativeness.
- (13) Certain changes in the value system.(38)

These characteristics suggest a person whose basic needs are fulfilled, and who strives to find meaning and value in life, and who is considered psychologically healthy. Maslow expects such a person to try and integrate all the elements

of reality with intrinsically worthwhile principles.

In a more poetic manner, Maslow describes the self-actualizing person as follows:

An episode or a spurt in which the powers of the person come together in a particularly efficient and intensely enjoyable way, and in which he is more integrated and less split, more open for experience, more idiosyncratic, more perfectly expressive or spontaneous, or fully functioning, more creative, more humorous, more ego-transcending, more independent of his lower needs,...He becomes in these episodes more truly himself, more perfectly actualizing his potentialities, closer to the core of his Being.(39)

The root of self-actualization is that the individual lives out his human potential, being all he can be.

Maslow hypothesizes that there are few fully self-actualizing people. This is largely because of a ". . .uniquely inner core which is fundamentally based upon heredity and the experiences of the first few years of life."(40) This core element of the individual is weak, and it takes a great deal to liberate it so that it can express itself fully. The result of the emergence of this core is the self-actualizing process.

Maslow speaks of "peak-experiences" as one of the characteristics of a self-actualizing person. These can be described as ". . .the mystical and peak-experiences, the ultimate, esthetic, poetic experiences. . .ecstasies. . ."(41) Maslow chooses the term "peak-experiences" in order to secularize an experience formerly relegated to the realm of religion. He is convinced that it is possible to measure and research these moments.

In fact, Maslow claims that "Almost everybody seems to have peak experiences or ecstasies." (42) Sex and musical entertainment often produce such experiences. Maslow suggests a number of possible catalysts, "...like music, like love, like insight, like a beautiful meadow, like a cute baby, or whatever,... There are many paths to heaven, and sex is one of them, and music is one of them." (43) Peak experiences can be natural or mystical in nature. What is crucial is the effect of such an experience. As Maslow states, such an occasion causes the "cognition of being." (44)

Peak-experiences, in short, let people know they are alive. In the process of growth towards becoming more self-actualizing, peak-experiences provide glimpses of what ideal existence, or "being" is like.

This emphasis upon "being" generates another key element of Maslow's psychological approach. He speaks of what he calls "Being Values," or "B-values" for short. These include such absolutes as love, beauty, justice, truth, usefulness and other values which lend meaning to one's existence. As Maslow notes,

If B-Values are as necessary as vitamins and love, and if their absence can make you sick, then what people have talked about for thousands of years as the religious or platonic or rational life seems to be a very basic part of human nature. (45)

This quotation, originally from The Farther Reaches of Human Nature, (46) demonstrates a fundamental belief Maslow holds. People need to experience growth in their values.

Peak-experiences, self-actualization, and B-Values are all

ways Maslow has of expressing "religious needs." He strips away much of the trappings of traditional religion, and discovers B-Values. Maslow firmly holds that living by B-Values, as a self-actualizing individual, leads to the highest possible form of human existence. He states:

If we were to accept as a major educational goal the awakening and fulfillment of the B-Values, which is simply another aspect of self-actualization, we would have a great flowering of a new kind of civilization...The movement toward psychological health is also the movement toward spiritual peace and social harmony.(47)

Apparently, Maslow sees self-actualization as the salvation of the individual, and hence, the world.

The educational implications of Maslow's Humanistic Psychology are implicit throughout his work. He proposes an alternative to the traditional, more cognitive oriented pedagogy, where teachers instruct students in certain facts. Instead, Maslow notes, one can envision "...humanistically oriented educators who have as their goal the creation of better human beings, or in psychological terms, self-actualization and self-transcendence."(48)

Self-actualization is the purpose of humanistic education.

In other words, Maslow suggests that "The first and overarching Big Problem is to make the Good Person."(49) The task of education and psychology is to help the individual discover the best potential within himself, and to aid the emergence of this potential self. This is in sharp contrast to Behaviorist conditioning or reinforcement.

Another way of looking at education through Maslow's

eyes is to understand that there are intrinsically important things all human beings can learn, as well as specific knowledge one can discover about oneself. Maslow states this clearly:

If one thinks in terms of the developing of the kinds of wisdom, understanding, and life skills that we would want, then he must think of what I call intrinsic education--intrinsic learning; that is, learning to be a human being in general, and second, learning to be this particular human being.(50)

In a sense, there are both universal and particular elements to such a humanistic system.

Rather than engage in a more detailed restatement of Maslow's educational philosophy, it should suffice at this point to give credit where it is due. All subsequent theories of Humanistic Education owe at least a partial debt to Maslow's ideas. The discussion of secular Humanistic Education below will clearly reflect Maslow's influence; Both his terminology and philosophy appear throughout the vast writings which have appeared since he first expressed his theories. It is a tribute to Maslow that humanistic educational theorists, almost without exception, credit him as a source, inspiration, or philosophic mentor for their own work.

It is fitting to close this discussion of Maslow's theories with an oft-quoted passage which summarizes and ties together all his work:

We must learn to treasure the "jags" of the child in school, his fascination, absorptions, his persistent wide-eyed wonderings, his Dionysian enthusiasms. . . .it is possible to think of the

peak experience, the experience of awe, mystery, wonder, or of perfect completion, as the goal and reward of learning as well, its end as well as its beginning.(51)

As Maslow so clearly states, "To the extent that it (education) fosters growth towards self-actualization, it is 'good' education."(52)

This passage, often used by critics to summarize his work, can be found in his book Being and Having, (53)

and the philosophical orientation of this paper is confirmed in this book, as it is in his other writing.

While stating the goal of humanistic therapy clearly, it is not the purpose of this paper to take a stand, to develop a philosophy, or to make a statement of existentialism.

## HUMANISTIC PSYCHOLOGY AND GESTALT THERAPY:

FREDERICK S. PERLS (1894-1970)

A much less prominent form of Humanistic Psychology is the Gestalt Therapy of Frederick S. Perls. The Gestalt approach to Humanistic Psychology develops methods of putting much of Maslow's theory into practice in a therapeutic manner. It is clear that Perls, who originated and developed Gestalt Therapy while at the Esalen Institute in Big Sur, California, was an innovator in the field of Humanistic Psychology. Much has been written by Perls and others about Gestalt Therapy. However, Perls' contribution to Humanistic Psychology and Education can be gleaned from a few key passages.

The best summary of Gestalt Therapy is the familiar Gestalt Prayer, which Perls wrote as an earnest expression of his thought:

I do my thing, and you do your thing.  
I am not in this world to live up to your  
expectations  
And you are not in this world to live up to mine.  
You are you and I am I,  
And if by chance we find each other, it's  
beautiful.  
If not, it can't be helped.(53)

This passage, often used by Perls to summarize his work, can be found in his Introduction to Gestalt Therapy Verbatim.(54)

The existentialist overtones of this prayer are confirmed in this book, as in all of Perls' writing.

Perls states the goal of Gestalt Therapy clearly. It is ". . .to become real, to learn to take a stand, to develop one's center, to understand the basis of existentialism: a

rose is a rose is a rose. I am what I am, and at this moment I cannot possibly be different from what I am."(55) While this reflects many of Maslow's concerns, Perls is much more concerned with helping the individual be who he is at the present. Only then can self-actualization take place.

Gestalt Therapy espouses a firm commitment to the present, or the "here and now." The fundamental belief of Gestalt Therapy, or as Perls calls it, "the great thing to understand," is: "that awareness per se--by and of itself--can be curative."(56) The goal of Perls' system is to help the individual become more aware of the present. The important question for Gestalt Therapy is: What do I feel right now?

Perls clarifies the importance of awareness of self and the present tense:

Everything is grounded in awareness.  
Awareness is the only basis of knowledge,  
communication, and so on. In communication, you  
have to understand that you want to make the other  
person aware of something. . .we have to make sure  
that we are senders. . .; and also to make sure  
that we are receivers. . . .(57)

Awareness is not only a personal growth necessity; being aware is a prerequisite for effective human communication. Gestalt Therapy aims to help build awareness through a variety of techniques. These exercises provide awareness, and guide the individual to greater self-perception. As Perls clearly states,

In Gestalt Therapy, . . . We are here to promote the growth process and develop the human potential. . . .(58)

Yet, within the context of the "Human Potential Movement" popularized during the 1960's, Perls' techniques became quite faddish. He cautions against this in his "Introduction" to Gestalt Therapy Verbatim. Therein he claims: "One of the objectives I have against anyone calling himself a Gestalt Therapist is that he uses technique. A technique is a gimmick."(59) Instead of the gimmick approach, Perls advocates focusing on awareness. The techniques of Gestalt Therapy are simply tools. They are not the end of the process; rather they are a means. This particular issue appears again in the context of Humanistic Education. Perls' caution against gimmickry will continue to speak to Humanistic Educators who elevate the tools to the place of being an end in themselves. Techniques common to Humanistic Psychology and Education can only be useful if seen as a means to an end. This goal is self-actualization, growth, awareness, and the like.

Perls often differentiates between different levels of mental health. He postulates that "The crazy person says, 'I am Abraham Lincoln,' and the neurotic says, 'I wish I were Abraham Lincoln,' and the healthy persons say, 'I am I, and you are you.'"(60) For Perls, mental health is self-acceptance as well as acceptance of others. If educators and therapists can encourage such a process of growth and awareness, Perls envisions, the world will be a more open, communicative environment.

Although there are many obvious classroom applications

of specific Gestalt techniques, as will be seen below, Perls does not explicitly present an educational philosophy. One educator, Harold Lyon, discusses the implications for education of the "here-and-now" emphasis of Gestalt Therapy. In his view, teachers are not therapists, but can achieve much success by focusing on student feelings.(61) Such affective, humanistic concerns of education can be traced to Perls' and Maslow's theories. As the next chapter will point out, Perls' Gestalt Therapy is one of the obvious innovators of humanistic classroom techniques.

## HUMANISTIC PSYCHOLOGY AND HUMANISTIC EDUCATION:

CARL R. ROGERS

More than any other psychologist, Carl R. Rogers has synthesized the principles of Humanistic Psychology and Progressive Education. In many ways, Carl Rogers has built the modern study of Humanistic Education. From his early years studying philosophy of education with William H. Kilpatrick, the Progressive educator, at Teacher's College, Columbia University, to his current work in La Jolla, California at the Center for Studies of the Person, Rogers is a model for Humanistic Educators and Psychologists.

It is not possible to provide a brief summary of Rogers' work in Humanistic Psychology. Words and phrases such as empathy, person-centered and client-centered owe their present meaning largely to Rogers. He introduced the conception of "Client-centered Therapy," in which the therapist attempts to listen to the client and help him to discover his real self. "Rogerian" counseling has come to mean a style of counseling which utilizes the tools of active listening, reflection, I-statements and empathy. No doubt, Rogers has integrated much of Maslow's theory, Gestalt Therapy and other Humanistic Psychologies into his own approach.

Perhaps the best summary of the myriad of ideas Rogers has presented through his many articles, lectures and books is a short talk he gave in 1956 to the senior class at

Brandeis University. Asked to speak about himself rather than about his ideas of psychotherapy, Rogers wrote a speech which he combines with a 1961 speech at the University of Wisconsin, to form the first chapter of On Becoming a Person, his most popular book. The chapter, entitled "This is Me," contains an autobiographical statement and personal history, and a brief outline of what Rogers calls "Some Significant Learnings." These thoughts summarize and reveal the essence of the philosophy and psychology of Carl Rogers:

- (a) In my relationships with persons I have found that it does not help, in the long run, to act as though I were something that I am not.
- (b) I find I am more effective when I can listen acceptantly to myself, and can be myself.
- (c) I have found it of enormous value when I can permit myself to understand another person.
- (d) I have found it enriching to open channels whereby others can communicate their feelings, their private perceptual worlds, to me.
- (e) I have found it highly rewarding when I can accept another person.
- (f) The more I am open to the realities in me and in the other person, the less do I find myself wishing to rush in to "fix things."
- (g) I can trust my experience.
- (h) Evaluation by others is not a guide for me.
- (i) Experience is, for me, the highest authority.
- (j) I enjoy the discovering of order in experience.
- (k) The facts are friendly.
- (l) What is most personal is most general.
- (m) It has been my experience that persons have a basically positive direction.

- (n) Life, at its best, is a flowing, changing process in which nothing is fixed.(62)

So much can be said of Rogers' personal statement. Perhaps the most crucial principle is (1) "what is most personal is most general." It is Rogers' firm conviction that these personal learnings are largely applicable to all human beings. He is an optimist, a believer in the boundless potential of human beings, and a self-actualizing individual. Rogers' form of psychology utilizes active listening, empathy, and many other tools to give the client a positive self-image and the strength of will to want to develop as fully as possible.

Rogersian therapy is non-directive. The therapist listens; he does not give direction and guidance. As Rogers states above, "Evaluation by others is not a guide for me." Instead, each individual human being is urged to have confidence in the dignity, potential, and worth of human existence. As a Humanistic Psychology, Carl Rogers' approach is the natural synthesis of all that came before.

For this thesis, the educational implications of Rogers' theory are most important. Rogers believes in Humanistic, Progressive Education. His psychological thought provides a framework for a most humanistic approach to education. As Rogers points out in his "Foreword" to Learning to Feel, by Harold C. Lyon,

. . .we can, if we have the desire, transform our backward educational system into an exciting voyage of discovery for warm, living persons. We can bring feelings into the process of learning,

and learning into the process of being a feeling human being.(63)

Rogers recognizes that education can only change if educators desire such a change. The goal of such a change would be to help people learn to feel, and to feel more fully human.

Freedom to Learn, (64) published in 1969, is not only Rogers' most clear statement of his approach to Humanistic Education; this book is a classic in the literature of educational theory and practice. It is no exaggeration to state that Freedom to Learn is the single most important book about Humanistic Education.

Rogers' introduces the 1979 edition of Freedom to Learn with the following summary of the aims of the book:

It aims toward a climate of trust in the classroom in which curiosity and the natural desire to learn can be nourished and enhanced.

It aims toward a participatory mode of decision-making in all aspects of learning in which students, teachers and administrators each have a part.

It aims toward helping students to prize themselves, to build confidence and self-esteem.

It aims toward uncovering the excitement in intellectual and emotional discovery, which leads students to become life-long learners.

Even more deeply it aims toward an awareness that the goal of life is within, not something which is dependent on outside sources.(65)

Rogers' concerns include trust, the natural curiosity of students, the democratic process in education, positive self-concept, cognitive and affective learning throughout life, and in general, a sense of human potentiality which can be fulfilled. The imprint of Progressive Education is clear,

with its focus on experiential education. Likewise, Rogers seems to express many of the concerns of Maslow, Perls and other Humanistic psychologists. The individual person, human potential, growth and change all are factors in this educational process.

Rogers introduces the term "significant learning," which is largely the same as experiential learning. He defines this genuine learning in the following manner:

"It has a quality of personal involvement--the whole person in both his feeling and cognitive aspects being in the learning event. It is self-initiated . . . It is pervasive. . . It is evaluated by the learner. . . Its essence is meaning."(66)

Rogers' concern here is with learning which is genuinely meaningful. With his existential, humanist world-view, Rogers cannot accept the rigid curricula, teaching styles, assignments, evaluative methods and discipline of traditional pedagogy. He believes that these methods, used as they have been in most schools, ". . . can almost guarantee that meaningful learning will be at an absolute minimum."(67) Instead, Rogers' advocates a methodology of education which stands for student freedom, diversity, self-evaluation, and the like.

Rogers outlines five practical guidelines for teachers which can aid them in facilitating significant learning. These include:

- (1) a curriculum. . . that is largely self-chosen;
- (2) each student sets his own assignment;
- (3) lectures (are the). . . most infrequent mode of instruction;
- (4) standardized tests. . . are unimportant;

- (5) grades are either self-determined  
or. . .relatively unimportant. . .(68)

That several of these principles are phrased in the negative reflects the struggle of Humanistic Education to do away with poor educational methodologies.

In fact, Rogers believes that education can and must change, and must prepare students for change as well. He claims that ". . .if there is one truth about modern man, it is that he lives in an environment which is continually changing.(69) Because of his conception of life as an ever changing experience, Rogers concludes that

. . .the goal of education, if we are to survive, is the facilitation of change and learning. The only man who is educated is the man who has learned how to learn; the man who has learned how to adapt and change; the man who has realized that no knowledge is secure, that only the process of seeking knowledge gives a basis for security."(70)

Rogers' definition of education as preparation for an ever-changing life requires that the teacher facilitate the development of this approach to life within the classroom. Process becomes far more important than content. Learning how to learn must dictate classroom experience. In this respect, Rogers' conception of education reflects Dewey's idea of education as experience.

Rogers clarifies the reasons for his emphasis on process rather than cognitive content. He strongly suggests that "Changingness, a reliance on process rather than upon static knowledge, is the only thing that makes any sense as a goal for education in the modern world."(71) Thus, the aim of education becomes ". . .the facilitation of learning. . .the

way in which we can learn to live as individuals in process."(72) Rogers holds that the process of living and learning holds some of the ever-changing answers to life's most perplexing problems.

Another characteristic of this process of learning is that it is individually determined. Rogers notes this by stating that ". . .self-initiated, significant, experiential, 'gut-level' learning by the whole person. . .mean(s) a real revolution in our approach to education."(73) Teachers will need to develop a sensitivity to the needs of individual students. Closely related to Maslow's theory of varied human needs, this conception of Rogers' indicates another important humanistic element. Education must respond to the individual as a unique human being.

It is useful to review the following list of principles of learning which Rogers offers in Freedom to Learn:

- (1) Human beings have a natural potentiality for learning.
- (2) Significant learning takes place when the subject matter is perceived by the student as having a relevance for his own purposes.
- (3) Learning which involves a change in self-organization-in perception of oneself-is threatening and tends to be resisted.
- (4) Those learnings which are threatening to self are more easily perceived and assimilated when external threats are at a minimum.
- (5) When threat to the self is low, experience can be perceived in differentiated fashion and learning can proceed.
- (6) Much significant learning is acquired through doing.

- (7) Learning is facilitated when the student participates responsibly in the learning process.
- (8) Self-initiated learning which involves the whole person of the learner--feelings as intellect--is the most lasting and pervasive.
- (9) Independence, creativity, and self-reliance are all facilitated when self-criticism and self-evaluation are basic and evaluation by others is of secondary importance.
- (10) The most socially useful learning in the modern world is the learning of the process of learning, a continuing openness to experience and incorporation into oneself of the process of change.(74)

These principles speak for themselves. They incorporate elements of Progressive Education, Maslow's Humanistic Psychology, and the principles of Rogerian psychology. The main thrust of Rogers' theory of education is contained in this list.

According to Rogers, the optimal person is the product of these educational principles. This person would experience life as it truly was, and would live in an existential manner. Rogers emphasizes that the individual would trust experience, and human capabilities. In Rogers' words, the educated person is "...a fully functioning person."(75)

People are constantly moving towards this goal of being "fully functioning" individuals. This is a process of "Becoming." Rogers' model of the fully-functioning person, the product of the best of Therapy or education is:

. . . a person functioning freely in all the fullness of his organismic potentialities; a person

who is dependable in being realistic, self-enhancing, socialized, and appropriate in his behavior; a creative person, whose specific formings of behavior are not easily predictable.(76)

The primary goal of education is that each person become ". . .a person who is ever-changing, ever developing, always discovering himself and the newness in himself in each succeeding moment of time."(77) Rogers recognizes that this is a goal which can only be approached, though never reached. This is the meaning of "Becoming a Person."

In addition to providing several moving accounts of teachers who have successfully integrated Rogers' educational ideology into their classrooms, Rogers offers the following insight into the nature of Humanistic Education:

. . .the facilitation of significant learning rests upon certain attitudinal qualities which exist in the personal relationship between the facilitator and the learner.(78)

The relationship between teacher and student determines the nature of the learning process. Since the students are expected to grow during education, the "burden" of this relationship lies with the teacher. Recognizing that teachers are also only human, Rogers affirms their humanity by insisting upon certain teacher characteristics which can be developed in teachers. These include:

- (1) Realness
- (2) Prizing, Acceptance, Trust
- (3) Empathic Understanding(79)

In fact, Rogers claims that teacher training must facilitate the emergence of these qualities in teachers. Only then can

teachers become true facilitators of learning.

Rogers cites numerous research studies which indicate that teachers exhibiting these attitudinal qualities are most effective in facilitating significant learning. For example, one study demonstrated that "...teachers who are interested in process and facilitative in their interactions, produce self-initiated and creative responses in their students."(80)

Another product of this method of teaching, "This attitude of standing in the other's shoes, of viewing the world through the student's eyes....,"(81) is that the teacher benefits as well. In the process of facilitating significant learning through realness, acceptance and empathy, the teacher "...is able increasingly to become a participant learner...., as...one individual only."(82) The teacher learns himself, shares in the process, and demonstrates that he, too, is a human being.

Rogers outlines a process of education which is truly humanistic. It is clear that all subsequent approaches to Humanistic Education share many of Rogers' views and expressions. Without a doubt, Rogers is the foremost spokesperson for Humanistic Education.

### CHAPTER THREE:

#### TOWARDS A DEFINITION OF HUMANISTIC EDUCATION

As demonstrated in chapter Two, one can summarize Abraham Maslow's definition of Humanistic Education in the following manner: Education must strive to facilitate the self-actualization of each individual. Similarly, Carl Rogers defines Humanistic Education as the facilitation of growth and change in each person, so that he or she may become a fully functioning human being. Whether self-actualization and fully functioning are identical terms is not clear; however, it is obvious that these two verbalizations of similar goals influence all subsequent Humanistic Education literature.

Humanistic Education is an umbrella term for a vast and varied group of educational approaches, philosophies, and methodologies. Unfortunately, there is no single spokesperson for this movement today. Instead, there is an extremely diverse conglomerate of innovative educators and philosophers who call themselves humanistic. They espouse approaches to education which have in common a commitment to the human being; no single common definition can be identified.

Chapter One aimed to propose a definition of "Humanistic":

Humanistic: an adjective describing a methodology or approach to either education, philosophy, or religion, the aim of which is to aid people in living more humanly.

This definition is so broad that it encompasses all of the wide range of forms of Humanistic Education. This chapter will serve to survey a sample of the many definitions of Humanistic Education. In addition, a definition will be proposed which can function likewise as a definition of Reform Jewish Humanistic Religious Education.

Humanistic Education has been described by many titles. These include such terms as confluent education, affective education, psychological education, sensitivity education, self-assience, personhood education, and the like. It is possible to identify many trends in these various approaches which are common to more traditional education as well. For example, it often appears that educators are essentially interested in the welfare of students, the rights of individuals, and human values. At the same time, something binds all forms of Humanistic Education together into a loose confederation. Many theorists admit that some "good" teachers might be identified as "humanistic", by virtue of their commitment to teaching students. An attitude of concern for individuals and a belief in human potential sets the self-identified Humanistic teachers apart.

Many common themes are emphasized by most forms of Humanistic Education. These include:

- (1) Values - Humanistic teachers recognize and facilitate the growth of student priorities and values.

- (2) Open Communication - the classroom environment encourages teachers and students to communicate what they feel in an open manner.
- (3) Affect and Cognition - both the feeling and the knowing domains are recognized and dealt with in the classroom.
- (4) Development of self and human potential - Humanistic Education is committed to, and facilitates the emergence of, the full human potential of each individual.
- (5) Authenticity - Real feelings, honesty, and authentic interactions are encouraged.
- (6) Student Needs - the needs of students are recognized and dealt with, and teachers take them into account when planning and carrying out lessons.
- (7) Experience - learning is doing; purposeful activity and a recognition of the educative nature of life's experiences guide the teacher.
- (8) Change - Humanistic Education recognizes life's changingness and prepares students to deal with change.
- (9) Relevance - classroom activities are always relevant to student needs and purposes.
- (10) Student participation - students are full partners in Humanistic Education, and the participation of all students is encouraged.

These ten themes are only a sample of hundreds of concerns which can be identified in the vast literature.

Above all, Humanistic Education emphasizes process over content. It is more important to ask the question, "How do students learn?" than "What do they learn?" Humanistic Education describes a methodology. Although many varying definitions can be proposed, all insist upon a method of

teaching and learning which humanizes the educational process.

Arthur Combs, a leading scholar in the field of Humanistic Education, recognizes that students must find personal meaning in what they are to learn. He notes that in more traditional education,

We decide what people need to know and then we teach it to them whether they need it or not. As a result some students discover that school is a place where you study things that don't matter and so they drop out. It's intelligent to drop out.(1)

Combs' honesty concerning the failure of education to be relevant to students applies to almost all facets of education, religious and secular.

Combs suggests the following goal of education:

. . .produce humane individuals, . . .who can be relied upon to pull their own weight in our society, . . .to behave responsibly and cooperatively. We need good citizens, free of prejudice, concerned about their fellow citizens, loving, caring . . .whose values and purposes are positive, feeling persons with wants and desires likely to motivate them toward positive interactions.(2)

For Combs, if a student discovers personal meaning in education, such a person will develop to the fullest human potential. He will be a good, caring person. In short, he will be self-actualizing. Combs emphasizes that Humanistic Education always keeps in mind the dual concern: ". . .the person and the world, the learner and the subject."(3)

A. S. Neill, the founder of Summerhill, a famous Humanistic School in England, expresses the broad aim that "...education must primarily deal with the emotions."(4)

Moreover, Neill based his school upon the concept of freedom:  
no student should ever be forced to learn anything.

Students will learn best when they freely choose to learn.

In Neill's own words, ". . .the aim of all education must be to produce happy, balanced, pro-life children. . ."(5)

Although harsh criticism has been leveled at some of Neill's unorthodox practices, he was an important early pioneer in Humanistic Education.

Postman and Weingartner, in their revolutionary book Teaching as a Subversive Activity, identify similar themes of personal meaning and freedom in Humanistic Education. The core of their philosophy is that:

. . .to 'educate' students. . .means that we want to elicit from students the meanings that they have already stored up so that they may subject those meanings to a testing and verifying, reordering and reclassifying, modifying and extending process.(6)

In this process, students freely develop personal meanings. Postman and Weingartner define Humanistic Education as a system which allows a student to become "...an active producer of knowledge."(7)

Another team of humanistic educators, Weinstein and Fantini, focuses upon the personal meaning of education in an interpersonal setting. In their view, education must focus on people, not subject matter. They suggest four educational objectives:

- (1) Social reality and the school's curriculum have to be intrinsically connected.
- (2) Power, identity and connectedness of students must be a basis for curriculum.

- (3) Curriculum must allow for and encourage diversity, both cultural and individual.
- (4) The school and the community must be integrated, sharing responsibility and authority.(8)

Weinstein and Fantini define Humanistic Education as any system which achieves at least these four objectives. They emphasize the connection of school, real experience, and the individuality of each student. Complete integration, within the students' psyches and in the social reality, is the goal.

Another humanistic approach, with similar concerns of integrating students and society, suggests nonetheless that "The purpose of the humanistic school is to teach children how to meet their own needs and find rewards and pleasures from life without a dependence on external sources."(9) While students must learn to function in society, self-actualization is the primary goal of the humanistic school. As a result, Self-actualized students can be expected to be good citizens.

There are many educational methodologies which bear some resemblance to Humanistic Education. While many common techniques can be identified, each of these methodologies focuses largely on one particular aspect of Humanistic Education in the broadest sense. Two of these approaches are Psychological Education and Sensitivity Education. While not identical with mainstream Humanistic Education, these approaches merit some discussion.

The term "Psychological Education" is commonly substituted for "Humanistic Education." Psychological

Education assumes that ". . .the ultimate teaching goal. . .is to develop effective strategies and human technology for educating inner strengths as profound as . . . rare life-changing events."(10) Psychological Education recognizes that life is punctuated by events such as marriage, childbirth, traumas, and the like, which teach human beings through psychological transformation. Education, according to this view, can capitalize on this characteristic of life by creating similar learnings through simulations. Four goals of Psychological Education can be identified:

- (1) to develop constructive dialogue with one's fantasy life;
- (2) to utilize non-verbal exercises, theater, dance, meditation, and games to recreate and experience psychological learnings;
- (3) to develop emotional responses to the world; and
- (4) to live fully and intensely in the "here and now."(11)

The techniques of Psychological Education resemble many Gestalt Therapy Techniques. In fact, Gestalt Therapy is a form of Psychological Education. Both focus on the present tense, feelings, emotions, experiences, values, and thoughts. The goal of this approach is to help the student gain a new understanding of these elements, and internalize this understanding as a change in behavior.

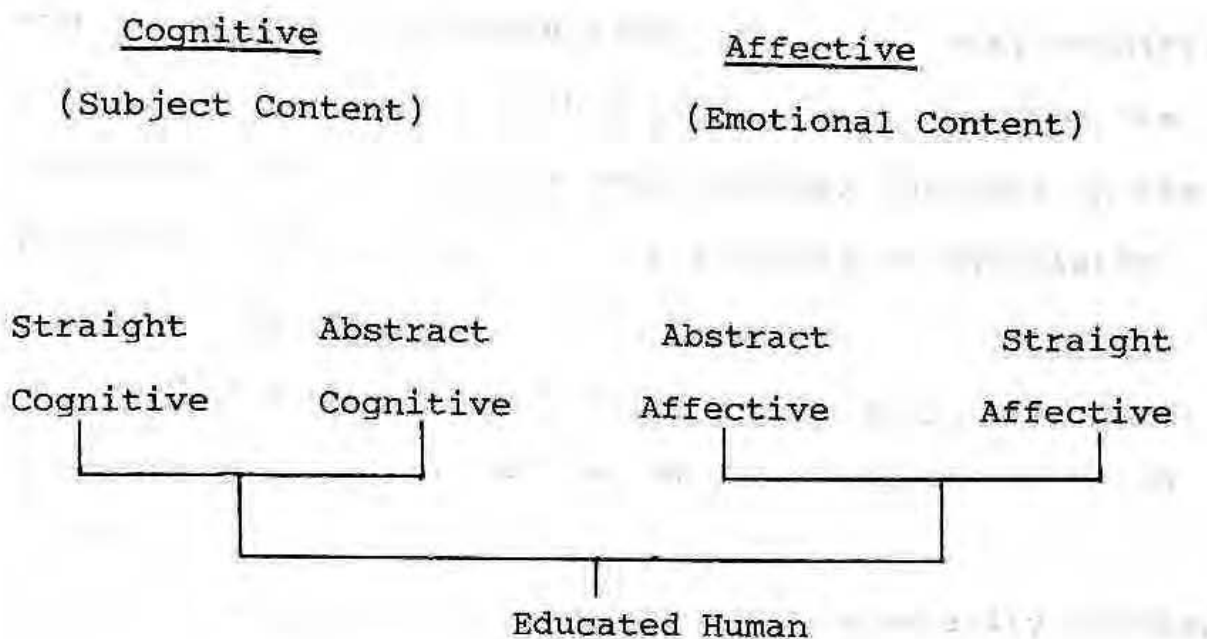
Closely related to Psychological Education is Sensitivity Education. This approach aims to improve and further interpersonal relationships. A product of the many

sensitivity training techniques which have arisen in the past twenty years, Sensitivity Education "...helps people become more aware of, more sensitive to, what happens..."(12) in interpersonal relations.

Humanistic Education, in the broadest sense, is "...the integration of cognitive learning with affective learning."(13) This reaction against behaviorist education stems from Third-Force Psychology. Only if teachers care about students' affective concerns can they affect the cognitive domain. This approach recognizes that students are complete, multi-faceted, human beings.

Although some approaches to Humanistic Education turn affective learning into a subject matter itself by teaching students about their feelings,(14) most Humanistic Education recognizes the need for a combination of affective and cognitive concern. This concept has been most thoroughly developed as "Confluent Education" by George Isaac Brown.

Brown, in his book Human Teaching for Human Learning, defines Confluent Education as "...the term for the integration or flowing together of the affective and cognitive elements in individual and group learning..."(15) Affective refers to feeling and emotion, whereas cognitive refers to the activity of the mind, in intellectual functioning. Brown's research demonstrates that the educated human being is the product of a "confluence," or flowing together, of these two dimensions. He offers the following diagram:(16)



The teacher must constantly be aware of how affective issues impinge on cognitive learning, and vice versa.

One of the most realistic elements of Confluent Education is that it allows teachers to use humanistic methods to teach traditional subject matter as well as affective subject matter. Both affective and cognitive domains are effectively involved in education. Chapter Four of this thesis explores the work in Confluent Jewish Education of Dr. William Cutter and others. One obvious result of the research in secular and religious education has been an emphasis on Humanistic teacher training. Brown recognized early on that Confluent Education must train teachers in order to be effective. The final chapter of this thesis will return to the crucial issue of teacher training, and explore the ramifications for Reform Jewish Education.

One humanistic educator has stated that "Humanistic Education, at its best, is an attempt to encourage the growth

and learning of all those involved -- students, faculty, and administrators."(17) Such a philosophy focuses on the individual people and the relationships involved in the process of education. All participants in Humanistic Education must be fully human.

Terry Borton, in his book Reach, Touch, and Teach, identifies Humanistic Education as a methodology which attempts

. . .to reach students at basic personality levels, touch them as individual human beings, and yet teach them in an organized fashion.(18)

Borton accepts the premises of Confluent Education: subject matter can only be taught if emotion is part of the process. A student's self-image, self-esteem, and emotions significantly affect behavior and learning. Borton suggests that

The goal of the teacher should be to help each student constantly increase his understanding of his feeling's, and expand that self-awareness by utilizing the vast intellectual resources available to man.(19)

Students become more independent and free if they learn to trust their own feelings and opinions. At the same time, they learn to integrate the wisdom of experience and the world into their own understanding. The result is real education.

Humanistic Education teaches students to incorporate what they experience into what they feel. They learn to search, and to become whole, integrated human beings. Opinions, traditions and values are selected, rejected or

changed according to present needs. Students value emotion, irrational experience, and "soul" as much as the reality of physical experience. Past and future come to bear on present experience. so that the here and now becomes most real. Freedom and autonomy are granted unconditionally to each individual, in a manner which promotes healthy interaction with others as well as a healthy self-concept. As Elizabeth Simpson concludes in Humanistic Education: An Interpretation,

Humanistic education attends to bone, blood, and flesh, as well as the spirit. It has to do with people--their mundane lives and lesser values--as well as with dreams, beauty, aspirations, and ideals.(20)

Humanistic Education aims to facilitate the emergence of whole human beings. Many different techniques can be humanistic. The Key is that the overall approach and methodology must humanize the educational process.

Perhaps the best definition of Humanistic Education is the following, formulated by Morrel J. Clute, of the Association for Supervision and Curriculum Development:

Humanistic Education is a commitment to education and practice in which all facets of the teaching - learning process give major emphasis to the freedom, value, worth, dignity, and integrity of persons.(21)

This definition emphasizes the chief aspect of the humanistic methodology, namely, the unique individual as a whole person. The goals of Humanistic Education which Clute derives from this definition are compatible with all the varied forms of Humanistic Education discussed earlier. Clute identifies

these:

### Goals of Humanistic Education

#### Humanistic Education:

- (1) Accepts the learner's needs and purposes and develops experiences and programs around the unique potentials of the learner.
- (2) Facilitates self-actualization and strives to develop in all persons a sense of personal adequacy.
- (3) Fosters acquisition of basic skills necessary for living in a multi-cultured society, including academic, personal, interpersonal, communicative, and economic proficiency.
- (4) Personalizes educational decisions and practices. To this end it involves students in the processes of their own education via democratic involvement in all levels of implementation.
- (5) Recognizes the primacy of human feelings and utilizes personal values and perceptions as integral factors in educational processes.
- (6) Develops a learning climate which nurtures growth through learning environments perceived by all involved as challenging, understanding, supportive, exciting, and free from threat.
- (7) Develops in learners genuine concern and respect for the worth of others and skill in conflict resolution.(22)

The essential elements of these objectives reflect all the major concerns of humanistic education. These include human needs and potential, self-actualization, basic skills, democratic and personal decisions and actions, feelings and emotions, learning environment, and human worth. Given the many diverse interpretations of Humanistic Education, Clute's

definition and goals accurately convey the meaning of Humanistic Education.

These goals, based on this definition, serve as objective criteria to evaluate the humanistic character of any educational system. Clute demonstrates the manner in which specific objectives can be derived from his "Goals of Humanistic Education." (23)

The remainder of this thesis relies upon this definition and these goals in order to determine a direction for Reform Jewish Humanistic Religious Education. The terms "Humanistic Education", "humanistic tendencies", and the like, which appear throughout this thesis can be interpreted in terms of Clute's definition and goals. The final chapter of this thesis will return to these goals and apply them directly to a model for Reform Jewish Humanistic Religious Education.

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## CHAPTER FOUR

### HUMANISTIC JEWISH EDUCATION

The question arises: Can religious education be humanistic? Stated differently, is it possible to devise a system for religious education which remains true to the principles of Humanistic Education? Given the wide variety of valid definitions of Humanistic Education, either an affirmative or a negative response is possible. One possible scenario assumes that Humanistic Education involves loyalty to a philosophy of Secular or scientific Humanism. In this case, Humanistic Education obviously cannot teach the fundamentals of any religious, theologically based system.

On the other hand, it is possible to envision a scenario based upon the definition of Humanistic Education proposed earlier in this study. Given the methodological orientation of this definition, namely, that Humanistic Education utilizes a humanistic approach to teaching, humanistic religious education is possible.

In fact, a number of religious educators have attempted to formulate humanistic religious philosophies of education. This section of the thesis will explore the thought of various Jewish educators in this category.

There are many educational theorists within the broad field of Humanistic Education. There is a much smaller group of educators who have applied humanistic philosophy and

practice to Jewish education. Humanistic methodologies are commonplace in Jewish educational practice, particularly within the Reform establishment. However, only a few major Jewish thinkers have formulated humanistically oriented philosophies of Jewish religious education. This chapter aims to summarize briefly the educational theories of a number of these Jewish thinkers. The focus is on the humanistic elements within the educational philosophy of the following individuals or groups: Mordecai M. Kaplan, Martin Buber, William Cutter (Confluent Jewish Education), Alvin Reines (Polydox Jewish Education), The Society for Humanistic Judaism, and Gerald Teller.

A. MORDECAI M. KAPLAN (1881-1983)

Rabbi Mordecai M. Kaplan is most well-known for his role as founder of the Reconstructionist movement in Judaism. His book Judaism as a Civilization is a major ideological contribution to modern Judaism. Without a doubt, Kaplan's thought has greatly affected the face of the modern Jewish world. Jeffrey Schein notes that:

Reconstructionists sometimes credit Kaplan's Judaism as a Civilization as the source of the changes in Reform ideology embodied in the Columbus platform. The argument is not totally convincing, considering all the other intellectual and socio-economic factors in the environment of American Jewish life in the 1930s. A stronger case can be made for Kaplan's direct effect on Reform Jewish education. Almost everyone acknowledges the crucial role in the reshaping of the Reform curriculum of one individual: Emanuel Gamoran. Gamoran was a brilliant student of Progressive education at Columbia University and a pupil of Kaplan's at the Seminary's Teachers' Institute. The influences of Kaplan and Dewey shaped Gamoran's philosophy of education and he in turn used them as his primary tools in reshaping the Reform curriculum.(1)

The influence of Kaplan's educational theory is clear in Gamoran's work. What is particularly interesting about this influence is the strong humanistic and progressive element present in Kaplan's thought. In many ways, one can identify Mordecai Kaplan's Jewish educational program as humanistic.

Kaplan identifies the purpose for Jewish education in a student-centered manner. In Judaism as a Civilization he claims that "The only raison d'etre for Jewish education is the assumption that without it the Jew cannot possibly know what to make of his status as a Jew."(2) This statement

implies that Jewish education's primary function is to aid in the Jewish self-discovery of each individual. Kaplan goes on to clarify this apparently humanistic philosophy. In Kaplan's "reconstructed Jewish education" the process of Jewish education should help to bring about "self-fulfillment" for each individual Jew. "To be trained as a Jew should mean to be given habits that would help one function creatively in all of life's situations." (3) Jewish education, then, aims to help the Jewish human being function better as such. This is the foundation of a strong humanistic philosophy of education.

One of the major elements underlying Kaplan's educational theory is his criticism of both the "Neo-Orthodox" and the "Reformist" educational ideologies present in the Jewish world of his day. He is particularly critical of the Reform educational system which focused primarily on the moral and spiritual elements of classical Reform Judaism. Instead Kaplan advocates an education which "reconstructs" the entire "social heritage" of the Jewish people." (4) Though much more focused on peoplehood than on personhood, this reconstructed Jewish education is essentially student-centered. This is clear in the goals of Kaplan's system.

Kaplan defines the aim of Jewish education as:

to develop in the rising generation a desire and a capacity,

- (1) to participate in Jewish life,
- (2) to understand and appreciate the Hebrew

language and literature,

- (3) to put into practice Jewish patterns of conduct both ethical and religious,
- (4) to appreciate and adopt Jewish sanctions and aspirations, and
- (5) to stimulate artistic creativity in the expression of Jewish values."(5)

These five goals synthesize both cognitive and affective concerns. Knowledge and conduct within a Jewish framework are important. At the same time, the goals emphasize the appreciation, expression and desire on the part of the Jewish child. The language of Kaplan's goals is sympathetic to humanistic educational concerns.

Kaplan reinforces the humanistic orientation of his proposed system with the following statement:

The purpose of Jewish education in America should be to qualify the child to meet with an ethical and affirmative attitude all of life's situations and relationships--economic, sexual, civic, human, and cosmic. . . .It should be the aim of Jewish culture to enable the human being to live in all of these relationships so as to elicit the best in himself and in those about him.(6)

Education here is clearly related to real life. Kaplan aims to help each person cope with the realities of life. He does not demand that students accept any pre-conceived dogma. Rather, this educational philosophy encourages the full development of each individual, to be the best person possible. Kaplan, in this statement, utilizes language almost identical to the "self-actualization" spoken of by Maslow a quarter of a century later. Kaplan's concern in Jewish education is in ". . .freeing the cultural content

from its adventitious or antiquated elements, and from the domination of outward authority. . . ." This approach aims at encouraging individuality, so that people can be self-governing, ". . .without the aid of outward authority and the sanctions of reward and punishment." (7) Kaplan's philosophy is at work here. He sees religion primarily as a vehicle to enhance the autonomy of the individual. This is a most humanistic concern.

Throughout his writings, Kaplan argues that Jewish education should deal directly with the task of religion. Specifically, this task is to respond to "...man's striving to articulate the high worth of the individual human being, of the social group and of the world as a whole, and to render that worth manifest in conduct." (8) This statement clearly defines the individual person as the focus of religious education. Helping an individual to function fully with himself, in his society and his world is essentially humanistic.

The growth and well-being of each individual student is at least as important for Kaplan as is the survival of the Jewish people and culture. In fact, in Judaism as a Civilization, Kaplan actually restates his goals of Jewish education from the standpoint of the individual child. This minor technical point reflects his great concern with student-centered education. These objectives utilize such phrases as the following aims of Jewish education:

- a. To give insight into the meaning of spiritual values. . . .

- b. To foster an attitude of respect toward human personality. . . .
- c. To train appreciation of individual and group creativity. . . .
- d. To inculcate ideals of justice and kindness...; peace and tolerance. . . .
- e. To condition habits of reflective thinking; purposive experiencing. . . .
- f. To impart knowledge of the Hebrew language; Jewish history;. . . .(9)

These are only a few of the key phrases Kaplan uses. His emphasis on the affective dimension is clear. It is no accident that the only fully cognitive objective is the last one. This awareness of the primacy of affective education over cognitive learning is a key humanistic principle. Kaplan supports this approach. Moreover, his language and concerns demonstrate his interest in progressive pedagogy. Nowhere does his educational system reflect a traditional, authoritarian approach to teaching.

Ronald Kronish notes in a recent article that  
 ". . . Mordecai Kaplan, has only recently reminded us that the function of the teacher, Jewish and general, is to teach children, not subject matter, thanks to Dewey (via Kaplan's interpretation)."(10) This particular phraseology, although Kronish's, is indicative of Kaplan's humanistic ideas. At the same time, Kronish points out that Kaplan does not accept the principle that educational goals should be totally defined by the needs of the individual. Kaplan insists that there is a role for the teacher. He insists that "if

children are to learn what they are taught they must be conditioned to be interested in what they are being taught."(11) This concern for the teacher setting the limits of education is Kaplan's point of departure from pure Humanistic Education. There is no doubt, as Kronish points out, that Kaplan is fully critical of an over-emphasis upon child-centered education.(12)

One of the major areas in which Kaplan stands out as a progressively oriented educator is his concern that practice not lag behind theory.(13) This is a concern of Kaplan's for Jewish education at a time when John Dewey criticizes secular education for the same fault. For Jewish education in particular, Kaplan notes that while educators rush to agree with Dewey's progressive philosophy, educational practice does not follow. Kaplan insists that education must be activity, designed to provide for continuous growth. Education, for Kaplan, should embrace all of life and experience.(14) In this sense, he argues that the religious school is only a small element of the process of Jewish education. The parents should be full participants in the process, which likewise must encompass the entire life of the student. As Kaplan states:

The principle to bear in mind is that, if an activity is to develop in the child an interest in Jewish life, it must make him feel that he is a necessary part of the Jewish Community.(15)

Being part of the Jewish community, and sensing this essential self-worth, is a crucial element of Kaplan's

educational system. Clearly, the concern here is with students' affective relationship to their Jewish life. Kaplan emphasizes "Jewish sociology" rather than Jewish religion. There are positive and negative aspects to this concern. One of the most positive elements is Kaplan's approach to theology.

Kaplan criticizes those who teach what they do not themselves believe to be true. Specifically, he focuses on the pragmatic matter of teaching Jewish theology. Kaplan cannot tolerate teachers who do not personally believe a traditional, theistic God-concept, yet insist upon teaching such a view. Instead, Kaplan advocates teaching ". . .the child. . .to develop his capacity to discern high worth in the individual human being,. . ."(16) This is a human-centered, or humanistic, approach to theology, rather than a God-centered one. At the same time, Kaplan recommends that students be encouraged to develop a sense of thankfulness in relationship to God. The system he outlines presents God in a folklore manner to younger children. Later, the school can teach the various religious ways of looking at God. This obvious recognition of developmental stages indicates another humanistic tendency. Without judging Kaplan's specific theology, one can nonetheless conclude that his concern and approach are compatible with Humanistic Education.

Another fascinating element of Kaplan's system is his concern with teacher qualifications. He recognizes that few

teachers can meet his expectations in terms of self-awareness, awareness of students, and understanding of all aspects of Jewish life. Therefore, Kaplan argues that teachers should be specialized. They should have ". . . intensive training in the science and the pedagogy of religion. Since such training must accompany a sense of concrete reality, a poetic sense and a highly ethical disposition, it is no easy matter to be a teacher of religion." (17) Kaplan recognizes one of the major criticisms of his educational system. His requirements for teachers are extremely demanding; an extensive teacher training program is necessary. This, in fact, is a major criticism of almost all humanistic approaches to education.

There is no doubt that Mordecai Kaplan's educational and philosophical thought has had a great impact on Reform Jewish education and philosophy. Jeffrey Schein notes this repeatedly in his recent study of the changes in Reform Jewish education. (18) Schein points out that Emanuel Gamoran attempted a "...synthesis of older Reform ideology and Kaplanian Reconstructionism ... in his curriculum-making efforts." (19) In fact, the element of Kaplan's system which is most present in Gamoran's curricula is the emphasis upon the sociology of Jewish life rather than upon ethical and religious instruction. (20) Although this peoplehood-centered concern reflects some humanistic tendencies, there are non-humanistic elements in Kaplan's influence as well. Specifically, Kaplan seems to be more concerned with the

Jewish people than with humanity as a whole. Gamoran adopts this emphasis and incorporates it into his own curricula. As Schein points out, many classically-oriented Reform rabbis were concerned about this tendency.(21) Thus, while Kaplan's educational system is implicitly humanistic, it is not in itself a paradigm for Reform Jewish Humanistic Religious Education.

B. MARTIN BUBER (1878-1965)

There is no modern Jewish thinker who is more well-known for his Jewish humanism than is Martin Buber. Volumes have been written on the humanistic elements of his general philosophy, Jewish philosophy, and his educational thought. In fact, he chose to title one of his final, autobiographical projects A Believing Humanism.(22) That he chose to summarize his own life and thought this way is a clear indication of his self-perception as a Jewish religious humanist. Because of the enormous literature by Buber and concerning his thought, this section can only provide a summary of the major humanistic tendencies in his educational philosophy.

Buber lived and wrote at a time when a humanistic value system was deemed appropriate and necessary, because of societal conditions. Joshua Weinstein, who has studied Buber's humanistic educational philosophy in depth, states the following case:

In the era that Buber lived, the search for solutions to societal weaknesses transcended all barriers and provided the purposes and the patterns for new approaches to self-realization and societal harmony through a synthesized humanistic value system.(23)

In other words, Buber's world was ready for a philosophy which focused on human beings and how they can bring about a better world.

Buber notes that ". . .in moments that come perhaps only seldom a feeling of blessed achievement links (the educator)

to the explorer, the inventor, the artist,. . .Only on this highest plane of his activity can he fix his real goal, the real concept of character. . ., even though he might not often reach it."(26) Buber sees human character, the goal of education, as something illusory, reached only in truly special moments of education.

Buber also reacts to the educational thought of Georg Kerschensteiner (1859-1932). Kerschensteiner was an extremely important German educator around the turn of the century. His theories were highly progressive, student-centered, and freedom-oriented.(27) He defined character as a system of maxims, which cause an attitude preferring absolute values. Buber complains that there can be no absolute higher than human values. He recognizes that the modern world no longer unanimously believes in a truth superior to man. Thus, Buber is compelled to reject a system of maxims based on absolute, universal values. In fact, he fears that a group which adopts such values eventually (in Weinstein's words) ". . .translates its own needs into the language of objective claims until the group itself is raised to an absolute value, and frequently into the only value."(28) In other words, a group such as "The Jewish People" may actually become the supreme value. Buber wants to define character in such a manner as to elevate the individual to this highest level. His entire educational philosophy is, in fact, an attempt to explain that of which character education should ideally consist.

Throughout his educational writings, Buber also responds to Jewish immigration to Israel. Particularly following the Holocaust and the crisis of faith engendered by it, Buber is concerned about Jewish particularism. In response, he becomes more and more committed to an education aimed at fostering eternal-universal values. In this sense, Weinstein notes that:

The teaching of values does not negate nor diminish the teaching of subject matter, but the teaching of subject matter, according to Buber, becomes a vehicle toward the attainment of an educational goal.(29)

Buber's emphasis on affective rather than cognitive learning, which is discussed below in detail, stems from his pragmatic concern for a humanistic value system. He opposes cognitive, nationalistic education, like that in the early State of Israel. His ultimate goal is to utilize Jewish subject matter--prophetic values--to bring about a universal humanism.(30)

Clearly, then, Martin Buber's educational humanism is a product of his time, as seen through his eyes. An examination of his philosophy of education is only meaningful in this context.

The basis for all of Buber's philosophy is his concept of unity. Weinstein summarizes this as follows:

Man's greatest achievement in life, (Buber) claimed, is the attainment of unity: unity within the single man, unity between man and man, unity among the segments of a nation, unity among nations, unity between mankind and the inanimate world, and unity between the universe and God.

He proposed his 'I-Thou' dialogue as an instrument

for the attainment of this unity.(31)

The focus of all of human existence, for Buber, is the possibility of this unity. Dialogue is the most effective method for attaining unity. Buber defines dialogue in a manner particularly relevant to education. Weinstein summarizes three forms of dialogical experiences which Buber identifies as a part of human relationships:

(1) Dialogue of Awareness - simple awareness of an other person--but partial and incomplete. This dialogue takes place only on a conscious, intellectual level.

(2) Dialogue of Inclusion - the essence of the teacher-pupil relationship. One person (teacher) sees his effect on an other (pupil), and also sees things through the pupil's eyes.

(3) Dialogue of Friendship - a mutual relationship; true education cannot take place here.(32)

There is a specific, student-centered form of dialogue for education. Buber defines a clear role for student and teacher. The process of education puts the student into a relationship with the teacher so that unity can come about. The specific characteristics of this relationship will be discussed below.

One of the most humanistic elements in Buber's educational philosophy is his view of the child. He emphasizes two aspects of the nature of the child. Adir Cohen, in his book The Educational Philosophy of Martin Buber, explains these two aspects:

. . .first, that each child is born with the impress of history stamped upon it by the heritage of past generations; second, that each child is the potential begetter of unborn generations, has an

indisputable portion in the act of Creation itself, and is a latent source of renewal.(33)

In this discussion of predetermined and potential characteristics, Buber strikes a compromise. Although he admits the effect of history and the world upon each child at birth, Buber affirms the unique potential of the individual as well. The element of undeveloped potential is humanistic. Buber makes it the responsibility of the teacher to determine the nature of the child's encounter with his universe. The teacher assures that the child's potential is developed.

Buber sees this potential of the child as a creative element; he does not deviate from the rabbinic notion that man is the partner of God in the process of on-going Creation. Weinstein notes that Buber understands the child who, "By virtue of his humanness. . .does not accept the world passively, but rather actively participates in its transformation."(35) This belief in the unbounded potential of the child is a humanistic characteristic of Buber's idealistic view of the child. At the same time, Buber is concerned about the real biases of youth. He recognizes that, without experience, young people develop prejudices, and avoid varied experiences. Weinstein notes of Buber that:

He taught youth that an open mind was their most precious human possession. . .He held that youth must take a firm position, yet be able to stand free and unbiased to face the realities of life.(36)

Buber's commitment to open-mindedness pervades his work. Three specific biases of youth concerned him most. These are:

- (1) Their prejudice against history.
- (2) Their prejudice against the spirit.
- (3) Their prejudice against truth.(37)

Of this last concern of Buber's, Weinstein states:

Buber . . .rejected the idea of one general absolute truth. He . . .relentlessly expounded his humanistic and existential belief that each person is endowed with the inalienable freedom to think, to know, and to express himself freely on the basis of his own particular being. . .He taught that youth must try to translate its relationship to truth into the reality of its own life and stand ready to answer for it.(38)

In addition to Weinstein's use of the word humanistic, this passage expresses a great humanistic value. Buber affirms the freedom of the individual to think and feel as he may. Buber is committed to reality: each individual must work out a truth which fits his own reality. This freedom is student-centered and liberating for the child. It is clearly a humanistic orientation.

Of the nature of the child in Buber's thought, Weinstein says one last thing:

Buber's humanistic views are particularly evident in his discussion on loss of individuality and personality of youth. Buber complained that an impersonality has been occupying the space between man and man and that a sense of distrust and distance is dominating human lives. . . .Youth must learn to open up spontaneously to one another, relearn the meaning of personal love and make subject of it so that the innermost of man may live.(39)

Buber reacts to his observation of the world. Impersonality concerns him, as does his observation of the general trend away from human trust and relationships. He seems to be aiming to teach people that they must learn to use things and love people, rather than using people and loving things. It

is this commitment to people which makes Buber's educational philosophy humanistic.

As much as Buber discusses the nature of the child, he is far more concerned with the teacher in the process of education. In an article entitled "Chinuch Mevugarim" ("Adult Education"), he states that:

It is the good teacher who educates with his words and with his silence; during the teaching hours and during recess; in a casual conversation; by his mere being--as long as his presence is really there. He educates through contact, a contact between the teacher and his pupils.(40)

This is a very humanistic approach to teaching. The teacher teaches more by who he is than by what he says. Buber restates this thought in A Believing Humanism, where he goes on to explain what he means by "contact":

Contact is the primary word of education. It means that the teacher shall face his pupils. . .as being before beings, as mature being before developing beings. He must really face them,...in genuine interaction in exchange of experiences. . .For what is needed is genuine dialogue.(41)

The difference between teacher and student is clear. Genuine dialogue allows a more knowledgeable, experienced teacher to communicate, to make "contact" with students. What is the nature of "Genuine dialogue"? Buber notes that

The teacher, to be sure, conducts and governs this dialogue, but even so he must also enter it with his own person, directly and candidly. This dialogue shall continue into silent being with one another, indeed undoubtedly only here will it first properly culminate. It is this which I call the dialogical principle in education.(42)

For Buber, education is ultimately a relationship between teacher and student. It resembles the I-Thou relationship he

speaks of elsewhere in his writings. The key difference is that the teacher governs the direction of the educational dialogue.

Even more important than the guidance given by the teacher is the example he sets. As Weinstein points out:

Buber's philosophy is that genuine education is not achieved through prescription but by example. What counts in education more than content and educational strategy is the quality, integrity, sincerity and commitment of the teacher, his identity with his pupils and his ability to see the world from the pupil's point of view.(43)

The role of the teacher is to set the example for students. If the teacher can model the qualities desired for students, the educational process will take place. To be able to look at the world through the eyes of a students is crucial to Humanistic Education. Buber demands that the teacher do so, while at the same time keeping what he deems to be true as a goal. In Buber's words:

We call that man a teacher of all people who recognizes both eternal truth and present reality; that man who measures one through the other.(44)

Keeping the perspective of eternal truth is as important as seeing the reality of the student's present. Together, these two perspectives guarantee a truthful, humanistic approach to education.

Buber is most certainly "a humanist and a proponent of humanistic education."(45) He values the knowledge of the teacher as well as his teaching skills. Above all, he demonstrates his concern for the attitude and values of the teacher. Weinstein notes a number of Buber's specific

concerns, including:

- a. The affective domain
- b. The spiritual qualities of the teacher
- c. Personality, character, life objectives of the teacher
- d. Teacher's scholarship and commitment to education
- e. Empathy with the students
- f. Identification with student needs.(46)

Buber summarizes these qualities best:

"only if someone grasps (the pupil's) hand not as a 'creator' but as a fellow creature lost in the world, to be his comrade or friend or lover beyond the arts, does he have an awareness and a share of mutuality."(47)

The educational process is one of reciprocity. The teacher, with a more mature mind, develops a reciprocal relationship of give and take with the student.

Buber is particularly concerned that teachers not be authoritarian in the classroom. He insists that the teacher only answer concrete questions, with clear answers. A teacher may tell what he or she thinks is right in a specific situation, based on convictions and conscience. The student should be free to reach his or her own conclusions, and to develop fully.(48) In this manner students are full partners in the process of education.

Buber adamantly rejects propagandistic teaching. He distinguishes clearly between propaganda and genuine education.

Education means teaching people to see the reality around them and to understand it for themselves. Propaganda is exactly the opposite. It tells the people, "You will think like this, as we want you to think!"

Education lifts the people up. It opens their

hearts and develops their minds, so that they can discover the truth and make it their own. Propoganda, on the other hand, closes their hearts and stunts their minds. It compels them to accept dogmas without asking themselves "Is this true or not?"(49)

This distinction is at the root of Buber's humanistic educational philosophy. Propoganda has no humanistic concern. Education, for Buber, is entirely committed to the humanity, the full humanness, of the individual. The true educator, in Buber's view, must help the student to develop his full potential. This belief in the potential of human beings is synonymous of the self-actualization spoken of by secular humanistic educators and psychologists. Buber believes that the teacher, by his mere presence and existence, can facilitate the actualization of the potential. The method required is dialogue.(50)

Nowhere in his writings does Buber specify the ideal, model teacher. However, he utilizes the model of the great Chasidic master, the Maggid, Rabbi Dov Baer, as an example. Weinstein describes a number of qualities of the ideal Buberian teacher implied in Buber's description of the Maggid. These include:

- a. dedication to his profession
- b. devotion to his pupils
- c. unique approach to each disciple according to his particular character and inner destiny.
- d. upholding the freedom of expression and interpretation of each student.
- e. an existential, non-directive, open-ended approach.
- f. commitment to awakening the truth inherent in all people.
- g. view of the teacher as a catalyst, to inspire students.
- h. will to pour all energy and strength into

- teaching.
- i. being the carrier of teaching and the instrument of learning.
  - j. willingness to assist students with both intellectual needs and ordinary daily cares, needs, griefs, despairs etc.(51)

Each of these characteristics reflects a humanistic concern. The last one is particularly interesting. Throughout Buber's writing is an intuitive understanding of the hierarchical needs-structure later defined by Maslow. Buber recognizes that the daily needs of the student must first be filled: " ' . . . if these are not dealt with, how shall those loftier concerns be approached?' "(52)

The most important goal of the teacher's role is to teach the student to trust the world. Buber aims to establish a sense of unity and peace within the student. This requires an exceptional teacher, with unique skills and a rare personality.(53) As Weinstein points out, "To gain the student's trust is not an easy task, yet this is the task of the genuine teacher."(54)

Buber's writings on education contain many passages relevant to humanistic education in general. Weinstein's thorough analysis of Buber's humanistic philosophy is based largely on two of Buber's essays which appear in his book Between Man and Man.(55) These essays, entitled "Education," and "Education of Character,"(56) contain a wealth of evidence of Buber's humanistic commitment to education. It is simply not within the scope of this study to report in detail on each of Buber's many humanistic educational concerns.

Much of Buber's writing is directed towards general, secular education. At the same time, he does demonstrate an equal commitment to Jewish religious education. He conveys the essence of his approach to religious education in his Tales of the Hasidim. Buber notes the famous Hasidic story of Rabbi Zusya:

Before his death, Rabbi Zusya said: "In the coming world, they will not ask me: Why were you not Moses? They will ask me: Why were you not Zusya?"(57)

Weinstein clarifies Buber's use of this story and its meaning for Jewish education:

The task of education is to make the student aware that he must become uniquely himself and by so doing he will be moving in the direction of God and his values.(58)

The dual commitment to God and to self-actualization reflects Buber's orientation. For Buber, self-actualization and self-awareness lead to God. This is the unity of which he speaks. Being oneself, to the fullness of one's potential, brings about a unity with God.

Buber's commitment to religious education is clear throughout his writings. In A Believing Humanism he makes this observation:

Only he can educate who stands in the eternal presence; he educates by leading them into it. Religious education as a partial sphere must become more and more problematic; but education is only a whole when it is religious as a whole.(59)

Two concerns are present here: a religious educator must be someone who already "stands in God's presence," and all education must ultimately have a religious dimension. The

meaning of this second issue is not entirely clear, but one must assume that in Buber's most idealistic vision, all of mankind will be educated in a humanistic religious manner.

Adir Cohen summarizes an important distinction between traditional education and Buber's approach to religious education:

Buber described. . .the principal aim of traditional religious education,. . .(as) to persuade young people to commit themselves to a fixed number of precepts that they are forced to learn and expected to obey and enact. However, the goal set by Buber for the religious educator was the awakening of the young to the experience of encounter, their spiritual preparation for a personal confrontation with the Absolute.(60)

This reflects Buber's concern with genuine education as opposed to propaganda. Religious education should aim to facilitate the growth of a religious consciousness in the student. Each child will come to recognize that God is present and in unity with the world. To this end, Buber insists that worship be taught as a method for attaining union with God, rather than as a prescribed ritual.(61)

One of the major purposes for Jewish education, according to Buber, is gaining the motivation to turn learning into action. In 1934, Buber delivered an address at the Lehrhaus in Frankfurt on the Main. Entitled "Teaching and Deed," this brief lecture conveys the essence of Buber's religious educational philosophy.(62) Buber describes the manner in which Jewish education is the encounter between one generation and another:

In these recurring encounters between a generation which has reached its full development and one which is still developing, the ultimate aim is not

to transmit a separable something. What matters is that time and again an older generation, staking its entire existence on that act, comes to a younger with the desire to teach, waken, and shape it; then the holy spark leaps across the gap.(63)

The process of Jewish education is one which entails all of Jewish life. This is consistent with the philosophy of Humanistic Education. "The total living, Jewish human being is the transmitting agent; total living, Jewish humanity is transmitted."(64) The content of Jewish education, for Buber, is the whole of what Jews can be or become.

Another principle of Buber's humanistic Jewish religious education is that ". . .teaching is inseparably bound up with doing;. . .it is impossible to teach or to learn without living."(65) This is reminiscent of Dewey's view that education is life. More important, for Buber, teaching must focus on deed. Life is a constantly changing potentiality. Education must lead to doing things in this life. Buber clearly emphasizes the affective dimension more than the cognitive. Knowledge is less important than the life facilitated by learning.

In this respect, Buber acknowledges a unique aspect of Jewish education. He states:

Among all the peoples in the world, Israel is probably the only one in which wisdom that does not lead directly to the unity of knowledge and deed is meaningless.(66)

Buber supports this claim that the Jewish emphasis is upon action rather than knowledge. He compares the biblical concept of "Hokmah" to the Greek word "sophia." Both terms are translated as "wisdom," but Buber points out the

difference with the following definitions.

"Sophia" = a closed realm of thought, knowledge for its own sake.

"Hokmah" = the unity of teaching and life, for only through this unity can we recognize and avow the all-embracing unity of God.(67)

The message is evidence of Buber's explicit humanistic approach. Knowledge is only relevant in that it aids in the attainment of unity. By this, Buber means "...the willingness to do as much as we possibly can at every single instant."(68) This is clearly self-actualization.

Buber supports his philosophy with many examples from traditional sources. For example, he quotes the Palestinian Talmud, tractate Shabbat 3b:

He who studies with an intent other than to act, it would have been more fitting for him never to have been created.(69)

Additional quotations from the Ethics of the Fathers and various Chasidic texts demonstrate that Buber's non-cognitive educational approach is fully Jewish.

At the same time, Buber argues against a secularist commitment to pure action.(70) He balances the two extremes when he states:

The teachings cannot be severed from the deed, but neither can the deed be severed from the teachings!

Our tradition assigned quite as much importance to the one danger as to the other.(71)

Buber seems to anticipate the philosophy of "Confluent Education" which joins the cognitive and affective domains. This approach is explored in detail below.

Even a brief sketch of Buber's educational philosophy

allows for some valid criticism to be made. Foremost is the realization that few, if any, individuals can qualify to be effective teachers in the Buberian model. It seems that a completely self-actualized Jewish adult is necessary, but certainly hard to find. In short, as Adir Cohen states:

A pedagogical model, designed to be imitated, cannot be based on Buber's philosophy. Nevertheless, Buber's philosophy confronts modern education with a challenge and makes a genuine contribution. . . .(72)

While there can be no "Buberian Model," because it demands a specific kind of teacher and a certain relationship, Buber's philosophy is valuable to Jewish education.

There seems to be a natural relationship between Buber's philosophy and Reform Jewish Humanistic Religious Education. Almost all of Buber's assumptions are consistent with Reform Jewish ideology. In fact, many Reform educators have incorporated Buber's thought into their own systems. For example, Rabbi Edward D. Kiner utilizes Buber's educational thought in his 1969 article, "Martin Buber's Concept of 'Living Truth' and Jewish Education." (73) Kiner uses Buber's approach in a complete reappraisal of the ". . . limitations and possibilities of religious school education." (74)

In addition, Buber's implicit humanism seems to be consistent with the Reform Jewish emphasis on people-centered religion. Reform Judaism has always emphasized the human aspect of Jewish life. Relating to people leads to knowledge of God. This is the emphasis of Buber's humanistic form of Jewish education.

C. WILLIAM CUTTER

CONFLUENT JEWISH EDUCATION: BACKGROUND

In 1973 Rabbi William Cutter, Professor of Education and Hebrew Language and Literature at the Rhea Hirsch School of Jewish Education of HUC-JIR in Los Angeles, delivered a paper entitled "The Present Status of Jewish Education" to the CCAR Convention. Cutter's words contain a sobering message concerning the role of Reform Jewish Humanistic Education:

. . .we do have to face some realities:  
Humanization has already become a function of our secular schools, so that our religious schools cannot presume to have this humanizing function as their exclusive domain. This is not to say that our function is not to humanize; it simply means that we must not take this function for granted. Nor is it to say that the schools are good humanizers.(75)

Cutter calls the attention of the CCAR members to the reality that Reform Judaism is no longer the only institution with humanistic educational concerns. Obviously secular schools have somewhat similar aims. Jewish education must do something additional.

In this framework, Cutter proposes a new direction for Reform Jewish Education. As a professor and practitioner of Jewish education, Cutter expresses great interest in technically complete and research-based techniques. Moreover, consistency with Jewish tradition is a great concern of his. He notes:

In an age in which the question of child centeredness is foremost. . . , we are bound by our tradition to ask whether such child centeredness doesn't demand modifications of our tradition. Personal discovery is a high priority; but does

Judaism make demands on the child as he discovers himself? We cannot be too glib as Rabbis in embracing the cliches of freedom. On the other hand, we cannot impose Jewish values based on an ignorance as to how children learn and adopt values. Before we say that a child must adopt a value, we must ask if he can. Before we tell him what value is in a text, we must let him show us if there is something new in that text which we have not seen.(76)

In short, Cutter accurately summarizes one of the tensions between traditional Jewish concerns and those of Humanistic Education. On the one hand, Jewish values are generally clear cut and specific. One would assume that one goal of Jewish education is to transmit these values. At the same time, Humanistic Education aims to aid in the personal discovery of the individual. Taken to its extreme, this position allows for the possibility that the established content of Judaism is not important. It seems that there cannot be a synthesis of the two.

Cutter is a Reform rabbi, however. He advocates a position vis-a-vis this problem which relies on at least two unique ideological contributions of Reform Judaism. In this respect he notes:

We owe two statements to our people: one relating to our liberal attitude towards ideological matters, and the other relating to our ability to assimilate broader ranges of Jewish practical experience, even in activity which has not normally been identified as Reform.(77)

Cutter mentions the examples of wearing a Kippah or keeping Kosher as traditional Jewish practices not necessarily opposed to Reform Judaism. He does emphasize that "doing these things without having thought them through from a

Reform point of view may"(78) be incongruent with being a Reform Jew.

It is clear that Cutter desires a clear definition of Reform Judaism. He alludes to the idea that Reform means freedom tempered by an obligation to respond to one's tradition. On this foundation, he builds a theory of Reform Jewish education which is both humanistic and genuinely "Reform Jewish."

In an article entitled "Affect and Cognition in Jewish Education-Some Comments on the Promise of a Project,"(79) Cutter establishes the above tension in another manner. He states:

Jewish teaching is, if nothing else, concerned with specific materials which a student is to learn. . . ."(80)

Cutter identifies these materials as texts, written by external religious authorities, and the social experiences of external social authorities. He suggests that the relative lack of time available for Jewish education increases the importance of this cognitive content. However, he goes on to state:

Yet the importance of emotional growth and our concern with comporting attitude to action has caused us to argue that purely "content-centered" approaches are inadequate to our higher tasks, and to insist that the development of group skills is a worthy activity which can become part of the content we study.(81)

In other words, affective concerns are important. In fact, Cutter sees the affective dimension as a content itself.

Cutter's view of the Jewish nature of affective concerns

is even more innovative. He is convinced that

. . .human concerns are addressed in the value-and affect-laden texts of our heritage. The ends of the Jewish tradition are obviously no less "humanistic" than those of the educational trends of the last decades which have adopted that label; and indeed some contemporary "humanisms" look pale when stacked up against the monuments of Jewish literature.(82)

Cutter contends that the Jewish tradition is implicitly humanistic oriented. Still, he realizes that the "modes of transmitting the humanistic values in that literature have too often ignored the means by which values come to be embraced and acted upon, . . ."(83) Jewish traditional literature obviously does not reflect an understanding of the theories of modern humanistic psychology and education. Cutter accurately notes that student needs, and teacher-student interactions, are actually recent interests in Jewish education. Above all, Cutter is convinced that "means and ends become distinct from each other if techniques replace material but they can be united on a higher level, . . ."(84) The unity of means and ends is the unity of technique and content. The joining of cognitive and affective concerns makes up the realm of Confluent education. Cutter asserts that mainstream Jewish groups have utilized humanistic techniques developed by the Esalen Institute, National Training labs, and other groups.(85) Moreover, he claims that these affective techniques can be brought to bear upon Jewish content areas. The product of this blending of various methodologies and approaches is Confluent Jewish Education.

## CONFLUENT JEWISH EDUCATION

Confluent Jewish Education grew and developed primarily at the Rhea Hirsch School of Education of HUC-JIR, Los Angeles. The HUC involvement with Confluent Education began in the latter 1960's, in conjunction with the secular Confluent Education research of George Isaac Brown of the Esalen Institute. Early research led to the development of a Confluent Jewish Education Laboratory at HUC during the early 1970's. As Cutter notes, the work of the Confluent Education Laboratory ". . .brought into the open much of the theory which was implicit in the original attitude and hope of such therapists and social theorists as Rogers, Lewin, Erikson and Perls, Gregory Bateson, James G. McBurns and, of course, John Dewey." (86) Under Cutter's direction and guidance the Laboratory explored the implications of the work of these men on Jewish education. (87)

Cutter identifies five basic premises for the early development of Confluent Reform Jewish Education. These are still quite applicable:

- (a) Jewish Education is likely to continue to be a marginal force within the life of the American Jew;
- (b) The "affective potential" in Jewish life has largely been lost from the great majority of Jews;
- (c) For teachers who have not lost the affective sensitivity, the values residing in affective experiences are in jeopardy;
- (d) Revolutions occurring in public education have been misunderstood, and possibly misused, in

religious education,

(e) Most religious school teachers and group workers are conflicted about their own relationship to Jewish values and Jewish identification.(88)

It is clear that these problems still exist in the American Reform Jewish community. Cutter believes that Confluent Jewish Education can help to alleviate them.

The 1972 proposal for a Confluent Education Laboratory at HUC-JIR in Los Angeles begins with the following statement of "Goals and Purposes":

We are concerned with difficulties in combining the emotional presence of the teacher and student with the more academic and cognitive goals of education. Curriculum planners often either focus on specific behavioral objectives which over-determine what a child receives or are too concerned with presenting factual material and not with whether the child learns. In addition, education today finds itself on the threshold of a great technological revolution through which mechanical equipment will alter radically our teaching techniques.

While not opposed to teaching with behavioral objectives in mind, and certainly not to technology, it is our belief that

(1) a teacher cannot teach values nor indeed cognitive data without himself undergoing basic changes as a teacher;

(2) values and data come best through the emotional experience of the child;

(3) values are best learned when there is a climate of support present in the class; values cannot be conveyed as if a classroom had a homogeneous composition;

(4) students will derive different values from the same experience and the teacher must be equipped to deal with that multiplicity of values;

(5) technology can only be the handmaiden of human beings and not the reverse;

(6) the greatest lesson for a Jewish

teacher, a religious leader, or any teacher for that matter is to take personal risks and the responsibility for those risks!(89)

This lengthy passage, albeit slightly grandiose for the purposes of fundraising, conveys an effective summary of the concerns of Confluent Jewish education. Confluent Education aims to combine the affective and cognitive domains in the classroom setting. The premise is that this approach will lead to the most effective learning in both domains. This is equally true for the teacher and the student. In addition, Cutter recognizes that ". . .good Jewish teachers have often been 'confluent', because the Jewish tradition. . .is laden with emotional potential."(90) In fact, as noted earlier, this is one of Cutter's main postulates. He claims merely to be formalizing an implicitly Jewish mode of teaching, and finding theoretical, research-based support for this approach.

It is beyond the scope of this thesis to present an in-depth analysis of the theoretical underpinnings of Confluent Jewish education. Rather, it is useful to mention a few of the Key concepts from secular educational research which have influenced Cutter's work. These concepts include the following: Loadings, Holism, and Homeostasis.

#### LOADINGS

Cutter acknowledges that the concept of "loadings" comes from the research of John Shiflett.(91) "Loadings" refers to the affective elements of any cognitive material which have personal meaning for the learner and enhance the learning

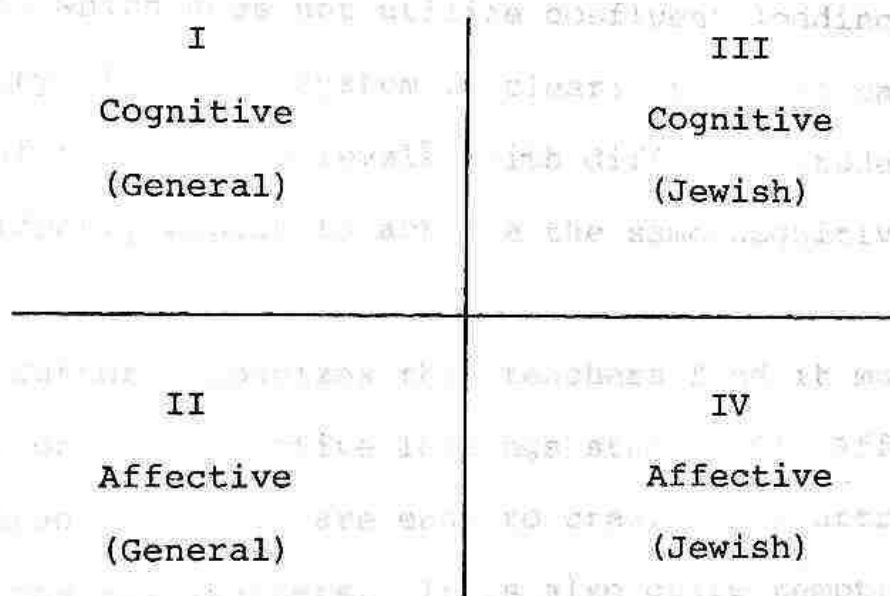
which takes place.(92) These affective loadings increase the relevance of cognitive material for the learner. There are also cognitive loadings connected with affective experience. Cutter summarizes Shiflett's work:

Shiflett suggests. . .that the child, as he enters the learning situation, has a deep need of gratification in the areas of security, self-worth, positive affiliation, and power. Since this need of gratification is usually denied actualization, the child becomes afraid of learning because of his deep fear of failure. This fear causes . . . 'blockage' to learning. . .The interplay between cognitive and affective loadings, . . . creates. . .the potential climate for helping the child deal with. . .his concerns. . . .(93)

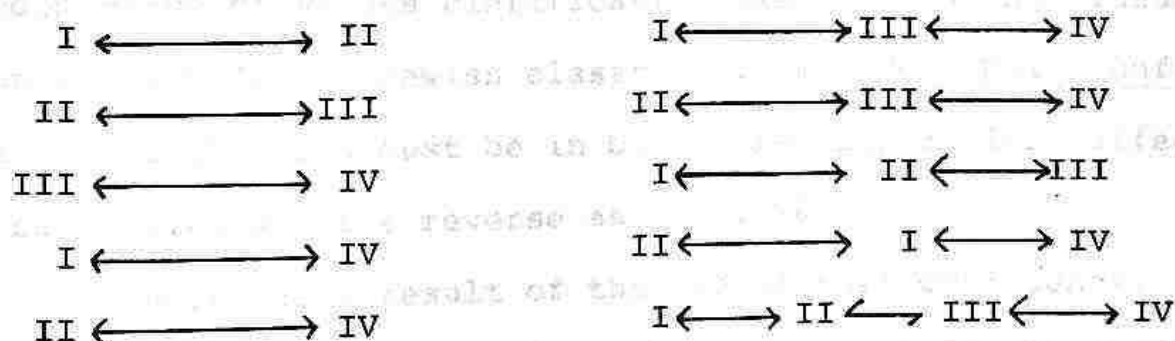
This is a powerful description of one basis for Humanistic Education. Students' blockages to cognitive learning can be overcome, it would seem, by initially focusing on the affective dimension. This is precisely the theory underlying Confluent Jewish Education.

Cutter and Jack Dauber, one of his colleagues, use the following flow chart to describe the process of what is known as "confluence" (hence the name "Confluent Education"):(94)

...all the possible permutations of knowledge and affective learning, from both general and Jewish sources and experiences. The end result is that the potential learning available in a confluent Jewish school is not as They identify four domains of learning:



Confluence may take place in any of the following manners:



three realms of learning exist. These are: Intra-personal (affective), Inter-personal (group), and Extra-personal (cognitive). (97) The Interpersonal and Intrapersonal realms focus on the student as a subject matter of sorts. Students learn about themselves and their relationships. However, as Cutter points out, "... If the students are the only subject matter, we are not talking of Confluent Education." (98)

This chart demonstrates all the possible confluences of cognitive and affective learnings, from both general and Jewish sources and experiences. The end result is that the potential learning available in a Confluent Jewish school is actually far greater than in either a secular or Jewish school which does not utilize confluent loadings. The flexibility of such a system is clear: teachers can begin with any of the various levels, with different students, and confidently expect to achieve the same cognitive and affective goals.

Cutter recognizes that teachers find it much easier to focus on the affective loadings stage.(95) Affective-oriented exercises are easy to create, and attractive to both students and teachers. It is also quite tempting to stop after having achieved some cognitive goal. This explains the predominance of values clarification exercises as set induction in many Reform Jewish classrooms. However, Full Confluence means that the flow must be in both directions: from affective to cognitive, and the reverse as well.(96)

In short, as a result of the use of full confluence, three realms of learning exist. These are: Intra-personal (affective), Inter-personal (group), and Extra-personal (cognitive).(97) The Interpersonal and Intrapersonal realms focus on the student as a subject matter of sorts. Students learn about themselves and their relationships. However, as Cutter points out, " . . . if the students are the only subject matter, we are not talking of Confluent Education."(98)

This is the crucial difference between Confluent Education and purely affective education.

It is not enough to say that confluent education is a process of self-actualization. It is a process of self-actualization that is based on the assumption that the individual is a social being. The individual is not a self-contained entity, but a being who is in constant contact with the world. The individual is not a passive recipient of knowledge, but an active participant in the process of knowledge. The individual is not a static entity, but a dynamic being who is constantly changing and growing. The individual is not a separate entity, but a being who is part of a larger whole. The individual is not a self-contained entity, but a being who is in constant contact with the world. The individual is not a passive recipient of knowledge, but an active participant in the process of knowledge. The individual is not a static entity, but a dynamic being who is constantly changing and growing. The individual is not a separate entity, but a being who is part of a larger whole.

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## Holism

The concept of Holism derives from the Gestalt psychology of Frederick Perls. It entails the assumption that people are unified organisms and part of communities. As a result, Confluent Education tries ". . .to bring together the following elements: cognition and affectivity; personal needs and group imperatives; reality and desire; secular Knowledge and Jewish Knowledge; secular values and Jewish values; and values and emotional needs."(99) During this process of unification, Cutter notes, students and teachers may focus on certain personal concerns and biases. The resulting rejection of tradition, or overemphasis on affective concerns, as well as the temporary inability or unwillingness to accept intellectual "facts" are a part of the "dialectic of learning."(100) The teacher must be patient if the desired unity is ultimately to come about. There is obviously a tremendous similarity to Buber's philosophy of education implicit in this holistic approach.

## Homeostasis

A second concept from Gestalt psychology which affects Confluent education is "Homeostasis". This is ". . .the process of maintaining equilibrium as environmental supports change. . . ."(101) This requires self-knowledge, knowledge of one's group, and the ability to support oneself. If teachers and students achieve homeostatic skills, they will be able to adjust to varying teaching and learning situations. Moreover, they will be more flexible, as Jews,

to the changing world.

#### THE HUC-JIR CONFLUENT EDUCATION LABORATORY

Cutter and Dauber provide a lengthy description of the pilot program of the Laboratory in Confluent Jewish Education.(102) This five-month project concluded on April 4, 1971. It involved sensory-awareness experiences and Gestalt techniques, as well as the individual teaching concerns of each participant. Essentially, the early exercises were adaptations of those found in Human Teaching for Human Learning, by George Isaac Brown.(103) Dr. Brown helped facilitate the pilot program.

Subsequent years have allowed the program to develop and gain sophistication. The following is a partial list of exercises in Confluent Education, as presented by Cutter in a 1983 class at HUC-JIR, Los Angeles:(104)

1. Fishbowl; inner circle outer circle.
2. Creation of partnerships; cross fertilization of partnerships.
3. Personal fantasy; personal memory. Sharing of that memory through specific focus.
4. Text reading around a specific problem or "tutor" idea.
5. Talk to a student; become that student.
6. Develop a game around shared issues, (as in noting your strengths and weaknesses as teacher).
7. Group development of a definition.
8. Polarity exercises: autistic child; strength and weakness; teacher/student.
9. Mirroring, sculpting.
10. Memory of nickname/parental message.

11. Self-introductions around nickname, style, concern, etc.
12. Invite a guest/invite two guests.
13. Getting in touch with need to control.
14. Concentrate on what is in immediate environment.
15. Developing distinctions between objective and subjective observation.
16. Learning tied to a concept: messianism.
17. Secrets.
18. Gift giving.
19. Building from affective loading.
20. Identifying self-composition through affiliation/ambition/ achievement pie.
21. Comparing perceptions/ examination of art themes through form/ examining art through conceptually based "tutor questions" (as in #4 above).
22. Identifying a feature of a group and being conscious of it: who is leader; who is getting in way of things; whom would you like to "correct" to make things better, etc.

It is obvious from this list that all of the concerns of Confluent Jewish Education are fully humanistic.

#### Teachers and Teacher Training

In any humanistic educational framework, teachers and teacher training are the crucial element. For this reason, almost all of Cutter's efforts are directed at training teachers for Confluent Jewish Education. As Cutter and Dauber clearly state:

It is to be emphasized. . .that Confluent Education

must include the teacher training phase. . .it remains the kind of approach to teaching which requires a long-range and intensive commitment. . .one must experience this process before it can be assimilated.(105)

Teachers are expected to learn group strategies and human communications skills. More importantly, they must know when and when not to utilize them.(106) In addition, the personal growth of teachers is a high priority.

Cutter suggests the following as possible goals for Confluent Jewish Education teacher training:

- (1) An improved sensitivity to Jewish concerns.
- (2) A greater commitment to undertake formal or informal study of Jewish issues and subjects.
- (3) Greater comfort in relation to administrators and supervisors.
- (4) Improved ability to relate functionally to student needs.
- (5) An improved self-awareness as a teacher, Jew, and human being.
- (6) Increased ability to seize crucial moments in the teaching setting, where cognitive materials need affective applications and vice versa.
- (7) Improved ability to understand the difference between a genuine commitment and a position which is based on emotional needs.
- (8) An ability to develop curricular designs which relate technique to curriculum. Affective approaches should be more than games or gimmick, for motivation.
- (9) Improved ability to relate what is going on in the world to any subject being studied.(107)

Each of these aims is consistent with the concerns of Humanistic Education. In many ways, Confluent Jewish Education expands pure affective concerns to include the

cognitive dimension as well.

### Criticisms and Solutions:

#### Confluent Jewish Education

There are many criticisms of Confluent Jewish Education. Cutter responds to many of these criticisms in his articles.(108) There is no need to discuss these arguments in detail. It will suffice to mention a few briefly. First, as with any curriculum or methodology, Confluent Education is not "teacher proof." There is no guarantee that each teacher will be able to incorporate confluent techniques into the classroom. Likewise, not every teacher can become self-actualized, as the approach requires. To this criticism, Cutter replies:

We prefer. . .to respect the right of any individual not to undertake a process which is so laden with emotional potential; but I would point out that good Confluent training permits an individual to move at that pace which is most natural to him.(109)

There is no reason why every teacher cannot eventually gain from this program, given the proper training.

Another criticism is that there is little written curricular material available. Cutter's explanation for this is threefold. First, he opposes the concept of "cookbook" sharing of techniques. Second, the training process is crucial to Confluent Education, and thus little written material is needed. Finally, there is no clear, definitive model for what a confluent curriculum looks like on paper. As Cutter states:

What we do hope to do is help teachers move closer to models which permit. . .growth and. . .knowledge. . ., and to develop the kinds of sensitivities and strengths we value.(110)

The Confluent model Cutter uses satisfies him by its effectiveness.

A third criticism leveled at Confluent Jewish education is that it is heuristic. Namely, it rejects prescription, and encourages the student to learn in an independent fashion. Cutter recognizes that this valid philosophical criticism may reflect a conflict between Reform and traditional Jewish education. He states:

Permission to feel and think freely as an educational strategy may translate into an attitude which rejects authority. Concern with self-definition as a way of helping the learner connect with material can place the "self" in the foreground beyond the normal permissions of Jewish tradition. . . .I do believe that a liberally applied sense of the tradition is indeed compatible with the values of Confluent Education. The tension which does exist is in large measure a more lucid articulation of all the philosophical tensions faced by the liberal who also tries to be religiously committed.(111)

It shall be seen that this is the root of the tension between Reform Judaism and all of Humanistic Education. Cutter concludes that Confluent Education can bridge the gap between individual autonomy and the authority of Jewish tradition. The question remains: Can Reform Jewish education be truly humanistic? Cutter's solution may help to clarify the question.

He notes that "Concerns have been expressed over the presumed pre-occupation with self-realization as opposed to

the communal concerns which characterize Jewish textual materials."(112) This is a clear statement of the problem. The beginning of his response is that: "We are clearly more within a pluralistic than a monistic tradition, and one in which authority is at least temporarily abandoned."(113) This is Reform Judaism, as Cutter defines it. To this he adds that "Most advocates of . . . humanistic education approaches reject a belief that human purposes and goals are determined from external authorities, or at least that external authorities provide the exclusive warrants for people's behavior."(114) By means of a redefinition of Reform Judaism, Cutter has eliminated the conflict. Given his definition, there is no tension at all.

Cutter also attempts to solve the problem of autonomy by citing the work of Zvi Lamm's book, Conflicting Theories of Instruction. Cutter quotes Lamm, who asserts that there are three "logics" to instruction:

(1) Monistic logic of imitation - The shortest way for you to teach a person something is to tell it to that person. . . .

(2) Monistic logic of molding - Takes the learner into account for the purposes of the teacher better urging imitation!

(3) The logic of developmental pluralism - There is no ideal "person" towards which the learner strives, and the process tends to be less manipulative.(115)

It is this third logic which is utilized by Confluent education. As Cutter concludes, "Helping a person realize what is unique in him/her is as important in helping the person achieve one standard of humanness. Confluent

Education is congruent with Lamm's logic of developmental pluralism."(116) (My Underlining)

The concept of developmental pluralism serves not only to support Confluent Jewish Education; it is a rationale for Reform Jewish Humanistic Religious Education. For this reason, Confluent Education serves as a useful paradigm for this type of Reform education.

D. ALVIN J. REINES:  
POLYDOX RELIGIOUS EDUCATION

Dr. Alvin Reines, Professor of Jewish Philosophy at HUC-JIR, Cincinnati, is the founder of a philosophy of liberal Judaism called Polydoxy.(117) The Polydox philosophy of religious education which is rooted in the religious philosophy of Polydoxy is humanistic in many respects. Reines has devoted many volumes to an analysis of his Polydox religious philosophy, but only as recently as 1982 has he explicitly stated a philosophy of education. What follows is a brief overview of the first published element of this philosophy, "A Polydox Philosophy of Religious Education, (Part One)."(118)

Endoctrining

Reines begins by criticizing what he calls the "endoctrining" goals of classical "natal obligation religious communities."(119) The natal obligation philosophy is contrary to Polydoxy; It is essentially a religious educational approach which has the primary goal of training ". . .persons from infancy on in such a way that throughout their lives they will follow the beliefs and practices commanded by . . .one's birth dogma.(120) Birth Dogma refers to a religious system which postulates that individuals are born into a commandment structure which they have no choice but to accept. Reines assumes that this approach to education is followed by ". . .Orthodox Judaism,

Roman Catholicism, Protestant Fundamentalism, and Suni Islam, all of which are natal obligation religions."(121)

The method of "endotrining" is Reines' term for the general approach of these religions. He states:

Endotrining is defined as a method of education that serves to deprive students, whether minor or adult, of the ability to determine in a fully informed, objective, and independent manner the truth of that which is taught, while attempting, at the same time, to force students to accept what is taught by exerting upon them psychological or other pressures and influences that have no relation to the truth of the teaching.(122)

The point is that "endotrining" interferes with the freedom of inquiry of students. They are not permitted to decide the truth of a belief on its own merits, based on accurate evidence and investigation as well as the students' own personal capacity for determining truth.

Reines enumerates eight of the major techniques of endotrining. These include the following:

- (1) restricting information;
- (2) isolation;
- (3) inducing blind acceptance;
- (4) denigrating human cognitive (knowing) ability;
- (5) inculcating the feeling of hubris;
- (6) inducing submission to the religious leader;
- (7) instilling the guilt of sin;
- (8) instilling the guilt of family and community disloyalty.(123)

Even without a summary of the lengthy description Reines provides for each of these techniques their anti-humanistic character is clear. Reines utilizes this aspect of the endotrining process and its religious and philosophical underpinnings to prove that endotrining is contradictory to his Polydox religious educational aims.

Reines asserts that the educational institutions of Reform Judaism currently engage in indoctrinating. Particularly, he claims that they "...force upon their students a Theistic view of deity loosely imitating that of ancient Pharisaic Judaism, a view for which there is absolutely no foundation or evidence in the scholarship of Reform Judaism."(124) In fact, in a footnote to this statement, he claims that the 1975 "Goals of Reform Jewish Education" of the UAHC-CCAR Joint Commission on Jewish Education are "...a list of indoctrinating goals."(125) These goals are analyzed elsewhere in this thesis, and shown to be consistent with a humanistic approach to Reform Jewish religious education. In contrast, Reines' message is that Reform Judaism is indoctrinating; that it does so in a humanistic manner does not satisfy the goals of Polydoxy.

#### A Polydox Philosophy of Religious Education

Polydox religious education aims to apply a Polydox philosophy to religious educational activities. Reines provides a brief summary of the nature of Polydoxy as background for this educational philosophy. He states that "...the nature of Polydoxy can be described in the form of three principles: fallibility; natal freedom; Freedom Covenant."(126)

#### Fallibility

The principle of fallibility is the foundation of Polydoxy. In short, it is the claim that neither Polydoxy

nor any other system possesses absolute knowledge with credible evidence. In Reines' words:

. . .there exists no indubitable or irrefutable knowledge that provides the evidence necessary to justify morally the exercise of religious authority by a person or community over other persons or otherwise to deprive other persons of their freedom to determine for themselves their religious beliefs and practices.(127)

That no religion or community can possess such knowledge is the basis for a Polydox educational philosophy. As Reines points out, only if a Creator God has infallibly granted certain rights to a group or persons may they enforce a specific doctrine. Because this has not yet occurred, there is only fallible human opinion, and religious education cannot claim higher authority. The implications for a humanistic approach are clear.

#### Natal Freedom

In reaction to Reines' criticism of traditional religious "birth dogma" or "natal obligation,"(128) he postulates a Polydox principle of natal freedom. This principle asserts ". . .that all persons are born religiously free, possessing the ultimate right to determine for themselves from the moment of birth and throughout their lives the beliefs and practices they will follow."(129) Based on the principle of fallibility, the concept of natal freedom assumes that since there is no absolute authority, "...all persons are presumed to be born religiously free, with the right throughout their lives of religious

self-determination."(130) The principle of natal obligation has great meaning for Polydox religious education. Therefore, Reines suggests that it is actually "the natal freedom philosophy of religious education."(131) Because of the natal freedom of the individual, education can only suggest truths of a religious nature.

#### Freedom Covenant

The Freedom Covenant is the third pillar of Polydoxy. It asserts that since people are born religiously free and remain so throughout life, the proper relationship among such people should be defined by a covenant of Freedom.

The Freedom Covenant states that every person in the religious community pledges to affirm the religious freedom of all other members in return for their pledge to affirm her or his own. The corollary of the Freedom Covenant is that every person's freedom ends where the other person's freedom begins.(132)

This freedom insures the intellectual honesty and freedom of a Polydox philosophy of religious education. No person may be deprived of his right to religious self-determination. Moreover, it guarantees a means of realizing in one's life this right of self-determination. Reines' Polydox philosophy of religious education finds its roots in these principles of fallibility, natal freedom, and the Freedom Covenant.

#### Methodology and Techniques of Polydox Religious Education

The principles of Polydoxy require a particular method whereby religious information and ideas can be communicated to students. Reines formulates such a method, called

"empossession". In his words:

Empossession is in spirit, intent, and practice the opposite of endoctrining. . .the purpose of empossession is to enable students to arrive at beliefs and practices they personally and genuinely consider valid. . . .the aim of empossession is to make the religious community serve the needs and goals of the individual.(133)

Clearly, empossession is Humanistic Education. It aims to facilitate the religious growth of the individual, keeping honesty, personal meaning, and truth ever as guideposts.

This is a person-centered philosophy of education: The school and the community should serve the individual.

Affirming personhood is the highest goal.

The primary techniques Reines recommends for carrying out empossession are the following:

(1) Concretizing Student Freedom - this consists of reminding students of their rights to religious self-determination, and encouraging students to use their freedom. Student opinions are upheld, and disagreement is valued as highly as consensus.

(2) Truth - all information presented must be true. All sides of an issue must be presented. Moreover, the Bible should be taught as it truly is written, and not with distortions.

(3) Optionalizing Religious Concepts - presenting students with all options regarding major religious subjects, (eg. - theology, revelation, the after life). Students are free to choose from all major options. Reines recommends the teaching of various typologies, or categories, and soliciting student opinions. This builds upon student freedom.

(4) Multivalent Rituals and Services - using services and ceremonies which are undogmatic, and have language which has many meanings, values and uses. This allows for the theological and ideological interpretation of individuals, for their own personal creative needs.

(5) Objective Self-explanation - Polydoxy itself should be taught in an impartial and dispassionate

manner. This allows students to freely accept or reject it, and to maintain loyalty to their own authenticity and meaningfulness.(134)

Each of these techniques described above enhances the humanistic character of Polydox religious education. Reines is dedicated to the freedom of the individual; this is a person-centered, humanizing concern. The Polydox emphasis on truth and accuracy of teaching is likewise a humanistic concern. Students should not be taught lies. Polydox education provides options, and the student is encouraged to choose freely or create new options. In short, Polydox religious education aims to free the individual student for the purposes of discovering his or her own meaning, with the guidance of a humanizing teacher. Because Polydoxy is opposed to dogma, a student can freely reject the system if so motivated. This allowance for "opting out" is another humanistic element of this educational philosophy. The method of empossession affirms student freedom.

Reines uses the remainder of Part One of "A Polydox Philosophy of Religious Education" to discuss the free will of students to enter a Polydox education institution. Because of his concern with freedom, Reines wants to establish that students cannot be forced to learn, even in a Polydox institution. It is not necessary to dwell on his analysis at this point.(135)

It has been shown that the Polydox religious educational philosophy is extremely humanistic. Reines has constructed several actual curricula for the purposes of Polydox

religious education. The manner in which he outlines teaching Bible is highly humanistic, as can be seen in Joseph: The Hebrews Come to Egypt.(136) In these lesson plans, the concern is with rendering biblical narratives in a factual manner. In addition, the freedom of students vis-a-vis the text is affirmed.

Polydox religious education is a paradigm for Reform Jewish Humanistic Religious Education. Without accepting the entire philosophy of Polydoxy, Reform educators can certainly utilize the humanistic methodologies of Polydox education. A debate currently exists as to whether Polydoxy is actually Reform Judaism, or whether it is Judaism at all. It is not our purpose to settle this debate. However, Reform Jewish education can find in Reines' educational philosophy, currently being expanded, a model for a humanistic approach to religious education.

## E. HUMANISTIC JUDAISM

A fairly recent addition to the many options available to modern Jews is the Society for Humanistic Judaism. In the early 1960's Rabbi Sherwin Wine began this movement in order to provide modern Jewish humanists with a community of Jews with which to identify. Wine summarizes the following essential ideas of Humanistic Judaism in his book, Humanistic Judaism:

- (1) Self-respect
- (2) Humanism
- (3) Autonomy
- (4) Community
- (5) Rationality
- (6) Religion
- (7) Judaism (137)

Each of these concepts conveys one principle of Humanistic Judaism. In addition, each expresses a specific element of this philosophy which can be translated into an educational concern. Although very little has been written about the formal educational philosophy of Humanistic Education, there is an implicit consistency. Obviously, the educational philosophy employed by this movement should be both humanistic and Jewish. An exploration of various documents reveals that this is the case.

In large part, Humanistic Judaism is Jewish humanism, a philosophy, rather than a humanistic methodology. This is revealed in Wine's explanation of the seven terms noted above.

## Self-Respect

The humanist denies the need for God's approval. He finds his goal of life in the experience of self-worth and self-esteem. Life is worthwhile when each man sees himself as worthwhile,....significant and ultimately important. The humanist affirms that self-respect is distinct from both pleasure and happiness... .Happiness is not the goal of life but rather the consequence of having attained it... .people who consciously seek self-respect and acquire it, enjoy the long-run happiness we call fulfillment.(138)

Humanistic Judaism affirms the self-respect of the individual Jew. By implication, Humanist Jewish education likewise affirms this self-esteem. Students are encouraged to feel worthwhile. Rabbi Daniel Friedman, leader of a Humanistic Jewish Congregation, Congregation Beth Or in Deerfield, Illinois, expresses this concern of teachers and parents alike vis-a-vis children and students:

If we wish to help our children become independent human beings possessing self-esteem rather than self-doubt, ...we cannot treat them as our captives,.. . .

We must treat them as we would want to be treated if we were in their shoes:.. . .(139)

Friedman goes on to outline examples of what he means. His words summarize this concern for self-respect, and bear repeating:

I would not want to be spanked, slapped or beaten by anyone, especially by someone bigger and stronger than I.

I would not want to be told: "Do it because I say so. . .," "Do it if you know what's good for you. . .," or, "Do it, or else!"

I would not want to be asked: "What's the matter with you?" or, "Don't you have any brains?" or, "Can't you do anything right?"

I would not want to be teased, ridiculed or shamed into doing anything.

I would not want to be made to feel guilty, or stupid, or fearful.

I would want to feel worthwhile, responsible, competent, respected, valued, and loved. Wouldn't you? Doesn't everyone?(140)

Friedman demonstrates the concerns a humanistic parent or teacher should have. There is nothing in his statement which contradicts the principles of Humanistic Education.

#### Humanism

Humanistic Judaism is first and foremost a Humanism. Wine explains:

A humanistic religion, . . . affirms the power of man. It finds no virtue in liturgies of human helplessness and dependence. . . . Theological faith in the saving power of God. . . prevents man from developing his own strength and experiencing his own competence.

Humanism glorifies the beauty and possibility of the human body and mind. A man capable of the self-discipline that yields self-respect is the ultimate work of art. . . .

From the humanistic point of view, a good religion does not degrade man by emphasizing what he cannot do. It declares what man can do and elevates his self-esteem.(141)

Humanistic Judaism, as a Humanism, rejects any theology which subjugates human beings to God. It is a religion which elevates human potentiality, and celebrates human beings as such. The education system implied must not teach about God;

rather it will focus on human capabilities. This, again, is pure humanistic educational philosophy and methodology. One of the criticisms leveled at Wine's system is that it denies all theology implicit in Judaism. Regardless of this critique, which will not be evaluated herein, the methodology can be applied to any humanistic curriculum.

#### Autonomy

The third idea Wine describes is closely related to the first two. He states:

Self-respect is impossible without the experience of autonomy. The autonomous person feels that he is responsible for the basic direction of his life and that no one else has the right to usurp that responsibility.(142)

Clearly, autonomy is the result of a denial of divine authority, and a necessity for the type of self-respect advocated by Wine. There is no suggestion of the self-respect of a true believer in Orthodoxy. For Wine, there is only one possible stance for the Humanistic Jew: totally autonomous. He explains:

For the humanistic Jew there is no authority, including God, who must be blindly obeyed. Even if God exists, and even if his commands can be clearly determined, man has the moral right to challenge God's decrees. Whatever is not conducive to human self-respect is not worthy of human obedience,. . .

. . .The existence of God is irrelevant when the concept of God is morally objectionable. . . .(143)

This final sentence which summarizes Wine's attitude toward God: God is irrelevant because traditional views have forced

people to do morally objectionable things. Wine considers human worship and praise of God objectionable. Humanistic Judaism aims to help students come to realize that this "... humiliating and degrading. . . ." (144) activity is not a necessary part of Jewish existence.

Although rather extreme, and questionable in its religious dimension, this is a student-centered philosophy of education. The next concept Wine discusses attempts to find a rationale for calling his system "Jewish."

### Community

In regard to the concept of community, Wine states:

A humanistic view of life affirms the fact that man is a social animal, that every individual relies on the work and support of others, and that this dependence is expressed in the universal ability to love and to empathize. . . .

Self-respect is possible only within the context of the human community. . . . (145)

By this affirmation, Wine establishes the human need for community, but not for a purely Jewish one. Rather, this claim asserts that "Humanists. . . serve each other because their own dignity depends on this action." (146) Humanistic Jews are humanists first. Because of this, they are concerned with human welfare. This is a great concern of all Humanistic Education. Certainly this makes Humanistic Judaism a model of Humanistic Education, but the question remains: Is it Jewish? Wine attempts to answer this question a few pages later. First he explains the concepts of Rationality and Religion for the Humanistic Jew.

## Rationality

A commitment to rational thought and science is a necessary quality for the humanistic Jew. Wine states that "A humanistic Jew prefers science to faith in the Bible." (147) In this respect, cognitive knowledge is very important, and a Humanistic Jewish School must convey accurate information in this realm, rather than the myths of Bible as translated by Jewish tradition.

At the same time, Wine expresses the need for an affective dimension as well. He makes the following statement regarding the affective world of the humanistic Jew:

The rational man is very emotional. He knows that love and empathy are essential to happiness. He knows that openness and laughter are essential to sanity. If he cultivates self-respect, he knows that self-respect is not an idea; it is a feeling, a strong feeling. (148)

This affirmation of the need for feeling an emotion intends to counteract the strong rational concern for truth. The educational system of Humanistic Judaism certainly aims to enhance the affective dimension of self-respect. However, it seems to ignore the need for myth, fantasy and the like. Nonetheless, there is a strong humanistic methodology implied by this connection of self-respect with feeling. Students are to be encouraged to feel good about themselves.

## Religion

Wine builds Humanistic Judaism upon the foundation of a new definition of religion. Contrary to the traditional view

that religion is equivalent to a specific theology, he states:

Religion, as a practical activity is usually independent of Theological belief.(149)

In fact, Wine asserts that religion, and Judaism in particular, is largely the result of a shared attraction to various rituals and ceremonies. These rituals are often related to the life-cycle or seasonal calendar. Wine notes that these calendars potentially have both a supernatural and/or natural meaning.(150)

Wine focuses primarily on the natural human process of life out of which rituals have grown. As he states:

A humanistic Jew finds meaning in the celebration of life. . . .He sees himself as the supreme fulfillment of the evolutionary process. . .with man the evolutionary process ends and the creative process begins. . . .(151)

For the Humanistic Jew, religion (Humanistic Judaism) is the expression of this creative process. Religious education, then, should focus on bringing this creativity forth from individuals. Creating meaningful ritual is a part of this. Rather than accepting the dogmatic ritual of prior Jews, each Jew is "educated" to express a unique process of life.

Judaism

It is in the area of "Jewishness" that Wine's philosophy has been most criticized. He claims that Humanistic Judaism is Jewish on the following grounds:

The humanistic Jew is an individual, of either Jewish or non-Jewish descent, who believes in the ultimate value of self-respect and in the principles of humanism, community, autonomy, and rationality. He also finds meaning in the

celebration of life as expressed through the historic Jewish calendar and seeks to interpret this calendar in a naturalistic way. He perceives that the power he possesses to determine and control his own life is the result of two billion years of evolutionary history. Therefore, his religious feeling re-enforces his sense of human dignity.

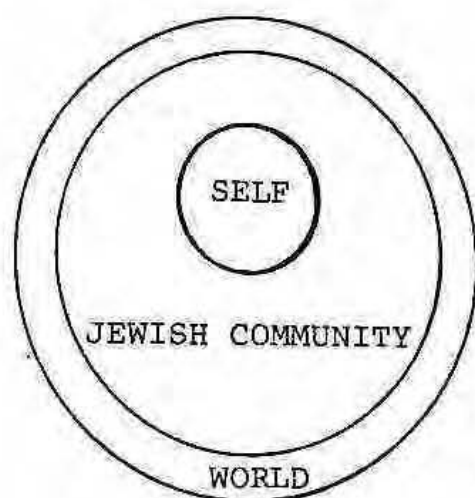
A humanistic Jew, because of a common history and shared religious practices, feels a strong bond to Jews throughout the world. He also feels an important tie with all men who seek to promote individual self-esteem.(152)

It is not the intention of this study to evaluate the Jewish character of Humanistic Judaism. Clearly, Wine has much in common with the humanistic oriented Jews discussed above. His philosophy allows for a humanistic educational methodology. At the same time, there has been considerable heated reaction to his claims that Humanistic Judaism is a viable Jewish option in the modern world. Many mainstream Jews feel that Wine falls outside the boundaries of modern Judaism.

This debate is irrelevant, of course, to the present discussion of Humanistic Judaism as a humanistic Jewish philosophy of education. The example of one Humanistic Jewish Congregation and its educational philosophy serves to clarify this point. The following is from the educational philosophy of Beth Adam, the Cincinnati (Ohio) Congregation for Humanistic Judaism:

We. . .are committed to a religious philosophy that affirms our Jewish identity and the right to determine the purpose and course of our lives. It is because of our philosophy that we are dedicated to the learning process through which one learns more about oneself as an individual, as a member of the world and more specifically the Jewish community.(153)

This educational philosophy can be summarized by the following diagram:



Beth Adam's philosophy is that one must begin at the center of these three circles, and educate the individual outwards. The result is a congruent, educated Jewish human being.

The four broad goals of Beth Adam's educational philosophy clarify this process. They are:

(1) The personal growth of each student. The student is an unique individual entitled to be educated in an atmosphere where self-respect is enhanced. In this environment, the student will have the support needed to become an autonomous individual.

(2) To help the student develop an accurate and wholesome Jewish identity. We hope to encourage our students to understand their relationship to, and continuing role in, the Jewish experience.

(3) To help the student develop a personal religious philosophy based on the human experience in general and the Jewish experience in particular. This philosophy and system of ethics will prepare the student to live in an ever-changing world.

(4) To foster within our students a feeling of responsibility to the human community, and particularly a strong commitment to the Jewish people.(154)

These four goals are broad, and encompass much of what Reform Jewish education aims to accomplish. In fact, one would encounter difficulty in trying to assess any contradictions between these goals and the "Goals of Reform Jewish Education."(155)

Most apparent is the absence of any theological statement in these goals of Humanistic Jewish education. At the same time, it has been noted elsewhere in this thesis that Reform Jewish education today has largely eliminated a formal Theology.(156) Rather, Reform Jewish education focuses primarily on human potential and self-actualization.

If the problem of Theology can be solved, this philosophy of education, formulated by a Congregation for Humanistic Judaism, can be a paradigm for Reform Jewish Humanistic Education. With the addition of goals referring to Reform ideology and a religious theology, these four goals might serve well as a framework for such a philosophy and methodology. In this sense, Humanistic Judaism has produced a useful model, despite theological difficulties. The goals of a model for Reform Jewish Humanistic Religious Education must reflect many of these concerns. This thesis returns to this theme in chapter Seven.

F. GERALD A. TELLER:

HUMANISTIC EDUCATION:

A Clarification of Its Meaning  
For Jewish Education

In 1976, Rabbi Gerald A. Teller completed his doctoral dissertation entitled Humanistic Education: A Clarification of its Meaning for Jewish Education. (157) In addition to analyzing much of the literature of secular Humanistic Education, Teller's work provides a model for Jewish Humanistic Education. He presents the design for a Jewish humanistic afternoon school, to be utilized in a conservative synagogue, Congregation Shaarey Zedek in Southfield Michigan. Teller's model is unique because, to the author's knowledge, it is the only available outline which consciously describes itself as a system for Jewish Humanistic Education. Although Teller aims at a Conservative Jewish Congregation school, his model provides much useful material for adaptation in a Reform setting.

Teller begins by formulating a Jewish humanist position that incorporates ". . . the unique insights of the Biblical, Rabbinic and Mystic traditions as well as the modern philosophical positions of people such as Franz Rosenzweig, Martin Buber, Abraham Joshua Heschel and Joseph B. Soloveitchik." (158) Teller intends to devise a Jewish humanism which is unquestionably within the vast Jewish tradition. He notes that "Jewish humanism is fundamentally, in Martin Buber's term, a 'believing humanism'." (159)

Essentially this means that Jewish humanism must incorporate a belief in God as Creator; man responds to the fact that God cares about people and the world. Teller believes that the Jewish tradition is humanistic in that it focuses on human beings and their problems. He notes that "...Jewish humanism is an attempt to analyze man from the unique perspective of the Jewish tradition." (160) In short, Teller consolidates his findings into the following 4-part definition of Jewish Humanism:

- (1) A Believing Humanism.
- (2) An attempt to develop insights into man, his nature, life and relationships to God and others.
- (3) An attempt to develop social policy out of the values of Jewish tradition.
- (4) A response to God and the Jewish heritage. (161)

Teller summarizes much of the literature of Jewish Humanism. He identifies two aspects of Jewish existence with which Jewish Humanism must come to grips: Judaism as a life of Response, and Judaism as a system of Mitzvot (Commandments). (161) These two elements are deeply intertwined. Teller states: "Jewish humanism sees man in a commanded relationship with God." (163) God commands, human beings are obligated to respond.

Jewish Humanism maintains that God needs human beings as well. Of this interdependency, Teller notes:

God, according to Jewish tradition, is in need of man in order to complete the work of redemption. Man, on the other hand, is in need of God for a sense of ultimate belonging. For the Jew, life is

a response to the mystery of God's presence in the world.(164)

The balance between God's demands of human beings and their need for God is the solution to the tension of Jewish existence. Teller, a conservative Jew, is particularly concerned with the Mitzvot, or the demands God makes of human beings. As Teller points out:

For Jewish humanism, the central problem of life is what a person does with his life. . . .The system of commandments (mitzvot) is Judaism's answer to the problem of living.(165)

While Humanistic Judaism does away with God entirely, for all practical purposes, Teller's Jewish humanism seeks to formulate a Jewish response for the believing humanist. By his own admission, Teller deals with what Soloveitchik calls the "Lonely Man of Faith."(166) This is the Jew who wants to, indeed must, believe in the God of Jewish tradition, while at the same time believing in human beings. This is the modern Jew, who seeks to reconcile his ties to tradition with modern, humanistic sensibilities.

The Jewish humanist Teller describes accepts the findings of modern Humanistic Psychology and Sociology. Teller summarizes these findings as affirming that "There is within man a ceaseless striving 'to be.' Man does not passively accept the external world. He creates his own reality."(167) The model Teller produces aims to facilitate this active creation of the world by the Jewish student. It proposes to bridge the gap between Jewish tradition and modern existence for the Jewish student.

Upon the foundation of this description of Jewish humanism, Teller builds a model for Jewish Humanistic Education. He recognizes the problems facing Jewish education in America. First, he acknowledges the practical problem of motivating students who are physically and psychologically exhausted after spending their day in public school.(168) The afternoon religious school must take such factors into account, particularly if it aims to be student-centered.

Teller acknowledges three other problems which are more ideologically oriented. These relate to the outlook, perception of reality, and life style of the students. The root of these problems is the larger issue: How can one be religious in a secular society?

Teller poses the first problem as follows:

. . .how do we influence the lives of our students so that they will accept the world-outlook of the religious man after having spent the major part of their lives in institutions which are secular in nature?(169)

Students are confronted daily with a secular outlook on life. The first problem for Jewish Humanistic Education is motivating a religious outlook. This is one reason for the rise of Jewish day schools. Students can live each day in a Jewish environment. Likewise, one reason for the educational success of Jewish overnight camps lies in the total immersion in Jewish life.

A second problem, closely related to the first, has to do with perception of reality. Teller explains this by

asking:

. . .how do we influence the students who come into our schools to change their perceptions of reality? . . .the students have been conditioned to perceive reality through the perceptual screen of the secular society. The task of Jewish education is to change the child's perceptual screen.(170)

The goal of Jewish education is to help students to see things from a Jewish perspective. Another way of saying this is "To see the world through Jewish eyes." This is, of course, the title of the new curriculum produced by the UAHC-CCAR Joint Commission on Jewish Education.

The third problem facing Jewish Humanistic Education involves life style:

. . .how do we influence our students to live according to the life style of the traditional Jewish religious community? To be Jewish in the traditional sense means to act Jewishly, that is to perform the deeds and mitzvot (Commanded-acts) of the Jewish religious tradition.(171)

This is one issue which Teller faces which does not necessarily apply to Reform Jewish Humanistic Religious Education. Teller intends to incorporate the concept of commandment into his system. Reform Jewish education does not necessarily demand a system of commandments. Therefore, Teller's model cannot be directly translated into a Reform framework.

Teller also recognizes the highly cognitive nature of traditional Jewish education. The problems upon which he focuses provide a basis for his humanistic approach to be both affective- and cognitive-oriented. The concern with the perception of reality of the student is an affective concern.

The interest in traditional Jewish commandments is cognitive. As Teller points out:

If Jewish education is to be meaningful, it must significantly affect the total life of the child so that the child is receptive to changing his perceptions of reality, his cognitions, his value-structures and his behaviors.(172)

This concern with cognition and affect, coupled with Teller's interest in the school being accepting and trusting, produces a humanistic program. Teller is interested in affecting the total child, his ". . .inner life, his dreams, values and aspirations."(173) This, too, is a rationale for Jewish Humanistic Education.

One final rationale underlies Teller's work; in fact, it summarizes all of his concerns. In Teller's words:

A school model is needed which will promote both learning and sensitivity. . .which will be Jewish-humanistically based, that is interested in producing living, sensitive, self-actualizing human beings who will perceive the world through the perceptual screen of Jewish loyalty and commitment.(174)

All aspects of this description guarantee that Teller's model is both humanistic and Jewish in its philosophy. Moreover, he is convinced that "This is, . . .the first attempt at developing a humanistically based model for Jewish education."(175) Although Teller's claim might be argued by William Cutter, regarding Confluent Education, or even by the authors of the new UAHC-CCAR curriculum, he is correct in a sense. Teller is the first Jewish educator to consciously choose to define his own work as a Jewish humanistic approach.

Teller formulates the following definition of Jewish humanistic education:

. . .an educational system that draws its energies from humanistic values, the theoretical conclusions of humanistic sociology and psychology and the insights of the Jewish tradition with regard to man and his position in the universe. It is a school system which celebrates personal differences among the students and also their human commonalities; which encourages superior scholarship and allows the student to evaluate his efforts realistically; which provides the child with the resources to examine his own life and see the personal meaning in his learning; which creates a climate of trust where growth and change is possible and which provides learning experiences where the child may develop new perceptions of reality.(176)

This definition is comprehensive. Teller develops the background of his system as both humanistic and Jewish. The individual as a unique entity is recognized, but the system also affirms the human nature of all human beings. Teller expresses a concern for cognitive and affective learning, and a focus upon personal relevance and meaning. He aims to create a positive learning environment, where a student can trust others to help him develop new perceptions within the framework of Jewish tradition. This is a truly humanistic Jewish education.

The next step in Teller's model involves translating this definition into eleven specific principles which guide Jewish humanistic education. Teller enumerates these as follows:

- (1) Freedom
- (2) Total Educational Experiences (Experiential Education)

- (3) Changing Behavior
- (4) Levels of Knowing: objective, subjective, interpersonal
- (5) A Climate of Trust and cooperation
- (6) The Teacher Relationship with the children
- (7) The Power to Learn (as a goal)
- (8) The sense of Tragedy (Providing our own meaning)
- (9) Affective Education
- (10) Qualitative Thinking--Sensitivity to Symbols
- (11) "Mythopoetic" sense and Sensitivity to Wonder, Mystery, and Awe.(177)

These eleven principles form the foundation of Teller's model. Each of them expresses a concern which is congruent with humanistic education. A closer examination of each principle reveals the nature of the humanistic concern.

### Freedom

Teller insists upon education in an atmosphere of freedom. Specifically, this means that "the child must be encouraged to act responsibly in his educational choices."(178) Moreover, this individual responsibility affirms the right of the student to learn at his own pace. Mutual respect for the freedom of others is a corollary principle. In this respect, Teller's system resembles Polydox education, as well as general Humanistic Education.

### Educational Experiences

Teller expresses a thorough knowledge of and respect for Dewey's emphasis on experiential education. This involves

both experiences in the classroom, and also relevance to real life outside of school. Teller states:

As the child participates in the educational experience, he is encouraged to relate the experience to his own life. He is challenged to find personal meaning in his learning.(179)

Teller gives several examples of how this can be actualized in the classroom. In fact, he provides a sample humanistic lesson for Passover.(180)

### Changing Behavior

This is one humanistic principle which is potentially non-humanistic. If changing behavior is done in a divergent manner, allowing for diverse personal responses, it is humanistic. However, Teller aims to change behavior by encouraging convergent thought and action. He states:

Education involves the change of behavior and not only the communication of ideas. . . .The school must, . . .motivate the student to live according to the behavioral patterns of the traditional Jewish community.(181)

No matter how humanistic he intends to be, Teller's focus upon traditional Jewish behavior is non-humanistic. He desires a school which will change student perceptions and behavior, to encourage conformity. Despite his otherwise humanistic methods and philosophy, this principle is unacceptable to Reform Jewish Humanistic Religious Education. Teller feels that "the rituals of Judaism must become not only intellectual concepts but lived patterns."(182) His use of the word "must" invalidates this principle for Reform Jewish education.

### Levels of Knowing

Teller demonstrates a full understanding of Maslow's principle that ". . .the goal of education is not simply the learning of objective facts but also aiding the person. . . 'to self-actualize.'"(183) Thus, he posits that there are actually three levels of knowing: objective, subjective, and interpersonal. These categories resemble similar ones familiar to confluent education (see note above). For Teller, Jewish Humanistic Education should aim to teach facts, give them meaning, and help the child translate this personal meaning into life and relationships. Teller demonstrates that both cognitive and affective learning are necessary, leading to interpersonal learning. In his terminology, objective (cognitive) learning takes place first, followed by subjective (affective), and finally interpersonal knowing can exist.(184) Confluent Education argues that there must be a confluence of these levels. However, Teller's concern is humanistically oriented.

### A Climate of Trust and Cooperation

Trust and cooperation in the classroom are standard principles of Humanistic Education. Teller affirms that they must be present in the Jewish humanistic school as well. In short, he states that "The classroom climate must be warm, open, and trusting."(185) This methodology is consistent with Teller's system as a whole.

### The Teacher - Student Relationship

The imprint of the philosophy of Martin Buber upon Teller's work is clear throughout the dissertation. Most poignant is this principle which insists that the teacher develop a relationship with the students. Teller uses Buberian imagery:

Living in a world of I-it, we have forgotten how to encounter the other. Education has also become I-it. This must change if we desire to affect our students.

The teacher must seek to break through the rigidity of the fixed relationships which dominate the classroom. He must transcend the relentless bestowing of material on the child and seek to develop a climate where human beings can share as persons.(186)

As Teller describes it, the ideal Jewish humanistic school is a place where real, human relationships will take place.

### The Power to Learn

As important as cognitive learning is to Humanistic Education, learning how to learn is equally crucial. Teller calls this "The Power to Learn." He notes that true learning differs from instruction, or schooling, for "Learning is the process of seeking knowledge and adapting to change."(187) Teller admits his indebtedness to Carl Rogers' educational views. Moreover, he clarifies his understanding of the role of the Power to Learn in a Jewish setting, namely, the study of Bible and commentaries:

Students must understand that the interpretation of a text arises out of particular social, economic and political theories which are current in any era. They apprehend that their interpretation is

also only tentative and can be changed by the discovery of new facts or new methods.(188)

Clearly, this attitude towards text affirms the individual. In this respect, it is an appropriate text-approach for Reform Jewish education as well.

### The Sense of Tragedy

Existential philosophy plays an important role in Teller's thought. The principle of providing students with a sense of the tragic in life reflects this existential tendency. Teller's existential Jewish philosophy leads him to the conclusion that:

The educational process must seek to give the child the ability to transcend the absurdity and find some meaning in human existence. A child is provided with the values and the tools to sensitively search for his way in the world.(189)

In an attempt to provide a methodology for attaining this goal, Teller offers the following specific plan:

Children must be allowed to confront and openly talk about the tragedies of human existence in the classroom. They must be encouraged to share their lives and values, their hopes and dreams, their sufferings and pains with other human beings. Children should not be isolated from reality; they must learn to confront life in all its tragic and beautiful aspects.(190)

The human response to the tragic element of existence is one goal of this humanistic Jewish education. Again, since much of Reform Jewish philosophy coincides with this general approach, Teller's system can serve as a useful model for Reform Jewish education.

### Affective Education

As a humanistic philosophy of education, Teller's system asserts the importance of affective learning. In fact, Teller notes the cognitive and affective concerns of his model school. He states:

As the human being is both rational and irrational, logical and mystical, so must education seek to effect his mind and affect his life.(191)

Moreover, Teller quotes at length from George Isaac Brown's Human Teaching for Human Learning, affirming his agreement with the principles of Confluent Education. He even offers a sample confluent lesson plan about the holiday of Purim.(192) Teller is concerned with the cognitive knowledge, skills, and feelings of Jewish students. This, too, is a humanistic principle of his model.

### Qualitative Thinking

Because Teller's system is Jewish, he aims to convey what he calls Jewish "qualitative" thinking. For Teller, there are qualities of human beings, Jewish qualities of relationships, and experiences. Teller's program for Jewish Humanistic Education aims to facilitate this "qualitative" mode of thought. He clarifies this:

Children must think both qualitatively and critically. They should understand that there are different modes of thought. One mode manipulates reality and is mediated through cognitive symbols. The other appreciates reality and is presented to the human being in qualities. . . .A child must become sensitive to both the theoretical and

qualitative aspects of reality and their differing modes of thought (and). . .to the symbolizing process.(193)

Teller contends that Jewish education can use Jewish symbols and Jewish views of relationships to convey this humanistic concern.

#### Wonder, Mystery, and Awe

This principle of Teller's Jewish humanistic educational system is its most innovative element. Teller states that "The Jewish humanistic school should provide the children with a 'mythopoetic' sense and a sensitivity to the qualities of wonder, mystery, and awe." (194) After a lengthy proof of the importance of a mythic sense for Jews, Teller concludes that myth should be explored in Jewish education.

Likewise, Teller asserts that "wonder is a primary category of Jewish religious thinking." (195) In a similar manner, Teller discusses the meaning of a sense of mystery and awe for life's sacred nature. He claims that all of these perspectives enrich the life of the Jew. Thus, Teller builds an educational methodology upon these elements, taken largely from the philosophy of Abraham Joshua Heschel. (196) In short, mystery, wonder, and awe are crucial Jewish elements of this humanistic educational scheme.

The importance of Teller's model for Reform Jewish Humanistic Religious Education is clear. Despite the limitations noted above, there is much which can be directly translated from Teller's structure. Since he is a conservative Jew, Teller fails to accurately reflect Reform

Jewish concerns. However, his general principles are largely applicable to the Reform school.

In summary, Teller formulates ten specific goals and objectives for the Jewish Humanistic Afternoon Religious School. These goals speak for themselves, and the following selections and paraphrases serve to conclude this overview of Teller's work.

The School is committed to:

- (1) providing students with a comprehensive knowledge of the Jewish tradition;
- (2) providing students with a desire to live their lives according to the faith commitment of Judaism, utilizing various scholarly approaches to Jewish life, and thinking with the qualities of wonder, mystery and awe;
- (3) encouraging students to learn and live the Jewish heritage, . . . within the framework of the halachah, . . . the 'yoke of the commandments';
- (4) provide the child with a knowledge of and a feeling for Jewish values, . . . learning of classical Jewish texts. . . as sources of Jewish values and solutions for human problems;
- (5) maintaining a humane environment, . . . freedom to make choices. . . Human dignity is fostered. . . Each member of the community is treated as a unique individual and care is taken to help the students become authentic persons;
- (6) encouraging students to become effective human beings. (meaning: personal identity, self-concept, authenticity, trust, honesty, open-mindedness, self-directed learning, self-evaluation, concern, zest for life, meaningful relationships);
- (7) providing various learning methods;
- (8) changing the nature of contemporary society;
- (9) formal and informal education;
- (10) the view that the school and the home are

partners in the total development of the child.(197)

## CHAPTER FIVE:

### REFORM JEWISH EDUCATION, 1886-1975

#### HUMANISTIC TRENDS

The goal of this study is to establish the presence of humanistic, progressive trends within the educational institutions of American Reform Jewish congregations since the late 19th century. It appears to be the case that one can observe humanistic content and methodology through the nearly 100 year development of Reform Jewish education in America. If so, a strong case can then be made for the statement that Reform Jewish Humanistic Education is both possible and consistent in this educational establishment. A Chronological examination of major trends within the Reform Jewish movement as reflected in its educational literature and important personalities is the most effective overview.

#### Early Years: pre-1900

In an article entitled "Curriculum Research in Reform Jewish Education," Alan D. Bennett states:

Historical perspective dispels surprise at the paucity of research data touching upon curriculum matters in Reform Jewish Education. While Jewish education in America began in 1654. . . , formal education programs in Reform Judaism are relative newcomers to the American scene. Dissatisfied with parochial education programs fashioned in the image of the European Jewish communities, Reform leaders in this country cast about for a pattern of Jewish education more in conscience with their visions of

a Jewish way of life integrally bound up with a growing liberal-oriented American Society.(1)

Bennett's perspective reflects the difficulty one encounters in attempting to characterize "Reform Jewish Education" from the early days in America. Although there were individual religious schools in the United States, ". . .not until 1886 did a National Organization come into being to coordinate the myriad of activities inherent to an educational program."(2) This early organization was founded as the "Hebrew Sabbath School Union" in 1886. Its constitution, published that year, states its purposes as the unification of work of the Sunday Schools in their tasks of:

#### Article VII

- a. Instruction in the principles, doctrines and precepts of Judaism.
- b. Instruction in reading of the Bible in the vernacular.
- c. Instruction in the Hebrew language, . . .understanding the Hebrew prayers, and appropriate portions of the Bible.
- d. Instruction in Jewish history covering the biblical and post-biblical periods.
- e. Instruction in music with a view to prepare children to participate in the service.

These highly cognitive goals reflect the predominance of formal instruction in the Reform Religious schools of the day. The instruction had one purpose above all: To train Jewish children to be good, practicing Reform Jewish congregants. Certainly this is consistent with what was most important in traditional pedagogy, namely, teaching children

a specific body of knowledge, skills, and information.

The emphasis on cognitive knowledge, to the exclusion of any affective concerns, reflects the fact that educational theory in general had not really been able to speak yet in the progressive terms that were to develop with the writings of John Dewey.

Nonetheless, there is a hint of a humanistic intuitive sense in such early thoughts as the following statement, made by the President of the Executive Board of the Union of American Hebrew Congregations (UAHC) in a speech to the first Sabbath-School Convention in 1886:

Many a child is gifted with the ever-blooming genius of Moses but it requires the protecting hand of Kindness and power to develop its great talents, and there are no schools so necessary as well-appointed Sabbath-Schools, where the solid foundation of morality is laid.(4)

This statement, although only a subtle indication of something certainly not pre-dominant, suggests that this speaker, Mr. M. Loth, had a sense that children have potentialities for moral behavior and a greatness which only a firm yet kind teacher can bring forth. The suggestion that religious education can help this potential become actualized is an intuitive argument in favor of a humanistic methodology.

A meeting of the Hebrew-Sabbath School Union of 1889 produced a document presented by Dr. M. Mielziner, the President Ex. Com. In his report, Mielziner states that the Hebrew Sabbath-School Union was specifically concerned with:

- (1) Unifying and standardizing the teaching in Sabbath-Schools, without interfering with the individual teachers or schools.
- (2) Teacher training, advising, etc. . . .
- (3) Providing texts, materials, etc.
- (4) Uniting Reform Jewish Education (5)

The obvious emphasis upon cognition, for the purpose of enhancing the instruction process, demonstrates that the students are less important than "Reform Judaism" as a whole.

The results of a survey conducted by the Hebrew Sabbath-School Union in 1889 show that in the 114 member schools, the subjects taught most frequently were Hebrew, Bible History, Prayers, Ethics, Hymns, Religion, Catechism, Bible, Post-Biblical History, and the like.(6) From these subjects, it appears that the Reform Sabbath Schools differed little from the more traditional Jewish educational institutions, aside from the inclusion of certain subjects reflecting an enlightened, United States academic environment. The traditional pedagogic approach still ruled the classroom.

The earliest mention of Reform Jewish education in the Central Conference of American Rabbis Yearbook (CCAR) appears in 1895. In a report entitled, "Plan of Instruction in the Jewish Sabbath-School," a very clear philosophy is present:

We regard it to be a sacred duty incumbent upon every Jewish community to organize and support a Sabbath-School for the religious instruction of their children.(7)

This "religious instruction" is spelled out clearly in the listing of specific areas of instruction which follows:

- a. Biblical and Post-Biblical History.
- b. Religious and moral doctrines of Judaism.
- c. Bible reading in English.
- d. Hebrew reading and translation.
- e. Instruction in religious singing, . . . (8)

The remainder of this report, which was submitted by Dr. M. Mielziner, Dr. David Philipson, and Rabbi Charles E. Levi, contains specific information such as the age break-down of classes, the length of time which educational programs should last, and specific guidelines for the school. Instruction is described as lecture-oriented, or text-oriented, and memorization is listed as a requirement in almost every course described. Teacher training as well as classroom orientation is purely cognitive, and purely traditional pedagogy is described. There is obviously no humanistic element of any sort present in the mainstream philosophy and practice of education at this time.

Yet, in 1896, the next year, a discussion on the "Plan of Instruction" reveals a common complaint, voiced by a Rabbi Dr. Wertheimer, who states that ". . .very few Jewish children after confirmation are willing to go to religious schools." (9) Several other CCAR members express their concern, and the "Plan of Instruction" ultimately approved by the 1896 CCAR Convention contains an intriguing paragraph in the section describing "The First Year":

The object of this class is to develop heart and mind of the children, to awaken in them moral and religious thought and sentiment, by conversation, simple prayers, hymns and songs; and by teaching

them in childlike language a choice selection of narratives from the Bible.(10)

This statement reveals a recognition of the developmental needs of young children, as well as an intuitive concern for the affective dimension of education. The interest in "heart and mind", meaning affective and cognitive processes is reinforced by a stated desire that the teacher apply the moral lessons of Bible ". . .to the different relations of life within the sphere of the child's comprehension."(11)

There is, then, by the turn of the century, a fairly traditional pedagogy present in mainstream Reform Jewish education, and yet at the same time, an implicit trace of understanding of the affective and cognitive needs of the child. As educational theory develops in the early 20th Century, this understanding becomes more and more explicitly expressed, as shall be shown.

#### 1900-1923

The period from the turn of the century to the early 1920's is marked by two major trends. First, until the year 1914-1915, there is very little humanistic methodology in reform Jewish education, and only a slight tendency towards humanistic concerns in the philosophy expressed. These years reflect the character of early Reform Jewish Education discussed previously. The second trend is a movement towards a slightly more humanistic approach, as the years 1914-1922 reflect a growing awareness of the progressive educational and psychological thought of John Dewey and others. The CCAR

Yearbook during these years is a useful arena in which to observe these trends as they develop.

In 1902, Rabbi Harry H. Mayer, of Kansas City, Missouri, presented a paper entitled "The Jewish Religious School" to the CCAR Convention.(12) In this article Mayer argues that Reform Jewish education should ". . .convey information. . . .The ethical and religious glow will take care of itself if facts are impressed upon the memory that have been chosen carefully in view of their potentiality to become germinal after they have been scattered upon the soil of the mind."(13) Essentially, Mayer sums up the current state of the art of Reform Jewish education: To teach information. He sets out a system of instruction via four rules which suggest only a very subtle inherent concern for student-centered issues. These rules are designed to make religious school more useful and attractive:

- (1) No homework
- (2) Few or no textbooks
- (3) Teach "Human passions and human heroisms" of the Bible, NOT Biblical Archaeology.
- (4) Teacher and students should have a "spirit of Reverence"--and the teacher should thus be a role-model.(14)

Although these are not particularly strong humanistic characteristics, they do reflect the early presence of a concern for student attitudes and interests. Most interesting of all is Mayer's realization that the teacher is the main variable in the process of educational effectiveness. He concludes that: "The brake that checks our progress is the incompetence of most of our teachers. Given

a capable, enthusiastic, conscientious teaching staff, and all other questions and perplexities will settle themselves." (15) It is surprising that already in 1902, this concern with teacher-effectiveness is present. Likewise the issues of the crucial importance of support in the home, parental involvement in education, and the like are already present at this point. Finally, at the end of the discussion on Mayer's presentation, a Rabbi Henry Cohen suggests in passing that using pictures on the walls, as a visual stimulus, can be a very effective way to get children's attention in the classroom. (16) This early sensitivity to students is not, however, representative of the CCAR or Reform Education in general at this time. Rather, it is one of a few subtle trends that are present in these early years.

The inconsistent nature of this early trend toward a humanistic approach explains an editorial article by Rabbi Alfred T. Godshaw in 1906, entitled ". . . Reaching the Adolescent." Therein, Godshaw recognizes the need to study the nature and needs which are unique to adolescents. (17) Though not at all humanistic in its suggested methodology, Godshaw's article suggests that the teacher approach the whole adolescent, using imagination and feeling. Godshaw's implicit student-centeredness is far ahead of the norms of his time. His goals are traditional and fairly non-humanistic, but his concerns reflect some intuitive humanizing interests.

In 1906 the CCAR voted to establish for the first time a

Committee on Religious Schools. This new committee made its first report to the CCAR convention of 1907; its findings reflect the state of Reform Jewish educational theory at that time:

- (1) Jewish Religious education in 1907 is "adjunct to general education."
- (2) "Formerly Jewish life. . .and training involved the whole of life and permeated all of it."
- (3) Teachers must know their students.
- (4) "The ultimate purpose of teaching is not only to give information, but also to sharpen the senses so. . .the child may use these intelligently for right ends. . .(T)he modern aim of education is the formation of character, . . ."
- (5) "The right teacher evokes interest not by his frown or his smile, but by the character of instruction. The subject must engage the soul, . . ."
- (6) "The principle is that education assists in growth of personality and the subjects taught are helps toward that growth."(18)

There is much implicit in these statements which supports the idea that these rabbis were beginning to realize the necessity of certain humanistic concerns. They realized that Jewish education was no longer the primary element in a Jewish child's life. Thus, they called for cooperation between secular and religious education. The statements concerning the teachers' knowledge of their students and teaching style indicate an early tendency towards child-centeredness. Most striking is the explicit statement that there is more to teaching than giving cognitive knowledge. Although the theory is expanded upon, it is

obvious that these rabbis were beginning to understand the interplay of what they call "subject" and "personality." These can easily be seen as synonyms for cognitive and affective knowledge.

Yet, in the final proposal of this committee, traditional pedagogical theory rules:

"The following theses are submitted:

The purpose of the Jewish Sabbath School is to secure the continuity of the Jewish life.

- (1) To train the young into the Jewish mode of living
- (2) To give information as to Jews and Judaism."(19)

The major concern of this committee is to join the efforts of secular and religious education so as to bring unity to the life of the child. "The distinctive function of the Sabbath school is to afford a specifically Jewish influence."(20) Jewish education should thus aid in the total character formation by providing Jewish cognitive knowledge which will help shape personality. The philosophical approach, then, has a small degree of inherent humanistic concern. Still, the methodology reflected by the committee is entirely pedantic, non-humanistic, cognitive, and consistent with secular education of the day.

The years 1908-1914, as reflected by the CCAR Yearbook and the Reports of the Committee on Religious Education, were primarily spent developing a list of specific concerns and proposed solutions. These included new textbooks, religion in the public schools, attracting more students to religious

schools, and unifying the efforts and resources of Reform Jewish education. It is not until 1914 that there is a clear ideological concern within the CCAR Committee on Religious education to adjust Reform education to reflect the latest educational theory. In a symposium held at the 1914 Convention, Dr. Henry F. Cope of the Religious Education Association, an interfaith organization, spoke to the CCAR of the latest trends in religious education. He speaks of two new interpretations:

- (a) A New Interpretation of Education--We are abandoning rightly the informational ideal of education, and adopting the ideal of life, character and personal results.
- (b) A New Interpretation of Religion--. . .a religious man (is). . .he who manifests a certain type of character and makes a certain type of contribution to society.(21)

Cope raises the two crucial issues facing religious education, even today. First, what is meant by education? Cope suggests that the latest theory of his day indicates that education is more than mere instruction in a cognitive area. It includes moral, personality, and character education as well. Second, he raises the issue of the need to define religion in any religious education system. He answers that religion is far more than piety, practice or knowledge. Religion, for Cope, and for the modern theorists for whom he speaks, is the entire character of a person, leading to action for the betterment of society.

Most interesting, however, is the response of CCAR

members to Cope's presentation. Rabbi J. L. Magnes expresses a partial agreement with Cope's thesis, when he speaks of the significance of Jewish education:

It is in the first place valuable in itself; it extends into the next generation: it purifies character; it preserves Jewish tradition; it keeps the Jewish people alive for its work in the world. And in the second place Jewish Education is for us the chief means of organizing the Jews into a conscious, disciplined, orderly Jewish Community.(22)

Magnes recognizes the multi-faceted need for Jewish education. Jewish education, for him, is necessary for its own sake, for the individual, for the sake of Judaism, the Jewish Community, and the world. This essentially incorporates a student-centered approach, but appropriates the student for a greater purpose. This is echoed by Rabbi Louis Grossman, of The Teacher's Institute of HUC, who states that "Jewish education aims to recruit youth into conscious membership in the community of Israel."(23) Grossman suggests that as a result of Jewish education students can consciously choose to be part of the Jewish People. However, the methodology he proposes centers on teachers, teaching, and the "scientific treatment of Religious Education."(24) One must assume that neither Grossman nor Magnes fully accepts or understands the full implications of Cope's presentation.

Neither Grossman nor Magnes, however, was as fully involved with mainstream Reform Jewish Education as Rabbi George Zepin, then director of the UAHC Department of Synagog and School Extension. Insofar as Zepin represents the

official position of the UAHC concerning Reform Jewish education, his statements in the 1914 Symposium are particularly important.

. . .the aim of religious education is no longer purely informational. . .Knowledge is opportunity for service to mankind."

Religious education has become the process of adjusting a man to his environment so that he can become of the greatest service to society.(25)

Here Zepin merely echoes the words already spoken by Cope. He realizes that there is more to education than the simple transmission of cognitive knowledge. This is the first step in any humanistic approach, but it is his next words which speak far more clearly to the issue:

From the point of view of content, therefore, the religious education which we endeavor to give a child has now become an attempt to acquaint a child with its own soul--in other words, to help the child realize himself.(26)

The impact of this last phrase is much stronger today, certainly, than it was in Zepin's time. To the modern educator, "to help a child realize himself" is almost a cliché, clearly a humanistic approach: it resonates with Maslow's "self-actualization" and all of modern Humanistic Education. One must be cautious, however, in attributing more to Zepin's words than he originally intended. He clarifies his own thoughts:

. . .the study of psychology has revamped our distorted processes of education. We have departed from the time-worn ideal that knowledge consists of a body of information conceived and formulated by adults and attached to the child by a process called education. We have departed from the . . .wrong concept that the mind of a child is

like 'a white unwritten page'. . .the page is far from pure white. . .(27)

For Zepin, tradition and history are in the child. This theory is almost Platonic in its approach to learning; namely, the child already has within him all knowledge, and education is the process of remembering, re-learning, or realization. The humanistic import of all this is clear; Zepin believes in the child, the potential already within each person. Yet it is intriguing that his philosophy remains purely theoretical; there is no evidence that it is incorporated into the actual practice of Reform Jewish education in the main. In fact, the CCAR Committee on Religious Education, after hearing Zepin's presentation, continues to focus on materials, texts, quantity of students, and cognitive goals. One must assume that they do not agree with Zepin enough to put his theory into practice.

The years 1915-1922 were a period of some degree of chaos for the CCAR in every respect, and the educational literature in the Yearbook for this period reflects this. A World War was raging overseas, and education was not the primary concern of political or religious leaders in the United States. Moreover, the primary concern of religious educators, particularly those within Reform Jewish congregations, was the increasing presence of religious instruction within the public schools. With the large immigrant population requiring much schooling, the fear of assimilation was great. It is at least partially for these reasons, then, that the CCAR Yearbook for 1915-1922 contains

relatively little of relevance to this study.

An occasional statement, however, does support the thesis that humanistic tendencies were present. For example, in 1915 a symposium on "Character Building" was included in the convention program. Rabbi Julius Rappaport spoke on "Character Building and Jewish History." His words are quite relevant.

Young minds, however, are not so much to be filled with knowledge as to be inspired to effort, disciplined for acts of love and kindness and sacrifice. Education must be deeper and broader, reaching the inner man, must reach and touch and develop the whole man, the head, hand and heart.(28)

This last sentence sounds very humanistic in its concern for the whole person, cognitive as well as affective. Still, Rappaport is arguing for the teaching of history, and it is in this context that he must be understood. His philosophy may include a broad, open-minded approach, but he still seems intent on convergent thinking. Likewise, Professor Moses Buttenweiser speaks in the symposium on "Character Building and Ethics." He asks ". . .how to awaken in the mind of the young an understanding of the highly developed ethics of prophetic religion. This, . . .may most easily be done by a free and intelligent use of the Bible. . . ."(29)

Buttenweiser is concerned with Prophetic Ethics, and pure Bible. He is certainly not interested in the child as a human being. This, clearly, is the context in which much of the apparent humanistic theory may be seen: It is effective justification for a non-humanistic, convergent, content-oriented methodology.

In 1916, another CCAR Symposium was held. The topic this time was "The Personal Side of Religion." Rabbi Henry Berkowitz introduced the session with a revolutionary statement:

Our Religious Schools have made notable progress. Where we had failed most is in our over-emphasis on the intellectual side of religion. To know about God is not necessarily to know God. To know the Bible and Jewish History should be synonymous with being an enthusiastic and loyal Jew. To secure this result, we may utilize all the apparatus of modern psychology and pedagogy and yet fail unless we put our hearts into our teaching.(30)

Berkowitz's very perceptive analysis reveals one element of the problem. One reason for the apparent lack of congruence between the spoken philosophy and actual practice may be this: Reform Jewish educators of Berkowitz's day may very well have expressed certain humanistic or progressive ideas regarding teaching, but in the classroom, they did not "put their hearts into their teaching." In actual practice, they fell back on traditional attitudes and approaches.

Berkowitz offers a solution to the hardest problem of religious education--the issue of bringing religion to a personal level, as part of the life of the child. He states that religion is personal if it brings". . .our personality. . .into direct relation to the divine Personality."(31) The solution he offers, to bring about this Buberian sort of relationship with God, is for there to be meaningful worship and ritual, and an effective Jewish life and education within the home.(32) The idea is simply to make Jewish education once again synonymous with Jewish life. The ideas of John Dewey can be seen to be present even before his thought is

incorporated into Reform Jewish educational theory.

The other speakers in the 1916 symposium likewise reflect this emphasis upon education through Jewish living. Rabbi Abram S. Isaacs recommends that the home can serve as a "suggestion" for the child in at least four ways: (1) Example, (2) Tradition, (3) Symbol, and (4) Atmosphere.(33) Isaac's theory reveals a behaviorist leaning, insofar as he seems to think that the more a child is exposed to Jewish life, the more he will appropriate it for himself. Rabbi Abba Hillel Silver, in his talk on "How the Communal and Social Life May be Made to Help" notes that the entire symposium works on the assumption of ". . . the supremacy of Jewish life as a pedagogic agency in the development of religious character. . . ."(34) This is an accurate observation. Reform Jewish education, however, could never function in this manner, for Jewish life for many Reform Jews has always been a part time activity. This is a problem which has long faced the Reform educational establishment. Rather than face this problem, the CCAR in 1916 chooses to accept the more traditional methodology while attempting to bring about a more humanistic education. This may best be summarized by the words of the final "Symposium" speaker, Benjamin Veit, then Superintendent of the Brooklyn, New York Public Schools:

What the religious school needs for its teachers is more concrete material for presentation, more ways and means of creating interest. Let teachers be directed to remember that there is a difference between religious education and religious knowledge. We are after education--a development

of the processes which create character.(35)

The goals sound more humanistic, more student-centered, than the methodology. The desire for concrete material, techniques, etc., reflects a lack of vocabulary in these early years. Humanistic and even progressive methodology was not yet available to these educators.

The growing concern for a more effective and more meaningful Jewish education can be seen in Rabbi Louis Grossman's "Message of the President" to the CCAR Convention in 1919. Disturbed by the war raging in Europe, Grossman criticizes the Reform Sunday Schools for the "unrelievable flaw" that is the:

. . .implication that religion and its pieties are detached and isolated facts. . .Here is a reform, an educational reform, which it is the obligation of this Conference to guide and achieve. Judaism is in the texture of all of life, . . .(Judaism) is an all-pervasive, moralizing, and . . .intellectualizing, of the whole of the soul, and the problem for us is to restore Judaism to the centre of the educational life of the child and educational interest into the centre of the Jewish community.(36)

Grossman, as President of the CCAR, sets the stage for the coming years. His educational challenge is a grand one. He proposes an integration of the child's educational life, in order to prevent the confusion of values he now observes. The point is that Judaism must be all of life, and not simply a body of knowledge. The educational reform Grossman recommends is that the CCAR should work out a program for teaching Jewish values, to Jews and to the world. He wants Judaism to do its part to ". . .rebuild the collapsed world

of today."(37) He proposes that the CCAR should establish a new committee to investigate the current status of the Sunday School. His goals are quite progressive, and action is taken as a result. A committee on Religious Education is formed, and a promise is made to bring a report to the next convention.

The 1920 Report of the Committee on Religious Education to the CCAR Convention reflects the growing concern for education within the Reform movement.(38) The report accomplishes a number of objectives. It summarizes all the educational activities of the CCAR since its inception. It calls attention to the fact that the 1895-1896 "Plan of Instruction" ". . . is the only actual curriculum and plan that has ever formally been presented and adopted by the Conference, . . ."(39) Further, it notes that no formal philosophy of education has ever been formulated by the CCAR. At the same time, the members of the committee, under the chairmanship of Rabbi Rudolph Grossman, do present what functions as a philosophy of education;

The term "Religious Education" in reality includes the whole of Judaism. . . , for whatever voices Jewish aspirations, or tends to strengthen Jewish loyalty, and manifests the spirit of Jewish fidelity to duty, may, in a broad sense, be called an educational influence, inasmuch as it reacts on Jewish character, and inculcates and develops Jewish self-consciousness. Judaism is, essentially, a religion of education and faith, . . .

. . . education may be regarded as a connecting bond between the two--as the spiritual force by means of which theological principles are to be translated into life and conduct.(40)

This very clear statement summarizes the goal of Reform Jewish education as a non-cognitive, all-encompassing enterprise designed to fuse life and faith. A concern for "Jewish self-consciousness" is certainly a student-centered approach. Once again, even in these early years, the philosophical approach to education reflected by the CCAR is towards the humanistic end of the educational spectrum. Yet, the curriculum and methodology utilized by Reform educators of the day generally do not reflect this.

The final objective of the 1920 Committee report is to challenge the Reform movement to unify and organize all of its educational efforts. The many practical suggestions made in this report include the formation of both a National Federation of Jewish Religious Schools and a High School department, the preparation of a special Prayer Book and a Jewish bibliography for adolescents, the research of a census of Jewish students, creation of a catalog of materials and a monthly magazine, and many other materials.(41) The most productive result of the report is the suggestion that the UAHC and CCAR enlist the aid of professional educators and organize their efforts.

The tendency towards a more humanistic education is clear during the years 1914-1922. Still, within the mainstream practice of Reform Jewish education, traditional, more cognitive approaches seem to remain the rule. For example, Rabbi Solomon Foster summarizes the predominant view in his 1920 presentation to the CCAR:

To study and to teach, to practice and to enforce the laws of the Jewish religion, represent the primary aims of religious education.(42)

Foster's aims are clearly cognitive. He has a certain body of material he believes is essential for young Jews to know, and the aim of education, for him, is to convey that material. Convergent thinking is the central theme of this approach to Jewish education.

It is clear that there is no consistent single approach within the broad spectrum of Reform Jewish education by the early 1920's. This is borne out in a discussion which takes place at the 1921 CCAR Convention. Evaluating the needs pointed to by the 1920 Committee Report discussed earlier, the Religious Education Committee focuses on five areas:

- (1) Standardization of Reform Jewish Education.
- (2) Formation of an umbrella Organization.
- (3) The need for immediate action.
- (4) Evaluation of textbooks.
- (5) Philosophy of Education.(43)

This final need is the most important. There is no agreed upon philosophy of education evident at this time.

Rabbi Max Kaufman makes a most succinct observation:

"We have no philosophy of religious education among the modern Jew. . . .Before we go ahead, we should definitely answer for ourselves the question, What is the aim of our modern religious instruction?"(44) This explains the lack of clarity which can easily be observed. Many members of the CCAR express humanistic educational concerns, and many

express traditional, cognitive concerns. Without an explicit philosophy to guide them, the Reform Jewish educators stumble and grasp at whatever trend seems most easily adaptable, or rely on the most firmly established tradition. In the discussion which is recorded in the CCAR Yearbook, numerous statements can be seen which support this observation.(45) The solution most often offered is a cognitive one. By 1922, however, the CCAR is fully convinced of the need to hire a full-time expert on religious education. Furthermore, the possibility of forming a joint UAHC-CCAR committee on Education is raised.(46) The concern of many of the CCAR members is purely practical--Will the CCAR maintain the final control over educational issues within individual congregations?(47) The concern is not with philosophy at this point, but with politics!

Abraham J. Feldman concludes the 1922 CCAR session on education with a paper, "Visual Aids to Religious School Instruction."(48) His article prepares the ground for the changes in Reform education which will take place. He discusses the aims of Jewish education. These include:

- (1) development of character.
- (2) emphasis on spiritual phases of life.
- (3) imparting Jewish knowledge.
- (4) cultivating enthusiastic devotion to the ideas and ideals of Jews and community.(49)

For Feldman, cognitive learning is the best way to achieve these aims. Jewish history and knowledge serve as the best vehicle for reaching these goals. Yet Feldman's article

reflects the strong imprint of Dewey and other progressives on his educational methodology. Feldman speaks of crude "developmental stages", and of the need for visual stimuli, dramatization, and "play" not only for enjoyment, but also for motivation and "creating interest". Though fairly primitive, Feldman's words reflect an early sensitivity to the need for a joining of cognitive and affective learning. "(The) Jew's ideal has ever been a union of education and knowledge. . . ."(50) Together with his highly progressive bibliography Feldman's concerns prepare the CCAR for the revolution which the year 1923 brings to Reform Jewish Education. 1923 is the year in which Dr. Emanuel Gamoran, a disciple of John Dewey, comes on the scene.

#### The Impact of Gamoran: 1923-1956

In 1922, the UAHC Department of Synagog and School Extension hired Dr. Emanuel Gamoran as a consultant and director of Reform Jewish Education for the Reform movement. The impact of this single man and his philosophy upon the face of Jewish Education cannot be over-estimated. Emanuel Gamoran succeeded in bringing Reform Jewish Education to the forefront of education among Jews in America. The curricula he produced, the textbooks he authored, edited, or guided to fruition, and the materials whose production he supervised monopolized Jewish Education in this country over the last 60 years. No Jewish child, particularly in the Reform movement, has spent any time in Sunday School without at least feeling the effects of the changes Gamoran brought to Jewish

education. It is for these reasons that the years 1922-1923 mark a turning point in the history of Reform Jewish education.

Rabbi David Philipson, in his preliminary remarks to the CCAR Convention of 1923, acknowledges that he was now head of the newly renamed "Joint Commission on Jewish Education of the UAHC and the CCAR." (51) This significant name change signifies the official cooperation of these two bodies regarding Jewish Religious Education. In addition, Philipson notes the appointment of Dr. Emanuel Gamoran as Director of Religious Education of the UAHC, and the creation of a new curriculum by Dr. Gamoran and Dr. Slonimsky. As a doctoral graduate of Teacher's College of Columbia University, Gamoran brought his knowledge of general educational theory to bear on all his work in Jewish education.

Ronald Kronish, in his recent Doctoral Dissertation, The Influence of John Dewey on Jewish Education in America, thoroughly acknowledges the importance of Dewey, Wm. H. Kilpatrick, and others on Gamoran's thought. Kronish notes that "Throughout his career in Jewish Education, [Gamoran] referred frequently to the views of Dewey and Kilpatrick, and attempted to implement them with his own interpretation, in Jewish settings." (52) There is no doubt that Gamoran brought progressive attitudes in education and psychology to the attention of the Jewish educational world. As Kronish puts it, Gamoran "...felt that the humanizing influence of Jewish education would have an important function to perform

for humanity."(53) This is a key point: Gamoran, from the start, saw Jewish education as part of the Jewish obligation of "Tikkun Olam." Through a humanizing Jewish education, Jews would likewise humanize the world. Obviously, this indicates a major statement regarding the humanistic elements in Reform Jewish education. Gamoran brought the implicit humanistic ideology into the mainstream of Reform Jewish education.

In his report to the 1923 CCAR Convention, entitled "Recent Tendencies in Education and Their Application to the Jewish School," Gamoran indicates what he sees as the aim of religious education. He begins by discussing general education:

The history of education in general reveals two prevalent educational aims: the development of the individual and the preservation of the social heritage of the group and the group life which fosters it and develops it. The ultimate aim is the individual--the child. It is his original nature that is to be developed, to be modified or to be directed. We often summarize this aim by saying that we want to develop as fully as possible the character of the individual.(54)

Based upon this essential, child-centered orientation, Gamoran concludes that "...character development is one of the fundamental aims of the religious school, ..."(55) Gamoran reflects the current ideology by arguing against the traditional assumption that "...knowledge will lead to action."(56) As Gamoran so clearly states:

No greater mistake in method could possibly be made. To assume that knowledge insures conduct is as naive as to assume that a person can develop into a genius by being told stories of the lives of geniuses. Religion and morality cannot be taught directly, especially to children.(57)

Coming from the National Director of Jewish Education, this constitutes a major ideological statement. The Reform Movement, until this point, had never had an official position this clearly progressive. Utilizing the current psychological principles of Norworthy and Whitley's Psychology of Childhood, Gamoran notes that "Conduct is essentially a result of the development of desirable responses to situations confronting an individual." (58) The behaviorist orientation of this approach is clear. One of the characteristics of the early progressive theory was that it utilized much of early behaviorist theory. Gamoran concludes that "Character development rests, therefore, on the formation of habits of correct response." (59) This theory relies heavily on the psychological theory of William James: repetition of actions, according to James, causes motor effects which transmit new learnings to the brain. Therefore, teaching should consist of doing the sorts of activities one wants to effect in children. Gamoran summarizes, then that:

. . . activity enables children to form habits. The task of the curriculum maker in the Jewish religious school is, therefore, one of selecting desired responses. After these are selected he should then proceed to arrange these in a series of activities in which the children may engage.

Gamoran concludes: . . . correct habits of action -- the basis of morality -- will have been formed. (60)

There is in this a joining of a humanistic and student-centered concern with behaviorist methodology. As in Dewey's thought, Gamoran's theory places high priority on

activity. Life is full of constant change, for both the individual and the environment. Preparing a student to be capable of confronting this change is one of the fundamental purposes of education.

Gamoran fuses progressive theory with his own ideas. He incorporates the two elements, "the value of activity and the value of purpose," into his own approach. He accepts the "Project Method" described by W. H. Kilpatrick. As Gamoran describes it, this method is ". . .that type of education which is based on an appreciation of the value of purposeful activity as a means of developing the individual."(61) The educational methodology which comes out of the Project Method which is discussed further later in this chapter, is one utilizing meaningful student activities. Gamoran suggests that Jewish customs and ceremonies can guide students towards meaningful learning. The activities of various rituals provide the perfect combination of activity and purpose. Therefore Gamoran recommends an entirely new approach to Jewish education; using "purposeful acts" in a Jewish school setting becomes the foundation of the new UAHC curriculum written by Gamoran.(62) Staying true to what he sees as Reform ideology, Gamoran incorporates new subjects into modern Jewish education. Unlike the Heder, which focused on teaching text, tradition, and law, Gamoran's ideal Reform Jewish school will teach history, Jewish Customs and Ceremonies, Jewish Music, Jewish Current Events, Jewish Life, and Jewish Ideals, Attitudes and Values.(63) The selection

of specific materials out of the vast storehouse of the Jewish heritage must reflect two fundamental facts: (1) The preservation of Jewish Life, and (2) the preservation of the Jew in the modern world and environment, which is largely non-Jewish.(64) This is perhaps the most revolutionary aspect of Gamoran's approach. For the first time, a Reform Jewish educator was willing to admit that Reform Jewish education must acknowledge both Jewish tradition and the modern world, with all its harsh realities.

Gamoran succeeded in carefully defining an entirely new set of criteria for the purposes of curriculum construction. His book, Changing Conceptions in Jewish Education, published in 1925, describes in detail the background for his entire educational philosophy, as well as his proposal for a new curriculum for Jewish education in America.(65) An outline of Gamoran's criteria for Jewish Values, in educational curricula, is as follows:

- I. Group Preservation Values (From the point of view of the ethnic group)
  - A. Humanistic values (not necessarily for group survival)
  - B. Survival Values (including ceremonial values)
    1. Humanistic (e.g., the Sabbath)
    2. Cultural-aesthetic (e.g., Zemirot, Kindling Sabbath Lights)
    3. Deeply-rooted (e.g., refusal to intermarry)
- II. Adjustment to Modernism (from the point of view of the present Zeitgeist)
  - A. Universalization

- B. The Scientific Outlook on Life
- III. Adjustment to America (From the point of view of the American environment)
  - A. Harmonize Jewish Values with A Democratic Outlook Upon Life.
  - B. Harmonize curriculum with the changed and changing conditions of life. (Functionalism)(66)

Gamoran's report to the 1923 CCAR Convention summarizes these same thoughts, which he later publishes as his book. The most revolutionary aspects of Gamoran's criteria are the conclusions he draws regarding a comparison of values. He discusses the artificiality of classifying values, and states:

A Jewish value that is described as essentially humanistic need not be subjected to any further test. That very fact signifies that the value possesses the intrinsic worth and is in harmony with all the criteria previously mentioned.

The classification of survival values into humanistic, cultural-aesthetic and deeply rooted, also serves to determine comparative values. It is self-evident that a value which has functioned greatly in the preservation of the group, and is also generally humanistic, is of greater importance, other things being equal, than one which is of merely survival value. In the same way, there may be some values that are strongly survival, strongly humanistic, have cultural aesthetic aspects and are deeply rooted. These would be considered the most important, whereas a value to which only one of those characteristics applies, would be of less importance in the curriculum.(67)

This quotation reveals a central theme of Gamoran's thought. There are a number of criteria by which Jewish educational curricula can be built and evaluated. In deciding what to teach, these criteria function in a complementary manner.

The more criteria a value can satisfy, the more important the value. One can assume that the same may be inferred regarding methodology. If the humanistic value of a subject matter enhances its teachability and desirability within the Jewish school, so too, the humanistic methodology of teaching should be an important value. Gamoran attempts to join the particularistic elements of Jewish education to the modern, realistic universal concerns of many American Jews. Gamoran repeatedly affirms the principle introduced by John Dewey, that life is change, and that education should assist the individual to respond to the change. Reform Jewish education, certainly, should stand for a merger of Jewish particularism and modern universalism. This is what Gamoran means when he juxtaposes Survival values and Humanistic values. He clarifies in his book that "The word humanistic will in this study be understood to mean 'of value to humanity as a whole' or of humane tendency and not in the sense of humanities." (68) By making this point clear, Gamoran places himself firmly within the boundaries of the school of thought which approves of humanistic educational tendencies. Long before the development of a clear definition of humanistic education, Gamoran's reinterpretation of Jewish education in progressive terms produced a humanistic philosophy and approach for Reform Jewish education. Gamoran summarizes his criteria:

Our aim of education, as continuous and progressive socialization, implies (1) enabling the child to participate intelligently and effectively in the life of the ethnic group, which means group

preservation, and (2) the adjustment of group values to American life and to the present Zeitgeist.(69)

Group preservation is accomplished through both survival values and humanistic values. Even humanistic values have historical significance in terms of survival. Gamoran suggests that to be a Jew, particularly an American Reform Jew, is to synthesize Jewish particularistic survival concerns with universal, humanistic concerns. This is a truly humanistic Jewish philosophy!

Gamoran's early words to the CCAR left a lasting impression. This is in part because he presented a challenge that cut across all the various needs of Reform Jewish education. The closing words of his report to the 1923 Convention summarize this:

If we would develop a curriculum for our schools related to the needs of Jewish life; if we would organize it as far as possible into purposeful activities in which the children in our schools can engage; if we would carry on the process of education as effectively as we can, not only till confirmation, but also throughout life, we would then be developing Jewish life, and in doing so, contributing to the enrichment of America.(70)

Gamoran clearly states three vital concerns which became the central issues in curriculum planning for Jewish education since his time. These can be restated as three key questions:

- (1) Does the curriculum reflect the needs of Jewish life?
- (2) Does it engage students in purposeful activity?
- (3) Does it entail life-long learning and education?

These three questions, answered in the affirmative, assure a curriculum that is truly Jewish, truly student-centered, and truly humanistic. Gamoran sees this as the fulfillment of his goal of serving American Jews.

The first curriculum officially endorsed by the CCAR-UAHC Joint Commission on Jewish Education appears in the 1923 CCAR Yearbook. This curriculum, prepared by Gamoran and Slonimsky, contains a clear statement of the goals of Jewish Education held by its authors.

#### I. The Aim

The aim of Jewish Education is to enable the young to participate fully and loyally in Jewish life by bringing home to them the feeling of the presence of God in their lives, in nature, and in history. It is to make them understand that God demands as His service, the sanctification of life. It is to imbue them with the ideal of holiness (the biblical word for what we today call moral perfection); in short, to teach them the life which Judaism inculcates. It is to make the young feel that God and holiness, or the ideal of moral and spiritual life, have been best made known through Israel, as a great historic community.(71)

The language of this statement of Aims for Jewish Education expresses a different orientation than Gamoran's personal philosophy. The highest priority in this official statement is to produce fully-participating, loyal Jews. In other words, the criterion of ethnic group loyalty seems to be operative here. Granted, a humanistic concern for the world is implicit in the role of Jews in embodying the "ideal of moral and spiritual life." Nonetheless, this is certainly not the primary concern. Gamoran's criteria in his own philosophy seem to have been subsumed by the overwhelming

particularistic concerns of the Reform Jewish "establishment". Even so, the curriculum itself manifests an implicit humanism that clearly is a major change from the highly cognitive concerns of earlier curricula within the Reform movement:

## II. The Curriculum

The Curriculum of the Jewish Religious School should therefore be so arranged as to awaken and foster in the young the religious consciousness and to stimulate them to aid in building up the important institutions of Jewish life, such as the home, the synagogue, and the community.(72)

The use of the words "awaken and foster", as well as the idea of a religious consciousness, is unique. Rather than being aimed at conveying a body of knowledge, this curriculum is a great deal more student-centered. The focus on bringing forth, or "stimulating", a consciousness is humanistic in its approach. Although there seems to be a conviction that there is a "correct" way of life, vis-a-vis Jewish life institutions, there is nonetheless a sense of the dignity of the student. However, the activities and subjects of the curriculum seem to encourage convergent thinking, despite their progressive nature. These subjects include:

1. Prayer and Worship
2. Doctrines of Judaism
3. Social Service
4. The Bible (English)
5. Post-Biblical Literature
6. Jewish Tradition and History

7. Reading of Hebrew, Translating Prayers, Biblical Selections and Singing.
8. Contemporary Jewish Life:
  - a. Jewish Customs and Ceremonies in the Home
  - b. Jewish Customs and Ceremonies of the Synagog
  - c. Jewish Community
  - d. Current Events
  - e. Present Jewish Problems (73)

To the modern eye, attuned to much more fluent humanistic educational jargon, these subjects appear highly cognitive and particularistic. In fact, they are. Nonetheless, the concern for current events, home, synagogue, community, and prayer and singing demonstrates an early humanistic tendency. Jewish education already is something more than interaction between student and text; the teacher now must be concerned with the Jewish student in a specific environment, namely, America. Gamoran has successfully brought Dewey and Progressive education into Jewish education. This is apparent in the methodology of the new 1923 curriculum:

#### IV. The Method

##### Two Principles:

- A. Interest: The child must feel an intense desire to do and study before learning can take place.
- B. Doing: Learning by doing! The child learns to live a Jewish life by living a Jewish life.(74)

This dual emphasis upon interest and activity, or doing, is the most obvious proof of the impact of Dewey, Kilpatrick, and general progressive education upon Gamoran and the Reform Movement. Concern for student motivation and student activity has never before been so clearly a part of the

Reform Jewish educational methodology. In this revolutionary curriculum, Gamoran outlines a teaching plan which treats Reform Jews more as unique human beings, with unique needs, interests, and capabilities, than ever before. This curriculum calls for a more organized grade distribution, school community assemblies for worship and business, student council, and an organized curriculum. Though not entirely humanistic, these elements have the effect of humanizing the curriculum, and the trend towards humanistic education in Reform Jewish schools is reinforced.

The introduction of the 1923 curriculum marks the beginning of a period of adjustment by Reform educators and rabbis to the new progressive influence. The remainder of the decade of the 1920's is characterized, in the CCAR Yearbook, by debate about the "Project Method" of teaching. This activity or experience-based approach to education had been introduced by Dewey as early as 1895, but only with Gamoran's assistance is it incorporated into Reform Jewish schools in the 1920's. Defending what he calls "simultaneous learnings" in an article in the 1926 CCAR Yearbook, Gamoran asks a rhetorical question:

. . .what is the best way by which the child will not merely attain a knowledge of the particular subject that is being taught, but also develop a desirable attitude to the subject, to the teacher, to the school, to the group that is interested in preserving itself?(75)

The answer, for Gamoran, is the Project Method. By allowing for all of the learnings described as "attitudes", Gamoran's approach tends to appear very humanistic. In fact, it is

quite a bit more so than any previous curriculum. Still, the concerns of this early humanistic education are far removed from the issues of self-image and self-learning stressed by current humanistic education. It is important, therefore, to stress the areas in which the Reform Curriculum is humanistic, while at the same time keeping such limitations in mind. Most noticeable in Gamoran's early years with the Reform movement is his criticism of the old-fashioned "lecture method" of teaching. He repeatedly endorses the Project method instead. In his view, as for Dewey and Kilpatrick, children must do things that are meaningful, or purposeful, if they are to learn. In fact, Gamoran insists that Jewish education must be Jewish "Doing". In the 1926 article mentioned above, Gamoran gives examples of 50 or 60 specific Jewish projects Jewish students can do in order to learn about Jewish customs and ceremonies.(76) Other Rabbis concur, and it seems that activity-oriented education finds its place secure in Reform Jewish education.

Gamoran notes an important element of this experiential education which makes his humanistic tendency all the clearer. He states that:

It is possible for people to learn by doing and still to be carrying out the purposes of others. If we tell a child to do this particular thing and give him directions...and insist that he must do it whether he wants to or not, possibly working against an inner drive on his part not to do it, the child may learn something as a result of the process but he will not be living his own life, . . . (77)

In one short paragraph, Gamoran makes it clear that he endorses student-centered, self-directed experiential education. Each of these criteria is central in a humanistic system of education. There is a clear direction to Gamoran's thought, yet the CCAR and Reform Jewish education remain ambivalent. The concerns of the Reform educational establishment in the late 1920's are stated clearly in 1929:

A Jewishly educated laity is our keen desire and our greatest need. (78)

In official statements at least, cognitive learning is the key. Reform Jewish education in these formative years continues to cling to traditional, cognitive goals despite the innovative and progressive philosophy of Dr. Emanuel Gamoran. It is to Gamoran's credit that he continues to effect both minor and major changes in the specifics of the Reform Curriculum; it is to his discredit, perhaps that he does not demand a more radical transition and a quick acceptance of his ideas. At the same time, the next ten years represent a period of tremendous introspection and self-evaluation by Reform educators. Reform Judaism as a whole begins in the 1930's to face the reinterpretation demanded by a changing world.

The year 1929 marks the beginning of this period of self-evaluation. The CCAR Yearbook for this year contains a seminal article by Rabbi Jacob B. Pollack, entitled "Forty Years of Reform Jewish Education." The essential purpose of Pollack's study is to compare Jewish education in Reform Jewish schools in 1929 to that first "curriculum", produced

40 years early, in 1889. He concludes that

There is very little difference between the curricula of forty years ago and the curricula of today. . . .The emphasis has been and still is on materials to be acquired, on subjects to be learned.(79)

This harsh accusation nonetheless clarifies the disjunction between the stated philosophy of Reform Jewish educators such as Gamoran and the actual practices in Reform religious schools. Pollack calls for a truly student-centered approach. He recognizes the need to be concerned with the needs of modern Jewish life, as well as the need to be relevant and connected to students. His philosophy suggests that knowledge which is worthwhile both Jewishly and personally to a student will be the most important and most easily learned. Pollack focuses on the need for Reform Jewish schools to follow the trend in secular education of adapting to the needs of individual students. This is clearly seen as humanistic in a statement such as the following:

Certainly in our schools, we are concerned not only with the teaching of a few skills and facts, but we are particularly concerned with the formation of attitudes which will result in Jewish living. Our aim therefore must be not only to quicken the understanding, but to inculcate ideals and deepen the purposes of our children.(80)

This dual concern for content and individual meaning and purpose is strongly suggestive of the "Confluent Education" to emerge in the late 1960's. Granted, convergent thinking may be central to Pollack's concern for "Jewish living". Still, the clear implications of his statements are that

Jewish education has been far too cognitive, and that it can and should incorporate an affective dimension. In a discussion following Pollack's presentation Gamoran reinforces and strengthens the import of this new position.

. . .the purpose of the Jewish Religious School...is to enable Israel to live as a creative people. It is not even to teach a given conception of God.(81)

Later, he concludes that

. . .Reform Jewish education must be affected by the Fundamental principle of Reform which is progressive change. . . .What virtue is there if for the orthodoxy of the Shulchan Aruch we substitute a new orthodoxy 100 years old?(82)

These last two statements constitute both an incrimination of and a challenge to Reform Judaism as a whole. If Gamoran is correct in claiming progressive change as a hallmark of Reform Judaism, then Reform Jewish education should encourage creativity and prepare Jews for change. A system bound up in convergent thinking and traditional, cognitive goals cannot do this. As the Reform Movement begins to face this challenge, the curriculum remains essentially the same as the original 1923 Curriculum prepared by Gamoran.

The 1930 CCAR Committee on Religious Education expresses a new aspect of this concern for re-evaluation. The Committee Report suggests that the Reform movement should reinterpret Jewish theology in the light of the challenge of the new Humanism.(83) Rabbi Barnet R. Brickner responds to this need in his article "The God-Idea in the Light of Modern Thought and its Pedagogic Implications." Brickner expresses the need to outline a modern God-idea, and to apply this

theology to religious education. In the process, Brickner clearly defines a religious Jewish humanism. For Brickner, life

. . . is a process of through man to God.  
Let this not be confused with Humanism, for even though I believe in the need for humanizing religion, that is, making it apply and grow out of all phases of human experience. . . , the Humanist stops with man, whereas I follow through man to God. (84)

The idea that Reform Judaism can be both humanistic and religious is not original to Brickner. This is a concept which is more and more common in the 1930's, based upon the thought of Hermann Cohen, Martin Buber, Mordecai Kaplan, and others. Brickner, however, is the first CCAR member to adapt this philosophy to religious education. The approach he outlines serves as a superb justification for humanistic Reform Jewish education. He presents four factors to consider when teaching about God. These include:

- (1) Start with the child himself
- (2) Revise Biblical teachings to reflect modern Biblical science.
- (3) Revise the Prayerbook to reflect Liberal Religious Thought.
- (4) Permit Freedom of thought and expression regarding God and the Bible. (85)

These four suggestions can be expanded to apply not only to theology, but to all Jewish education. In such a philosophy lies a truly humanistic approach to Jewish teaching and learning. Brickner is clearly a revolutionary, and yet he falls well within the boundaries of Reform Judaism. This makes his three conclusions all the more meaningful. These are:

- (1) There is a need for. . ."reconstructing our God-conception and. . .theology. . . ,
- (2) The teaching of God must come through the presentation of manifestations of Godliness, rather than through definition. . . , and
- (3) . . .let us remember, above all, that children and young people are persons. Let us strive to help them as friendly guides who approach them in the spirit of respect and ethical love. Then we shall be working with them in the co-operative endeavor of seeking to develop those finer qualities in human nature that aid men in facing the emergencies of life with strength and courage, with faith and hope.(86)

In these conclusions, Brickner emphasizes the need for a new theological position in Reform Judaism. He embraces a manner of teaching by example which resembles the model described by Martin Buber, discussed elsewhere in this study. Most important is Brickner's third point, however. An approach to education which affirms the personhood of students, which equates teaching with respect and love, and which claims as its goal aiding students in facing life--this is a truly humanistic philosophy of education. That Brickner establishes such a philosophy within a valid Reform Jewish system of thought is all the more relevant. That the Reform movement in all its diversity does not adopt Brickner's system or parts of it is not surprising; change is difficult, and to make the definitive commitment recommended by Brickner proves to be beyond the scope of the CCAR, at least as recorded in official publications.

Rabbi Brickner is not alone in the Reform movement, however. Rabbi Samuel Markowitz presents an even more

detailed proposal for a progressive, humanistic philosophy of Reform Jewish education in 1933. His presentation, "An Approach to a Curriculum of Religious Education for a Reform Jewish Community in the Middle West," manages to respond to the specific needs of one Jewish community in terms of an extremely progressive educational philosophy. Markowitz's words reflect the strong imprint of Mordecai Kaplan's educational philosophy. However, Markowitz is clearly a Reform rabbi. In his words,

. . . education is the process by which human experience is interpreted, enriched and redirected. Religious education begins with 'persons as persons both in their individual and group life,' and seeks to raise their experience to religious levels.(87)

Furthermore, Markowitz asserts, since Jews living in a non-Jewish world must learn to adjust,

It is the task of religious education to interpret and control the adjustment process in the light of the highest ideals.

According to Markowitz, education should help people live their lives most fully. Religious education should do so in terms of religious ideals, which are presumably of a higher nature than secular life. Markowitz continues, and answers the question, "Why Jewish Education?"

Since it is a Jewish group which is being dealt with, the definition, interpretation, and redirection of experience must take place in the light of the highest Jewish ideals and purposes. It is as Jews that the members of this congregation seek to adjust themselves to their world. The achievement of wholesome and integrated personality is the ultimate objective of religious education.(88)

The answer offered by Markowitz is a truly humanistic Jewish one. Jews who seek, as Jews, to learn about their world and how to live in it deserve to learn about what Judaism has to say. To produce "wholesome and integrated personality", in a voluntary Jewish education system, is the goal of such a system.

Markowitz's study focuses on a specific community. His specific findings are not particularly relevant to the present discussion, although they are fascinating. He does demonstrate that his methodology can be applied to a specific real Jewish community, even one which is marginal in terms of Jewish involvement. The most important element in his study is his focus upon the needs and vital concerns of individual Jews and communities in order to generate a curriculum for Religious education. The role of Judaism becomes, for Markowitz, helping Jews to function in their non-Jewish environment. After analyzing the issues and essential needs of his test community, Markowitz builds a curriculum that will interpret and elevate these issues through religious ideals. Moreover, the curriculum aims to help people enlarge their vision, and cope better while adjusting to their environment.(89) Unfortunately, the CCAR response and discussion following Markowitz's presentation is very brief. Although the discussants do not appear particularly receptive to Markowitz's conclusions, they refrain from criticizing the humanistic methodology described. This is entirely consistent with the trend towards a humanistic methodology

described. This is also entirely consistent with the trend towards a humanistic philosophy of education which seems to remain only unofficially within the Reform establishment.

However, an article by Harry L. Comins in the same CCAR Yearbook (1933) does emphasize the manner in which the new textbooks, materials, and curricula of the Reform movement reflect the progressive, student-activity approach of the Dewey/Kilpatrick school of thought.(90) He even asserts that although many non-progressive texts are also being produced, they can be easily adapted. Yet his optimism is not justified by any specific immediate changes. The practice of Reform Jewish education lags behind the philosophy professed by such leaders as described above. Concerns of the CCAR Committee on Religious Education throughout this period remain such non-humanistic issues as texts, money and unification of efforts.

Throughout the 1930's, the contrast between individual rabbis and the official CCAR-UAHC Joint Commission on Jewish Education position is apparent in the Yearbook. For example, in 1934, Rabbi Morton Berman reflects much acceptance of Mordecai Kaplan's conception of Judaism as a civilization. Berman asserts that Jewish education should include Jewish experiences so that the students can be active participants in the Jewish civilization. Berman states that this

. . .makes necessary the elimination from our school systems of the practices of indoctrination and mechanical drill and the substitution in their place of the methods (of Dewey, Kilpatrick, Rugg, Childs, and others described by Berman). . .that make education identical and continuous with

life.(91)

Berman continues with a proposal that Jewish education must focus on the here and now, beginning with the needs, interests, skills, and capacities of the student. Berman proposes that the student should be allowed to be who he best can be, and have his learning become the large part of his entire life. Long before Fritz Perls, Abraham Maslow, or any other humanistic psychologist, Berman has made some startling observations about the need for a humanistic Jewish education.

Simultaneously, this progressive tendency is juxtaposed, in stark contrast, with the 1935 Report of the Joint Commission on Jewish Education. Rabbi David Philipson, the Chairman of the Commission makes clear the continued position of the Commission:

. . .a historic religion can make no progress unless it imparts to its followers a knowledge of its past. This past is the best guarantee for a valuable future. We call this procedure Jewish education.(92)

This mainstream position seems to ignore all the humanistic tendencies recorded above. It is as if the official Reform position has not changed at all in 45 years, although many individuals may disagree with the cognitive, convergent nature of the goals of this position. One possible reason is that these Reform educators (mostly rabbis) simply do not yet have the methodology and language to even talk about affective education, much less teach it.

Another major difficulty with the official adoption of

humanistic Education by the Reform movement stems from a lack of knowledge of the nature of Reform Judaism. One proposal aimed at solving this problem is made by Lawrence Schwartz in 1936. He recommends a project in adult education wherein the adults of a congregation would study and discuss ". . .the function of Judaism in modern life, with the purpose of determining cooperatively the objectives of the Religious School."(93) By this method, the objectives a specific school would be "owned" and accepted by the entire congregation.

This new emphasis on involving the adults in the process of Jewish Education takes a position of high-visibility in the CCAR Yearbook, beginning in 1937. The Committee on Jewish education states:

We are beginning to reorient our philosophy of Jewish education from the child-centered curriculum to the parent-centered program, knowing that we can reach the soul of the child most effectively through a Jewishly conditioned home.(94)

No doubt this marks the beginning of a new emphasis on adult education. At the same time, this new philosophy makes no stronger an appearance in the practical curricula of the Reform movement than do the humanistic statements discussed above. For all the talk of "change" as the hallmark of Reform Judaism, little change takes place between 1923 and 1940. Nonetheless, the CCAR pays lip service to the crises and changes facing the Jewish world in the late 1930's. Several statements regarding the need for religion to ". . .concern itself with the practical problems that confront young people in this world of change"(95)

characterize the educational concerns during these years. The formation of the National Federation of Temple Youth in 1939 is the most practical result of the educational efforts of the UAHC or CCAR during these troubled years.

Throughout the years, it appears that the major educational concern of the Reform movement has been with textbooks. The 1940 Joint Commission on Jewish Education asserts that "Subject matter and method are, to a very large extent, dependent upon the textbook created. A good textbook is one which makes the proper selection of subject matter, presents it interestingly, and gives enough direction to insure that the right method will be pursued." (96) This emphasis on textbooks may well be the result of the fact that textbooks are easier to change than are teachers. Thus, rather than focus on making teachers better, one simply emphasizes the textbook and its importance. This may explain the emphasis upon the textbook seen in the 1940-41 UAHC Curriculum written by Emanuel Gamoran. In fact, Gamoran notes at the conclusion of each edition of his curriculum, teachers must use the workbooks and textbooks designed to accompany the curriculum. He requests of teachers to "Please carry out the program as planned by the authors of the textbooks, and you will get good teaching results." (97) This extremely behavioristic attitude towards teachers and students suggests an anti-humanistic trend in the Reform curricula for the years 1940 and following.

A look at Gamoran's curriculum for 1940-41 shows the

following. His presentation of the UAHC curriculum consists of a chart, by grade, of the subjects to be taught, time allotted, texts for students and teachers, and accompanying notes. In effect, the curriculum IS the textbooks. The content, from kindergarten through 12th grade consists primarily of cognitive material, such as:

Customs and Ceremonies; Holidays; Bible; Songs and Games; Hebrew: Prayer, etc.; Post Biblical Literature; Biblical History; Current Events; History; Jewish Community; Literature; Projects in Religion; Modern History; American Jewish History.(98)

The textbooks listed include most of the publications of the UAHC-CCAR since 1925. Most of these reflect the influence of Gamoran's progressivism, but also focus on content, in the cognitive sense. Other than the modifications necessary to accommodate these new texts and materials, there is little substantial change in the UAHC Curriculum from 1923 to 1940.

This emphasis on textbooks continues throughout the 1940's. In 1944 Gamoran states that the CCAR-UAHC Joint Commission is very interested in providing textbooks and teacher's manuals. He makes it clear that

The best help you can give to Sunday School teachers who are beginners is to give them the teacher's manual for the specific courses they are teaching.(99)

This is most disturbing when compared with the exciting progressivism of Gamoran's early years. Despite the continuous recurrence of the various humanistic options discussed above, Gamoran, as director of the Joint Commission on Jewish Education, continues to encourage a stabile,

non-progressive curriculum. By 1948, the UAHC-CCAR Joint Commission itself notes that although the curriculum has been amended and improved, the 1923 principles and curriculum remain the fundamental basis for all Reform education.(100) Although this can be seen as a stabilizing influence, it can also be seen to reflect a lack of conviction. Given the numerous opportunities for radical change, the lack of even minor humanistic effects during these years is notable. Once again, although many Reform Jewish educators may be philosophically comfortable with a humanistic educational approach, the practical curriculum remains traditional.

A few minor changes, as well as a major structural option, characterize the 1950-51 edition of the now-classic Gamoran curriculum. This 1950-51 curriculum, entitled the "Convertible Curriculum for the One-Day-a-Week Religious School," presents two different courses of study, aimed at different student needs. Gamoran states that one course of study intends "...to meet the criticism that Jewish history presents many problems which are difficult for children below the Junior High School level."(101) In contrast, he claims that the second course of study "...aims to meet the criticism that Jewish history is thought repetitious by the pupils who take it in the junior high school grades, if they previously had it. . ." in earlier grades.(102) In addition, the 1950-51 curriculum was issued in two different formats, one for the one-day-a-week school, and one for the two-or-three day-a week school. Gamoran and the curriculum

committee of the Commission on Education repeatedly note that they feel strongly that Jewish Education is most effective when the hours of instruction are increased beyond the Sunday School format. The emphasis is on quantity of hours of instruction, rather than quality. The fact that the curriculum recognizes different student needs regarding the learning of history is interesting. This is slightly student-centered in its impact, but there is little else to encourage a feeling of student-centeredness.

Aside from the noted changes, the UAHC curriculum of 1950 represents an updated version of the original curriculum, and of the 1940 edition. A few more alternatives enter into the picture, but the content remains essentially the same. The cognitive emphasis can be seen in a statement by Gamoran, speaking of children attending religious school two or three days a week: "The Jewish knowledge that they would acquire should by us be considered the minimum required to maintain Jewish life in America." (103) This emphasis on knowledge is certainly not humanistic. The fact that the purpose for the knowledge is to insure Jewish survival is quite anti-humanistic. Despite the frequent statements recorded above of rabbis and educators claiming how progressive Jewish education had become, Gamoran and the official curriculum maintain a traditional approach. Education, as seen in this last statement of Gamoran's, is a process of conveying knowledge, for Jewish survival. Gamoran seems to have abandoned his early child-centered approach.

He had stated in 1923 that "The ultimate aim is the individual. . . ." (104) Perhaps the events of the Holocaust and destruction of European Jewry had an effect on Gamoran. His idealism and progressive nature may have suffered as a result. This study is not intended as a biography of Gamoran; rather, it serves to observe the various trends observable in Reform Jewish Education. By 1950, the formal educational efforts of the Reform movement appear to be deeply grounded in the Gamoran curriculum--progressive by 1923 standards. Humanistic trends are present, but not as strong as one might expect in 1950.

In his 1955 doctoral dissertation (105), Rabbi Paul Gorin quotes a passage from a 1950 article by Gamoran:

Dr. Emanuel Gamoran, Director of the Commission of Jewish Education, accesses (sic) its accomplishments as follows:

"Our achievement during the first fifteen years consisted primarily of arranging courses of study for the Jewish schools, of propagandizing for week-day religious instruction (almost 30% of our schools now have some week-day instruction), of taking the first steps in the creation and publication of a modern textbook literature, and of developing a program for teacher training. The Reform Jewish community in America was the first to establish a Department of Education and the only one to maintain it, for now over a quarter of a century, instituting at the same time a plan for developing courses of study and for the publication of textbooks. As a result the chief contribution of the group may be said to be the creation of a textbook literature, primarily in English, covering the fields of Bible, Jewish history, Jewish customs and ceremonies, history of the Jews in the United States, Jewish folk lore, and other related subjects.

"Unique among recent activities is the recognition of the important place which the home occupies or should occupy in our education plans.

Such recognition led to the development of what we may call the beginning of a literature for the pre-school child in the home and the beginning of a literature for parents. Conscious of this need as well as the need for providing not only a teacher training literature for our rabbis, but also of the need of giving guidance to potential teachers in small communities (where parents often have to be the teachers of groups), we have begun to experiment with the development of a series of correspondence courses."(106)

Clearly, Gamoran himself notes that the accomplishments of the Commission during the first fifteen years of his directorship focus on text development and cognitive concerns. This may well be because there was such a dire need for such work to be done. However, it cannot be denied that the humanistic theory professed by Gamoran as early as 1923 does not evidence itself in the actual curricula he produces in the intervening years.

Rabbi Abraham Franzblau reinforces this sense of lack of progress in the Reform movement's educational efforts. In 1953, he presents a "new orientation" for religious education to the CCAR Convention.(107) In this article he complains that he had offered the exact same proposal for educational reform 17 years earlier, in 1936. In his own words, it is still "largely unfulfilled."(108) Franzblau complains:

There are still too many schools in which the curriculum is conceived as a series of textbooks to be covered or a body of content to be mastered, and in which the text of excellence is the ability to parrot back what the teacher or the book says. If our schools were completely functional, we would take our cues from the child rather than from a textbook. What the Jewish needs are at every age and stage would set the lines of our curriculum and what his basic interests, skills and capacities are would determine our methodology. Thus we could never lose sight of our over-all objective, namely

to lead the child to be a good Jew, with positive Jewish attitudes, beliefs, practices and loyalties, and with satisfying Jewish associations, activities and affiliations.(109)

Without a doubt, Franzblau summarizes a truly humanistic Jewish philosophy of education. Like Brickner and others before him, Franzblau shows that such a philosophy of education is possible within the bounds of Reform Jewish education. What makes Franzblau's proposal religious is that it is "God-centered", while at the same time child-centered. In essence, Franzblau recommends that a knowledge of God and Judaism can aid a child in the "...emotional, esthetic and spiritual enrichment of the individual."(110) This system of education is humanistic in its ultimate goal, but God-centered, and thereby religious, in its methodology and approach. This works on the assumption that a commitment to God can aid human beings in their lives, whether good or bad, pleasant or painful.

It is clear that Franzblau represents the current trends of religious and educational psychology:

In recent years dynamic psychiatry has made a considerable contribution to our understanding of the genesis of ethical and theological ideas and the self-acceptance and self-identification of the individual.(111)

The realization of the importance of this theological aspect of the modern psyche leads Franzblau to conclude that "the acceptance of reality and relatedness then becomes the root and the branch of man's freedom as an individual in the universe."(112) The implication of this is found in Franzblau's educational program outline. God, ethics and

religion, namely, Judaism, must play a major role in child-development. Most important, however, is the home. "The child who is reared by loving parents who accept themselves as personalities, can accept himself." (113) The humanistic import of this is clear even in the jargon of "acceptance" and modeling which Franzblau emphasizes.

Franzblau concludes that the home is the central Jewish educational institution. Parents are the essential teachers, especially in early years. Thus, Adult education becomes the key in at least two manners:

- (1) An effective religious school education requires a strong Jewish home and thus knowledgeable, self-accepting Jewish parents.
- (2) The home must provide the initial contact with Jewish self-acceptance, particularly in the pre-school and elementary school years.

Moreover, the adjunct results of an effective adult education program will be that adults will be more functional and self-accepting as Jewish individuals.

Franzblau proposes a truly humanistic Reform Jewish education. He recognizes both the contributions of modern psychological research, and the value of Jewish tradition in aiding Jews to function in their world. The combination of these two elements is the foundation of Humanistic Religious Education.

Much discussion follows Franzblau's presentation. For example, Rabbi Allan Tarshish not only agrees with Franzblau, but goes on to outline an even more humanistic educational philosophy. He notes that:

Before any of us is a Jew, or American, . . . he is a human being-- . . . Each Jew has to adjust to himself as a personality and as a Jew, to the world in which he lives, and also-- . . . --he has to adjust the world to himself. That is, he has to improve his world on the basis of his Jewish idealism, . . . (114)

For Tarshish, Jewish education has four levels of responsibility:

- (1) Self-Acceptance,
- (2) Jewish Self-Acceptance,
- (3) Adjustment to one's world, and
- (4) Adjustment of one's world to one's Jewish ideals.

Another aspect of the acceptance of Franzblau's ideas is seen in the research reported on by Rabbi Edward Zerlin.

Zerlin's conclusions are summarized in five recommendations in the form of goals for modern, Reform Jewish education:

- (1) The guidance of Jewish youth in the attainment of a more satisfying theological belief.
- (2) The enabling of those Jewish youth who have rejected supernaturalism to realize that Jewish education can be both "worthwhile" and "important" in their lives.
- (3) The widening of the scope of Jewish education, so that it may make the beliefs of Jewish youth an integral part of their total personality development.
- (4) The qualitative enrichment as well as the quantitative enlargement of the existing structure of Jewish education.
- (5) The implementation of further research. . . . (115)

Zerlin urges the implementation of Franzblau's proposals. Zerlin's own "Living Judaism" curriculum is a fully humanistic and fully Reform Jewish set of goals for Jewish education. Each goal stands for a humanistic concern. Relevance, worth, importance and a widening scope for Jewish education all

point to student-centered, affective-and cognitive-oriented education. However, the UAHC-CCAR Joint Commission on Jewish Education chooses once again to follow the path of least resistance; the traditional, mildly humanistic curriculum remains fully operative.

The mid-1950's are marked by a few small humanistic inroads into Reform Judaism. Carl Rogers' theory of non-directive counseling is recognized by CCAR members as something to be examined.(116) A new focus on Audio-visual materials takes over the CCAR and the UAHC. Exploration of these new media becomes a major concern in the 1950's. This suggests a growing concern for method of classroom teaching.

In 1954, Rabbi Solomon B. Freehoff, chairman of the Joint Commission on Jewish Education, evaluates "American Jewish Education in the Future."(117) He notes that Reform Jewish education has been child-centered and progressive in several ways. Child-development seems to have been a major concern, indicated by the graded textbooks produced by the movement. Moreover, interest in Jewish education by children is high, and life-long education is becoming a priority.

One of the major Reform Jewish educators to recognize the need for relevance and a humanistic approach in Jewish education is Sylvan Schwartzman. In 1954 Schwartzman, Professor of Religious Education at HUC-JIR in Cincinnati, published an article entitled "The Breakdown in Reform Education: Why and What to do About it?(118) His analysis

focuses on the crisis which generally occurs during the grades six to nine. As Schwartzman sees it, the Gamoran Reform curriculum for these years is too highly cognitive, without involving the person in the learning. He proposes a new set of objectives which are more humanistic. These objectives entail basic training in Jewish skills, basic information concerning Jewish life, and an affective dimension concerned with a "...warm inner response to the whole of Judaism." (119) In this last sense, Schwartzman's curriculum differs greatly from that of Gamoran, for it outwardly acknowledges the affective aspect of Jewish learning. Schwartzman clearly understands the elements of modern Jewish life and education which necessitate a humanistic concern. He states that the acquisition of Jewish knowledge cannot be an end in itself, but must enhance the development of the Jewish child. His philosophy takes into account the non-Jewish environment, the modern educational theory which understands that cognition is not necessarily perception, and the developmental needs of children. Most important, Schwartzman notes that Reform Judaism stresses different elements than does traditional Judaism. Therefore, Reform education should differ as well. If Reform consciously admits the psychological needs of individuals in the learning process, the Reform education system must reflect this. Only a humanistic curriculum can do this most effectively. Schwartzman's proposed curriculum revision emphasizes personal involvement of students, a balance of

cognitive learning with affective concerns, and a teaching of basic living Judaism, incorporating facts and emotion.(120)

In 1957 Schwartzman published "A More Realistic Approach to Curriculum."(121) In the three years since his earlier article, he adapts his approach to call for four important changes in the curriculum of Reform Judaism. These include a multiplicity of curricula for different types of schools in the Reform Movement. Moreover, Schwartzman challenges the Reform movement to put all of its energy into the one-day-a-week School, working under the assumption that it can be effective. Third, Schwartzman calls for a real commitment to simultaneous Parent education. Finally, he argues in favor of ongoing curricular research. He is most disturbed by the willingness of the Reform movement to be content with the status quo, and he levels a criticism of inaction at Gamoran and the Commission. Judging from the large number of humanistic ideas passed by during the years, Schwartzman's observation seems accurate.

Rabbi Paul Gorin, in 1955, critiques the Reform Curriculum (i.e.-The Joint Commission Curriculum by Gamoran). He accuses the Reform movement of becoming "too ingrown, too inbred in its educational processes."(122) Moreover, he suggests that a major hindrance to curricular progress has been the lack of an overall, definitive philosophy of Reform Jewish education. This would explain the observation already noted that the Reform movement and its educators seem continually over-occupied by administrative, textual and

supervisory matters. Gorin suggests that this may indicate a lack of direction in the more theoretical areas. The result, for Gorin, is chaotic and ineffectual education. Gorin's argument centers on his observation that Reform Jewish education in 1955 lagged far behind the progressive, student-centered, creative curricula of both secular and Protestant education of the day. He puts the question in this form:

Shall the educational program of Reform Judaism be harnessed to the traditional subject-centered approach at a time when it has been rejected by most progressive educators, and when it is being gradually eliminated by Church Schools with an eye to the principles of progressive education? Shall the educational program of Reform Judaism be inextricably committed to an over-emphasis on history...simply because we lack the initiative or the energy or the resourcefulness to reach out for more vital materials. . .?(123)

Gorin's point is clear: Why should Reform Judaism not take advantage of all the advances in psychology and education, resulting in a more humanizing, more effective curriculum?

Gorin proposes the development of a curricular literature which responds to the criticisms he levels at Reform Jewish education. He particularly criticizes the Gamoran (Joint Commission) curriculum for its subject-centered approach. Although he acknowledges the incredible value and progressive nature of the Gamoran curriculum, he recommends a number of changes and explains why:

- a. The Gamoran curriculum was an improvised, pioneer effort. What is now needed is a philosophically consistent curriculum.

- b. The Gamoran curriculum is only a skeleton outline. Gorin recommends a detailed total school program.
- c. The Gamoran curriculum is subject-centered, while an integrated, child-centered approach is needed.
- d. Rather than focusing on history, as in the Gamoran curriculum, Gorin suggests a present-day emphasis, with a more well-integrated blending of cognitive and affective concerns.(124)

The ultimate goal of Gorin's research is to endorse the newly-proposed Schwartzman curriculum; elements of this curriculum approach are discussed above. It can be seen that there is much mainstream, scholarly dissatisfaction in the 1950's with the highly cognitive, traditional pedagogy of the Gamoran curriculum. What Gorin's research suggests is that although Gamoran's work appeared progressive in 1923, it failed to keep up with the advances in educational theory and psychology over the thirty-five years of Gamoran's involvement in the UAHC.

Numerous Reform educator's in the mid 1950's echo this call for a new curriculum emphasis. Among them are Rabbi Samuel H. Markowitz, Rabbi Paul Gorin, Rabbi David S. Hachen, and Mrs. Rose G. Lurie, all of whom write about progressive, student-centered curricula in the 1955 CCAR Yearbook. Their work, as well as that of Schwartzman indicates a growing tendency toward a more humanistic philosophy of education.

The year 1956 marks an important turning point in Reform Jewish education. The following report by the CCAR Curriculum Committee from June 25, 1956 embodies the new

## principles and objectives of Reform Jewish Education:

### Introduction to Report

The objectives listed below are assumed as valid not merely in any one aspect of the school but as applying throughout life. Some may well be achieved in the elementary religious school; others cannot be achieved until the high school grades; and still others should constitute a part of adult education and should continue as aims through the life of the Jew.

### Objectives

1. To inspire our children with a positive and abiding faith in the Jewish religion according to the Liberal Reform tradition.
2. To stimulate their sense of community with and responsibility toward their fellow Jews in all parts of the world, with a deep concern for the State of Israel and its people.
3. To guide them in self-identification with the Jewish people of the past, emulating its heroes, aspiring to its ideals, and devoted to its continuance.
4. To provide them with happy, interesting, and inspiring experience in the practice of Judaism in the home, the school, the synagogue, and the community, and in the appreciation of Jewish art, music, and literature.
5. To prepare them to utilize the religious faith, ethical standards, and traditional insights of Judaism in meeting their personal problems.
6. To inculcate in them the universal ideal of Israel's prophets and sages, leading towards their dynamic involvement in service for freedom, brotherhood, and peace.
7. The curriculum, which attempts to achieve these objectives, must begin with the actual experiences of our children, but must add many important elements of the Jewish heritage which are not present in the experience of the average Jewish child in America. The study of Hebrew is an indispensable element in the curriculum and must play an important part in our course of study. Above all, our purpose must be to stimulate a process of continuous learning which extends beyond

the prescribed program of the religious school and lasts as long as life itself.(125)

This statement has many relevant parts. Most striking is the language, which avoids traditional terminology like "teach," "convey," and "indoctrinate". The phrases "stimulate," "guide," "self-identification," "experiences," and the like suggest a progressive individual-affirming approach to Jewish learning. These objectives imply an emphasis upon total learning rather than cognitive knowledge. The humanistic elements of the objectives begin with its experiential nature, and continue throughout. It represents a strongly humanistic educational statement.

The 1956 Report of the Joint Commission on Jewish Education assures the CCAR that these new principles and objectives ". . . will be embodied more and more in our curricula."(126) However, the report goes on to describe the manner in which this will be done, using more audio-visual techniques, and an expanded emphasis on publications, in a much broader subject area. The intentions, of course, are good, but it appears that the Commission is unwilling to adopt the necessarily progressive methodology called for by the new statement. The by now familiar problem of discrepancy between theory and practice is present once again.

The late 1950's are a time of transition within Reform Jewish education. The Reform camping movement and NFTY are frequently referred to in the CCAR Yearbook, and their contribution to progressive Jewish education is commonly

accepted. More and more references to Jewish self-acceptance appear in the literature of the Reform educational establishment. For example, in 1957 Rabbi Paul M. Steinberg speaks of education as ". . .a process of growth and development with the teacher serving as the Key to this process, . . .to facilitate learning on the part of the child. Education is. . .the integration of the personality of the child through Jewish experiences. . . ."(127) Steinberg's words sound a great deal like those of Carl Rogers, and other humanistic educators who speak of facilitating learning on the part of the child. Other Reform rabbis and educators as well speak similar words during these years.

The year 1957-1958 was Dr. Emanuel Gamoran's final year as director of the Joint Commission on Jewish Education. Following Gamoran's retirement, Dr. Eugene Borowitz took over in this capacity. In 1957 Gamoran published an article which serves as a summary of the philosophy underlying the Commission curriculum. He speaks of four principles. These include:

1. A philosophy of education must underly any curriculum.
2. A curriculum must take student abilities and capacities into account.
3. Historical material, and all of a people's experience, must be a part of any religious school curriculum.
4. A curriculum must concern itself with the immediate experiences of the child.(128)

These four principles represent essentially the same ideology

espoused by Gamoran 34 years earlier in his first presentation to the CCAR. The hallmark of this theory is its reliance upon John Dewey's thought. Gamoran's principles reflect a humanizing, child-centered approach, and a religious orientation as well. In many ways the Gamoran curriculum lives up to these principles. The shortcomings have been discussed above. In short, Gamoran's curricula did a great deal in setting Reform Jewish education on the path to humanistic methodology, but a great deal remains to be done after his retirement.

In 1957 Toby K. Kurtzband describes an attempt at a new curriculum that truly reflects the progressive, experiential, student-centered philosophy of Dewey and Kilpatrick and others. The White Plains, New York Jewish Community Center Religious School curriculum described by Kurtzband demonstrates that such an approach is feasible.(129)

Likewise, in 1961, Rabbi Harry Essrig makes clear the need for an effective philosophy of Reform Jewish Education. Essrig is concerned with the need for an understanding of the individual child and his religious search for meaning. Moreover, Essrig notes the lack of a definitive philosophy of Reform Judaism, its relationship to Israel and America, and to a Christian world. Essrig criticizes the educational establishment of Reform Judaism for failing at its task.(132)

Essrig has already defined three goals he feels should be central to Reform Jewish education. These are:

1. To have our children become truly liberal Jews.
2. To have our children be knowledgeable Jews.

3. To have our children become identifiable Reform Jews.(131)

Essrig's concerns are both cognitive and affective. Essentially he is interested in the truly liberal Reform Jew, who identifies as such. For this humanistic goal, both knowledge and emotion are necessary.

Norman Drachler, president of the National Association of Temple Educators, in 1958 makes this same point to the CCAR Convention. He emphasizes three issues to be kept in mind.

1. Few people act on information only. They act on their attitudes and behave on the basis of their feelings.
2. Administrators must learn the art of listening. . . .
3. Professional educators must evaluate Jewish religious education in terms of its own intrinsic needs. . . .(132)

By the end of the 1950's, there is a great deal of support for a more humanistic curriculum and methodology in Reform Jewish Education. At the same time, there are a number of outspoken critics of progressive, humanistic Reform Jewish education.(133) The stage is set for major changes to take place in the 1960's, the decade of change and upheaval in this country.

In 1963, Rabbi Alexander Schindler served as head of the UAHC Department of Education. In the preface to the 1963-1964 UAHC Curriculum he states:

Life is never just a being; it is always a becoming, a relentless flowing on. That is why a curriculum must never be static, fixed for all time to come. Changing situations require changing

approaches and the employment of new materials.(134)

Such a statement seems to portend a tremendously innovative curriculum. Although the 1963-64 curriculum does reflect a great deal of progressive thought, stemming from the 1956 statement of Principles and Objectives, it is still a great deal like the earlier Commission Curricula.

The 1963-64 Curriculum begins with the "CCAR Columbus Platform of 1937." In an attempt to found a curriculum on a definitive statement of Reform Judaism, this set of principles serves as the only such document. Following this, Dr. Solomon B. Freehof describes what he sees as the "Guiding Principles of the Commission on Jewish Education." As the Honorary Chairman of the Joint Commission, Freehof attempts to place the curriculum within an ideological framework. This framework reveals an inherent religious humanistic tendency.

For Freehof, the paramount aim of Jewish education is:

. . .to establish a firm conviction of God's presence, His Beneficent governance of the universe, His infinity yet His nearness to every searching heart. This is the ultimate aim of all our education and the test of its effectiveness.(135)

By this brief statement, Freehof clearly establishes the curriculum as an effort at Religious education. God stands firmly as the central focus of the curriculum. Clearly, this is a God-centered philosophy of education.

However, this God-centeredness is balanced by a practical concern for the individual. Faith leads to action,

worship and prayer, and righteousness. Therefore, in a practical sense, Freehof notes that

"Religious education must lead not only to information and knowledge but also to character growth and personality development.(136)

This concern for the development of individuals in more than a cognitive sense is a guarantee of the presence of some humanistic tendency at the least.

The balance is determined by the list of subjects described by Freehof. He states that the Bible should be the primary text. History is important, as is the prayerbook. Students should learn and know appropriate customs and ceremonies. Finally, classical Hebrew, as a vehicle of Jewish self-expression, should be understood. Freehof puts all this into perspective when he concludes:

Ultimately no subject belongs in our curriculum which is not a step nearer to the presence of the Eternal God, nor is any subject properly planned which is not a step towards a life-long devotion to Him.(137)

This clear statement reinforces the God-centered nature of the curriculum, but at the same time it tempers the importance of cognitive learning. Knowledge is only important insofar as it directs the soul towards the Divine. This is a progressive conception, at least, and can be seen within the bounds of Humanistic Religious Education.

The aims of the 1963-64 Curriculum are identical to the 1956 "Statement of Principles and Objectives of Reform Jewish Education" discussed at length above.(138) The humanistic tendency in these goals can easily be determined, and the

specific objectives of the 1963-64 Curriculum bear this out. The curriculum is divided into eight content sections. These are: I. Worship, II. The Jewish People, III. Hebrew, IV. Ceremonies, V. Bible, VI. Post-Biblical Jewish Literature and Culture, VII. Ethics and Personal Adjustments VIII. Theology. Each of these sections is subdivided into two types of objectives, "Knowledge," and "Attitudes, habits, and appreciations." (139) Both the wide variety of the content and this cognitive/affective breakdown represent a humanistic dimension. There is here a clear understanding that learning is much more than cognitive material absorbed by a passive student. The "knowledge" objectives are primarily cognitive information from Jewish tradition. However, there is a strong Reform presence in the obvious concern for knowledge of creative worship and Reform ideology. The sections concerned with "Ethics and Personal Adjustment" and "Theology" reflect the strongest humanistic concerns. The "Attitudes, habits, and appreciations" called for in these categories are:

- A. (Ethics and Personal Adjustment) - An appreciation of the contribution which Jewish tradition may make toward the solution of these personal problems and toward the deepening and enrichment of the individual's personal life.
- B. (Theology) - Development of a personal religious orientation and commitment. (140)

These objectives are highly humanistic. They express concern for the individual, and focus on how Judaism can aid in the living of daily life. Moreover, the curriculum

recognizes the need to incorporate modern psychology into our educational thought.

The 1963-64 curriculum continues the tradition begun by Gamoran's outline: it is primarily an outline of texts to be used and subjects to be covered. It does not include the specific learning activities to be used by the individual teacher. Rather, there is an understanding that each teacher will need to adjust the curriculum to the specific needs of the students, circumstances and other variables. The authors of the curriculum state explicitly that syllabi, texts, resources and teacher training are all essential to the implementation of the curriculum. Repeatedly, the curriculum decries the brevity of one-day-a-week religious school as an ineffective format. The inordinate emphasis on textbooks that characterizes the Commission curricula is still present. All these factors taken into account, it remains clear that the aim of the Reform Jewish Religious School is to help students ". . . achieve. . . Jewish self-acceptance and relationship with God. . . ." (141) This incorporates both the humanistic and religious educational concerns spoken of above. These elements characterize the overall nature of this 1963-64 Curriculum. In the remainder of the description of the various grade-level departments within the religious school, numerous references are made to the issue of developmental needs of children. The curriculum expresses a strong concern for the individual, self-directed development of children. Within the context of a generally cognitive

content, the methodology of this curriculum is quite affectively oriented.

In 1963, a Symposium entitled "The Goals of Jewish Religious Education" appears in the pages of the CCAR Journal. Rabbi Herman Schaalman, the editor of the symposium makes a critical distinction between two fundamental positions in Reform Judaism and their educational by products. These two major positions are described as follows:

One is more or less frankly humanist with God a useful concept or impersonal force embedded in the universe supporting a value system which is human in origin; with Torah understood primarily as a historic record of the Jewish people's striving after self-knowledge; with the Prophets as nothing more than champions of social action; and with concepts such as revelation, Messiah, immortality, et al., usually treated as meaningless except for their role as historical echoes or curiosities.

The other major group is more sympathetic to the traditional classic teachings. To them God is the Creator, Revealer and Redeemer; Torah the product of the Jews' encounter with God which includes the ethical also; the Prophets primarily spokesmen of a living God who pleads for his wayward children's t'shuva; Messiah, immortality, et.al., necessary and logically consistent extensions of the dialogue of God and man.(142)

Schaalman herein makes a critical distinction. He expresses the theological differences which very likely underly the essentially different educational philosophies which appear throughout Reform Jewish education. The three articles which comprise the symposium respond in three different ways to Schaalman's distinction. His point, however, can be seen as a decisive explanation of the various humanistic and non-humanistic Reform Jewish educational systems which have

been observed.

For Bernard Martin, author of the first symposium article, the goal of Jewish Religious education is the "moral and spiritual growth" of each individual as a human being and as a Jew. Martin explicates this overall goal. First, he wants to produce people who will know both God and their fellow human beings. This knowledge is for Martin a knowledge of the fullest sort. Second, Martin aims to encourage loyalty to and knowledge of the Jewish people, history and literature. Third, Martin aims to aid people in becoming ethical, well-adjusted, "good" people. Finally, he intends to give students knowledge of themselves and others.(143) Martin's fairly traditional theology is closer to Schaalman's second category than the first. The focus of his educational system, is likewise a more God-centered one. Nonetheless, there is a great deal of humanistic concern as well.

The next article in the symposium is "Thesis for a Working Philosophy" by Harry Essrig. Essrig's message contains one of the most scalding criticisms of Reform Jewish Education. He demands that Reform Judaism be more honest than it has been educationally. He makes the following points:

- (1) We have no Reform Philosophy of Judaism.
- (2) We are afraid to face the necessary questions for (1).
- (3) Education is not a high priority to Reform Jews.

- (4) Many children know more than their parents about Jewish life in the modern world.
- (5) We do not understand middle-class Jewish realities.
- (6) The educational goals of Reform Judaism are more indoctrination than liberal education.
- (7) We expect more, Jewishly, of our kids than we do of ourselves.
- (8) We are secular, in many respects, in our theology, but our educational systems are theologically pretentious.
- (9) We teach irrelevant subject matter.
- (10) We are afraid of the risks of liberalism.(144)

Essrig is of the theological position described in Schaalman's first category. For all practical purposes, his "liberal" demands are examples of the most extreme humanistic educational philosophy. He claims that Reform Jewish education should once and for all free itself from the illusions of traditional theology. There is no resolution to the issue raised by these theological distinctions. Rather, it is simply more apparent why humanistic characteristics are more or less present in various educational proposals.

The 1960's are a period of little humanistic progress in Reform Jewish education, as seen in the CCAR Yearbook. Experiments in programmed learning are frequent. A curriculum revision is discussed, but not acted upon. It is not until 1968 that a new humanistic critique of Reform education is made. Rabbi Jack D. Spiro, the new Director of the Joint Commission on Jewish Education, in that year criticizes the Reform educational system for its deeply

authoritarian, very cognitive-oriented, traditional educational framework. He is particularly critical of grading policies, discipline, meaningless homework and memorization requirements. He points out that students have a ". . . general distaste for Jewish learning."(145)

Spiro blames poor discipline on the "past oriented and fact-infested" courses offered by Jewish religious schools. Moreover, he identifies that the ". . . most tragic and costly consequence of authoritarian, disciplinary education is the termination of learning at the end of formal matriculation."(146)

For Spiro, an entire re-evaluation of Reform Jewish education is necessary.

For example, he is highly critical of the use of technology in Jewish education:

It is extremely difficult, however, to imagine that any kind of machine can be devised which will enable students to cope with issues of value and theology, of ethical option and ideological choice. Can you envision our students frantically pressing buttons on their computers to determine the nature of God?(147)

Because computers are based upon memorizing facts and acquiring information, Spiro claims that they have no place within Jewish education. Religious education should be value-centered, not motivated by the profit-motives of the computer industry. This is a standard humanistic position.

Spiro goes on to criticize the stimulus-response educational psychology. In contrast with the humanistic psychology he embraces, Spiro finds behavioristic psychology

to be distant from the processes of perception and understanding involved in true education. He supports Humanistic Education in every respect. He advocates a ". . .value-centered" curriculum, which will encourage students to undergo a self-directed, self-revealing learning process. Spiro states that genuine values are found through ". . .individual perception and (free) personal choice."(148)

The educational program outlined by Spiro is a fully humanistic one. It focuses on values, and does not allow indoctrination or coercion. The teacher is to be a facilitator of learning. Self-awareness should be the only reward for interest in learning. The curriculum should use Jewish and non-Jewish sources when they apply to the learning process. However, the curriculum should be organized around "Key, value-permeated concepts and questions rather than items of information."(149) The Joint Commission, under Spiro's direction, expresses an interest in producing such value-centered materials.

One of the most intriguing aspects of Spiro's article is that he supports his value-centered orientation with traditional Jewish sources. For example, he quotes the Talmud, Berachot 58a: "Just as no two human beings look alike, so no two think alike." For Spiro, this is the root of his humanistic concern. Several other quotations from tradition serve to emphasize Spiro's conviction that a value-centered, humanistic educational philosophy is truly Jewish. He notes that:

. . .according to the latest in psychology or the oldest in Judaism, the learning process does not terminate with the acquisition of facts and the retrieval of information. Gaining knowledge. . . should lead to the formation of personal values by which the individual Jew can live meaningfully and creatively.(150)

What is most interesting about this "new" approach presented by Spiro is the reaction to it. Spiro is no outsider to the CCAR; as Director of the Joint Commission, he is in the mainstream of Reform Jewish education. The discussion following his presentation avoids a debate on his humanistic proposals. Instead, he and the Commission are allowed to proceed, and only administrative concerns are addressed by the CCAR. In many ways, Jack Spiro has successfully prepared the ground, in 1968, for the new UAHC-CCAR Curriculum which will be formulated during the 1970's.

The 1970 curriculum is essentially a duplication of the 1963-64 Curriculum, with some minor revisions, and the addition of new text materials. Primarily, the 1970 revision is a grammatically corrected rewrite of the original 1963-64 edition.(151) As the Reform movement enters the 1970's, a great deal of excitement about a total curriculum revision becomes evident. As can be seen, the trend towards a more humanistic curriculum is present. The next section of this study will examine the development of the new UAHC-CCAR Curriculum. It is clear that this literature review indicates a humanistic trend in Reform Jewish education since the late 19th century. It will be shown, in chapter Seven,

that the new curriculum is a natural continuation of this trend, and that an even more humanistic Reform Jewish curriculum is possible.

CHAPTER SIX:  
REFORM JEWISH EDUCATION, 1975 - PRESENT--  
HUMANISTIC TRENDS

A great deal can be said about the trends already noted in this historical survey of Reform Jewish Education. Above all, however, there is the recurring observation that the Reform movement fails to formulate a consistent philosophy of education. This must stem in large part from the lack of a clear-cut definition of Reform Judaism. Whatever the reason, it is apparent that the past curricula of the Reform movement are largely without consistent philosophical integration.

One result of this absence of a philosophy of education has been the wide variety of goals and methodology. One must exercise caution when making the claim that there is a single tendency in Reform Jewish education. Although it is clear and demonstrable that there are numerous indications of humanistic goals and methodologies throughout the past 100 years, this is not the only observable trend. It is not within the scope of this study to conduct an in-depth historical analysis. Rather, the above research, in the form of a survey of the literature, helps to identify the background which led to the formulation of the new UAHC-CCAR curriculum during the last ten years.

## BACKGROUND

In the 1973 CCAR Yearbook, the Committee on Religious Education Report notes that "The committee's effort to re-evaluate the goals and principles of Jewish education has been taken over by the Commission on Jewish Education. . .The project is under the chairmanship of...(Rabbi) Bernard Kligfeld...."(1) This early action on the part of the Commission eventually results in the formulation of new goals for Reform Jewish education. In the same report, the committee notes that it has been very interested in the issue of Jewish identity and how it can effectively be taught. One of the conclusions the committee draws is that this calls for more emphasis on peoplehood, Jewish experiences, and on Israel.

## 1975 GOALS OF REFORM JEWISH EDUCATION

Over two years of debate and study resulted in the statement of "Goals of Reform Jewish Education" issued by the UAHC-CCAR Joint Commission on Jewish Education in 1975. The drafting process was a project of mammoth proportions. To study the many drafted versions of the statement and the changes in ideology and specifics it has undergone is a research project beyond the scope of this study. The final version of the statement reflects a great deal of introspective study and evaluation by each member of the Commission. The final text of the statement reads as follows:

## GOALS OF REFORM JEWISH EDUCATION(2)

The goal of Jewish education within the Reform Movement is the deepening of Jewish experience and knowledge for all liberal Jews, in order to strengthen faith in God, love of Torah, and identification with the Jewish people, through involvement in the synagogue and participation in Jewish life. We believe that Judaism contains answers to the challenges and questions confronting the human spirit, and that only a knowledgeable Jew can successfully discover these answers.

The Commission on Jewish Education, therefore, calls upon every synagogue to provide a program of Jewish education which will enable children, youth and adults to become:

1. Jews who affirm their Jewish identity and bind themselves inseparable to their people by word and deed.
2. Jews who bear witness to the brit (the covenant between God and the Jewish people) by embracing Torah through the study and observance of mitzvot (commandments) as interpreted in the light of historic development and contemporary liberal thought.
3. Jews who affirm their historic bond to Eretz Yisrael, the Land of Israel.
4. Jews who cherish and study Hebrew, the language of the Jewish people.
5. Jews who value and practice tefila (prayer).
6. Jews who further the causes of justice, freedom and peace by pursuing tzedek (righteousness), mishpat (justice), and chesed (loving deeds).
7. Jews who celebrate Shabbat and the festivals and observe the Jewish ceremonies marking the significant occasions in their lives.
8. Jews who esteem their own person and the person of others; their own family and the family of others; their own community and the community of others.
9. Jews who express their kinship with K'lal Yisrael by actively seeking the welfare of Jews throughout the world.

10. Jews who support and participate in the life of the synagogue.

Such Jews will strengthen the fabric of Jewish life, ensure the future of Judaism and the Jewish people, and approach the realization of their divine potential.(2)

This statement is a major achievement in Jewish religious education. It is an unprecedented innovation within Reform Jewish education. It is the first new statement of goals to be issued by the UAHC-CCAR Commission since 1956. The total revision of the curriculum which was to follow represents the first such revision since 1927. In essence, the 1975 statement is the first major statement of educational philosophy by the Reform Movement since the Gamoran curriculum of 1923. For this reason, the importance of the goals statement must not be understated. A draft version of the goals statement was presented by the Committee on Religious Education to the 1975 CCAR Convention. A comparison of this draft to the final statement adopted by the UAHC-CCAR Commission reveals some important aspects of the statement. For example, the early draft version stated:

Implicit in our statement of the goals of Jewish education is our belief that within Judaism are contained the answers to the most profound challenges and questions that confront the human spirit and that only the fully enlightened Jew can successfully discover these answers.(3)

As seen above, the final statement reads:

We believe that Judaism contains answers to the challenges and questions confronting the human spirit, and that only a knowledgeable Jew can successfully discover these answers.

An important ideological debate is present in this variation; the final statement reveals the truly humanistic approach to Reform Jewish education present in these goals. According to the final statement, Reform Jewish education is a process whereby Jews can gain the knowledge necessary to understand Jewish answers to life's most difficult challenges. In contrast, the earlier version asserts that only the most "fully enlightened Jew" can know these answers, and moreover, these answers are authoritative--"The answers." In other words, by adopting the final form, the Commission established only that Judaism offers answers to life's problems, and that knowledge of Judaism is the best way to learn these answers. Because it avoids claiming absolute truth, this statement reflects this strong humanistic belief: People confront difficult challenges and questions during their lives, and Reform Judaism can help. This allows for dissent and a wide spectrum of choice. Education based upon this broad foundation must be humanistic if it is to be true to its philosophical underpinnings.

The other major difference between the two versions of the goals statement concerns theology. The early version speaks of "commitment to God" as a goal, so that people may become "Jews who bear witness to God's brit (covenant) with the Jewish people by observing the mitzvoth (Commandments), as they are accepted and interpreted in the light of both historic development and contemporary thought." (4) In contrast, the final statement speaks of "faith in God," so

that people may become "Jews who bear witness to the brit (the covenant between God and the Jewish people) by embracing Torah through the study and observance of mitzvot (Commandments) as interpreted in the light of historic development and contemporary liberal thought." (5) The fundamental difference between these two versions is the primacy of God. In the earlier statement, "commitment" centers on God. Moreover, it is "God's brit, and the mitzvot are to be observed because of this. The slight variation in the final statement is crucial nonetheless. "Faith in God" is a much more human-centered activity than is commitment. Commitment presupposes God as a focus. Faith is an activity which enhances human life. Likewise, the final version allows the brit to be seen on its own merit. In both a literal and metaphoric sense, God is somewhat more parenthetical in the final version. Although both statements are clearly rooted in a theological system, the final form is amended to allow for a much more humanistic theology. This is likewise reflected in the emphasis upon contemporary liberal thought. One must assume that these changes were made to reinforce the human-centered aspects of this philosophy of Reform Jewish education.

It is clear that these "Goals of Reform Jewish Education" are both humanistic and religious, or theologically based. The final sentence expresses the concern that "...Jews will...approach the realization of their divine potential." Even the language of this statement

indicates the influence of humanistic psychology. The fact that education aims at helping Jews realize their divine potential is proof in itself of a humanistic religious orientation.

The language of the goals is humanistically oriented in other respects as well. Rather than being concerned with training, or instruction, the goals encourage Jewish education programs ". . .which will enable children, youth and adults to become" Jews with various qualities. "Enable" is a word which suggests a liberating influence. It is as if Jewish education will strip away all barriers to "becoming Jewish" in the fullest sense. What is meant by being Jewish is described in the goals, in such qualities as "affirming Jewish identity," "cherishing" peoplehood, "valuing," "esteeming" personhood, and the like. These humanistic qualities, along with the more traditional Jewish qualities also called for by the goals, make up the ideal Jew, the product of this educational framework.

The most highly humanistic element of the goals statement is reflected in Goal Number Eight. As seen above, this goal calls for people to become: "Jews who esteem their own person and the person of others; their own family and the family of others; their own community and the community of others."

This is as humanistic an educational goal as is possible. Self-esteem and respect for others are the foundation of Humanistic Education. The goal is to help

people be more fully who they are, and to engender in each individual the utmost respect for others. This is no subtle hidden agenda of these goals of Reform Jewish education. The actualization of the individual human being to the fullest potential is the explicitly stated goal. What makes this humanistic educational philosophy religious is the belief that this potential is a divine potential, and that divinely inspired means can aid in this process of actualization. What makes it Jewish is the conviction that Jewish sources, history, values and ways of living contain a system of answers and solutions to the problems encountered in the process of actualization. Clearly, then, the 1975 "Goals of Reform Jewish Education" provide a framework for Reform Jewish Humanistic Religious Education.

The history of the process of writing the new curriculum based upon the new "Goals of Reform Jewish Education" is described at the beginning of each edition of the curriculum itself. This process began with a think-tank, "The Warwick Conference," in 1976. Chaired by Rabbi Eugene Borowitz, this conference of twenty distinguished Reform educators formulated a plan of action for transforming the new goals into a curriculum. Following this initial planning, ten task forces generated specific aims, objectives, and essential learning activities which were then utilized by the Central Editorial Committee, under the direction of Rabbi Daniel B. Syme and then Rabbi Howard I. Bogot. The various documents being published as the final product of this process are all

part of the National Curriculum Project, entitled "To See the World Through Jewish Eyes."

THE INTERIM OUTLINE OF THE CURRICULUM

for the

JEWISH RELIGIOUS SCHOOL

The Joint Commission on Jewish Education recognized in 1976 that the process of total curriculum revision would take a number of years. For the interim, the Commission issued a revision of its 1970 curricular guidelines. This document was to provide a sense of continuity during the transition period. In the Preface to the 1977 interim curriculum outline, Rabbi Daniel B. Syme, Acting Director of the Commission, states:

This curriculum is suggestive rather than prescriptive. The freedom inherent in Reform Judaism makes the autonomy of each school a value to be highly prized.(6)

Syme echoes the similar convictions of the Commission expressed in each of its curriculum outlines published since 1923: The need for a curriculum and educational philosophy for the Reform Movement is in no way meant to limit the individual autonomy of schools, teachers, or students. This principle is itself humanistic; each individual person and institution is entitled to complete freedom and autonomy.

The 1977 Interim Curriculum outline is a hybrid of sorts. Although it begins with the 1975 "Goals of Jewish Religious Education" discussed above, the specific objectives of the curriculum are largely the same as those of the 1970

curriculum. However, the minor changes which can be observed in these specific objectives reflect the strong humanistic educational philosophy implicit in the new goals.

The major categories of objectives remain the same as those in the 1963 and 1970 curricula.(7) However, there is a very important change in the structure of the specific objectives themselves. The 1970 curriculum outline lists "Knowledge" objectives first, followed by "Attitudes, habits and appreciations." The 1977 Interim outline reverses the order, and makes an addition. The specific objectives in 1977 are categorized as "(A) Values, attitudes, habits, and appreciations" and "(B) Knowledge." (8) The word "values" represents a new understanding of the importance of personal values in the affective dimension of education. Moreover, there must be a reason for the reversal in the order of these categories. This deliberate placement of affective objectives first, followed by cognitive objectives suggests two possible motives: (A) The 1977 Commission places a higher priority on affective learning than on cognitive learning; (B) The commission believes that affective learning is necessary as a prerequisite for cognitive learning. Either of these options, or both, are likely. The evidence suggests that this change in order is not simply coincidental. There seems to be a conscious re-prioritizing implicit in these objectives. Otherwise, the commission surely would have left the order as it was in 1970.

That this conscious change reflects a humanistic orientation is evident in the specific objectives themselves. The following comparison bears this out:

1970 UAHC-CCAR CURRICULUM OUTLINE(9)	1977 UAHC-CCAR INTERIM CURRICULUM OUTLINE(10)
"Rote mastery of significant blessings, prayers, and hymns."(9)	"understanding of the various blessings, prayers, and hymns, and the basic concepts which they present."(p.5)
(NO STATEMENT)	"Habits of <u>tzedakah</u> on a regular basis.(p 5)
(NO STATEMENT)	"Appreciation of the value-laden nature of the Hebrew language."(p.6)
	"Ability to carry on simple conversation in modern Hebrew."(p.6)
(NO STATEMENT)	"Commitment to the role of ritual as a conveyer of Jewish values."(p.6)
	"Cultivation of the ability to choose those rituals which should be included in one's own life."(p.6)
"...Bible as a source of inspiration."(p.11)	"...Bible as a source of Jewish values."(p.6)
"Development of a personal religious orientation and commitment."(p.12)	"Development of a personal Jewish religious identity and commitment."(p.7)

Each of these changes is indicative of a more humanistic approach in the 1977 Curriculum. Concerning prayer, for example, the 1977 Curriculum replaces "rote mastery" with "understanding," which suggests a more thorough conceptualization of prayers and the like. In addition, there is a concern for understanding more than the prayers themselves. The 1977 objective expresses a concern for students understanding the "basic concepts" underlying the prayers.

The addition of objectives concerning tzedakah and Hebrew language reflects a major trend in Reform education. Recent Reform curricula have added the concept and practice of Tzedakah as a major objective. The objective which expresses concern for "appreciation of the value-laden nature of the Hebrew language" is a particularly new interest. This approach suggests that students can gain new personal values by learning certain Hebrew terms and concepts. The term "tzedakah" is an example of this. There is no English equivalent which conveys the complete idea of "tzedakah." Therefore, only by learning the Hebrew word and understanding all its connotations can a student make this value his own.

Ritual is the other subject area which reflects a major trend in Reform Judaism. Ritual is becoming a much more important element in Reform Judaism. The objectives added in 1977 aim to show that ritual is a value-laden institution. Most important, from a humanistic perspective, is the student-centered objective which encourages students to

decide for themselves which rituals are meaningful. This is certainly a liberating, individualistic approach to a very traditional institution.

The two other changes seen in the chart above represent the Commission's stronger concern with identity and values in recent years. Bible is to be understood as a source of "Jewish values" rather than "inspiration." The words "personal Jewish religious identity" replace the earlier "orientation." In effect, these 1977 objectives emphasize the identity and values of each individual student. There is an implicit concern for the individual throughout the Reform curricula; the changes noted above demonstrate a conscious awareness of the priorities of Humanistic Education. In trying to adapt the old 1970 curriculum to the new goals of Reform Jewish education, the commission emphasizes the affective dimension, a more student-centered learning process, and the values, identity and personhood of the individual student. All this strengthens the humanistic nature of Reform Jewish education during the transition period of the past few years. By the time the first editions of the new curriculum appear in final form, in 1981, there is no doubt that this curriculum is compatible with a Reform Jewish humanistic religious philosophy of education.

There is very little mention of the UAHC National Curriculum Project in the CCAR Yearbook during the late 1970's. However, an occasional reference to the curriculum supports the above findings. For example, in 1978 the

Education Committee reports that "The ideal is to have a curricular document that will point to text rather than...curriculum being geared to whichever texts are available." (11) This is a major humanistically oriented achievement. Throughout the years, particularly while Gamoran served as Director of the Commission, the emphasis in the curriculum was always on textbooks. Each of the curriculum outlines produced by Gamoran emphasizes the use of textbooks as the core of the curriculum. For the first time, in 1978, the Commission recognizes that a textbook is a tool which can aid the learning process, but not direct it. Rather than allow the available textbooks to dictate what subject matter would be taught at particular ages, the new curriculum aims to choose the necessary textbooks, or create new ones, which can support the specific objectives. This realization is itself a humanistic concept, for students are seen to be more important than textbooks.

Other indications of the Reform Jewish Community's growing acceptance of the various humanistic concerns noted above can be observed in the CCAR Yearbook.

Martin S. Weiners "Teaching Torah to Children," a presentation to the 1978 CCAR Convention, shows great concern for both cognitive and affective learning. Weiner argues that Judaism emphasizes moderation in education. He claims that "...the ideal method for teaching Torah to our youngsters should utilize both cognitive(sic) and experiential approaches." (12) Although Weiner assumes

incorrectly that "experiential" is equivalent to "non-cognitive," he nonetheless demonstrates a concern for the various domains of learning. He reveals his personal bias, however, when he states:

In essence I feel that a significant degree of cognitive learning is vital if we are really to impart Torah to our children. It is important that they have more than the peak emotions and good feelings found in a clever simulation game. They must have certain basic information--facts if you will--in order to fully appreciate the good feelings.(13)

Weiner seems to be largely concerned with traditional learning, in the cognitive sense. At the same time, he readily accepts that "peak emotions," "good feelings," and affective learning in general are crucial elements in the education process. He understands that students will best learn that which is most relevant to them. Finally, his rather strongly text-oriented approach to learning Torah aims to enhance ". . .the sense of satisfaction, of Jewish self-worth, which young people can feel through this approach."(14) No doubt, even the more cognitive oriented Reform Jewish educators begin to accept the validity of the humanistic, affective-oriented elements of Reform Jewish education.

By the end of the 1970's, Reform Jewish education seems to be firmly founded upon a cognitive and affective educational approach, one which reflects a rather humanistic philosophy and methodology. In 1979, Ms. Sara S. Lee, lecturer at the Rhea Hirsch School of Education of HUC-Los Angeles, presents a practicum paper on "Adolescent Education:

Informal Structures in the Formal Setting" to the CCAR Convention. Her findings are consistent with the humanistic tendencies noted above. Lee is thoroughly cognizant of the findings of modern curriculum theory. She states:

. . . There are three foundations upon which a sound curriculum is constructed--the learner and his/her needs and capabilities--the social milieu in which the educative process takes place--and the structure of the subject matter disciplines upon which the curriculum is based.(15)

It is not necessary to go into great detail summarizing Lee's paper. She clearly reflects the ideology of the HUC-Los Angeles School of Education. The faculty members of this school are at the forefront of the most current educational research in Jewish education. Lee's paper supports the thesis that Reform Jewish education must be humanistic, with concern for students, process, subject matter and the like. In short, she concludes her paper by noting that the goal of Reform Jewish education, vis-a-vis adolescents, is to ". . . facilitate the emergence of the independent, self-motivated Jewish young adult, . . ."(16) Lee is clearly humanistic in both her goals and her methodology.

Likewise, another recent trend in Reform Jewish education is the "Confluent" approach, whose main proponent is Dr. William Cutter, also of HUC-Los Angeles. Cutter's research in Confluent Jewish education is discussed in chapter Four of this thesis. It needs merely to be stated here that Confluent Jewish education is fully complementary to the broad humanistic ideology of the new curriculum.

THE UAHC-CCAR NATIONAL CURRICULUM PROJECT:  
"TO SEE THE WORLD THROUGH JEWISH EYES."

The UAHC-CCAR National Curriculum Project is made up of a number of essential elements. The first of these is the statement of ten "Goals of Reform Jewish Education." These fundamental goals, discussed at length above, serve as the central focus of the new curriculum. The goals describe various aspects of the adult Jewish character aimed at by the curriculum. The Goal-based curriculum structure is described in an unpublished document, "UAHC National Curriculum Project: Basic Components"(17):

Each Goal describes an aspect of one's Jewish character. A Goal statement reflects an amalgamation of many discrete competencies. Each Goal requires continuous attention; each competency is most effective if introduced in an age-appropriate learning division (Pre-School, 2-1/2-5 years; Primary, K-3 grade levels; Intermediate, 4-6 grade levels; Junior High, 7-9 grade levels; High School, 10-12; Adult).(18)

The goals are considered the most broad expression of the educational objectives. The curriculum is divided into approximate age-appropriate divisions. This is designed to facilitate an appreciation of developmental characteristics of students. In effect, each individual student is valuable and important in the planning process.

The second major element of the curriculum is the set of Principal Objectives designed for each age-appropriate division. These specific tasks are sequenced, in increasing complexity, from one age-division to the next. Each set of principal objectives thus becomes a prerequisite for the

next. This, too, takes into account the capabilities of individual students, and insures that a student will learn based upon what has already taken place in early years. This is a humanistic innovation in the Reform curriculum, which was formerly textbook-based, each year being independent from others.

The Principal Objectives in each age-appropriate division have been sorted into five clusters. These are described as:

- (1) Jewish Functional Skills--concerned with identification, differentiation, clarification, definition and recollection of various Jewish skills or concepts.
- (2) Perspectives on Self and Others--designed to aid the learner in exploring the universal and particular aspects of Jewish identity, and the Jew's unique relationship to Israel and sacred partnership with God.
- (3) Gaining Jewish Insights--enables the learner to discover academic data, values and reference skills from classic Jewish texts.
- (4) Continuity and Change--related to the process of history, in general, and Reform Judaism, in particular.
- (5) Creative Thinking, Experience and Expression--provides learners with opportunities for interpretation, association and experimentation.(19)

These clusters are designed to demonstrate the general areas of competency aimed at by the curricular objectives. Each cluster represents a specific learning style. For this reason, the curriculum is geared to the variety of learning styles unique to different students. This is an element of a humanistically oriented curriculum. In fact, the Joint

Commission states that "The different modes of learning generated by the Clusters impart a variety in experience which 'opens' the learner. The learner's self-awareness becomes enriched with these many options." (20) This statement demonstrates the student-centered commitment of the new curriculum. This concern for the "self-awareness" of each student, as well as the variety of learning styles, offers a very humanistic methodology for religious education.

The final elements of the curriculum are the "Essential Learning Activities." These are the various suggested activities which can help students to meet the expectations of the Principal Objectives. Over the course of any year of Reform Jewish education using this curriculum, a student will experience learning activities which include:

- (1) Life-role competencies (coping skills, participation in Jewish individual and group activities, decision-making, problem-solving).
- (2) Aesthetic/artistic awareness, appreciation and production ventures.
- (3) Physical and recreational involvement.
- (4) Stimulation of one's curiosity regarding Judaism. (21)

This wide variety of learning activities demonstrates the broad nature of this curriculum. All aspects of the learning capabilities of a student are addressed. Cognitive, Affective and Kinesthetic domains are present in these learning activities. This is another characteristic of a humanistic curriculum. Moreover, the curriculum clearly recognizes that different students and different teachers

require different activities and approaches. For this reason, the specific activities are only suggestions; the curriculum is constructed to allow for individual input. Creativity and innovation are expected and required for the successful implementation of this program.

The new UAHC-CCAR Curriculum is completely consistent with a specific philosophy of Reform Judaism. This philosophy is implicit in the "Goals of Reform Jewish Education." The process of curriculum development ". . . reflects the essence of that freedom which is so vital to Reform Judaism." (22) The input of individual educators, each with a specific concept of Jewish education, is the central core of this curriculum. The final product represents a synthesis. Even within this printed culmination of ideas there is room for individuality; in fact, it is required.

Rabbi Howard Bogot, the director of the National Curriculum Project, expresses a number of basic assumptions which underlie the curriculum. Each of these reflects a humanistic, student-centered aspect of the guidelines. These are self-explanatory:

Basic Assumptions:

1. Learners can confront, interact with, and find lasting meaning in abstractions such as those represented by the words shalom, chesed, and rachamim.
2. The Jewish family can and must be a renewed center for Jewish learning.
3. Learners will find lasting value in a systematic introduction to Jewish theology within the context of Reform Jewish thought.

4. Jews-by-Choice represent a vital aspect of Jewish identity with which every learner should become sensitive.
5. Jewish learners need assertiveness skills as related to their Jewish identity.
6. Celebrating Judaism at home, synagogue and school is significantly different than developing competencies and gaining insights related to word symbols and object symbols that play a role in Shabbat and the Jewish holidays.
7. Classic texts (translation) constitute the most valuable resource for study.
8. The Religious School can and should be an efficient and caring setting in which to gain an ever-increasing degree of Jewish identity and literacy.
9. Special-needs learners (retarded, physically handicapped, learning disabled, gifted, etc.) must find Reform Judaism accessible.(23)

Each assumption is humanistic in itself, in a Jewish context. Were these assumptions to be generalized for a non-Jewish school, they would be largely applicable to life in general, in a secular humanistic educational system. The fact that they can apply in a particular Jewish setting, in an authentic Jewish context, allows for a Jewish religious humanistic school. Elsewhere, Bogot reinforces these assumptions with other equally humanistic ones. These include the following, which have not been mentioned already:

- (1) Goals tell us WHO WE CAN BE not what we can do.
- (2) Principal Objectives focus a teacher's (or parent's) attention on WHAT A LEARNER SHOULD DO in order to reflect the. . .goal statements.
- (3) The increased use of selected Hebrew words is a reflection of the concern for an affirmation of Jewish identity and an expression of self-esteem.
- (4) The categories "Values" and "Knowledge" of the Interim Outline have been redesigned in the

National Curriculum Project. Five sequenced clusters. . .add balance to the curricular guidelines. . . .

(5) The open nature of (The New Curriculum)...bespeaks confidence in the unity of diversity.(24)

In short, the many assumptions underlying the curriculum express the concerns of a progressive, student-centered, experiential philosophy. There is no doubt that the Joint Commission on Jewish Education consciously rejects traditional, more authoritarian, text-centered methodologies and philosophy. The humanistic emphasis on process is summed up by Bogot, quoting from Jewish tradition:

Elijah ben Solomon Zalman wrote, "Were an angel to reveal to me all the mysteries of the Torah it would please me little, for study is more important than knowledge." The ancient sage was committed to process, and our new curricular guidelines reflect this perspective.(25)

The process of the new curriculum is the key. It allows for the student, teacher and administrator to interact so as to bring about the most positive learning experiences.

The new curriculum is both humanistic and Jewish. This has been implied many times above. The following states it explicitly:

It is the goal of this curriculum to provide learners of every age with a sense of authenticity and self-esteem, while at the same time acknowledging the fact that this feeling of mastery is a product of group identity: membership and participation in and support of The Reform Jewish synagogue community.(26)

The clear emphasis is on the self-actualization of the individual, in a supportive Jewish environment. That the curriculum stresses the Jewish elements of the life of the

individual does not detract from this observation: The curriculum allows Jewish individuals to learn who they truly are. This is not a secular humanistic curriculum. It is a Jewish humanistic religious curriculum.

The chosen name for this project is "TO SEE THE WORLD THROUGH JEWISH EYES." This is a crucial statement of philosophy. The text of the curriculum elaborates on this theme.

This new curriculum makes every effort to help the learner develop within him or herself, perceptual, sensorial, emotional and intellectual insights. These insights make it possible for the learner to confront daily life as an "expert" observer and participant; one who can sift the impact of everyday occurrences through a process nurtured by Jewish knowledge and experience. As this capability matures the liberal Jew becomes a more integrated person, one through whom wisdom is expressed in caring about the quality of human existence wherever it is found.(27)

This statement, written by Rabbi Bogot, is the most humanistic philosophy of education ever endorsed by the Joint Commission. It is a noble concern for the individual human being. Jewish education concerned with the integration of the Jew as a whole person is part of tradition, but here it becomes explicit. Bogot has led the Joint Commission to make a revolutionary commitment to freedom. This is freedom in the broadest sense: Freedom for Reform Jews to be proud of who and what they are, and to treat others with the respect they deserve as human beings. To see the world through Jewish eyes is to turn Jewish knowledge, values, symbols, and rituals into human symbols. It is to enrich human existence

with the value of Jewish ways of seeing the world. It is "to heighten the Reform Jew's sense of self-worth, and enable each educated Reform Jew to fulfill a unique mission of leadership,. . .for any individual whose human spirit yearns for freedom."(28)

The essential learning activities already published in the experimental editions of the curriculum guidelines are clearly humanistic. Most obvious is the experiential quality of the activities. The influence of John Dewey's pioneering efforts more than half a century earlier is still clear in the new curriculum. Objectives and learning activities offer children a wide variety of options in terms of learning styles. The net result is that every student can learn and develop and grow into the best Reform Jew he or she can be.

The curriculum guidelines provide teachers with direction, yet creativity and innovation is left to the individual. The curriculum combines affective and cognitive objectives in a successful manner. At the same time, more often than not, the affective dimension is more implicit than explicit. The Jewish, cognitive elements of the curriculum are generally slightly predominant. This is not surprising, as the goal of the curriculum is to help students to see themselves and their world in Jewish terms. Quite simply, without the Jewish elements of the curriculum, there would be little content. The self, in an absolute humanistic sense, is not the subject matter of this curriculum. Rather, the Jewish self is the subject matter. One must conclude that

this is rightly so for a Reform Jewish humanistic religious curriculum.

One other element which reinforces the humanistic nature of this new curriculum is the involvement of parents and the home. The theme of parent and family involvement is common throughout the history of Reform Jewish education. With the new curriculum, this becomes a clear priority. In the "Pre-school Guidelines," one finds the following statement:

Insights for Parents and Teachers

The Home as School

As an equal partner with the synagogue and school, the Jewish home has the potential to provide unique supports for Jewish literacy and identity. It is therefore imperative that the family as a total unit participate in the new UAHC curriculum, not only as learners but as facilitating teachers.(29)

The guidelines then offer a series of sequenced learning activities to correspond to the Principal Objectives of the curriculum guidelines. The goal is to encourage families to be full partners in the education process. The end result, it seems, will be the incorporation of Jewish ways of looking at the world into the entire life of the child.

The "Primary Years" curriculum guidelines, published in August, 1982, a year after the Pre-School document, expresses the same concern for parental involvement. The title of this section is changed to Parents are Teachers Too.(30) The structure of the "Primary Years" guidelines is slightly different from the "Pre-School" document. In the "Primary" guidelines the learning activities are grouped under

Principal Objectives, which are in turn grouped according to the five clusters of learning concerns. Thus, the parent activities are also grouped by clusters. In any case, the result is the full involvement of the child in Jewish life in the synagogue religious school and in the home. Of course, this is dependent on the willingness of the family to participate in this process of education.

The first objective of the program is to provide the child with a truly Jewish philosophy of life. This philosophy must be completely personal and lived. Only then can it be truly Jewish. However, a Jewish child must have some theology, and this must be a Jewish theology.

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## THEOLOGY IN THE NEW UAHC-CCAR CURRICULUM

While the analysis above has focused on the humanistic tendencies implicit in the new Reform curriculum, little has been said about the theological assumptions. Although a curriculum can have humanistic methodologies and philosophical leanings, the theology which underlies the philosophy is the final determinant of its humanistic quality. In other words, a truly humanistic philosophy of education must be completely person-centered. Only then can it be totally humanistic. However, a Reform Jewish humanistic religious curriculum must have some theology, and thus must be at least somewhat God-centered.

Rabbi Bogot states that "A systematic agenda for theology as an explicit classroom component is introduced in the Pre-School Guidelines." (31) He clearly demonstrates this by quoting at length from those guidelines. His point is that there is a clear theological position taken by the new Reform Curriculum. In fact he points out that even the "Interim Outline" of 1977 contains this theological commitment. The relevant passage is the following:

The goal of Jewish education within the Reform Movement is the deepening of Jewish experience and Knowledge for all liberal Jews in order to strengthen faith in God. . . .

As long as teachers are aware that the subject matter is largely a means of learning about and serving God. . . . (32)

The clear message here is that Reform Jewish education is meant to be God-centered, at least in the 1977 "Interim Outline." Bogot reinforces this impression by demonstrating

that the same commitment to theology is present in the new guidelines of the curriculum. The following statement on theology appears in each edition of the new curriculum guidelines:

To be sure, the language of theology is as complex as the variety of existing Jewish attitudes about God. Nevertheless, the new curriculum strives to nurture a unique, comprehensive and meaningful confrontation between the child and God--one that reflects awareness of the learning readiness of the child, the freedom for individual inquiry and discovery so important to Reform Judaism and the cumulative definition of God in Judaism as reported in Torah and discussed in various classics of Jewish thought.(33)

In all of this stated concern for individuality and developmental characteristics lies the humanistic character of the curriculum. At the same time, this statement contains a clear theological concern. This idea is clarified in the next two paragraphs:

By using the verb "associate" in the writing of its educational objectives--as related to God--the curriculum enables parents, teachers and learners to interpret statements which dramatize and evaluate the nature of God within very personal frames of reference.

In other words, the statements about God in the Principal Objectives of the curriculum are single, unifying elements, while the personal attitudes about God which are associated with the statement may have a very broad range.(34)

The message of these passages is crucial to an understanding of the theology of the curriculum. The curriculum takes a specific approach in its use of the word God in specific objectives. The idea is to allow for diversity within a theological framework which the Joint Commission believes is true to Reform Jewish principles.

This concern for unity in diversity is a hallmark of the theology of modern Reform Judaism. The statement quoted above alludes to the use of the word "associate" in the objectives involving God. For example, Principal Objective XXXV in the Pre-School Guidelines states:

XXXV. Associate God with those times of accomplishment when people experience or observe the exhilaration of a "breakthrough":  
Unprecedented success and/or discovery.(35)

Rather than define a specific theology which each student must accept, the Joint Commission clearly allows for a variety of theological positions. What is particularly important in this approach is the freedom it allows. Moreover, the focus becomes the individual and his or her personal relationship with God, through various associations. If there is such a thing, this is a humanistic approach to teaching theology.

The "Guidelines for the Primary Years" reflect a similar theological approach. For example, one of the Principal Objectives in the "Perspectives on Self and Others" cluster aims to help students to "Associate God with Awe in Creation."(36) The effect of this objective is to present an age-appropriate version of the pre-school objective discussed above. Other objectives in the primary curriculum guidelines convey this same theology. These include the following:

Identify aspects of human capacity and natural order which illustrate the awe in God's creation.

Associate the word mitzvah with a Jew's response to God's creation.

Participate in God's ongoing creation through the

performance of Mitzvot.(37)

The message these objectives convey is clear. Theology is a very human enterprise. In order to understand God, human beings are encouraged to understand human emotions and actions, and the world. Granted there is an implicit traditionalism in the concept of Mitzvah, but the approach to Reform Jewish Theology here, too, is humanistic. Even the language used, as Bogot points out above, allows for flexibility and freedom. The verb "associate" is the key functional requirement. Students are asked to make associations, not to learn cognitive "facts." This guarantees that the individuality and curiosity of each student is preserved.

In an unpublished document distributed in April, 1983 to members of the Central Editorial Committee and Task Force Chairpersons of the National Curriculum Project, Rabbi Howard Bogot provides a sorting of principal objectives according to the ten goal categories. Under the category of Goal Two, relating to the concept of "brit" (see above, "Goals of Reform Jewish Education," p.228) most of the God-related principal objectives appear. These include the objectives noted already in this chapter, as well as a number of others. For example:

Intermediate

Associate God with one's response to the Brit as a partnership.

Associate God with one's response to obligation.

### Junior High School

Explore concepts of God from selections in Jewish literature including Tanach and Talmud.

Associate God with the TANACH as a cause/effect relationship.(38)

The most obvious observation is that these objectives reflect the age-appropriate sequencing of the new curriculum. With age and experience comes the expectation that students can understand more complicated theological issues. However, the most fundamental principle of freedom is maintained throughout. No absolutes regarding God are taught. Students are instead encouraged to develop personal theological associations.

Bogot notes that there are two general areas under which all of the theological ideas of the curriculum fall. These are:

- (1) thoughts which associate God with something (an entity) possessing independent existence, and
- (2) thoughts which associate God with a unique relationship or process.(39)

These two attitudes toward God are very different. However, they both fall well within the scope of Reform Jewish Theology. Rather than require that a student accept one or the other, the new curriculum embraces all aspects of Reform Jewish Theology. This reinforces the element of freedom and variety which characterizes the humanistic approach to religious education. Indoctrination into a specific theological system contradicts humanistic methodology. In contrast, the new curriculum epitomizes this human-centered approach.

Bogot summarizes the theological approach of the new curriculum. It is important to note the emphasis in the following statement, found in each volume of "Guidelines":

IMPORTANT!

Please remember that there is no one way of speaking about God that is universally accepted as authoritative in the Jewish community.

Accordingly, we urge parents and teachers to avoid labelling any one idea of God as "The" Jewish God idea...children will eventually encounter pantheism, mysticism, naturalism--all of which have magnificent advocates in the Jewish historical experience.

We therefore hope that your theological explanations will be prefaced by phrases such as:

1. "I believe that. . ."
2. "Many Jews believe that. . ."
3. "One way that Jews have thought about God is. . ."

This discipline, even in the face of a child's insistence on "the answer," will, we believe, ultimately prepare the way for a personal choice of a Jewish theology throughout life.(40)

The underlined sentence, emphasized by Bogot, is the critical message. By avoiding an authoritative God-concept, Bogot and the Joint Commission insure that the curriculum is student-centered. This approach fosters freedom of inquiry, and freedom to doubt. Students may explore all of the many theological options available to the modern Reform Jew. Within the context of the Reform Jewish educational system, this curriculum aims at a person-centered theology. In this realm, then, it maintains a humanistic methodology and philosophy.

ANALYSIS OF THE NEW UAHC-CURRICULUM  
AND COMPARISON TO PAST CURRICULA

Although the UAHC-CCAR National Curriculum Project is a recent undertaking which is still in the developmental process, some initial research and analysis has already taken place. The following section serves to summarize the best of this work, as it applies to the issue of humanistic trends in the Reform curriculum.

Late in 1982, a study of the test-site edition of the Intermediate Curriculum was conducted by Ms. Emily Hope Feigenson, an intern at the UAHC Department of Education.(41) The results of Feigenson's work represent an analysis of the learning activities of the Intermediate Curriculum. The study focuses upon three criteria: Mode of Learning, Social Grouping, and Type of Content. The third of these criteria is most relevant to the current study. This research reveals the degree of cognitive and/or affective focus of the content of each learning activity in the Intermediate Curriculum. Feigenson notes that:

The new UAHC curriculum makes a considerable effort to address the whole child; it strives to include affective as well as cognitive content. The charts indicate that while there may indeed be a near-balance between these areas in the curriculum overall, the balance is not present within the individual clusters. This is to be expected, as some clusters are clearly meant to be either affective, or cognitive from the outset. Yet, this information becomes crucial to the principal who is implementing the curriculum; to omit an entire cluster is to imbalance the affective/cognitive content of the curriculum.(42)

Several conclusions are evident from Feigenson's work. If

the Intermediate Curriculum is representative of the Curriculum Project as a whole, the following may be noted with confidence. The new UAHC Curriculum addresses both cognitive and affective needs of the Jewish child. Affective concerns are as vital a part of the curriculum as are cognitive concerns. There is an explicit understanding that affective learning must take place in order for cognitive learning to happen. Finally, affective learning is important in itself, for certain clusters of objectives are meant to be wholly affective.

The presence of affective learning activities within the Intermediate Curriculum confirms that the methodology is humanistically-oriented. The existence of wholly or largely affective clusters demonstrates that the overall philosophy of this curriculum is student-centered and hence humanistically oriented. There is a need for a great deal more research such as Feigenson's, however, before any final authoritative statement can be confirmed.

In 1977, the National Association of Temple Educators published a comprehensive study of current Reform Jewish Education, by Rabbi Stuart A. Gertman.(43) Entitled And You Shall Teach Them Diligently, Gertman's research reveals a number of interesting findings concerning Reform Jewish Education.

Gertman's research consisted of a detailed questionnaire sent to Reform Jewish rabbis and educators throughout the United States. Gertman notes changes in the curriculum which

have taken place since 1961, when Alan Bennett last conducted a similar study.(44) Most notably, Gertman reports that whereas Jewish identity is an important goal of Reform Jewish education in both the 1961 and 1975 surveys, a change has indeed taken place. By 1975, there is almost complete unanimity concerning the primary goal of Reform Jewish education. This goal is to increase Jewish identity. On the other hand, the 1961 surveys ranked this affective goal only slightly higher than the cognitive goal of teaching Jewish fundamentals. By 1975 the educators surveyed ranked the cognitive goal of Jewish learning much lower. The following chart from Gertman's study helps to clarify this trend:(45)

<u>1961 Goals</u>	<u>Ranked First</u>	<u>Ranked Among First Four</u>
1. Provide a sense of identification	20%	57%
2. Teach fundamentals of Judaism	18%	57%
3. Create Jews with commitment	15%	38%
4. Develop self-understanding, love for Judaism, adjustment as Jews	13%	32%
5. Application of ethics, ideals (Social Justice)	4%	38%

<u>1975 Goals</u>	<u>Ranked First</u>	<u>Ranked Among First Five</u>
1. Jewish Identity	80%	100%
2. Developing a sense of K'lal Yisrael	4%	67%
3. Observing Shabbat, Festivals and life cycle events	0	67%
4. Jewish learning	4%	58%
5. Awareness of the unique relationship between the spiritual and the physical	8%	39%

This data provides clear, practical confirmation of the trends indicated by the "official" curricula of the Reform Movement. As noted above, the curricula developed by the Joint Commission on Jewish Education reflect a growing humanistic tendency through the years. Gertman's research demonstrates that educators in 1975 reflect this trend in their own goals as well. Gertman points out that "...

today's goals are by and large affective, i.e., they attempt to create good feelings about Judaism rather than a substantial body of Knowledge."(46) This supports the evidence cited above concerning the "official" Reform goals in 1975. Cognitive learning seems to be considerably less important than the more humanistic affective learnings of Jewish identity. As Gertman notes, "From the point of view of Reform educators, the most important goal is the affirmation of Jewish identity which, for them, is not necessarily correlative with, or dependent upon, the creation of an educated laity."(47) Gertman argues briefly that cognitive learning may be a pre-requisite for affective learning, i.e., Jewish identity. The present study assumes, of course, that the opposite is true. Affective learning must take place first; this is the basis of a humanistic methodology.

Gertman notes some interesting data concerning the pedagogic orientation of Jewish educators themselves. The following results reflect the self-perception of the educators surveyed:

Pedagogic Orientation - All Educators(48)

Progressive - 64%  
Confluent - 44%  
Behaviorist - 19%  
Humanistic - 43%  
Traditional - 38%

Many of these educators classified themselves in more than one category. For the purposes of this study, Progressive, Confluent and Humanistic styles of teaching can all be categorized as broadly "humanistic." In any case, these categories reflect the concerns of a humanistic orientation as discussed elsewhere in this thesis. An interesting observation of Gertman's sheds light on the non-traditional self-perception of most educators. Gertman states:

Despite the small percentage of educators who identify themselves as traditional, and despite the large number who associate themselves with non-traditional approaches, we find that Reform religious schools are, by and large, traditional in the methods used within them.(49)

Gertman suggests a number of explanations for this phenomenon. Educators may not be able to implement their personal philosophies in their schools for budgeting reasons, or because of teacher or committee resistance. In addition, labeling oneself as traditional often stigmatizes the educator as regressive. Progressive education is considered "in" by religious educators. Finally, educators are encouraged to adopt a progressive philosophical stance because this implies openness.

In summary, Gertman observes correctly that Reform Jewish educators tend to profess a much more progressive and humanistic philosophy than they put into practice. It is for

this reason that the Joint Commission is currently working to provide a thoroughly humanistic, progressive curriculum. This will facilitate the development of a methodology that is congruent with a humanistic philosophy of education. The new UAHC Curriculum is designed to achieve this goal. Only time will tell whether this is realistic.

In conclusion, the new curriculum currently being developed by the UAHC-CCAR Joint Commission on Jewish Education is the obvious culmination of the progressive trends present in Reform Jewish education throughout the 20th century. As proven above, humanistic tendencies can be observed throughout the history of Reform Jewish education. The impact of John Dewey and early progressivism upon Emanuel Gamoran and his contemporaries is clear. Reform Jewish education has struggled to arrive at a synthesis of philosophy and methodology. In an effort to be true to the human-centered, affective values of Reform Judaism, the Joint Commission has produced a curriculum for Reform Jewish Humanistic Religious Education. In a recent article in The Journal of Reform Judaism, Jeffrey Schein observes that the list of goals of the new curriculum is

. . . full of phrases that have existentialist overtones: the covenant is affirmed; people are bound by it; Jews are to esteem their own persons. The new curriculum seems to reflect the delayed impact of Eugene Borowitz, Gamoran's immediate successor as head of the UAHC/CCAR Commission on Jewish Education.(50)

Schein points out that existentialist concerns prevail in the new curriculum. This is characteristic of Humanistic

Education. It seeks to help people find ways to function more fully as human beings. Humanistic Reform Jewish Religious Education aims to help people function more fully as Reform Jewish human beings. The early trends towards progressivism had similar concerns, albeit much less clearly articulated. Reform Jewish education, since the early days of Gamoran's progressive innovations, has moved steadily towards a more humanistic philosophy and methodology. The new UAHF-CCAR Curriculum is a logical next step. Though far from perfect, and not yet complete, it is a firm step in the humanistic direction.

CHAPTER THREE  
THE HUMANISTIC EDUCATION OF THE JEW  
IN THE UNITED STATES

In Chapter Three, this definition of Humanistic Education is given. It is a definition which is based on the principles of the Jewish religion and the needs of the Jewish people in the United States. It is a definition which is based on the principles of the Jewish religion and the needs of the Jewish people in the United States.

**PART THREE**

It is the purpose of this chapter to show that Jewish education in the United States has been described, and that it is a part of the Jewish religion. It is the purpose of this chapter to show that Jewish education in the United States has been described, and that it is a part of the Jewish religion.

The question next will be posed: Can and should Reform Jewish Education be Humanistic? Stated differently, is it possible to integrate the goals of Reform Jewish Education with the goals of Humanistic Education? If so, is this a desirable integration? The first part of this question demands an objective response. It can be shown that one set of goals does not contradict the other. The second question, however, is much more subjective. This writer believes that the humanistic tendencies within Reform Jewish Education

## CHAPTER SEVEN:

### REFORM JEWISH HUMANISTIC RELIGIOUS EDUCATION:

#### CAN AND SHOULD IT EXIST?

Earlier, in Chapter Three, this definition of Humanistic Education was proposed:

Humanistic Education is a commitment to education and practice in which all facets of the teaching-learning process give major emphasis to the freedom, value, worth, dignity, and integrity of persons.(1)

Earlier sections of this thesis have demonstrated that Jewish Education can be humanistic. Six models have been described, all of which successfully integrate humanistic methodologies into a Jewish educational system. Finally, it has been shown that humanistic philosophies and methodologies have been a part of Reform Jewish Education in the United States at least for the past century.

One question must still be posed: Can and should Reform Jewish Education be Humanistic? Stated differently, is it possible to integrate the Goals of Reform Jewish Education with the Goals of Humanistic Education? If so, is this a desirable integration? The first part of this question demands an objective response. It can be shown that one set of goals does not contradict the other. The second question, however, is much more subjective. This writer believes that the humanistic tendencies within Reform Jewish Education

point towards an affirmative response. The New Curriculum of the UAHC-CCAR Joint Commission on Jewish Education is humanistic. This chapter demonstrates that no contradiction exists between the goals of this new Curriculum and the Goals of Humanistic Education. In addition, this chapter will conclude with a rationale for training humanistic teachers. Chapter Eight suggests a possible model for a specific curriculum for Reform Jewish Humanistic Religious Education. This model focuses on one of the most important aspects of Humanistic Education: The teacher training process.

The Goals of Reform Jewish Education bear repeating here:

#### Goals of Reform Jewish Education

The goal of Jewish education within the Reform Movement is the deepening of Jewish experience and knowledge for all liberal Jews, in order to strengthen faith in God, love of Torah, and identification with the Jewish people, through involvement in the synagogue and participation in Jewish life. We believe that Judaism contains answers to the challenges and questions confronting the human spirit, and that only a knowledgeable Jew can successfully discover these answers.

The Commission on Jewish Education, therefore, calls upon every synagogue to provide a program of Jewish education which will enable children, youth, and adults to become:

1. Jews who affirm their Jewish identity and bind themselves inseparably to their people by word and deed.
2. Jews who bear witness to the brit (the covenant between God and the Jewish people) by embracing Torah study and observance of mitzvot (commandments) as interpreted in the light of historic development and contemporary liberal thought.
3. Jews who affirm their historic bond to Eretz Yisrael, the Land of

Israel.

4. Jews who cherish and study Hebrew, the language of the Jewish people.
5. Jews who value and practice tefila (prayer).
6. Jews who further the causes of justice, freedom and peace by pursuing tzedek (righteousness), mishpat (justice), and chesed (loving deeds).
7. Jews who celebrate Shabbat and the festivals and observe the Jewish ceremonies marking the significant occasions in their lives.
8. Jews who esteem their own person and the person of others; their own family and the family of others; their own community and the community of others.
9. Jews who express their kinship with K'lal Yisrael by actively seeking the welfare of Jews throughout the world.
10. Jews who support and participate in the life of the synagogue.

Such Jews will strengthen the fabric of Jewish life, ensure the future of Judaism and the Jewish people, and approach the realization of their divine potential.(2)

There are no contradictions between these goals and the definition of Humanistic Education discussed earlier. Each of these goals can be interpreted in a manner which emphasizes the freedom, value, worth, dignity, and integrity of each person. Moreover, these goals are compatible with the following Goals of Humanistic Education, discussed in Chapter Three:

## Goals of Humanistic Education

### Humanistic Education:

1. Accepts the learner's needs and purposes and develops experiences and programs around the unique potentials of the learner.
2. Facilitates self-actualization and strives to develop in all persons a sense of personal adequacy.
3. Fosters acquisition of basic skills necessary for living in a multi-cultured society, including academic, personal, interpersonal, communicative, and economic proficiency.
4. Personalizes educational decisions and practices. To this end it involves students in the processes of their own education via democratic involvement in all levels of implementation.
5. Recognizes the primacy of human feelings and utilizes personal values and perceptions as integral factors in educational processes.
6. Develops a learning climate which nurtures growth through learning environments perceived by all involved as challenging, understanding, supportive, exciting, and free from threat.
7. Develops in learners genuine concern and respect for the worth of others and skill in conflict resolution.(3)

The following chart demonstrates the most obvious parallels between these two sets of goals:

Goals of Humanistic Education	Goals of Reform Jewish Education which fulfill The Humanistic goal.
1. learner needs and potentials	This depends upon curriculum and teaching techniques.
2. self-actualization	Goals 1 and 8, closing sentence ("divine potential").
3. skills	Goals 2, 4, 5, 7, 8, 9, and 10.

- |                                  |  |
|----------------------------------|--|
| 4. democratic process            | This depends upon curriculum and teaching techniques.              |
| 5. feelings, values, perceptions | Goals 1 and 8; also depends on curriculum and teaching techniques. |
| 6. learning climate              | This depends upon teacher, classroom, and school climate.          |
| 7. worth of human beings         | Goals 3, 6, 8, and 9, and classroom techniques.                    |

Of course, there are many other parallels between the specific objectives of the new UAHC-CCAR curriculum and the humanistic goals. Most interesting is the importance of teaching techniques. All of the "Goals of Humanistic Education" depend at least in part upon the teacher. Only a teacher can guarantee that learning activities actually will reflect the Goals of Humanistic Education. As discussed earlier, Reform Jewish Education, as represented in the specific objectives of the new curriculum, aims to create learning activities which meet humanistic goals.

Morrel J. Clute, who formulated the definition and Goals of Humanistic Education discussed earlier, suggests sample objectives which fulfill the Goals he proposes.(4) He recognizes that people, schools, teachers, conditions and settings differ. Thus, he recommends that his objectives be viewed only as examples. He notes that "No one can successfully mandate humanistic objectives into being. . . . Accordingly, we have listed. . .some objectives suggested by research and experience as essential for humanistic schools and practice."(5)

Using Clute's sample objectives as guidelines, it is

possible to generate similar sample objectives for Reform Jewish Humanistic Religious Education. Much of the language belongs to Clute, and many of the sample objectives are quoted or paraphrased from him.

Goal One: Reform Jewish Humanistic Religious Education accepts the learner's needs and purposes and develops experiences and programs around the unique potentials of the learner.

Sample Objectives:

- (1) Students demonstrate a willingness to attempt new Jewish learning experiences.
- (2) Student learning styles are taken into account in instructional planning.
- (3) Students choose curriculum content methodology, and purposes from a range of options, and plan how the purposes will be achieved.
- (4) Genetic growth patterns are respected and used as a basis for teaching.
- (5) Subjects are taught when students are ready rather than at a given age or grade.
- (6) Students are given time to browse, to paint, to muse, to dream, to think, to touch, to read, to love--to feel the quality of experience as Reform Jews.
- (7) Teachers facilitate students' attainment of students' personal goals by providing a wide variety of learning experiences.

Goal Two: Reform Jewish Humanistic Religious Education facilitates self-actualization and strives to develop in all persons a sense of personal adequacy.

Sample Objectives:

- (1) The teacher communicates clearly that learning is self-learning.
- (2) Each student experiences success in Jewish subject matter, human relationships, positive Jewish experiences, and the discovery of self as a person of worth and dignity.
- (3) Students will demonstrate a willingness to act upon freely chosen options for Jewish study, experiences, beliefs, and actions.
- (4) Students will demonstrate ability to: identify possible choices in a given situation on which Judaism speaks; describe possible consequences of each alternative; select an alternative; and justify their choice in terms of personal values.
- (5) Students can act freely, as Reform Jews, knowing those around accept them as they are.
- (6) Students perceive themselves as growing each day, steadily increasing feelings of personal worth, dignity and adequacy as Jewish human beings.
- (7) Students permit others the freedom to "Be."

Goal Three: Reform Jewish Humanistic Religious Education fosters acquisition of basic skills necessary for living as Reform Jews in a multicultural society including academic, personal, interpersonal, Jewish and communicative proficiencies.

Sample Objectives:

- (1) Students demonstrate skills in communication with other Jews and non-Jews.
- (2) Students demonstrate skills necessary for participating in their Jewish community.
- (3) Students have the experience and develop skills necessary for creative enjoyment of Jewish life in leisure time.
- (4) Students work at developing skills necessary for participation in the democratic process, in society, in school, in the synagogue, in the family.
- (5) Students demonstrate an interest in and a desire to develop skills which will enable them to live environmentally compatible Jewish life styles.

Goal Four: Reform Jewish Humanistic Religious Education personalizes educational decisions and practices. To this end it includes students in the processes of their own Jewish education via democratic involvement in all levels of implementation.

Sample Objectives:

- (1) Students demonstrate their ability to develop personal Jewish educational programs, assessing their own needs, and freely developing options.
- (2) Teachers are inclined toward the use of Jewish decision-making at every level of school operation.
- (3) Evaluation is used only as a diagnostic feedback tool to facilitate planning for future learning experiences.
- (4) The school imposes no arbitrary methods of

grouping and segregating students.

(5) Students demonstrate their understanding of the meaning of freedom, choice, and change in Reform Judaism, by making decisions in an environment of trust and support.

(6) Curriculum decisions are made jointly by staff and students.

Goal Five: Reform Jewish Humanistic Religious Education recognizes the primacy of human feelings and utilizes personal values and perceptions as integral factors in educational processes.

Sample Objectives:

(1) Teachers provide a climate which encourages full acceptance of feelings and emotions, to help students understand the emotional qualities of Jewish living.

(2) Students are provided with experiences and cognitive knowledge which convey the primacy of emotion and feeling in Jewish tradition and Jewish life.

(3) Teachers use many open-ended questions to provide for exploration of different answers.

(4) Teachers demonstrate faith in student abilities, and express a willingness to respond to students' needs and purposes by giving them priority over subject matter disciplines.

(5) Teachers attempt to know the reality of a student's environment, to understand how the child sees it, and what his or her perceptions are.

(6) Students are encouraged to explore and understand the feelings and emotions of modern Jewish life.

Goal Six: Reform Jewish Humanistic Religious Education strives to develop learning environments which are perceived by all involved as challenging, understanding, supportive, exciting, and free from threat.

Sample Objectives:

- (1) Students can make errors - or even do wrong - and not lose face thereby. Mistakes are viewed as indicators that learning is progressing.
- (2) Schools provide opportunities for children to have contact with several age groups.
- (3) Students are free to express what they feel and seem secure in their knowledge that the teacher likes them as they are.
- (4) Students may disagree with other students, teachers, or Jewish tradition without fear. Disagreement is viewed as part of learning, as long as it is not "disagreeable".
- (5) Students are challenged to learn and experience more. Classes are not repetitive and boring, but rather offer constant challenge and stimulation.
- (6) Students and staff demonstrate respect for the dignity, worth, and ability of each individual.
- (7) Students demonstrate an awareness of cultural and ethnic differences and contributions of various Jewish and non-Jewish cultures and ethnic groups.

Goal Seven: Reform Jewish Humanistic Religious Education develops in learners genuine concern for the worth of others and skill in conflict resolution.

Sample Objectives:

- (1) The school establishes appropriate limits of responsibility, and freedom is shared by staff and students, as Reform Jews.
- (2) Staff and students share responsibility for establishing and maintaining structure and defining goals.
- (3) Teachers provide settings where teachers and children may live in an atmosphere of self-trust.
- (4) Students and teachers have freedom to be themselves, to be human, to be Reform Jews.
- (5) Students and teachers listen to each other. There is little lecturing and much discussion.

- (6) Students demonstrate the ability to employ a variety of conflict resolution strategies. Classes explore the conflict resolution strategies used in various aspects of Jewish tradition, and in modern Reform Responsa.

As these sample objectives demonstrate, it is a simple task to incorporate Reform Jewish educational goals into the goals of Humanistic Education. A similar process of adaptation can integrate Humanistic Education into the Goals of Reform Judaism. In fact, the specific objectives of the New UAHF-CCAR Curriculum project accomplish this goal. As chapter Six shows, the strong humanistic character of the objectives and learning activities in the new Reform curriculum is self-evident. In effect, the Curriculum "To See the World Through Jewish Eyes" is a curriculum for Reform Jewish Humanistic Religious Education.

A humanistic Curriculum for Reform Jewish Education is possible; the more perplexing question is: Is it desirable? Should Reform Jewish Religious Education be humanistic in methodology?

It is certainly desirable, and it is possible to suggest at least twelve reasons which justify Reform Jewish Humanistic Religious Education. Each of these reasons is based upon an assumption which this writer identifies as mainstream Reform Judaism. Among the rationales for Reform Jewish Humanistic Religious Education are the following:

- (1) Reform Judaism stands for Change. Humanistic Education prepares students for change.
- (2) Reform Judaism affirms the intellectual capabilities and the right of the individual modern Jew to make intelligent

Jewish decisions. Humanistic Education encourages and facilitates such decision-making.

(3) Reform Judaism stands for freedom. Humanistic Education affirms the freedom of each person, and facilitates freedom of choice in all areas.

(4) Reform Judaism is committed to creating a relevant and purposeful modern Jewish life. Humanistic Education incorporates purposeful activity into learning experiences which are relevant to real-life experiences.

(5) Reform Judaism is firmly committed to the prophetic ideal of "Tikkun Olam", the notion that human beings can bring about a better world. Humanistic Education is founded upon the principle of meliorism, that human beings can utilize their self-actualized personhood to improve the world.

(6) Reform Judaism affirms the uniqueness, values, integrity, worth, and dignity of each human being. Humanistic Education facilitates the actualization of this ideal affirmation.

(7) Reform Judaism is committed to people using their human capacities to their full potential. Humanistic Education facilitates self-actualization.

(8) Reform Judaism is founded upon a confidence that modern Jews can intelligently choose what is relevant, interesting and meaningful out of the vast Jewish tradition. Humanistic Education allows students to make intelligent choices, and builds educational experiences upon them.

(9) Reform Judaism expresses a commitment to the need for lifelong Jewish learning. Humanistic Education affirms the importance of, and provides a methodology for, lifelong learning.

(10) Reform Judaism is seeking to explore the spiritual, mystical, poetic, emotional aspects of Jewish experience. Humanistic Education seeks to incorporate feeling, emotion, spirit, poetry, and creative expression into the learning process.

(11) Reform Judaism affirms the complete equality of all human beings, regardless of race, sex, religion, or nationality. Humanistic Education seeks to facilitate full acceptance of such equality.

(12) Reform Judaism expresses a concern for the psychological development and well-being of each Reform Jew. Humanistic Education provides an educational framework which cultivates psychological health.

The challenge facing Reform Jewish Education is to admit that a humanistic approach is desirable. As Elizabeth Randolph, a humanistic educator notes, ". . .for humanistic education to become a reality rather than a pie in the sky theory, it must be clearly defined, the goals must be stated, and assessment must be possible." (6) This thesis serves to define and establish the framework for goals of Reform Jewish Humanistic Religious Education. Future research must elaborate on these goals, and determine methods of assessment. Randolph fails to mention one final concern, however. For Humanistic Education to become a reality, there must be humanistic teachers. The issue of teacher training for humanistic teachers is prominent throughout the literature of Humanistic Education. Postman and Weingartner, in Teaching as a Subversive Activity, point out that "There can be no significant innovation in education that does not have at its center the attitudes of teachers and it is illusion to think otherwise." (7) Clearly, for educational changes to take place, teachers must be interested and capable of instituting the change.

A similar thought is expressed more explicitly for Humanistic Education by Kouji Nakata, who states that:

. . .the success of a humanistic education rests primarily on the presence of humanistic teachers. . . it is how fully human you are in your interaction with students. . . We must give up that complete sense of responsibility for a child's learning, and give the child a chance to respond, to begin developing his potential, to get turned on, to live. (8)

Teachers are a necessary element in Humanistic Education.

They are necessary, however, not because of what they know, or what curriculum they use. Instead, they are crucial as human beings, who can facilitate the human learning of their students.

William Arrowsmith conveys his ideas on the subject of humanistic teachers. Despite the use of the word "men," where "men and women", or "people" is more appropriate, this passage is quite relevant:

It is men we need, not programs. It is possible for a student to go from Kindergarten to graduate school without ever encountering a man--a man who might for the first time give him the only profound motivation for learning, The hope of becoming a better man. Learning matters, of course; but it is the means, not the end, and the end must always be either radiantly visible, or profoundly implied, in the means. It is only in the teacher that the end is apparent; he can humanize, because he possesses the human skills which give him the power to humanize others. If that power is not felt, nothing of any educational value can occur.(9)

Arrowsmith suggests that the quality of teacher depends upon how humanizing he or she can be. A humanistic teacher must be capable of representing the goal of "humanness" which education aims to facilitate. Teachers educate, in other words, by being human themselves.

One issue constantly discussed in humanistic educational literature is the question of how best to make schools humanistic. The most prevalent view focuses upon teacher training. It is certainly possible to devise curricula which employ humanistic methodology and represent humanistic concerns. There is no guarantee, however, that teachers will facilitate humanistic learning. As Guy R. Lefrancois notes

in Psychology for Teaching, "More conventional approaches to classroom practice are, in this respect, much more 'teacher proof.'"(10) Lefrancois argues that humanistic methodologies are not necessary for genuine learning to take place. Instead, he recommends that:

What is necessary is that you genuinely care about students as persons. The rest will follow.(11)

The flaw in Lefrancois' argument is that he does not realize how humanistic his proposed approach is. By noting that humanistic methodologies are not "teacher proof", and then arguing for teachers to "genuinely care about students as persons", he is calling for humanistic teacher training! Teachers must be taught to use humanistic approaches in the classroom.

Nakata expresses the most extreme argument for humanistic teacher training:

To design and structure a humanistic curriculum or a humanistic school is the wrong approach. Rather, we should focus on the development of educators who are more humanistic, allowing them in turn to design their own schools and curricula: This is because humanistic education is essentially a human process, guided more by transcending values than by the accomplishment of specific behavioral objectives.(12)

This approach allows teachers to become self-actualizing, and then develop ways of facilitating similar growth in their students. In effect, one can only work with people to develop humanistic, fully-functioning individuals. A curriculum, simple words on paper, is only as good as the teacher who uses it. Humanistic teacher training must help

teachers to learn new attitudes, as well as new methods for conveying these attitudes. The teacher must teach from the standpoint of being an integrated, complete human being.

What makes a good teacher? This question has plagued educators for centuries. Various humanistic educators have proposed possible answers. For example, the well-known Humanistic Educator Arthur Combs suggests that

. . . a good teacher is characterized by typical perceptual organizations in six general areas:

A. His knowledge of his subject.

B. His frame of reference for approaching his problems.

C. His perceptions of others.

D. His perceptions of self.

E. His perceptions of the purpose and process of learning.

F. His perceptions of appropriate methods.(13)

These six perceptual concerns provide an effective framework for creating a program for humanistic teacher training. Each of these perceptions must be accounted for in the process of preparing teachers. Combs provides a detailed description of the concerns taken into account in each perceptual area.(14)

Morton Alpren, an educational theorist, suggests the following goals for affective teachers. Such teachers should:

- (1) Like and respect children and youth.
- (2) Not be coercive or punitive with youngsters.
- (3) Concentrate on aiding learners in being better motivated to learn - even learn more, in

terms of what the learners wish to learn.

(4) Develop and implement more local curriculum that will utilize value and attitude learnings.(15)

Alpren's goals provide some examples of affective concerns to develop in teachers.

Robert L. Shannon, another humanistic educator, provides a description of what he terms "the outstanding teacher":

He accepts himself as a worthwhile human being. . . , he feels good about himself. . . , and he perceives others as persons with dignity and worth.

He understands how people learn. He consistently implements those understandings of the learning process in his behavior with learners.

He is genuinely warm, encouraging, and non authoritarian in his interpersonal relationships.

He is cognizant of those occasions when he deviates from . . .these principles. . .and he adjusts his behavior significantly in subsequent contacts with the learners so that his teaching is most frequently structured according to these essentials.(16)

Other humanistic educators suggest that the ideal teacher must be: a good listener(17), effective in relationships(18), aware of how to effectively "use one's self"(19), a "genuine person"(20), a person with high self-esteem and a positive self-concept (21), and a person with deep-seated, worthy values.(22)

It is impossible to describe definitively what makes the ideal teacher for Reform Jewish Humanistic Religious Education. All of the concerns raised by the educators described above might be included in such a description. Much more research is required to determine how Judaism traditionally characterizes the ideal teacher, and how this

conception might be synthesized with the concerns of Humanistic Education.

The findings of this thesis do, however, suggest a direction for teacher training for Reform Jewish Humanistic Religious Education. This can be formulated as a philosophy of education for such a teacher training program. One possible version might read as follows:

#### Philosophy of Education

Reform Jewish Humanistic Religious Education requires teachers who are in the process of self-actualizing. Reform Jewish Education can only take place in an atmosphere which facilitates the free self-actualization of each student. Teachers believe in this principle, and act to make it a reality.

Being a Reform Jewish Educator requires an inquiring mind, a knowledge of Jewish tradition and modern Jewish ideas and experiences, and the ability to help students explore these traditions, ideas, and experiences.

Reform Jewish Humanistic Religious Education is firmly committed to the principle of the value, dignity, and worth of each human being. Teachers, Administrators, and students act on this principle, and insure its lasting value.

Chapter Eight proposes a model for teacher training, based on this philosophy.

## CHAPTER EIGHT

### A MODEL FOR TRAINING TEACHERS

#### For Reform Jewish Humanistic Religious Education

It is possible to construct many different models for training teachers for Reform Jewish Humanistic Religious Education. Some possible goals for such training models include:

#### Goals of Reform Jewish Humanistic Religious Religious Teacher Training

The Reform Jewish Humanistic Religious Teacher will be:

- (1) A Religious person, who lives a Jewish life, seeks Jewish experiences, is aware of the religious, spiritual, transcendent dimensions of human existence, and can convey this to others.
- (2) A humanistic person, who believes in the value, dignity and worth of each human being, and encourages students to do the same.
- (3) Knowledgeable about Judaism and other religions, with an understanding of the traditions and historical elements of Judaism as well as the knowledge required to be an active, modern Reform Jew.
- (4) A person with high self-esteem and a strong, positive self-concept, who can facilitate the emergence of similar self-images in each student.
- (5) A self-actualizing Jewish human being, who will encourage students to become self-actualizing.
- (6) Effective in interpersonal relationships, and in possession of the skills of communication, active listening, empathy, and the like which encourage good human relationships.
- (7) A person who lives according to the positive values of Judaism and democratic ideals.
- (8) Committed to the freedom of every individual to be, believe, act, think, and live in the manner he or she chooses, providing each person protects the freedom of others as well.

(9) A Jew who is capable of finding relevance in Jewish teachings, activities and experiences, and can help others to discover relevance for themselves.

(10) Committed to lifelong learning for all Jews.

(11) Aware of the purposes of Humanistic Religious Education, and capable of transforming these purposes into processes which are appropriate to each individual student.

(12) Well-informed and trained in the best methodologies of Humanistic Education, and committed to ongoing training in order to stay abreast of the latest trends, techniques, and approaches.

A number of educational issues are related to these twelve sample goals and to the issues regarding Reform Jewish Humanistic Religious Education discussed earlier. These can be seen as topics for programs in Reform Jewish Humanistic Religious Teacher Training. A list of such topics includes:

- a. The Role of Change -- teaching about Reform Judaism's commitment to Change, and preparing teachers to help students to cope with change.
- b. The Role of Freedom -- teaching about role of Freedom in Reform Judaism, and preparing teachers to facilitate a free classroom, and to help students live with Freedom.
- c. Thinking as a Reform Jew, and making Reform Jewish Decisions -- teachers can be shown the role of intellect and the process of Decision-making in Reform Judaism. As a result, teachers will be able to help students learn to make informed Reform Jewish decisions.
- d. Reform Judaism: A purposeful way of life -- teachers can learn about the role of Jewish activity and experiences in a meaningful life. In the classroom, this is closely related to Dewey's idea of purposeful activity: student's learn

best if activities and experiences are relevant and meaningful.

- e. The idea of "Tikkun Olam" in Reform Judaism and in the classroom. -- teachers will learn about the Jewish ideal of perfecting the world through human effort. In addition, this concept will be applied to the classroom; teachers will learn to use humanistic techniques, which encourage students to realize their power to make a difference in small and large ways.
- f. Reform Jewish self-esteem and self-actualization -- teachers can explore the Jewish commitment to the individual, build their own Jewish self-esteem, and develop techniques for facilitating positive student self-images and self-actualization.
- g. An Introduction to "Cradle-to-Grave" Reform Jewish Education -- teachers will be exposed to the life-long commitment to Jewish education, and will learn ways of facilitating and encouraging students to undertake such a commitment.
- h. Spirituality, Poetry, Creativity, and Transcendence in Jewish Life -- teachers will discover the vast spiritual, creative, transcendent dimension of Jewish life and experience. Methodologies which encourage these experiences and expressions will be developed and explored.
- i. Equality -- teachers will explore the commitment to human equality in Jewish sources. Techniques will be learned which convey equality of all human beings. Methods will be developed for avoiding sexism, racism, and other forms of inequality in the classroom and in daily life.

The major concern of any such teacher training program is to convey the importance of a synthesis of Reform Jewish Education and Humanistic Education. Teachers must be shown

that Reform Jewish Education can be humanistic. It is possible for a teacher to be a committed, religious, Reform Jew, and to utilize a humanistic methodology in the classroom.

As in any curriculum, many modalities of teaching and learning can be used to effectively teach Reform Jewish educators humanistic methodologies and approaches. Among the most practical modalities are the following:

- (1) Full Semester Courses for Religious School teachers
- (2) Limited Training Courses (8-12 weekly sessions over a 2-3 month period)
- (3) Week-long Intensive Training Courses (several hours a day, or evenings)
- (4) Weekend Retreats/Seminars
- (5) 1-Day-long In-Service Training Sessions
- (6) Single Sessions (evenings, afternoons, weekends)

For the purposes of this thesis, a model introductory weekend retreat program for Reform Jewish Humanistic Religious Educators has been designed. The title of the program is: "To See The World Through The Jewish Student's Eyes." The purpose of this program is to provide teachers with an introduction to Humanistic Education as it applies to Reform Jewish Education. The program will focus on student-centered learning, and the communications skills necessary for this approach. An outline of the program follows.

To See The World Through The Jewish Student's Eyes:

A Weekend Retreat Program designed for teachers in a Reform Jewish Humanistic Religious School.

Setting: The program is designed for use in a camp retreat setting. However, minor changes may be made which will make the sessions appropriate for in-town use at a congregation, with participants returning to their own homes at the conclusion of each night's program.

Participants: All teachers, administrators, rabbis, staff, and student-teachers of a Reform Jewish Religious School.

Basic Principles and Key Concepts:

This program is designed to introduce some of the key concepts of Humanistic Education. Teachers in the Reform Jewish Religious School will be shown that a synthesis between Reform Judaism and Humanistic Education is possible. Reform Judaism can be seen as person-centered and Humanistic Education as student-centered. In order to effectively integrate a student-centered approach into a teaching situation, teachers must be skilled in interpersonal communications. Particularly, the skills of empathic and active listening, feedback, and non-verbal communication enhance a teacher's ability to be student-centered.

This program aims to introduce teachers to Reform Jewish Humanistic Religious Education. Furthermore, teachers will have the opportunity to develop improved skills for

interpersonal communications and student-centered learning. Finally, they will begin to incorporate humanistic methodologies into their own teaching.

Goals:

As a result of this program, the participants will be able to:

- (1) Use the skills of empathy, active listening, feedback, and non-verbal communication to effectively understand and communicate with students and other staff.
- (2) Evaluate the degree to which their own teaching reflects their own needs as opposed to student needs.
- (3) Explore the needs of individual Jewish students and understand an issue from student-perspective.
- (4) Understand the basic principles and background of Humanistic Education, including student-centered learning.
- (5) Plan classroom learning activities which are student-centered.
- (6) Incorporate these humanistic techniques into the particular subject area disciplines of Reform Jewish Education.
- (7) Value person-centered learning and teaching techniques as a tool for Reform Jewish Humanistic Religious Education.
- (8) Define themselves as Reform Jewish Humanistic Religious Educators.
- (9) Experience a model of Humanistic Education in action.
- (10) Participate in a communal Shabbat experience; complete with study, worship, socializing, singing, and relaxation.

Objectives:

Participants will be able to:

- 1.0 -- appraise the humanistic character of various teaching styles.
- 1.1 -- determine what type of teaching methodology is appropriate for various settings.
- 1.2 -- Distinguish between humanistic and de-humanizing classrooms, activities, and teachers.
- 2.0 -- Describe what might be a Jewish student's perspective on a particular issue.
- 2.1 -- Recognize when a teacher is ignoring student-perspective, and when it is taken into account.
- 3.0 -- Recognize and explain the difference between "good" and "bad" communication skills.
- 3.1 -- Evaluate the effects of "good" and "bad" communications skills upon others.
- 3.2 -- Describe the elements of empathic and active listening.
- 3.3 -- Describe the elements of proper Feedback.
- 3.4 -- Describe the elements of non-verbal communication.
- 3.5 -- Apply good skills of empathic and active listening, feedback, and non-verbal communication in interactions with other staff, teachers and students.
- 4.0 -- Identify the primary elements in the ideological background of Humanistic Education.
- 4.1 -- Recognize the Humanistic characteristics of various Jewish Humanistic Educational theories.
- 4.2 -- Define "Reform Jewish Humanistic Religious Education."
- 4.3 -- Evaluate the humanistic quality of their own teaching.
- 4.4 -- Demonstrate a positive attitude and positive feelings toward humanistic methodologies.
- 5.0 -- Identify the various possible needs of students in a Reform Jewish religious school.
- 5.1 -- Demonstrate an understanding of Maslow's "hierarchy of

human needs" as it relates to Jewish education.

- 5.2 -- Devise student-centered learning activities for a Reform Jewish religious school classroom setting.
- 5.3 -- Express a positive sense of self-esteem as a student-centered teacher.

## Schedule:

### Friday

4:00 - 6:00 p.m. Arrival, Settle In  
6:00 p.m. Welcome, Introductions, Kabbalat Shabbat  
6:30 p.m. Shabbat Evening Dinner/Singing  
8:00 p.m. Shabbat Evening Worship  
8:30 p.m. Mixer-Social Activity  
9:15 p.m. Education Program #1  
11:00 p.m. Snack/Folk Dancing/Social Time  
12:00 a.m. Suggested Lights Out

### Saturday

8:00 a.m. Wake Up  
8:30 a.m. Breakfast  
9:15 a.m. Shabbat Morning Worship  
10:15 a.m. Educational Program #2  
12:00 p.m. Free  
12:30 p.m. Lunch/Singing  
2:00 p.m. Free  
2:30 p.m. Education Program #3  
4:30 p.m. Free/Group Games, etc.  
6:30 p.m. Dinner/Singing  
7:45 p.m. Havdalah Service  
8:30 p.m. Educational Program #4  
10:00 p.m. Social  
12:30 a.m. Suggested Lights Out

### Sunday

8:00 a.m. Wake Up  
8:30 a.m. Breakfast  
9:15 a.m. Daily Morning Worship  
9:45 a.m. Educational Program #5  
10:45 a.m. Evaluation  
11:30 a.m. Clean Up and Departure

Inasmuch as this model is only one variation of the many possible approaches available, it will focus primarily on the educational programs. Meals, worship services, social programs, and administrative details must be worked out according to the needs, desires and specific requirements of each group and setting.

The following is an outline of the five educational sessions designed for this model. As in any humanistic

curriculum, the program can and should be adapted according to individual preferences, concerns and needs. All learning activities are outlined in detail; however, each of the necessary handouts, forms, and other specific resources need to be chosen and prepared as appropriate for the particular group. A qualified and informed facilitator is necessary.

Educational Program #1

(Friday, 9:15 p.m. - 11:00 p.m.)

- I. Objectives: 1.0, 1.1, 1.2, 2.0, 2.1 (See Above)
- II. Content/Resources: various teaching materials on a chosen topic; Feedback form; Handout on "Student Perspective."
- III. Mode of Learning: small groups; large group discussion, activities
- IV. Strategy/Learning Experience:
  - A. Set Induction -- Inform participants that they are about to take part in three selected mini-lessons on a chosen topic. They will be divided into three groups and will rotate through three different lessons in three different rooms.
  - B. Staff presenting the lessons should prepare in advance. The lessons should all focus on a particular subject area of relevance to the religious school teachers (e.g. - the role of God in prayer; the importance of Israel to the modern American Jew; the symbols of Shabbat, etc.). The three lessons will each present the subject matter in a different manner, namely:

Room 1: Traditional Classroom Setting - teacher lectures, students listen, teacher summarizes and asks very directive questions.

Room 2: Experiential Classroom Setting - an experiential exercise is devised which conveys the subject matter. Discussion follows; however, the teacher models poor listening and communications skills.

Room 3: Humanistic Teaching - an inquiry lesson is designed in which the teacher guides students to discover the relevance of subject matter. Teacher models empathic, active listening, good feedback, and non-verbal communication.
  - C. After each group has participated in all three mini-lessons, the group will join together in a large meeting room. Immediately, each participant is provided with a Feedback form to complete. This form should allow for each participant to compare the three mini-lessons in regard to teaching style, effectiveness of lesson, feelings evoked in the

student, and effectiveness of the lesson. The form will also request summary observations of how each lesson was perceived from the student's perspective.

- D. Discussion in triads should allow participants to share their observations and compare notes. Each triad will be asked to formulate a summary statement on their observations and conclusions.
  - E. Large-group discussion on the summary statements. Facilitator should focus on the various teaching methods available, and discuss when each methodology is available. A handout should be prepared which summarizes the subject of "Student Perspective" in the classroom, focusing particularly on the question of which issues are relevant to the students of the particular Religious School.
  - F. Summary discussion - Participants should be asked to share their response to the question: "What have I learned this evening about my own teaching?"
- V. Time: the session should last approximately 1 hour and 45 minutes. The following schedule is appropriate:
- A. Set Induction - 10 minutes
  - B. Three Mini-lessons - 20 minutes each (one hour total)
  - C. Feedback, Processing, Discussion - 35 minutes.
- VI. Supplies: Various learning materials, as needed for mini-lessons. Feedback Form (to be prepared). Handout on "Student Perspective" (to be prepared). Pencils.
- VII. Room: Large Meeting Room;  
Three small Teaching Rooms.

Educational Program #2

(Saturday, 10:15 a.m. - 12 p.m.)

- I. Objectives: 3.0, 3.1, 3.2, 3.3, 3.4, 3.5 (See Above)
- II. Content/Resources: Role-play situations prepared in advance; Handouts on "Active Listening," "Empathy," "Feedback," and "Non-verbal Communications."
- III. Mode of Learning: Large Group, Small Groups; Activities and Lecture
- IV. Strategy/Learning Experience:
  - A. Set Induction -- The facilitator should direct the participants, in small groups, to brainstorm the problems they have encountered or can imagine related to communications, listening, feedback, etc. in religious educational settings. Each group should generate a list of such problems.
  - B. Large Group Discussion - facilitator should help process the various lists. Discussion should focus on the particular issues of effective listening, empathy, feedback and non-verbal communication.
  - C. Facilitator should present a short summary of some effective communications tools. Using handouts (prepared in advance), the leader can summarize an effective approach to active listening, empathy, feedback and non-verbal communication.
  - D. Role Play/Practice in Communications Skills -- at this point, the participants are divided back into small groups. An appointed group leader reads role play situations (prepared in advance) to the group. These situations describe various ways in which the communications skills are effective or problematic in the classroom. Volunteers act out the role play. The group should respond, make suggestions, and facilitate the improved communications skills of each participant. As many role plays as time permits should be dealt with.
  - E. Large-group facilitator should briefly summarize the entire session.
- V. Time: the session should last one hour and 45 minutes. The following schedule is appropriate:
  - A. Set Induction - 15 minutes
  - B. Discussion - 15 minutes

- C. Lecture on Skills - 20 minutes
- D. Role Plays - 45 minutes
- E. Summary - 10 minutes

VI. Supplies:

Paper, pencils, blackboard, chalk.

Handouts: "Empathy", "Active Listening", "Feedback",  
"Non-verbal Communication", (to be prepared);

Role Play Situations (to be prepared).

- VII. Room: Large Meeting Room with ample room for several small groups to meet simultaneously.

Educational Program #3

(Saturday, 2:30 - 4:30 p.m.)

- I. Objectives: 4.0, 4.1, 4.2, 4.3, 4.3 (See Above)
- II. Content/Resources: selected quotations from various Humanistic Educators, and from Humanistic Jewish Educators; Self-evaluation forms (to be prepared).
- III. Mode of Learning: Large group, small group, individual; activities and lecture.
- IV. Strategy/Learning Experience:
  - A. Set induction -- Participants should be divided into small groups (triads or groups of four). Facilitator will distribute a different selected quotation to each group. These should be selected from the various theories of Humanistic Education devised by Martin Buber, Mordecai Kaplan, William Cutter, Alvin Reines, The Society for Humanistic Judaism, and Gerald Teller. These selections may be chosen from Chapter Four of this thesis, "Towards a Synthesis of Reform Jewish Education and Humanistic Education." The purpose of each quotation should be to convey the sense of Humanistic Education in each of these theories. The groups should be asked to evaluate the following elements of their quotation:
    1. What approach to Jewish Education is advocated?
    2. What would be the teacher's role in this form of education?
    3. How would a student respond to such a form of education?

After each group has had time to formulate responses to these issues, the facilitator should ask a representative of each group to present a brief oral summary to the entire large group. Discussion should follow.

- B. At this point, the facilitator or guest speaker should briefly summarize the humanistic quality of each of the thinkers from whom quotations were taken. Following this summary, the speaker should present a short lecture on the humanistic educational tendencies observed in the development of Reform Jewish Education in this century. Information for this lecture may be drawn from chapters five and six of this thesis.

The purpose of this lecture is not to cover the subject comprehensively; rather, it should serve to point out major trends and indications of humanistic tendencies.

Discussions and questions may follow.

- C. Following this discussion, Individuals should be given self-evaluation forms (to be prepared). This form should allow each participant to evaluate the effectiveness, humanistic quality, communications skills, and problems with his or her own teaching style. As individuals work on completing this form, the facilitator and other administrators of the school should move from person to person, allowing for individual consultation, when desired.
  - D. Participants should be asked to choose a partner and form a dyad. Each participant should share his evaluation of his own teaching style with the partner. Discussion between the two should focus on what improvements might be made, if any, to make the teaching more effective.
- V. Time: The session should last approximately two hours. The following schedule is appropriate:
- A. Set Induction -- 30 minutes
  - B. Lecture -- 40 minutes
  - Break -- 10 minutes
  - C. Self-evaluation and Discussion -- 40 minutes
- VI. Supplies: quotations (prepared in advance),  
Lecture notes (or guest speaker),  
Self-evaluation forms  
Pencils
- VII. Room: Large meeting room with ample room for individuals and small groups to work.

Educational Program #4

(Saturday, 8:30 - 10:00 p.m.)

- I. Objectives: 5.0, 5.1 (See Above)
- II. Content/Resources: Maslow's "hierarchy of student needs"; actual role play situations from the religious school.
- III. Mode of Learning: Large Group activities, discussion.
- IV. Strategy/Learning Experience:
  - A. Set Induction - Participants should be asked to consider the following question:

"Which is the most important factor in the educational process?"

Four signs posted in four areas of the room should read:

    - 1. "Parents"
    - 2. "Teachers"
    - 3. "Students"
    - 4. "Curriculum"

Participants should choose the one answer with which they most agree. Indecisive participants should be encouraged to choose one answer; however, if there is a significant group, they may form a fifth response.
  - B. Discussion within each group should focus on the reasons each person chose that particular answer.
  - C. Facilitator should guide interaction between groups: Questions and answers supporting each position should be encouraged. After a short discussion takes place, the facilitator should allow participants to change locations, if desired. If some do move, discussion may resume.
  - D. Facilitator should summarize that each of these factors is important. He or she should indicate that in a humanistic methodology, the student is a crucial factor. Discussion may take place.
  - E. Facilitator should direct the group to brainstorm as many "needs of students" as possible. The group should focus on needs in and outside the classroom.

- F. When a sizeable list has been generated, if time permits, small groups may prioritize these needs. If time is short, the facilitator should immediately summarize by introducing Abraham Maslow's "hierarchy of human needs." A handout may be prepared in advance. Discussion may follow.
- G. Role play situations should be prepared in advance by the administrator or school principal. These should reflect situations when student needs are not being met in the classroom. Volunteers should role-play in front of the large group, with discussion, suggestions, and summary.
- H. Summary of the content: Student needs and perspective.
- V. Time: The session should last approximately 1-1/2 hours. The following schedule is appropriate:
  - A. Set Induction/Discussion -- 30 minutes
  - B. Brainstorm/Discussion on "Student Needs" and Maslow -- 30 minutes
  - C. Role-Plays/Discussion/Summary - 30 minutes.
- VI. Supplies: Signs for four-corner responses, Butcher Paper and marker, or Blackboard and chalk, Handout on Maslow's "Hierarchy of Human Needs," (to be prepared).
- VII. Room: Large Meeting room with ample room for four groups to meet and interact.

Educational Program #5

(Sunday 9:45 a.m. - 10:45 a.m.)

- I. Objectives: 4.4, 5.2, 5.3 (See Above)
- II. Content/Resources: Actual Curricular goals and objectives of the particular Religious School.
- III. Mode of Learning: Small working groups.
- IV. Strategy/Learning Experience:
  - A. The purpose of this session is for teachers to generate actual learning activities for their own classrooms. These should reflect the topic of the weekend; in other words, the activities should be planned with concern for student perspective, student needs, and the communications skills necessary to create student-centered learning.
  - B. The group should be divided by grade levels or subject areas, whichever is more appropriate for the particular curriculum.
  - C. The principal should provide copies of school philosophy, goals and objectives for the particular curricular areas to be planned.
  - D. Teachers should work together and individually to devise actual learning activities which they will use in coming weeks. The result will be that teachers will take something physical back to the school, and will also have an increased sense of self-esteem as a result.
- V. Time: The session should last at least one hour, but can continue as long as participants would like.
- VI. Supplies: Curricular Goals and Objectives, Resource materials on subject areas to be planned, paper, pencils.
- VII. Room: Large meeting room, with desks or tables and chairs.

The weekend should conclude with a written evaluation so that participants may make comments for future improvements. One of the primary purposes of the weekend, in addition, shall be the socialization and cohesion of the religious school staff as a "team." For this reason, the meals, singing, social time, free time, and worship services all play an important role in the educational process. Care should be taken to plan these programs and activities with these concerns in mind. In addition, participants should be fully involved in planning and carrying out the weekend program, in order to model the idea of "student-centered learning."

The model described above is a brief outline of one possible teacher training program. Many variations and formats are possible. Resources and ideas may be found in many of the books listed in the Bibliography of this thesis.



## INTRODUCTION

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## CHAPTER ONE

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## CHAPTER FIVE

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<sup>7</sup>"Plan of Instruction in the Jewish Sabbath-School," CCAR Yearbook 6 (1895), p. 26.

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<sup>11</sup>Ibid.

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<sup>15</sup>Ibid., p. 193.

<sup>16</sup>Ibid., p. 202.

<sup>17</sup>Alfred T. Godshaw, "A Suggestion as to Reaching the Adolescent," CCAR Yearbook 16 (1906), pp. 251-261.

<sup>18</sup>"Report of Committee on Religious Schools," CCAR Yearbook 17 (1907), pp. 124-127.

- <sup>19</sup> Ibid., p. 129.
- <sup>20</sup> Ibid., p. 130.
- <sup>21</sup> "Symposium on Recent Progress in Religious Education," CCAR Yearbook 24 (1914), p. 313.
- <sup>22</sup> Ibid., p. 318.
- <sup>23</sup> Ibid., p. 328.
- <sup>24</sup> Ibid.
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- <sup>26</sup> Ibid., p. 336.
- <sup>27</sup> Ibid., pp. 336-337.
- <sup>28</sup> Rabbi J. Rappaport, "Symposium - Character Building," CCAR Yearbook 25 (1915), p. 306.
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- <sup>31</sup> Ibid., p. 225.
- <sup>32</sup> Ibid., pp. 228-229.
- <sup>33</sup> Rabbi Abram S. Isaacs, "Symposium," CCAR Yearbook 26 (1916), pp. 229-231.
- <sup>34</sup> Rabbi Abba Hillel Silver, "Symposium," CCAR Yearbook 26 (1916), p. 232.
- <sup>35</sup> Benjamin Veit, "Symposium," CCAR Yearbook 26 (1916), p. 246.
- <sup>36</sup> Rabbi Louis Grossman, "Message of the President," CCAR Yearbook 29 (1919), p. 118.
- <sup>37</sup> Ibid., p. 119.
- <sup>38</sup> "Report of Committee on Religious Education," CCAR Yearbook 30 (1920), pp. 125-134.

<sup>39</sup> Ibid., p. 126.

<sup>40</sup> Ibid., p. 128.

<sup>41</sup> Ibid., pp. 129-134.

<sup>42</sup> Rabbi Solomon Foster, "The Aims of Religious Education," CCAR Yearbook 30 (1920), p. 367.

<sup>43</sup> "Report of Committee on Religious Education" - Discussion, CCAR Yearbook 31 (1921), pp. 66-70.

<sup>44</sup> Ibid., pp. 68-69.

<sup>45</sup> For example in the Discussion on the "Report of the Committee on Religious Education," CCAR Yearbook 32 (1922), p. 60, Rabbi Max Raisin states:

"Our religious schools are in a very chaotic state . . . educators hold our religious education in contempt. . . . Today we have ignorant laymen and our rabbis are not taking their work seriously enough. . . . I am not satisfied . . . with . . . - graduating every year boys and girls who, outside of the accident of birth and the smattering of knowledge of the ceremonies and ideals of Judaism are ignorant of the Bible and . . . of the principles of their religion and then you wonder why so many fall away from our faith. Why have we so many recruits to Christian Science and all other isms? Because of the ignorance of their own faith due to faulty teaching in the religious schools."

<sup>46</sup> Ibid., pp. 61-63.

<sup>47</sup> Ibid., p. 59; Rabbi Leo M. Franklin states:

"In matters concerning religious education at least we should be the ones to tell the Union of American Hebrew Congregations what ought to be done and what not."

<sup>48</sup> Abraham J. Feldman, "Visual Aids to Religious School Instruction," CCAR Yearbook 32 (1922), pp. 189-220.

<sup>49</sup> Ibid., p. 191.

<sup>50</sup> Ibid., p. 219.

<sup>51</sup> "Report of Commission on Jewish Education," CCAR Yearbook 33 (1923), pp. 307-309.

<sup>52</sup>Kronish, "The Influence of John Dewey on Jewish Education in America," p. 157.

<sup>53</sup>Ibid., p. 171.

<sup>54</sup>Emanuel Gamoran, "Recent Tendencies in Education and Their Application to the Jewish School," CCAR Yearbook 33 (1923), p. 314.

<sup>55</sup>Ibid.

<sup>56</sup>Ibid.

<sup>57</sup>Ibid.

<sup>58</sup>Ibid., p. 315.

<sup>59</sup>Ibid.

<sup>60</sup>Ibid., pp. 315-116.

<sup>61</sup>Ibid., p. 316.

<sup>62</sup>Ibid., p. 317.

<sup>63</sup>Ibid., pp. 318-319.

<sup>64</sup>Ibid.

<sup>65</sup>Emanuel Gamoran, Changing Conceptions in Jewish Education, Book Two (New York: The MacMillan Co., 1925).

<sup>66</sup>Ibid., pp. 78-92.

<sup>67</sup>Gamoran, "Recent Tendencies," pp. 324-325.

<sup>68</sup>Gamoran, Changing Conceptions, p. 82.

<sup>69</sup>Ibid., pp. 100-101.

<sup>70</sup>Gamoran, "Recent Tendencies," p. 327.

<sup>71</sup>Ibid., p. 328.

<sup>72</sup>Ibid.

<sup>73</sup>Ibid., p. 329.

<sup>74</sup>Ibid.

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- <sup>76</sup>Ibid., p. 329.
- <sup>77</sup>Ibid., discussion p. 350.
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- <sup>79</sup>Jacob B. Pollak, "Forty Years of Reform Jewish Education - Its Achievements and its Failures," CCAR Yearbook 39 (1929), p. 417.
- <sup>80</sup>Ibid., pp. 425-426.
- <sup>81</sup>Emanuel Gamoran, "Discussion," CCAR Yearbook 39 (1929), pp. 458-459.
- <sup>82</sup>Ibid., p. 461.
- <sup>83</sup>"Report of Committee on Religious Education," CCAR Yearbook 40 (1930), pp. 112-115.
- <sup>84</sup>Rabbi Barnett R. Brickner, "The God-Idea in the Light of Modern Thought and its Pedagogic Implications," CCAR Yearbook 40 (1930), pp. 304-322.
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- <sup>89</sup>Ibid., pp. 169-203 [for the complete text].
- <sup>90</sup>Harry L. Comins, "Recent Contributions to Jewish Education," CCAR Yearbook 43 (1933), pp. 205-241.
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- <sup>92</sup>"Report of Commission on Religious Education," CCAR Yearbook 45 (1935), p. 95.

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<sup>148</sup>Ibid., p. 206.

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<sup>150</sup>Ibid., p. 210.

<sup>151</sup>UAHC-CCAR Joint Commission on Jewish Education, An Outline of the Curriculum for the Jewish Religious School (New York: UAHC, 1970).

## CHAPTER SIX

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<sup>2</sup>UAHC-CCAR Commission on Jewish Education, "Goals of Reform Jewish Education" (New York: UAHC, 1975).

<sup>3</sup>"Report of the Committee on Religious Education," CCAR Yearbook 85 (1975), p. 81.

<sup>4</sup>Ibid., p. 82.

<sup>5</sup>UAHC-CCAR, "Goals of Reform Jewish Education," (1975).

<sup>6</sup>UAHC-CCAR Joint Commission on Jewish Education, An Interim Outline of the Curriculum for the Jewish Religious School (1977-5737) (New York: UAHC, 1977), p. v.

<sup>7</sup>The 1963 and 1970 UAHC-CCAR Curricula are discussed in detail in Chapter 5.

<sup>8</sup>UAHC-CCAR, An Interim Outline (1977), pp. 5-7; see also Jeffrey Schein, "Changes in the Reform Curriculum: An Educational Mirror to the Relationship Between Reform Judaism and Reconstructionism," Journal of Reform Judaism (Spring 1982):58-68. Schein examines this change in the 1977 version of the Reform Curriculum. Noting the reversal of the order of the cognitive and affective categories, he states (pp. 64-65):

"Considering that the Reform movement (particularly the California branch of HUC-JIR) has pioneered the development of the affective domain in Jewish education, it is probably no accident that the order of the categories has been switched. It seems to reflect accurately the priorities of Reform Jewish education."

<sup>9</sup>UAHC-CCAR, An Outline of the Curriculum (1970), pp. 9-12.

<sup>10</sup>UAHC-CCAR, An Interim Outline (1977), pp. 5-7.

<sup>11</sup>"Report of the Committee on Education," CCAR Yearbook 88 (1978), p. 29; for a further discussion on the issue of textbooks see Rabbi Stuart A. Gertman, "And You Shall Teach Them Diligently" - A Study of the Current State of Religious Education in the Reform Movement (New York: National Association of Temple Educators, 1977), pp. 38 and 50.

<sup>12</sup>Martin S. Weiner, "Teaching Torah," CCAR Yearbook 88 (1978), p. 92.

<sup>13</sup>Ibid., p. 94.

<sup>14</sup>Ibid., p. 95.

<sup>15</sup>"Report of the Committee on Education," CCAR Yearbook 89 (1979), p. 25.

<sup>16</sup>Ibid., p. 29.

<sup>17</sup>Rabbi Howard I. Bogot, "UAHC National Curriculum Project: Basic Components," New York: UAHC. (Mimeographed.)

<sup>18</sup>Ibid., p. 4.

<sup>19</sup>Ibid., p. 7.

<sup>20</sup>Ibid.

<sup>21</sup>Ibid., p. 8.

<sup>22</sup>UAHC-CCAR Joint Commission on Jewish Education, To See the World Through Jewish Eyes - Guidelines for the Pre-School Years, experimental edition (New York: UAHC, June 1981), p. 7.

<sup>23</sup>Rabbi Howard I. Bogot, "An Agenda for Discussing the UAHC-CCAR Joint Commission on Jewish Education National Curriculum Project: 'To See the World Through Jewish Eyes,'" New York: UAHC. (Mimeographed.) P. 1.

<sup>24</sup>Rabbi Howard I. Bogot, "Foundations for Change: Perspectives on Process," Journal of Reform Judaism 29 (Spring 1982), pp. 72-73.

<sup>25</sup>Ibid., p. 73.

<sup>26</sup>UAHC-CCAR, To See the World - Guidelines for Pre-School, p. 7.

<sup>27</sup>Ibid., p. 7-8.

<sup>28</sup>Ibid., p. 8.

<sup>29</sup>Ibid., p. 71.

<sup>30</sup>UAHC-CCAR Joint Commission on Jewish Education, To See the World Through Jewish Eyes - Guidelines for the Primary Years, experimental edition (New York: UAHC, August 1982), pp. 117-end.

<sup>31</sup>Bogot, "Foundations for Change," p. 71.

<sup>32</sup>UAHC-CCAR, Interim Outline (1977), pp. 3, 11, quoted in Bogot, "Foundations for Change," p. 71.

<sup>33</sup>UAHC-CCAR, To See the World - Guidelines for Pre-School, p. 79, quoted in Bogot, "Foundations for Change," p. 71.

<sup>34</sup>Ibid.

<sup>35</sup>UAHC-CCAR, To See the World - Guidelines for Pre-School, pp. 22 and 68.

<sup>36</sup>UAHC-CCAR, To See the World - Primary Guidelines, p. 22.

<sup>37</sup>Ibid.

<sup>38</sup>Rabbi Howard I. Bogot, "1st Draft Sorting of Principal Objectives per the 10 goal categories," letter to Central Editorial Committee Members and Task Force Chairpersons, UAHC, New York, April 20, 1983, pp. 6-7.

<sup>39</sup>UAHC-CCAR, To See the World - Guidelines for Pre-School, pp. 79-80.

<sup>40</sup>Ibid., pp. 81-82.

<sup>41</sup>Emily Hope Feigenson, "Study of the Test-Site Edition of the Intermediate Curriculum," unpublished memorandum (mimeographed) to All Pre-School, Primary, Intermediate Field Site Coordinators, Commission Members, Central Editorial Committee Members, and Task Force Chairpersons, UAHC, New York, January 1983.

<sup>42</sup>Ibid., p. 2.

<sup>43</sup>Gertman, "And You Shall Teach Them Diligently."

<sup>44</sup>Bennett, "Curriculum Research in Reform Jewish Education," Religious Education 58 (January-February 1963): 44-48.

<sup>45</sup>Gertman, "And You Shall Teach Them Diligently," p. 49.

<sup>46</sup>Ibid.

<sup>47</sup>Ibid., p. 24.

<sup>48</sup>Ibid., p. 19.

<sup>49</sup>Ibid., p. 40.

<sup>50</sup>Schein, "Changes in the Reform Curriculum," p. 66.

## CHAPTER SEVEN

<sup>1</sup> Morrel J. Clute, "Humanistic Education: Goals and Objectives," in Humanistic Education: Objectives and Assessment, ed. Robert R. Leeper (Washington, D.C.: Association for Supervision and Curriculum Development, 1978), p. 9; see also Chapter 3 of this thesis.

<sup>2</sup> UAHHC-CCAR, "Goals of Reform Jewish Education," (1975); see also Chapter 6 of this thesis.

<sup>3</sup> Clute, "Goals and Objectives," pp. 9-10.

<sup>4</sup> Ibid., pp. 10-14.

<sup>5</sup> Ibid., p. 10.

<sup>6</sup> Elizabeth Randolph, Foreword to Humanistic Education, ed. Leeper, p. v.

<sup>7</sup> Postman and Weingartner, Teaching as a Subversive Activity, p. 33.

<sup>8</sup> Nakata, "Business Administration and Education," p. 253.

<sup>9</sup> William Arrowsmith, "The Future of Teaching," Journal of Higher Education 38 (March 1967):133, quoted in Nakata, "Business Administration and Education," pp. 252-253.

<sup>10</sup> Lefrancois, Psychology for Teaching, p. 194.

<sup>11</sup> Ibid., p. 195.

<sup>12</sup> Nakata, "Business Administration and Education," p. 252.

<sup>13</sup> Arthur W. Combs, "The Personal Approach to Good Teaching," in Humanistic Education Sourcebook, eds. Read and Simon, p. 255.

<sup>14</sup> Ibid., pp. 256-261.

<sup>15</sup> Morton Alpren, "Differentiating Affective Concerns," in Humanistic Education Sourcebook, eds. Read and Simon, p. 222.

<sup>16</sup>Robert L. Shannon, When the Truth Comes Out: Humanistic Education (Columbus, Ohio: Merrill Publishing Co., 1971), pp. 4-5.

<sup>17</sup>Roy P. Fairfield, "A Teacher as Radical Humanist," in Humanistic Frontiers, ed. Fairfield, p. 240.

<sup>18</sup>C. H. Patterson, "The Preparation of Humanistic Teachers," in Person in Education, ed. Schlosser, p. 287; see also David N. Aspy and Laurabeth H. Hicks, "Research on Humanistic Objectives," in Humanistic Education, ed. Leeper, p. 41.

<sup>19</sup>Combs, "Personal Approach to Good Teaching," p. 254.

<sup>20</sup>Patterson, "Preparation of Humanistic Teachers," p. 287; see also Borton, Reach, Touch and Teach, p. 57; and Jarrett, Humanities and Humanistic Education, p. 164.

<sup>21</sup>Patterson, "Preparation of Humanistic Teachers," pp. 290-291; see also Romig and Cleland, "Educational Applications of Humanistic Psychology," p. 340; and Lyon, Learning to Feel, p. xviii.

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