

**THE PLACE OF MODERN HEBREW
IN THREE MAJOR AMERICAN
JEWISH CAMPING PROGRAMS:**

*The Habonim Labor Zionist Youth Movement,
the Conservative Movement and
the Reform Movement.*

Jeffrey S. Clopper

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Referee: Dr. Michael A. Meyer
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Digest

This thesis explores the role of Hebrew in the camping programs of three large Jewish movements in the United States. Each movement developed its own educational philosophy in regard to the Hebrew language, and that philosophy is manifest in the respective camps.

Chapter one investigates the evolution of the Hebrew language in Europe, Palestine and the United States. It traces the history of the Hebrew language and explains how the language underwent a revival, especially with the creation of the state of Israel.

Chapter two covers Habonim - a Labor Zionist youth movement - and its Camp Tavor in Three Rivers, Michigan where campers are introduced to specific vocabulary that relates to the movement. Words connected to ideas of "working the land" became a part of the camp experience in an attempt to foster a Socialist, Zionist and labor-oriented atmosphere.

Chapter three investigates the Conservative movement and Camp Ramah in Conover, Wisconsin where campers spend two periods daily learning Hebrew so that it can be used to better their understanding of liturgical elements and classical Jewish texts.

Chapter four presents the Reform movement and the Olin-Sang-Ruby Union Institute in Oconomowoc, Wisconsin. The Reform movement underwent the most dramatic change in Hebrew importance, which is evident at the camp. Once devoid of a Hebrew program, the camp now boasts one of the most, if not the most, developed Hebrew program including two units devoted specifically to learning and practicing spoken Hebrew skills.

Chapter five, the final chapter, looks at the similarities and difference among the camps. Each camp demonstrates a connection to the Hebrew language that is in keeping with its parent movement. Regardless of the amount of time and variation among the programs, each finds it important enough that time and energy is devoted to presenting some form of Hebrew education and instilling in campers a love for this language of the Jewish people.

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Preface

For decades, American Jewish camps have provided youths with the opportunity to explore their Jewish identities. Through a mix of educational programming, athletic activity and social interaction, they have provided a comfortable atmosphere in which counselor and camper can investigate Jewish history and traditions. Simultaneously, the camps, as vehicles of their respective movements, have transmitted to their captive audiences the philosophies and teachings they consider essential to Jewish living.

As each Jewish movement or organization developed a camping program, it faced the task of selecting the practices that would best represent its philosophical principles. Those elements of Judaism maintained and those excluded would reflect the ideologies of the parent movement, or in this case the Reform, Conservative or Labor Zionist movements. Among the many options facing the camps, decisions regarding the use of Hebrew could be considered among the most crucial.

For most students, Hebrew was a language studied during the year in a Hebrew day school or a supplementary synagogue school. Within those contexts, the vocabulary was often limited to religious subjects, especially liturgy, and classical texts. Yet, in the camp setting, Hebrew could be taken beyond those limits. Aside from playing a substantial part in the liturgical practices of the camp, Hebrew could be used in various other ways. Songs

composed in Hebrew, both traditional and modern, were introduced. In some cases, Hebrew became the chosen spoken language in place of English. A vocabulary, once limited to prayer, was expanded to include the various facilities or locations, camp personnel and activities. Hebrew was taken out of the classroom to be experienced in the wide-open spaces under sun and stars.

This thesis attempts to analyze the Hebrew development of Hebrew language use in various camping institutions in the United States from their inception to the year 1990. After considering historically a given movement's attitude to the Hebrew language within the framework of its philosophy of Judaism, it traces the reflection (or lack of reflection) of that attitude in the camping program of the movement. It also analyzes in detail differences in the nature and function of Hebrew usage in the camp setting. The camps that were considered in this thesis are: the Habonim (a Labor Zionist youth movement) Camp Tavor in Three Rivers, Michigan; the Conservative Camp Ramah in Conover, Wisconsin; and the Reform Olin-Sang-Ruby Union Institute in Oconomowoc, Wisconsin. The goal was to reach conclusions both with regard to each camping program and comparatively among them.

Questions addressed in this thesis included: What was the parent movement's impetus in creating the camping program? What was its specific attitude towards Hebrew both within the movement and within the

camp? Has the movement undergone any transformation regarding its Hebrew philosophy? What are the forms in which Hebrew appears? In liturgy? Songs? Classes? Spoken as primary language? Every-day terms? Are there Torah readings on Shabbat and holidays in Hebrew? Is Hebrew used to explore secular themes or only those connected with Jewish law or text? Are there Israelis or other Hebrew professionals on staff to implement Hebrew programs? What are the methods employed to teach Hebrew? Are there similarities among the three programs? Are there similar songs, texts, or words employed referring to locations, camp staff or activities?

In order to answer these questions, it was necessary to begin with an investigation into each movement's history. By examining archival materials, organizational charters, published statements and other historical data, I was able to create a basis for comparison of the camping programs.

Once the historical background was presented, similar procedures were used and sources examined to determine the philosophy of each camp program and see how it was implemented. I looked at all relevant Hebrew language materials: textbooks, songbooks, counselor guides, etc. I had hoped to spend time at each camp to experience first-hand the extent and character of Hebrew use; however, unforeseen circumstances allowed for

only a visit to the Olin-Sang-Ruby Union Institute.¹ Interviews with camp administrators, Hebrew professionals (if any are employed by the camp), and past campers and staff provided further data for comparison among the camp programs and the parent movements.

I wish to express my gratitude to all who aided in the preparation and compilation of this thesis. There were so many who gave of their time and their files, providing me with the necessary information. I am indebted to all those who granted me interviews, whether by telephone or in person, especially in cases where file materials were unavailable. I appreciate the assistance of Seth Brysk, Trilby Smith, Barbara Hahn, Kenneth Bob and Rabbi Steven Bob for information on Habonim; Professor Burton Cohen, Dean Shuly Rubin Schwartz, and Rabbi David Soloff for information on Ramah camps; and Etti Dolgin, Rabbi Daniel Rabishaw, Mrs. Roberta Hanfling Schwartz and the 1994 חלוצים unit at Olin-Sang-Ruby Union Institute. I would like to extend special thanks to Gerry Kaye, the current director of Olin-Sang-Ruby Union Institute (OSRUI), for his hospitality and for welcoming me to the camp for a brief stay during this past summer. My teacher Rabbi Donald Splansky provided a wealth of information, both from his personal files and his experiences at OSRUI.

¹ Although it would have been preferable, as well as enjoyable, to visit each camp for the first hand experience, present practices at any of the camps would not necessarily be germane to the range of this thesis.

I am especially indebted to my advisor Dr. Michael A. Meyer. Without his encouragement and guidance, completion of this work would have been impossible. I appreciate the time he devoted and the numerous revisions he endured to reach this final stage.

It is finally to my family that I turn for my closing words of appreciation. My soon-to-be aunt Mrs. Katherine Ebert was a valuable editing resource for chapter one. Also, my soon-to-be mother-in-law, father-in-law and sister-in-law provided much needed support, and meals, over the many months of writing. My parents and brother-in-law and sister were a wonderful sounding board off of which I could "bounce" all ideas knowing that this thesis would be all the better for their suggestions. Most of all, I offer my deepest appreciation to Carol Kasinoff, who is to be my wife in four months time. Along with editing responsibilities, she returned me to a state of sanity when completion of this work seemed unattainable. To her I offer my love and admiration, and I dedicate this study.

Cincinnati, Ohio
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J. S. C.

Chapter 1

A HISTORY OF THE "REVIVAL" OF HEBREW

Hebrew - the Evolution of a Language

As the language most readily identified with the Jewish people, Hebrew has come to represent the evolution of a nation, the legacy of many generations. With a history spanning over 3000 years, both the language and its speakers have changed as they passed from place to place, from situation to situation. Yet through it all, the desire to remain connected to the language of their ancestors lived on. Emperors, monarchs and tyrants of all sorts have arisen in the past, trying as they might to eradicate any signs of distinction or national symbols. Still, Hebrew has survived.

Claims that Hebrew became a dead language, have been and can be viewed with skepticism. Unlike the Akkadian or Ugaritic tongues, Hebrew never completely vanished from Jewish life. As exiles in Babylonia, the Jews maintained ties to Hebrew. Although conversant in Aramaic or Chaldean, these Babylonian captives studied Pentateuchal texts they brought with them as a grammatical guide to correct Hebrew

usage. Using the ancient example, they composed poetic works to remain connected with their native language.¹

After returning from Exile, the Judeans began a trend of intermarriage with neighboring nations, including the people of Moab and Ammon. They slipped further away from the use of Hebrew language as their children learned other languages.² During the reign of the Hasmoneans around the second century B.C.E., Hebrew regained its importance in the identity of the Judean people. They tried to recapture those things that made them unique, namely the bond to Torah and the Hebrew language. Hebrew words were stamped on currency, public records were kept in Hebrew, and Hebrew songs were composed. However, because of exposure to Asiatic peoples, the Hebrew language expanded to include new words, and new forms of words, adopted from other languages. Hebrew became a clearer and easier language.³

During the reign of the mighty Roman Empire, Hebrew was primarily the language of the scholars and sages.⁴ In the second century

¹ Heinrich Graetz, History of the Jews, 5 vols., (Philadelphia, 1891-5), 1:364.

² Nehemiah, the prophet and governor of Judea appointed by Artaxerxes, berated the Judean fathers for allowing these intermarriages to take place. He helped to reverse the tide of ignorance by eventually bringing about the dissolution of such marriages. See *Ibid.*, 1:386.

³ *Ibid.*, 2:14.

⁴ Although Hebrew was the language often used in the discussions of the sages, Aramaic was the predominant language spoken by the people.

C.E., Rabbi Judah ha-Nasi compiled the *תלמוד*, a collection of rabbinical laws composed in Hebrew with some Aramaic, Greek and Latin inclusions. Moreover, between the second and fifth centuries of the Common Era, the liturgy was expanded, soon including Hebrew *piyyutim*.

Hebrew saw a period of decline in the seventh century C.E. Following the Muslim conquest of Spain in 711, the Jews under Islamic rule began adopting Arabic as their native tongue. Similar roots and structures made for an easy transition to the language of the occupiers. However, mounting pressure on the Jews to defend their heritage and customs in disputes with Islamic adherents ignited renewed enthusiasm for Hebrew.⁵

In the 1500's, Hebrew made inroads into the Gentile world. Through the efforts of John Reuchlin of Pforzheim, Germany, professorships of Hebrew were created in German, Italian, French and Polish universities. Christians began seeking Jewish scholars such as Obadiah Sforno in order to learn Hebrew language and grammar.⁶ However, this interest was short-lived as growing numbers of religious fundamentalists and aggressive fanatics labeled the knowledge of Hebrew language as heresy.⁷

⁵ Graetz, History of the Jews, 3:110-1.

⁶ *Ibid.*, 4:473.

⁷ *Ibid.*, 4:651.

By the late 1700's, Jews throughout Europe had taken on the cause of furthering knowledge of Hebrew. Isaac Euchel and Mendel Bresselau, students of the great Moses Mendelssohn, roused the Jewish world to help create the *חברת דורשי לשון עבר* (The Society for the Promotion of the Hebrew Language) and its publication *המאסף* (The Gatherer). Circulation of *המאסף* began in Germany and quickly spread to Holland and France where Hebrew literature had been abandoned in favor of French literature. As circulation continued to grow among youths filled with a passion for Hebrew, *המאסף* helped to create a bond of Hebrew among Jews of Western Europe and part of Poland.⁸

With the advent of the *השכלה*, a renewed interest in Hebrew surfaced. The *משכילים* turned their attention to recapturing the essence of a language once considered holy. Unlike the Jewish scholars of old, they did not desire knowledge of Hebrew in order to become familiar with *תלמוד* or *תורה*. Rather, upon a foundation of grammar and semantics, they sought to develop a more scientific approach to examining Biblical poetry and to facilitate the creation of a new "modern" Hebrew literature.⁹ Motivated by assimilationist dreams, the German *משכילים*

⁸ Graetz, *History of the Jews*, 5:398-402.

⁹ S. Ettinger, "The Jewish Community in Western and Central Europe," H. H. Ben-Sasson, ed., *A History of the Jewish People*, 786ff.

wished to create a Judaism more integrated into the modern world, and a resecularized Hebrew. For them, Hebrew was the preferable alternative to Yiddish, a dialect spoken mostly among the poor, uneducated Jews of East Europe. Hebrew, at least, was taught in some universities and was the language of much of the secular literature that had been produced in medieval Spain. It was the hope of the *מַשְׁכִּילִים* that Hebrew could be used to lure the unenlightened into the modern European world, leading them to forsake practices followed for centuries, and join the worldly *מַשְׁכִּילִים* in their quest for truth and knowledge. Although the attention of young *מַשְׁכִּילִים* would soon be turned away from Hebrew, they had managed to rekindle interest in this ancient language. Of these young scholars it was said:

The fathers of the Berlin Haskalah revived the Hebrew language and created modern Hebrew literature...They wanted to bring their people closer to the nations of Europe by Hebrew; to introduce them to the world of foreign values through Hebrew; to spread, through Hebrew, the gospel of the rationalism that discarded nationality, and consequently denied racial individuality to the Jewish people. They wanted, through Hebrew, to make their people hunger for other languages; and finally to pave the way, through Hebrew, for assimilation and absorption....They used Hebrew to decoy the Jews into the foreign world and the foreign language. Once awakened to life, Hebrew would not return to the prison of the tomb, would not be enslaved to aims and purposes set up for it by alienated sons.¹⁰

Hebrew had been revived, and at the time was seen as "a language of the intellectual and the pious."¹¹ Both in Western, and eventually

¹⁰ Shalom Spiegel, *Hebrew Reborn* (New York, 1930), 20-1

¹¹ Leon Roth, "The Revival of Hebrew," *Hebrew Comes to Life*, (New York, 1942) 6.

Eastern Europe, i.e. Galicia and Russia, Hebrew made its appearance in various periodicals and published materials. However, this seemingly happy revival led to unanticipated difficulties. As these volumes of publications were scheduled to be produced, the vocabulary that existed proved very limiting. With Biblical Hebrew as the preferred source, writers could not adequately express new ideas nor describe new situations. The lack of modern terminology proved almost fatal to this renewed Hebrew effort. Simultaneously, the intellectual interest that once brought the *מסכילים* closer to Hebrew language waned in later years. By the middle of the nineteenth century, young Jews turned away from Hebrew in favor of the European languages.¹² They abandoned the Hebrew language and culture realizing that the ideals they had wished to propagate through revival were not coming to fruition.¹³ Instead, they chose to refocus on Jewish society, leaving Hebrew to fall by the wayside.

It would not be long before Hebrew would once again be on the rise. In the words of the linguist Naftali Tur-Sinai, "Even an artificial language which has never been alive, such as *Esperanto* or *Interlingua*, can be made to live, if only there is a recognized need for it and a

¹² Jack Fellman, The Revival of a Classical Tongue: Eliezer Ben-Yehuda and the Modern Hebrew Language, (Paris, 1973) 15.

¹³ S. Ettinger, "The Growth of the Jewish National Movement," H. H. Ben Sasson, ed., A History of the Jewish People, 892.

stubborn will of people to make it come alive."¹⁴ One such stubborn individual, Eliezer Ben-Yehuda, devoted most of his life to the revitalization of the Hebrew language, and helped to bring about a significant change in the course of the history of the Hebrew language and of Judaism.

Eliezer Ben-Yehuda

Born Eliezer Perlman in 1858 in the small Lithuanian village of Luzhky, Ben-Yehuda had been raised with traditional schooling and a knowledge of Biblical Hebrew. Little is known of his childhood; however, it was during a short period of study in a yeshiva that he came under the influence of the enlightened scholar Joseph Blucker. He was captivated by modern articles and compositions written in a Hebrew language that he had previously known only in a traditional context. For years he lived a "double life" studying ancient texts while poring over as much modern material as he could find. Delving into such heretical works of secular writers was shunned by his community, forcing him to seek another place in which to live and study. For Ben-Yehuda, "the ember of love for the Hebrew language, which had already begun flickering...did not

¹⁴ Fellman, Revival of a Classical Tongue, 16.

become extinguished."¹⁵ He reinforced that burning inside him under the tutelage of Shlomo Naftali Hirz Yonas, an Enlightened Jew and his future father-in-law, as well as his wife-to-be, Devora Yonas. Ben-Yehuda's love for Hebrew and the Jewish people grew, while his attitude towards his traditional upbringing worsened.

...there still remained one thread, and this thread all the forces of nihilism could not cut. This thread was - love for the Hebrew language! Even when everything Jewish had become strange to me, almost repugnant, I could not separate myself from the Hebrew language, and from time to time, wherever and whenever I happened to chance upon a book of Modern Hebrew Literature, I could not summon enough will-power to overcome my desire to read it.¹⁶

Ben-Yehuda developed an unyielding attachment to the language and to the ideas of the European Enlightenment, among which was the notion of nationalism that had swept through Europe, especially following the Russo-Turkish War of 1878. For him, Hebrew became the symbol of the Jewish people and their hope for a new life in their own land. Furthermore, the Jewish scholar, A. M. Luncz, had related anecdotes about a recent trip to different parts of Africa and Asia. There he discovered that Jews of the various communities communicated through Sephardic Hebrew, the only language common to all. From this, Ben-Yehuda concluded that the answer had to be a place for the Jewish

¹⁵ Ittamar Ben-Avi, *Kol Kitve Eliezer Ben-Yehuda*, (Jerusalem, 1941), as cited in Fellman, *Revival of a Classical Tongue*, 20.

¹⁶ Fellman, *Revival of a Classical Tongue*, 20.

people, where Hebrew would be the official language. He dreamed of transforming Hebrew into a truly "living language."¹⁷

Eliezer Ben-Yehuda believed Palestine was the place where the Jewish people, its culture and language could be reborn, and in 1881, with his wife, he left for a new life. Having only familiarity with Ashkenazic Hebrew, he resigned himself to learning the Sephardic pronunciation, despite the knowledge that the inhabitants of the African and Mediterranean regions at that time spoke numerous dialects of Hebrew.

Ben-Yehuda focused his efforts on winning over the younger generations, especially immigrants who came as part of the First *Aliyah* between 1882 and 1904 and the Second *Aliyah* between 1905 and 1914. Ben-Yehuda received most of his support from this influx of idealistic youth, especially from the Second *Aliyah*. Whereas earlier immigrants were of a more traditional ilk, these were fresh unmarried persons or couples without children who had left the brutal antisemitic world of Eastern Europe for the place where their ancestors had once thrived, a place where they could escape from the ghettos and barriers that had encircled them. Participants in both *aliyot* were receptive to the ideals of Ben-Yehuda. Before leaving Europe for the shores of the Mediterranean

¹⁷ "Eliezer Ben-Yehuda" in *Encyclopaedia Judaica*, vol. 4 (Jerusalem, 1971), 564ff.

Sea, one group during the Second Aliyah had already been in contact with Ben-Yehuda. Through correspondence Ben-Yehuda shared his views regarding the potential role of Hebrew as a national language. In exchange for information regarding immigration and resettlement, the group pledged their support for initiating such a plan.

Despite this endorsement, there was still the issue of the indigenous population. Ben-Yehuda believed that the older generations, should they learn Hebrew, would more likely revert to their native languages. He knew the future of Hebrew rested in the younger generations, the children who could propagate the language. Ben-Yehuda went before the Palestinian Rabbinate in hopes they would institute Hebrew as the language of instruction, and thereby instigate the revival and expansion of its use throughout all of Palestine. He writes:

...It is this language [Hebrew] which unites all children of Israel from the four corners of the globe. It is in it that the Jew reads about the history of his ancient days; in it he prays;...It is the language of our forefathers, the language of our prophets, the language of our sages - the precious national tongue of the entire nation, and therefore this language alone should be taken...for the schools. Then you will see eagerly, joyfully, the Jewish mother will bring her son and daughter to you, and all of the disputes among the people of Jerusalem about Enlightenment will cease, for the students in the schools will remain faithful to their parents and nation - because the education will be national even though it will be according to the spirit of modern times.¹⁸

Ben-Yehuda came to develop a program composed of seven categories by which he could introduce Hebrew into the greater

¹⁸ Fellman, Revival of a Classical Tongue, 18ff.

Palestinian Jewish society.¹⁹ First, he mandated that only Hebrew be spoken in his home. Despite a limited vocabulary, both he and his wife developed their speaking skills by practicing within the walls of his house, while creating an atmosphere wherein Hebrew was the primary language. Not only would it be the language of religion, Hebrew would also become the language of everyday life. Second, he appealed to the Jews of the local population and the Diaspora - anyone with a sense of connection to the national vision of the Jewish people - for support in his endeavors. He writes:

Only in Palestine will we truly be able to create almost a new language which will be completely old, that is, (a language) in the spirit of the language of our forefathers in all its power and glory, its spirit and suppleness. Only here will we be able to fill in what is lacking...But until now nothing has been done...there has not been in our land researchers and investigators into our language. We must create them...This is what we have thought to advise the youth of our nation in Russia to whom the idea of nationalism is dear. It is fitting and proper for them to take this great task into their hands...You, youth...unite, join, form groups to revive our withering language in the land of our fathers.²⁰

Third, he established Hebrew-speaking societies such as the Society of תחית ישראל (the Revival of Israel) for the furthering of spoken Hebrew. The Society established guidelines that would encourage the members to

¹⁹ These seven steps are not official steps determined by Ben-Yehuda.

Rather, they represent a distillation by Jack Fellman based on the information available about Ben-Yehuda. Since all of the materials investigated lend credence to this supposition, I am including it here. See Fellman, Revival of a Classical Tongue, 36ff.

²⁰ *Ibid.*, 36.

speak Hebrew in all places so as to pique the interest of Jews everywhere, and thereby aid the spread of Hebrew throughout Palestine. The statutes mandated:

The members... will speak Hebrew to one another within the Society meeting place and even in the marketplace and on the street, and not be ashamed. They will also set about teaching their children and everyone in their home this language. The Society will also purify the language of its imperfections and make it the spoken language in the schools.²¹

Women who possessed knowledge of Hebrew were recruited for teaching children reading, writing and conversation. Small books were published, and all forms of Hebrew literature were sought out so that the Society could further their cause. Fourth, Ben-Yehuda decided to teach in the public schools. At first, he searched for work to supplement the meager income from newspaper articles he wrote. However, it became apparent that the classroom would be the most effective forum for implementing his plans. Upon receiving a job offer, Ben-Yehuda requested that he be allowed to conduct all his classes in Hebrew, rather than the more common Yiddish or Ladino. As other teachers observed his classes, they too were enticed to try similar teaching methods. Ben-Yehuda's influence on the teaching profession in Palestine was staggering as one teacher after another adopted Hebrew as the single

²¹ Ben-Avi, "*Kol Kitve Eliezer Ben-Yehuda*" as cited in Fellman, Revival of a Classical Tongue, 45.

language of instruction. Children were exposed to modern Hebrew at younger ages, and consequently were more and more fluent with each passing year. Fifth, Ben-Yehuda turned to the media in an attempt to reach more of the general public. He hoped that newspapers circulating both in Palestine and throughout the Diaspora could carry his message to the largest audience possible. As early as 1884, he incorporated articles of a scientific, cultural, or artistic nature in the publication *הצבי*. Most notable in his writings was a new kind of Hebrew Ben-Yehuda utilized in order to express ideas not found in more traditional texts. Based on the classical Biblical vocabulary, he developed new words that could fill in the gaps. Sixth, Ben-Yehuda set out to create his Dictionary of the Hebrew Language. With his development of new terminology, Ben-Yehuda realized a need existed for a comprehensive reference book containing all of the known Hebrew words. In the Dictionary's introduction, he writes:

The more I continued speaking Hebrew, (and) the more I widened the borders of my conversations without limiting their topics, the more I began to feel a growing sense of constriction. My vocabulary was the well-known vocabulary of every youth in the cities of Lithuania...This was a fine vocabulary for a conversation on elevated, abstract theoretical topics, with a little poverty in expression, but at least almost satisfactory. But, with the frequency of conversation, topics passed to various utensils and the simplest and most everyday topics, and then I fell silent! These were difficult times for me, and were bound to wreck almost completely the structure I had built in my imagination. But these were the very times of formation of the Dictionary... The simple logic of youth quickly brought me to this thought: if only this is missing in order for us to speak Hebrew, then it is necessary to fill this gap...This quickness of decision by youth, which does not doubt its own powers and knows no limits, followed: one day I decided: 'This gap I will fill,' and the thought of writing the Dictionary was born.²²

²² Ben-Yehuda, "*Millon Ha-Lashon Ha-Ivrit, Ha-Yeshana Ve-Ha-*

Ben-Yehuda spent 30 years compiling roots of Hebrew words for the Dictionary that would be one of the prime enjoyments of his life. Seventh and finally, Ben-Yehuda initiated the creation of the ועד הספרות (The Literature Council) that later would be renamed ועד הלשון (The Language Council). He realized that he could not single-handedly compile his Dictionary while simultaneously working to create new words as the need arose. The Council was partially responsible for aiding him in compiling words from classical and modern texts, as well as creating new Hebrew words. More importantly, the Council could determine the "correct" pronunciations of words and mediate any disagreements that would invariably arise between the Ashkenazim and Sephardim.

After coming under the influence of Ben-Yehuda, the immigrants of the First and Second *Aliyot* were determined to further the dreams of Ben-Yehuda by making Hebraic culture a reality. Most had become acquainted with Hebrew in the enlightened schools of Russia, and coming from a higher class with the beginnings of national spirit, it was easy for them to adopt many of the practices Ben-Yehuda had instituted in his own home. Hebrew became the spoken language in the home and at the work place. The Yiddish speakers among them, although hesitant to abandon their familial language, gradually adopted the Hebrew

Hadasha", as cited in Fellman, Revival of a Classical Tongue, 4.

language as their own. Continually, Hebrew spread throughout the region, gaining momentum. In 1887, schools in the settlement of רמט implemented a program of teaching mathematics in Hebrew, and by 1888, were employing Hebrew as the primary language in all subjects. The use of Hebrew as the main instructional language gained supporters throughout the settlements of Palestine. In 1892, the first Teachers' Association formed with 19 Hebrew teachers, and by 1897 as many as 20 schools were holding all classes exclusively in Hebrew.²³ The schools' influence on the successive generations was clear.

Since the pupils of such schools soon spoke Hebrew with more ease than the language of their parents, it was only natural that, when they married each other and had children, these children, without any conscious planning, would become native speakers.²⁴

Several Palestinian daily and weekly newspapers, most notably היום (Today) and הצפירה (The Clarion), aided in the development of modern Hebrew journalism through articles by noted Hebraists such as Ahad Ha-am and Perez Smolenskin. Soon even the secular Hebrew movement seemed to overtake the religious Hebrew establishment. Words that had

²³ S. Ettinger, "The Growth of the Jewish Centre in Palestine Before the British Occupation," H. H. Ben-Sasson, ed., A History of the Jewish People, 921.

²⁴ Chaim Rabin, "The Role of Hebrew in Forging a Nation: The Case of Hebrew," as cited in Fellman, Revival of a Classical Tongue, 94.

once designated some religious meanings were coming to designate more secular ideas.²⁵

One major stumbling block to this Hebrew revival after World War One was the result of the British mandatory government, which opposed the recognition of Hebrew as the official language of the colony, claiming it would put undue stress on their budget and administration.²⁶ However, shortly after the death of Eliezer Ben-Yehuda in 1925, Herbert Samuel, the High Commissioner of Palestine, announced the new position of the Royal British government stating that "the government had bestowed on the 'National Home' moral support" and "the recognition of the Hebrew language."²⁷ Later that same year, with the favor of the ruling British, the Hebrew University opened its doors for an undergraduate program conferring degrees in both Arts and Sciences.

One writer points out:

This [granting of degrees] alone would be sufficient achievement for 13 years of work. But the point which I wish to emphasize, and which seems to me to be worthy of special attention, is the fact that it is all done in Hebrew and there are already some subjects the essential literature of which is available in Hebrew. The student of philosophy, for example, has at his command in the Hebrew language, a sufficient supply of classical texts and modern instructions to carry him through any university. Needless to say, that

²⁵ Some examples included: *mahzor*, which meant the High Holy Day prayerbook, came to mean "cycle or series." *Aggadah*, which had alluded to the non-halakhic material in the Talmud, came to designate any legend or fairy tale. For more examples, see Eduard Yechezkel Kutscher, A History of the Hebrew Language (Jerusalem, 1982), 225-6.

²⁶ S. Ettinger, "The Zionist Movement and the 'National Home'," A History of the Jewish People, 991.

²⁷ *Ibid.*, 1000.

is not the only subject...in which Hebrew has been brought up to modern needs,...the language itself has retained, embedded within itself, these latent possibilities, and it has only waited for the present need to bring them to actuality.²⁸

Apparently, in the late 1920's, Hebrew had gained its place as the language of the Jewish people in Palestine. All educational institutions, from kindergarten to university, conducted classes using the Hebrew language,²⁹ and Hebrew was the language spoken by almost every Jewish inhabitant.

Hebrew in America

Across the ocean in America, Hebrew was no stranger to its Jewish and non-Jewish residents. Coming over on the "Mayflower", Hebrew collections were found in the homes of scholars such as Elder William Brewster, who took pride in having the first such collection in the New World.³⁰ Prestigious universities employed professors skilled in the Hebrew language.³¹ Hebrew even became part of the curriculum for

²⁸ Leon Roth, "The Revival of Hebrew," Hebrew Comes to Life, (New York, 1942) 8.

²⁹ S. Ettinger, "The Zionist Movement and the 'National Home,'" 1002.

³⁰ Lee Friedman, Pilgrims in a New Land, (Philadelphia, 1948), 388n.

³¹ On April 30, 1772, Judah Monis was appointed to the faculty of Harvard College. However, it is believed that his appointment was contingent on his conversion to Christianity that took place one month earlier. Arnold J. Band, "From a Sacred Tongue to Foreign Language: Hebrew in the American University," Alan Mintz, ed., Hebrew in America, (Detroit, 1993) 172.

clerical seminaries until it was abandoned after the Revolutionary War.³² Although it was used in traditional Jewish worship services, it was rarely utilized as a form of communication. By the late 1700's, despite the advent of supplemental Jewish schools, Jewish education was very limited, and Hebrew all the more so. It was not until the late 1800's and early 1900's that Hebrew gained in popularity. As the number of Hebrew-speaking immigrants increased in the *שטח* (the settlements of Palestine) interest in the American states also increased. Various groups of Americans with strong connections to the growing Hebrew movement in Palestine used their influence to integrate the rich Hebraic culture into the American Jewish experience. Hebrew and Semitic studies programs, with a few offerings on Mishnaic and Midrashic texts, began surfacing at major universities including Harvard, Columbia, the University of Pennsylvania, Johns Hopkins, the University of Chicago and Berkeley.³³ By 1900, one million Jewish immigrants had arrived in the United States. Along with the characteristic peddler and tradesmen, scholarly Jews engaged in Hebrew learning in order to read the vast volumes of biblical interpretation. For them, Hebrew was "an object of veneration, a vessel of purity and even divinity."³⁴ In 1902, many such scholars

³² Band, "From Sacred Tongue to Foreign Language," 172.

³³ *Ibid.*, 174.

³⁴ Alan Mintz, "A Sanctuary in the Wilderness: The Beginnings of the

united to form the מפצי שפת עבר וספרות (The Disseminators of Eber's Tongue [Hebrew] and its Literature), a society committed to the promotion of Hebrew in both classical Biblical and modern poetical forms. They enjoyed the opportunity to read the words of the great rabbis. Even more, they relished the numerous journals and publications that had emerged in large cities all over the country, including מקלט, הדואר, ביצרון, נים, שבילי החינוך, and התורן.³⁵ To their delight, in 1910, מול אוהל תמורה, a work describing the plight of the Native American, was released.³⁶ For the first time, a full length book based on a purely American theme had appeared.

Subsequently, in a move to consolidate the Hebrew movement, the הסתדרות עברית was formed. Its members, in order to promote Hebrew culture, accepted the guidelines set forth by the organization. Its constituents were required to subscribe to at least one journal, purchase Hebrew books and pamphlets, and attend lectures and meetings. In addition, each person was expected to donate money towards this noble cause. The הסתדרות עברית hoped to create a new breed of חכמים חכמים who

Hebrew Movement in America in *Hatoren*," Alan Mintz, ed., Hebrew in America: Perspectives and Prospects, (Detroit, 1993) 31-2.

³⁵ *Hatoren* was the most successful of all the publications. In total, 320 issues were distributed between 1913 and 1925. Between 1916 and 1918, mass circulation encouraged the publishers to upgrade from a monthly to a weekly distribution. *Ibid.*, 31-2.

³⁶ Ezra Spicehandler, "Amerika'iyut in American Hebrew Literature," Alan Mintz, ed., Hebrew in America, 75.

could "use Hebrew as a living language and perform acts of a Hebrew national nature."³⁷

Despite the valiant efforts of these organizations, momentum for the Hebrew movement slowed. Religious Jews continued to pray in what they considered the sacred language. However, long working hours made time for learning Hebrew nearly impossible. Also, younger immigrants found themselves in conflict with their older co-religionists. The younger generations rejected the use of Hebrew for satire and a neo-Biblical poetry. To them, Hebrew represented "the birth of a nation - it was sacred, the foundation of a new nation and essence of a revolution."³⁸ At the conclusion of World War I, American Jews suddenly became more aware of a "separate identity." More comfortable in their own surroundings, American Jews now could focus their efforts on developing stronger ties with their foreign co-religionists as they felt a greater responsibility toward the Jews in Europe and Palestine. With the implementation of the Balfour Declaration and the Palestine Mandate, "Americans 'cheered' and encouraged their fellow Jewish citizens to lend support to this historic undertaking [the establishment of an official Jewish colony in Palestine]."³⁹

³⁷ Alan Mintz, "A Sanctuary in the Wilderness," 62.

³⁸ *Ibid.*, 32.

³⁹ Halkin, "Hebrew in America," 14.

Following World War I, a change in the supplemental education system provided a much needed boost to the Hebrew movement. The Talmud Torah system of schooling was replaced by a supplemental Hebrew school headed by educators committed to a Hebrew-oriented education.⁴⁰ Centering on the Hebrew language and ארץ ישראל, the schools began to integrate Hebrew and a Zionist ideology.⁴¹ The development of these Hebrew schools created the need for programs to train teachers. By 1927, six schools had been established with Jewish studies programs and preparatory classes in teaching Hebrew: Gratz College in Philadelphia (1887), Teachers Institute of the Jewish Theological Society in New York (1909), Teachers Institute in New York of the Mizrahi Organization of America (1917), which became part of the Isaac Elchanan Theological Seminary of the Rabbinical College of America - the predecessor of Yeshiva University, Baltimore Hebrew

⁴⁰ Alan Mintz, "Introduction," Alan Mintz, ed., Hebrew in America, 18-19.

⁴¹ Although this proved to be helpful to the promulgation of Hebrew, the infiltration of Zionist philosophy actually proved detrimental to the Hebrew movement. Animosity arose between the American Zionist leaders such as Louis Brandeis and the Hebraists over which group held "the key to national revival." Events including the JPS translation of the Bible in 1916-7 disheartened the Histadrut Ivrit in their endeavors prompting emotional responses. See Alan Mintz, "A Sanctuary in the Wilderness," Alan Mintz, ed., Hebrew in America, 55-58.

College - now Baltimore Hebrew University (1919), and Hebrew Teachers College of Boston (1921) - now Hebrew College.⁴²

With the availability of teachers now trained in Hebrew education, public schools took an interest in modern Hebrew as a spoken language. High schools in cities such as Chicago, St. Louis, Chelsea (Massachusetts), and New York City introduced classes in modern Hebrew as an alternative for any student who wished to learn it.⁴³ By the 1950s, 787 colleges, universities and theological institutions also offered Hebrew as a language that could fulfill their curricular requirements.⁴⁴ With Hebrew considered a viable language on college campuses, the National Association of Professors of Hebrew was formed in 1950. This organization circulated surveys to determine the number of students enrolled in Hebrew classes, sponsored trips to Israel, and lectured on the importance of modern Hebrew for all Bible professors.⁴⁵

Although the supplementary schools provided students with some Hebrew education, it was at best limited. Educators had realized that

⁴² Walter Ackerman, "A World Apart: Hebrew Teachers Colleges and Hebrew-Speaking Camps," Alan Mintz, ed., Hebrew in America, 105-6.

⁴³ Halkin, "Hebrew in America," 16.

⁴⁴ Dr. Abraham Katsh, Hebrew Language Literature and Culture in American Institutions of Higher Learning, (New York, 1965) 51.

⁴⁵ Arnold J. Band, "From Sacred Tongue to Foreign Language," 180.

the only way to effectively teach Hebrew was through total immersion in Hebraic culture.

Hebrew camps designed to remove students from the family and school settings were created for this purpose. Hebrew could be presented in a non-academic atmosphere, integrating into all aspects of camp - from dramatic productions to sports.⁴⁶ Hebrew songs composed about Israel and its people became an important part of the camping program, helping campers learn Hebrew while developing emotional ties to Judaism, its culture and its new state.

SUMMARY

From ancient times until the present, Hebrew has always played a part in Jewish existence. Once relegated only to the language of prayer and textual study, Hebrew was viewed as a "Sacred Tongue" used only for communication with God. The משכילים challenged this notion, and attempted to revise the language, making it the vehicle of scholarly inquiry. Although interest in the language mostly dissipated in favor of the more widely used European languages, those intellectuals laid a foundation upon which the modern Hebrew language was built. Touched by this Enlightenment, one man, Eliezer Ben-Yehuda, played a large part

⁴⁶ Alan Mintz, "Introduction," 18.

in the course of Jewish history and the development of Hebrew as the official language of a state and its people. During his life, Ben-Yehuda did not see his wishes come true. Yet, he is said to be responsible for having revived modern spoken Hebrew, having created a simple, popular style in Hebrew literature, devised a mechanism by which new Hebrew words could be coined, and compiled the first comprehensive dictionary of the language he loved so much. With the growing numbers of Palestinian immigrants seeking freedom to explore and express their Jewish identities, implementing Hebrew as the official language of the *Yishuv*, and eventually the state of Israel, came readily. In America, Hebrew had always claimed a part in the regular worship services. However, with the encouragement of the events that took place in Palestine, American Jews, too, soon began to explore the beauty of modern Hebrew.

Chapter 2

Habonim - a Labor Zionist Youth Movement

Hebrew and Habonim

Unlike the Reform and Conservative movements, the Labor Zionist youth movement Habonim arose out of the dreams and drive of youth, most of whom were no older than twenty-one years of age. They were dedicated to the principles of Zionism, socialism and aliyah. Habonim was designed to motivate and provide training for hundreds of American teenagers who could someday settle into a pioneering kibbutz lifestyle in Eretz Yisrael.

The history of Habonim began in the late 1920's with the establishment of the Young Poale Zion Alliance, or YPZA, the youth wing of the socialist Zionist organization Poale Zion. In the shadow of the great stock market crash of 1929 and the Great Depression, the YPZA believed that "Zionism would solve the Jewish problem; socialism, the problem of society as a whole."¹ However, the Arab riots of 1929 in Palestine provided the strongest catalyst to the development of the Habonim movement. Reports of Arab aggression against Jewish pioneers

¹ Saadia Gelb, "The Founding of Habonim," Furrows, December 1959, vol XV, no. 3 (New York), 10.

strengthened the YPZA resolve to seek aliyah. At the 1929 YPZA convention in Washington, D.C., all of the attending members of the Young Poale Zion Alliance pledged themselves to leave for Palestine within one year's time. Furthermore, they adopted an orientation in which a pioneering spirit and the settlement of Israel became the central focus.² Their aim was

...to educate and prepare the Jewish youth for the struggle for the liberation of the Jewish nation, for the upbuilding of the National Homeland in Eretz Yisrael and for the emancipation of the Jewish working class together with the workers of all nations.³

Up until this time, the major language of YPZA had been Yiddish. With only one quarter of the YPZA membership being American born, there was little English spoken.⁴ Originally, it was the hope of the governing body that Yiddish would in fact become the official spoken language of the YPZA. As greater numbers of American-born youth joined the organization, English was more readily used. At the time, there could not be much emphasis placed on Hebrew. Movement members acknowledged that Hebrew held an important place in YPZA ideology, but consensus on which language to use was elusive. Slowly,

² Jacob Katzman, "Education, Politics and Pioneering: The Debate Over Habonim," Builders and Dreamers (New York, 1993), 54.

³ Gelb, "The Founding of Habonim," 9.

⁴ Moshe Cohen, "An American Labor Zionist Youth Movement: *Yunge Poale Zion*, the Young Workers of Zion," Builders and Dreamers, 40.

members became more and more aware of the importance of Hebrew with an increasing sense of their "Palestinocentrism."

Would we stress Hebrew terminology and culture, would we strive toward chalutzit and aliyah or would we be an American labor and Socialist inclined youth movement with Palestine settlements?...The Pegisha (Meeting) [in 1934] did not resolve the verbal conflict, but it indicated clearly the need for chalutzit and Hebrew.⁵

Meanwhile, declining membership and reduced income prompted a call for an informal leaders' conference to discuss the future of the Young Poale Zion Alliance. Conference participants agreed that there was a need for a "thought-out systematic, graduated educational program."⁶ One year later in 1935, the YPZA voted to establish a purely educational wing called Habonim. It would function autonomously in creating an educational program, but matters of a political nature would come under the jurisdiction of the Alliance's National Executive Committee. In 1940, the Young Poale Zion Alliance dissolved leaving the autonomous Habonim to evolve into a significant Labor Zionist youth movement in North America.

As an educational movement, Habonim hoped to attract active members, and then provide them with the skills necessary to work for the good of the Jewish people, and especially for the good of Palestine. As one member stated

⁵ Cohen, "An American Labor Zionist Youth Movement", 13.

⁶ Gelb, "The Founding of Habonim," 14.

We seek to revise the outlook, the attitude, and the reaction of American Jewish youth toward Judaism. We want them to view being Jewish as a privilege, a joy, a responsibility, and a challenge. We want American Jewish youth to participate in a program of action that will restore our people to our land. Tradition along with poverty and persecution brought Europe to Zionism. American Jewish youth knows little of these "teachers;" for this youth we know there is only one honest "teacher" -- education toward the values of the new *Eretz Yisrael*.⁷

Among these "values," knowledge of the Hebrew language was fundamental. Hebrew was seen as the common language of the Jewish people, the language of the land. In light of their goals, Habonim leaders knew Hebrew was essential to becoming a part of the kibbutz movement. In determining the rank of educational goals, they noted:

First is Hebrew. Through the medium of our national language we can make more binding our ties to our history, to our people today, and to the Yishuv. We must act for ourselves the goal of having every member of the movement a student of Hebrew.⁸

This desire for widespread study and knowledge of Hebrew inspired a short-lived "Enroll in Hebrew School" drive in an attempt to encourage year-round study of Hebrew for Habonim members.⁹

⁷ "About Our Educational Goals," Menahel Anthology (New York, 1948), 1.

⁸ *Ibid.*, 2.

⁹ Moshe Margalit, "Kibbush Hasafah," Menahel Anthology (New York, 1948), 134. A similar membership drive took place in the 1960's. With eighty five to ninety percent of the sixth to eighth graders, and fifty percent of the high schoolers, attending Talmud Torah or Sunday schools, most Habonim participants were receiving some form of Hebrew education. Therefore, the movement felt it was unnecessary to formally address the issue of Hebrew in the movement. Arnold Turchick, "Habonim and the Synagogue Center," Furrows, April 1960, vol. XVI, no. 6 (New York), 13.

At Habonim conventions, Hebrew classes were offered for interested participants. At the Habonim Institute, a program designed for leadership training, Hebrew classes were taught for advanced and intermediate levels in a "progressive" give and take" method using verbal exercises.¹⁰ Regardless of the locale, Habonim Hebrew classes never seemed to focus on grammatical or conversational elements; instead, vocabulary was central to the Habonim program. Whenever possible, Hebrew words were substituted for their English equivalents. Separated by different age levels, Habonim adopted Hebrew designations for all parts of their organization. The youngest members ranging from ten to twelve were called Solelim (pavers)¹¹; junior high school students - mostly twelve to fourteen years old - were Tzofim (scouts); high schoolers were the Bonim (builders); and college age participants -- up to age twenty-one -- were Noar (youth). Each chaver (Habonim participant) belonged to a local group that was called a machaneh (the local branch

¹⁰ Jerry Reichstein, "Life in Habonim: At the Institute," Furrows, May 1945, vol. III, no. 7 (New York), 30. During the eight week Institute, participants spent fifteen hours studying ancient Hebrew literature and twenty hours studying modern Hebrew literature; however, this material was usually given in translation. See also Jerry Reichstein, "The Habonim Institute," Builders and Dreamers (New York, 1993), 101.

¹¹ Despite the extensive use of the Habonim vocabulary, Hebrew words appeared in transliteration form in articles and publications. Therefore, in keeping with the movement practice, I have included those words here also in transliteration. Words that appeared Hebrew have been included using Hebrew letters.

of Habonim). A menahel or m'rakez (machaneh organizer) oversaw the working of the machaneh, and would report to a Merkaz (National Executive committee) usually made up of chaverim from Noar (the oldest members of Habonim). A Mazkir (National Secretary), elected biannually at the V'ida (National Convention), would direct the programming of the movement and would oversee Camp Kvutza (the camping program of Habonim). Regardless of the level, every member was expected to pay mas (dues).

During the late 1930's and throughout the 1940's, some Hebrew passages appeared in Habonim publications. Haboneh, a magazine designed for the younger members, printed copies of songs considered appropriate to Labor Zionist philosophy. In April of 1939, the song "חג הפסח" appeared in the back of the magazine. Although meant for the holiday commemorating the exodus from Egypt, this song did not mention this redemptive aspect.

Pesach

Pesach - festival of Spring
 Pesach - festival of Spring
 The tailor sows for our sakes
 And new shoes the cobbler makes

Let's dress anew for the holiday
 Pockets filled with nuts to play
 Children's voices let them ring
 Children's voices let them sing!

חג הפסח

חג הפסח - חג אביב
 חג הפסח - חג אביב
 מלבושים יפים חופר חוט מכבר
 נעליים חדשות עושה סנדלר

נחחדש יחדיו לכבוד חגנו
 אגוזים יחקשקשו בכל כיסנו
 ילדים -- נגילה נא
 ילדים -- נשירנה נא

Other songs including the Habonim theme song, "Techezakna" by Chaim Nachman Bialik, appeared in the pages of Haboneh.¹²

In Furrows, a magazine designed for Habonim Noar, a Hebrew page was included off-and-on between the 1940's and the 1970's. Varying in format, this page was used at times to introduce different aspects of Israeli life through humorous cartoons with Hebrew captions.¹³ Also, poems and songs composed by Israelis or recent Habonim olim appeared for the benefit of Habonim followers.

Because of changing demographics, Habonim often found itself merging with other Zionist youth organizations. Through the middle of the 1950's, Habonim membership had been large enough to support eleven camps and numerous machanot across North America. However, much of the growth was due to mergers with other Zionist youth organizations. Over a period of ten years from its inauguration, Habonim joined with Hechalutz Hatzair, Noar Tzofi Chalutzi or Netzach, and Gordonia - all of them movements devoted to pure "chalutzit (pioneering)." In 1958, Habonim chapters in England, Australia, South Africa and North America banded together to create World Habonim. In 1960 World Habonim underwent a further transformation. Ichud

¹² A copy of "Techezakna" can be found in the Appendix, p. 125.

¹³ An example of these cartoons can be found in the Appendix, p. 124.

Hanoar Hachalutzi, a Zionist youth organization active in Spanish and French speaking countries, and Hatnua Hemeuchedet, an Israeli movement, merged with Habonim to create Ichud Habonim. With this joining of these organizations into one force for Labor Zionism came a new terminology. The governing body of the new Ichud Habonim decided it should alter its terminology to conform with usages common to Israeli youth. Many of the terms that had been used for three decades were dropped in favor of this new vocabulary. The machaneh became a ken; the menahel a madrich. Three out of the four level designations were changed: Solelim became amelim (toilers); tzofim became chotrim (strivers); and noar became ma'apilim (those who dare). Only the high schoolers retained their original name -- bonim. To speed the change along and explain the new words, Furrows transformed its Hebrew page into "Our Hebrew Terminology." Along with elucidating the new words, the editors took the opportunity to explain some rudimentary grammar such as the construct state, for example cheder shel ochel becomes chadar ochel,¹⁴ and the evolution of certain terms from the Bible to the Mishna.¹⁵

¹⁴ "More Notes on Our Hebrew Terminology," Furrows, May-June 1960, vol. XVI, no. 7 (New York), 34-35.

¹⁵ Adam Ben-Chanoch, "Our Hebrew Terminology," Furrows, January-February 1961, vol. XVII, no. 3 (New York), 31.

Beginning in the 1960's and through the 1980's, Habonim's membership dwindled. Consequently, in 1981, Ichud Habonim merged with the Dror kibbutz movement to become Habonim-Dror North America. As with all of the previous mergers, shrinking numbers made the joining necessary for both organizations. Yet, regardless of obstacles it faced, Habonim never lost sight of its goal - hagshama atzmit, a self-fulfillment of the highest ideals of the movement, i.e. the orientation of one's self to chalutzit and mobilization to seek aliyah to Eretz Yisrael.

Although full use of the Hebrew language was not their aim, a sort of Hebraic atmosphere pervaded the culture of the movement. So many Hebrew words became a part of regular conversation that the English equivalents would seem unrecognizable. For Habonim participants, this special language, described as "a strange amalgam of English, Hebrew and 'Habonim Hebrew'" was an important element in the identity of a movement.¹⁶

Camping and Habonim

For Habonim, the camping program was more than a chain of camps across the country. As an organization committed to pioneering

¹⁶ J.J. Goldberg, "Preface," Builders and Dreamers (New York, 1993), 20-21.

ideals and the creation of kibbutzim in Eretz Yisrael, Habonim relied on its camps to inculcate its primary goal in its participants.

...the idea of summer camp was the most organic expression of Habonim education. If the aim of the movement was to build a new Jewish character and prepare youngsters for a life of pioneering, what better roads to those ends than leaving the city for a month or more spent building an ideal - if temporary - community?¹⁷

Whereas most camps are created by a parent movement, Habonim's first camp actually predated the organization's establishment. According to one account, it was the work of

...a small group of stubborn young people who were dissatisfied with Jewish summer camping as they knew it. They felt it was too occupied with trivialities, gave too little room for the expression of the creative abilities of campers, and paid too little attention to intelligent discussion and teaching of Jewish attitudes and heritage...(the originators believed) they could operate a camp which would change these things, change them for the better.¹⁸

A group of twenty-six campers began Habonim camping history in 1934 on a small site in the Catskill Mountains procured with the help of Golda Meir. Living in small tents with no modern plumbing or facilities, the group immediately set about planning their "ideal camping experience."

They [the camp originators] decided to devote some time each day to discussion of Jewish current affairs, Jewish history, Jewish problems. They decided that they, the campers, should work several hours a day in and about the camp. They felt that the camp should be run democratically with each camper having a voice in decisions affecting programs and work. They were determined that the spirit of modern Palestine should permeate the camp. They called their camp "kvutza."¹⁹

¹⁷ "Camp and the Youth Movement," Builders and Dreamers, 263.

¹⁸ Murray Weingarten, "Life in Habonim: Coming of Age," Furrows, August 1944, vol. II, no. 10 (New York), 1.

¹⁹ Weingarten, "Life in Habonim: Coming of Age," 1. "Kvutza" was a

They had established the first official Habonim camp called "Camp Habonim." Over the next several years, additional camps were established to service defined regions. By 1953, a series of eleven camps existed across North America: Habonim in Red Hook, New York; Galil in Ottsville, Pennsylvania; Moshava in Annapolis, Maryland; Kinneret in Chelsea, Michigan; Yad Ari in Amherst, Wisconsin; Miriam in Vancouver, British Columbia; Naame in Los Angeles, California; Bonim in Dallas, Texas; Afikim in Lowbanks, Ontario; Montreal in Lac Quenouilles, Quebec; and Amal, a short-lived Hebrew speaking camp.²⁰

Plagued by dwindling numbers, Habonim camps were not always assured of reopening the following summer. By 1958, the chain of eleven camps had dwindled to seven, and two decades later and through the 80's, to only five: Galil in Pennsylvania, Moshava in Maryland, Tavor (the Hebrew name adopted for the Midwest Habonim Camp) in Michigan, Afikim in Ontario and Miriam in British Columbia. Those that did remain still offered a special summer for its constituents. Camp was an

term also associated with kibbutzim in Palestine. Therefore, it seemed appropriate to the first Habonim campers to adopt this term.

²⁰ By 1953, Amal had relocated to Camp Galil from its original site in Vermont. Amal was Habonim's attempt to establish a purely "Hebrew-speaking camp." Opened in 1948, Amal lasted at the Vermont location until 1950. It changed locations a few times until it settled for the last time at Camp Galil in Ottsville, Pennsylvania. However, after 1953, Habonim decided at its V'ida (National Convention) that Amal should be disbanded. In its place, a Hebrew-centered philosophy was adopted at all Habonim camps.

integral part of the year round movement. It was a continuation of the educational program of chalutzit, socialism, and Zionism, but to the camper it was so much more. As one veteran of Habonim camps reported:

To many Habonim members, movement activities in the city were only a way to mark time between summers. For Habonim camp was a unique experience. Its aim was not to entertain the kids, nor to teach them sports skills, but to create an environment in which children could grow and learn to take responsibility for themselves, where they could develop ideals and face the test of living by them.²¹

Midwest Camp Habonim²²

Tel Hai located near New Buffalo, Michigan was the first Habonim camp established in the Midwest, and the second camp for the national movement. However, a fire brought a pre-mature end to the site. After a three year interim in Illinois, a new site was purchased in north central Wisconsin. Despite minimal facilities and occasional lake problems, Yad Ari provided a home for campers from Chicago, Milwaukee and Minneapolis.

²¹ "Camp and the Youth Movement," 263.

²² It should be noted that the choice to examine the Midwest camp was arbitrary. Since the camps are an extension of the movement, the philosophy observed at all camps is similar, including that of Hebrew education. Although there may be some variation in approach, the foundational vocabulary for all camps is "Habonim Hebrew," the vocabulary of the movement.

Shrinking numbers took their toll on Yad Ari, and in 1954 the camp was abandoned. The decision was made to combine the campers of Yad Ari and Camp Kinneret near Chelsea, Michigan to create a larger, viable group. Because of limited space at Kinneret, eighty acres in Three Rivers, Michigan were bought in 1956 and became the new home of the Midwest Habonim Camp.²³

By the 1960's and following the 1961 Habonim merger with Ichud Hanoar Hachalutzi, almost all of the camps had adopted strictly Hebrew names.²⁴ With the encouragement of the V'ida, Midwest Camp Habonim, the last of the Habonim camps to adopt a Hebrew name, officially became Camp Tavor in honor of a well-known spot on the northern edge of the Plain of Jezreel.²⁵

Hebrew at Tavor

Just as with the Habonim movement, Hebrew played an integral part in camp life. Hebrew seemed to have a redemptive quality - only by

²³ Lenny Zurakov, "Midwest Camp Habonim," Adventure in Pioneering: The Story of 25 Years of Habonim Camping (New York, 1957), 93-95.

²⁴ Also, the term "machaneh" which had referred to local Habonim branches was assigned to camps in keeping with other Israeli movements.

²⁵ "Habonim Camping Over the Years: A Review," Builders and Dreamers (New York, 1993), 269.

speaking Hebrew could one feel like a "full Jew."²⁶ Whenever possible, Hebrew names were substituted for their English counterparts. Announcements made in the chadar ochel (dining hall) were made in Hebrew. Campers, or chaverim, were referred to by their level names, i.e. solelim, tzofim, and bonim - or post-1961 amelim, chotrim or chaverim, and bonim. Day-to-day use of the Hebrew vocabulary helped to reinforce its importance in the life of a Habonim chaver.

Hebrew Instruction²⁷

Campers studied Hebrew during a daily instructional period. For forty-five minutes, campers in each level - solelim, bonim, etc. - would spend time with those of similar skills learning Hebrew in classes led by counselors with Hebrew experience or Israeli shlichim. For the beginners, elementary vocabulary classes would introduce campers to the world of Habonim Hebrew and basic modern Hebrew words. The

²⁶ From a taped interview with Rabbi Steven Bob on January 5, 1995.

²⁷ The National Habonim office in New York would often produce a Hebrew language program for the camps. It was designed as a guide for the madrichim who would be teaching the Hebrew classes. Essential vocabulary, rudimentary grammar, and simple sentences are provided. Although distributed to all camps, the programs were offered as guides; they were not mandated. However, the material found within them represents the general material covered in all of the camps.

more advanced student would attempt more of a conversational approach; however, the goal was still learning "essential" vocabulary.

Hebrew class did provide an opportunity for campers to learn mundane words including לחם (bread), כוס (cup), etc. Often the informal format of these lessons took the shape of the group sitting in a circle and pointing at an object while uttering its Hebrew word. More importantly to the educational philosophy, Hebrew class was also a chance to teach about Labor Zionist principles. For example, a camper might have the opportunity to learn about Ber Borochov and his theory of the Inverted Pyramid.²⁸ Counselors taught the necessary Hebrew words as a vehicle to introduce them to Ber Borochov's ideas or the teachings of other thinkers in line with Habonim philosophy.

Hebrew instruction also took place outside the class setting. At one of the daily meals, a group of counselors would be responsible for Ivrit Shimushit. Through humorous skits, campers could learn more vocabulary. Clever mnemonic devices and catchy presentations aided

²⁸ According to Ber Borochov, most of society is like a pyramid with the narrow tip representing professionals and the wider base representing the laborers. The campers were taught that the Jewish people were more like an inverted pyramid, with a larger number of professionals and fewer laborers. Through this discussion, hopefully the campers would realize the need to adopt Zionist principles and increase the Jewish labor force, especially in Palestine. Taken from a taped interview with Barbara Hahn on January 18, 1995. Hahn was involved with Habonim in the early 1980's.

the viewers, especially the younger and less knowledgeable, in remembering words - in one skit a counselor holding a fork pretended to be speaking with his mother. He suddenly tripped accidentally impaling his mother's leg to which the counselor exclaimed, "Oh no, I've stuck my **fork** in "ma's leg."²⁹

תפילה

In the words of one Habonim participant, Tavor, as well as the other camps, held an attitude "somewhere between non-religious and anti-religious."³⁰ Any form of liturgical service was rare within the Labor Zionist setting. For a short time in the 1960's at Tavor, a Conservative-type Shabbat morning service was offered as an option, especially for groups from Cincinnati and Minneapolis that tended to be more synagogue-oriented.³¹ However, that option slowly disappeared when campers no longer showed interest.

Shabbat was set aside as a special time when campers would halt from doing their usual work.³² However, as the sun set on Friday

²⁹ Interview with Barbara Hahn.

³⁰ Interview with Steven Bob.

³¹ *Ibid.*

³² Shabbat did not mean a complete cessation from work. The camper usually assigned to a painting detail would have a day-off from painting; however, he or she instead might be responsible for cleaning the dishes.

evening, there was a special feeling pervading the camp. Campers would gather on the Har Shabbat (the Shabbat Hill) all dressed in white shirts. Together in song, they would walk to the dining hall for a "fancy" meal. For Hebrew prayers, only קדוש and the blessing over lighting the candles were said. Both on Shabbat, and during the week, a song composed by Chaim Nachman Bialik called "שיר העבודה והמלאכה" or "Song of Work and Toil" began every meal.³³ Praising the work of their hands took the place of praising God.

Song Sessions

Singing is an essential feature of Habonim camping. It seems as if every aspect of camp involves songs, especially Hebrew songs. Whether at the flagpole, in Hebrew class, at a meal or in preparation for Shabbat, singing could be heard. At the conclusion of every meal, there was usually some amount of singing. However, on Friday evening, session would last beyond the normal time until only one table of people remained in the chadar ochel - then Israeli dancing would begin.

Tavor's repertoire consisted of two basic categories: silly, fun songs and Labor Zionist songs. Regardless of the category, all of these songs were in Hebrew. For the former category, campers would sing "Ani v'at

³³ A copy of "שיר העבודה והמלאכה" can be found in the Appendix, p. 126.

v'hu v'Johnny ha-Kangaroo" to foster a light-hearted camp spirit. In the case of the latter, "זום גלי גלי", "שלום חברים", and other songs of the Pioneers in Eretz Yisrael provided more exposure to the messages of Habonim camping. Additionally, since many of the songs contained vocabulary studied in Hebrew class, campers could review and reinforce their Habonim vocabulary.

Summary

Despite the adversities of fires, wars, dwindling membership and a lack of older experienced leadership, Habonim survived fifty-six years of camping history and fifty-five as a movement. As a Labor Zionist organization, Habonim has always had a special, albeit unusual, tie to the Hebrew language. With the ultimate goal of embracing chalutzit and eventually seeking aliyah, it would seem that conversation Hebrew (and the advantage it would offer living in Eretz Yisrael) would be a large part of the camp experience. But, even more than conversation skills, it is the words themselves, the vocabulary that reflects movement ideals, that capture the attention of Habonim participants and leaders.

For members of the Habonim camps and movement, Hebrew has been described as more of a "tool." With a strange sort of language all its own, Habonim strives to elicit an emotional response within the

individual so that he or she feels like a part of this greater movement. Campers have the chance to study Hebrew daily in an informal class setting; however, it is not with a grammatical aim in mind. By teaching the campers those words which have special meaning within the movement and emphasizing those ideals, Habonim hopes to motivate its own into action - whether in North America, England, Australia or Israel. Rather than a only sign of Jewish identity, Hebrew has been an element that helped further the causes of Labor Zionism and Habonim in the world.

Chapter 3

The Conservative Movement

Hebrew and the Conservative Movement

For the Conservative Movement, Hebrew played a vital role in its creation. Rabbi Zechariah Frankel, a leading conservative thinker in mid-nineteenth century Germany, laid the foundation for the Conservative Movement and its attachment to the Hebrew language. During a rabbinical conference held in Frankfurt, Germany in 1845, Rabbi Frankel disagreed with the adopted policy that Hebrew should not be considered "objectively necessary" for Jewish worship.¹ Protesting this decision, Frankel walked out of the Conference. Free of any constraints, he was free to develop his theory of Positive Historical Judaism. The forerunner to American Conservative Judaism, Frankel's Judaism would consider Hebrew an essential element in תפילה and Jewish identity.

Once Frankel's ideals had crossed over to America, leaders of this new movement resumed the fight for Hebrew's place in Jewish life. In 1902, noted English scholar Dr. Solomon Schechter was invited to

¹ אמנת ואמנתה: Statement of Principles of Conservative Judaism (New York, 1988), 7.

America to become president of the Jewish Theological Seminary of America and to help establish a network of traditional synagogues for Russian immigrants. Schechter, like Frankel, believed the Hebrew language contained a core value that should remain a part of Judaism whether in Germany or America. He battled for its retention in the liturgy:

Hebrew is a sacred language. It is the language of the Bible. It is the language of the People of the Book and the depository of all the sublimest thoughts and noblest sentiments that Israel taught and felt more than 3000 years. It is the tie that unites us with millions of worshippers in the same language who are our brothers...When the last sounds of Hebrew will have disappeared from our synagogues, the last trace of Judaism will also have gone. We must therefore *insist* upon Hebrew.²

In 1913, with the creation of the Conservative congregational lay-organization, the United Synagogue of America, leaders proclaimed Hebrew was a foundational element in their Jewish experience, one that should be included in prayer and instruction. According to the preamble of the United Synagogue's Constitution, Conservative Judaism would strive to

...maintain the traditional character of the liturgy with Hebrew as the language of prayer...To encourage the establishment of Jewish religious schools in the curricula of which the study of Hebrew language and literature shall be given a prominent place, both as the key to the true understanding of Judaism, and as a bond holding together the scattered communities of Israel throughout the world.³

² As cited in Aron M. Wise, "The Place of Hebrew in Conservative Judaism: Its Philosophy, Problems and Prospects," The Synagogue School, vol. XXIII, no. 4, summer 1965 (New York), 27-28.

³ "Preamble to the Constitution of the United Synagogue of America," as cited in Elliot Dorff, Conservative Judaism: Our Ancestors to Our Descendants (New York, 1977), 240.

As early as 1919, the question of how to best educate the children of Conservative synagogues was being addressed. Conservative affiliated organizations like the Women's League, founded in 1918, encouraged the establishment of Bible classes and Hebrew language classes;⁴ however, it was more the question of how to conduct these classes that occupied educators during the 1920s. During these years after World War I, some were tackling the issue of method. Dr. Israel Elfenbein of Chicago, Illinois, in an address to other educators suggested:

The problem of education is intimately bound up with the whole problem of spiritual reconstruction after the war. Methods must be devised for the religious training of our children, and plans for their execution must be perfected. For younger children, the *Ivris be Ivris* method is the best.⁵

Further discussion took place at a conference in 1924 where educators urged the teaching of Hebrew solely through Biblical and prayerbook texts. In that way, the Pentateuch could be taught in its original form, and greater attention could be placed on learning Biblical grammar.⁶ A curriculum created for the Society for the Advancement of Judaism and presented at an Educational Conference sponsored by the United Synagogue of America articulated a program

⁴ Abraham Karp, A History of the United Synagogue of America: 1913-1963 (New York, 1964), 37.

⁵ Cited from an address given at the Midwest Conference of the United Synagogue of America, Cleveland, Ohio, January 12, 1919.

⁶ From an Educational Conference held in 1924 as cited in A History of the United Synagogue of America, 49.

wherein three of four hours a week, through the use of the Bible and prayer book, and without requiring a Hebrew primer, children are to be taught to read and speak Hebrew.⁷

In 1927, The United Synagogue of America published the first official Conservative prayerbook. It was to be

...the first of a series planned by the United Synagogue of America to meet the needs of the Congregations affiliated with it, and of American Congregations in general.⁸

Festival Prayer Book included Hebrew prayers for the morning, afternoon and evening services during the Three Festivals with Hebrew text on the right side and English prose translations on the left. Although most of the traditional liturgy was retained, the editors felt it was necessary to make certain changes appropriate to the times and sensibilities of the American congregations. Therefore, they made the following changes:

A prayer for the Government appropriate to a democratic society, composed in Hebrew by Professor Louis Ginsburg...was added as well as some brief prayers in English...The petition for the restoration of the ritual animal sacrifice as worship in a rebuilt Temple was changed to a recollection of the sacrificial service.⁹

Conservative congregations and Hebrew schools continued to grow into the 1940s, and Hebrew was increasingly emphasized by educational leaders. The United Synagogue Commission on Jewish Education, a

⁷ History of the United Synagogue of America, 49.

⁸ "Preface," Festival Prayer Book (New York, 1927), iii.

⁹ Jules Harlow, "Introduction," Siddur Sim Shalom (New York, 1988), xx. The prayer for the Government is found in Festival Prayer Book (New York, 1927), 201. Musaf is in Festival Prayer Book, 212-242.

joint committee of the Rabbinical Assembly of America, the United Synagogue of America, and the Teachers Institute of the Jewish Theological Seminary of America, provided the vehicle by which the growing Conservative movement could present a united policy on Hebrew, as well as provide some text material for Hebrew language instruction. By 1940, the Harishon series represented the Conservatives' approach to Hebrew instruction, and marked their entrance into the field of Hebrew text publication. This series created by Dr. Simon Greenberg, Lecturer in Education at the Jewish Theological Seminary of America, took the form of a five-book graded sequence intended to prepare students for studying the תנ"ך. At the same time, Greenberg hoped it would allow students to learn relevant Biblical Hebrew vocabulary. However, critics of the series later would point out that the vocabulary of the תנ"ך is completely different from that of the spoken language.¹⁰

In 1944, The Rabbinical Assembly and the United Synagogue began work on a new prayerbook. Sabbath and Festival Prayer Book marked the movement's acknowledgment of the need for reevaluation of certain prayers. In the new book, those changes instituted in Festival Prayer Book of 1927 were carried over. Controversial phrases including

¹⁰ Reuben Resnick, "An Evaluation of the Curriculum Outline for the Congregation School," Synagogue School, vol XI, no. 1, September 1952 (New York), 20.

מחיה המחים, itself an interpretation of older Biblical idiom, were considered "linguistically sound and rich in meaning;" and therefore, they were maintained.¹¹ Disagreeable phrases, for example ואישי ישראל in רצה, were dropped "without injury to the rubric of the service."¹² Also, portions of the ברכות השחר, i.e. שלא עשני גוי, אישה, and עבד, considered derogatory, were rewritten in a more positive form.

In 1948, the Commission on Jewish Education released The Objectives and Standards for the Congregational School for its congregations. This work was their attempt to establish goals toward which all supplemental Hebrew schools should strive. Hebrew was essential for a complete Jewish education, and so must be included in curricula for all grades. According to the guidelines posited, the schools' goals must:

...equip the child with knowledge of the Hebrew language which is indispensable to a full appreciation of the spirit and content of the Jewish heritage and of its renaissance in modern Palestine.¹³

Furthermore, the Commission wrote:

Hebrew is the historic language of the Jewish people, the language of the nascent Jewish life in Eretz Yisrael, the language of the Bible, the *Siddur* and *Mahzor*...The curriculum should therefore provide for a period of linguistic training in vocabulary and

¹¹ "Foreword," Sabbath and Festival Prayer Book (New York, 1946), viii.

¹² *Ibid.*, ix.

¹³ The Objectives and Standards for the Congregational School (New York, 1948), 5. This publication was revised and rereleased in 1951 with the only change being the use of Israel in place of Palestine in this paragraph.

grammatical forms by a means of graded texts and reading materials which would enable the students to read with comprehension and increasing facility the narrative portions of the Bible, the most frequently used prayers, and specially edited selections of rabbinic and modern Hebrew literature.¹⁴

Meanwhile, Conservative educational leaders called for school programs that would begin with nursery school and kindergarten ages. They believed that creating a foundation at the age of five would allow for greater Hebrew language skills later in the child's development. Also, it was the hope of the Commission that the youngsters would be able to participate in Jewish living at home. In keeping with its described goals, the Commission published a curriculum created for elementary grades. The Curriculum Outline for the Congregational School: Primary and Elementary Divisions, beginning with the five to eight year olds, called for the introduction of Hebrew songs, games and terms that could be associated with home life.¹⁵ For ages eight to eleven, the curriculum set more specific aims:

A. Mastery of the basic vocabulary and elements of grammar which will enable pupils to study intelligently and with increasing ready comprehension the narrative portions of the Bible.

B. Ability to read and understand Hebrew stories and descriptive material which come within the range of vocabulary mastered at each grade level...

¹⁴ The Objectives and Standards, 8-9. Younger grades with weaker Hebrew language skills were encouraged to use Biblical and Rabbinic writings rewritten in elementary Hebrew. For high school students, they would be able to continue with intensive study of classical and modern Hebrew literature.

¹⁵ Curriculum Outline for the Congregational School: Primary and Elementary Divisions (New York, 1948), 13.

C. Appreciation of the Hebrew language as a living and creative force in Jewish life both here and in Israel. Special attention should be devoted to the achievement of progressive growth in the ability to carry on simple Hebrew conversation...

D. Familiarity with the Hebrew words and expressions which constitute the "Vocabulary of Jewish Life" as they are encountered in the experiences and studies of the pupils during these three years.¹⁶

Students would begin with learning the phonetic elements and correct reading skills. Simultaneously, they would be exposed to vocabulary centered around their immediate surroundings, Shabbat and the Festivals. Later, conversational and dramatic exercises, simple composition exercises and dictation drills would be used to reinforce the learned vocabulary as well as the idea of Hebrew as a "living language."¹⁷

The Commission continued in its attempt to standardize curricula for congregational schools by releasing a version designed for junior high school students. For these students, the goals were

A. To enrich the pupils' vocabulary range. Emphasis will continue to be concentrated on developing and fortifying the ability of pupils to read text material with comprehension. Major attention will be devoted to those techniques and procedures which lead most directly to the ability to read silently and comprehensively the text material studied...

C. To train pupils to recognize readily the grammar forms encountered with a fair degree of frequency in the Bible text and associate them with their root words...

D. To develop the ability to construct Hebrew sentences accurately and to write simple Hebrew compositions based on the Hebrew content covered.¹⁸

¹⁶ Curriculum Outline: Primary and Elementary, 6.

¹⁷ *Ibid.*, 27.

¹⁸ Curriculum Outline for the Congregational School: Junior High School Divisions (New York, 1951), 11-12.

It wasn't until 1951 that the Conservative movement returned to publishing Hebrew textbooks. In keeping with the goals set in the curricula and the Objectives and Standards, the Commission introduced שלום ילדים by Theresa Silber, a two volume set with separate teacher's guide and supplementary flash cards for beginners to the Hebrew language. Rather than beginning with phonetic elements, שלום ילדים, Book One and Book Two immersed students in reading and reading comprehension. The first volume was divided into four sections: the first, also sub-titled שלום ילדים, and the second, משח וחנוכה בבית, introduced simple vocabulary words and phrases; the third, האמיתיות, included various phonetic and reading drills; and the fourth, חג שמח, offered simple sentences depicting the celebration of the holidays. With this approach

The child does not wait until he can identify all the letters and sound out words before he begins to read related contexts. The method is based on recognition of whole words and phrases and on immediate association with their meaning. Then he is given the opportunity to see them in print in simple passages and stories which he can understand. From this continuous reading and speaking experience the child gains a working knowledge of the phonetic elements. The method actually serves as a short-cut.¹⁹

The second volume of שלום ילדים picked up where the first left off. With vocabulary carried over from Book One, Book Two was divided into five sections: the first, אל בית הספר, contained stories and activities teaching

¹⁹ Theresa Silber, "A Word to Teacher and Parent," שלום ילדים (New York, 1951), v.

the vocabulary of the synagogue; the next, *החברים*, presented simple stories about interaction with friends; the third section, *ארחות*, provides further practice on reading and phonetics; fourth, *חג שמח*, covered more holidays including *פורים*; and finally, *ברכות וחפלות*, was an introduction to the study of prayers.

Beginning in the 1950's and continuing into the last decade, philosophical differences in the importance of Hebrew appeared in Conservative educational literature. Although Hebrew was believed to be important, some questioned whether full comprehension should supersede the ability to read and understand themes found in Hebrew texts. One concerned leader stated

The study of the Bible should not be permitted to become largely an exercise in language skills at the expense of understanding the content and its meaning. It is therefore suggested that the basic Hebrew Bible text (chiefly *Humash*) should be accompanied by an English version...As much as possible it will be studied in the original Hebrew but provision must be made for covering other selections in translation so that the meaning and significance of this important content will receive adequate attention.²⁰

Even Conservative educators realized that revisions of the educational focus may have been needed. At the first Annual Convention of the Educators Assembly in 1953, participants supported the following resolution:

The scope of the curriculum program should be broadened to reflect more substantially the changing pattern of life, and the needs of the child growing up in the American

²⁰ Curriculum Outline: Junior High, 9.

Jewish community. While Hebrew should continue to occupy a central role in the program, a wider range of content...should be provided.²¹

In response to these changing sentiments, Sifriah Oneg: Our Library of Collateral Hebrew Readings made its way onto the Conservative scene. By 1961, the twelve volumes of this series, written in simplistic Hebrew, addressed a variety of topics.²²

Our Library of Collateral Hebrew Readings is designed to help solve this problem [of vocabulary drills and slow-moving texts causing students to become disinterested in the material]. The child receives books (not pamphlets) that are beautifully illustrated...The stories are full of action and suspense, and therefore enjoyable.²³

In 1959, the Conservative Movement compiled a siddur designed specifically for elementary students ages nine to twelve;²⁴ the two volume

²¹ Proceedings from the First Annual Convention, March 8-10, 1953, of the Educators Assembly of the United Synagogue of America (Atlantic City, New Jersey), 22.

²² The twelve volumes are: "El Hayeladim Be-teman," "David Marcus, Gibbor," "Hayim Pumpernickel," "Yigael Hashomer," "Ha-otzar Ba-me'arah," "Ha-sefarim Ha-bokhim," "Avot U-vanim," "David Lubin," "She'on Ha-zahav," "Megillot Yam Ha-melah," "Ha-Yeled She'avad," and "Hakhmey Helm." As listed in The Synagogue School, vol XIX, no. 2, December 1960 (New York), 41. Since the listing of these works appeared in transliteration, I have provided them here in the same manner.

²³ "A Major Problem in Jewish Education," The Synagogue School, vol. X, no. 4, April 1952 (New York), 30. Despite the publication of Sifriah Oneg, a survey taken the Educators Assembly determined that שלום ילדים was more widely used. See Walter Ackerman and Norman Schanin, "Second Language Learning for the Child Below Eight," The Synagogue School, vol XIX, no. 2, Dec. 1960 (New York), 8.

²⁴ In 1933, Junior Prayer Book by Rabbi Morris Silverman appeared under the auspices of The United Synagogue of America. Silverman claimed it was a siddur, "simple in style, Jewish in spirit and

set by Hyman Chanover and Evelyn Zusman, My Book of Prayer: Sabbath and Weekdays and My Book of Prayer: Holidays and Holy Days. Albeit serving as an introduction to liturgy, few Hebrew prayers were included. For example, the only Hebrew passages included in the section on קבלת שבת are the blessing for lighting candles, all of שלום עליכם, the first two lines of לכה דודי, an abbreviated קידוש, and a few songs. Paragraphs in English were threaded throughout the Hebrew either as a translation or as an additional reading for understanding the meaning of שבת. Despite abridged Hebrew texts, it did offer the student a sampling of the liturgical elements and served as "a powerful incentive to family worship in the home and to group worship in the synagogue and classroom."²⁵ As a companion to the Sabbath and weekday version, My Book of Prayer: Holidays and Holy Days adopted a similar format. Abridged texts and comprehensive English readings on all Jewish holidays were provided for the students.

Regarding adult liturgical needs, the Rabbinical Assembly returned to publishing prayerbooks in 1959 with the Bokser edition of The High

essentially modern in outlook," and one that would "inspire our children with an abiding love for God, Israel and Humanity." [See "Preface." Junior Prayer Book (New York, 1933), v.] However, the long Hebrew passages and complex English translations and prayers seem inappropriate for children's services.

²⁵ Hyman Chanover and Evelyn Zusman, "Introduction," My Book of Prayer: Sabbath and Weekdays (New York, 1959), 7.

Holyday Prayer Book - a book with pages of Hebrew on the right set off against English on the left. Although maintaining much of the Hebrew text, some additions and deletions took place. Bokser mentions that some hymns and prayers were omitted in keeping with the practice of "modern congregations." More notably, this מחזור was designed for synagogue and home use, and therefore, Bokser tells us

The present edition of the Mahzor...seeks to cover the total liturgical requirement of the High Holyday Season. We have, therefore, included the various rituals which take place at home during this season of the year, and we have also added the Selihot service...²⁶

An interesting inclusion in Bokser's edition was the commentary found throughout the book. Short English explanations of a particular prayer appeared just below it on the Hebrew page to point out what Bokser calls "obscure points." Understanding of the liturgical elements was emphasized through the interpretations and his translations that he hoped would be "lucid and comprehensible."²⁷

²⁶ Ben Zion Bokser, "Introduction," The High Holyday Prayer Book (New York, 1959), xv. For some reason, this particular book was omitted from an overview of Conservative prayer books. [See "Introduction: On Siddur Shalom, On the Liturgy of the Conservative Movement," Siddur Sim Shalom (New York, 1988), xx.] Both The United Synagogue of America and The Rabbinical Assembly appointed an editorial committee that worked on this מחזור. Its exclusion may be due its being published by the Hebrew Publishing Company rather than the United Synagogue or Rabbinical Assembly.

²⁷ Bokser, "Introduction," xv.

During the next three decades, Conservative philosophy regarding Hebrew would remain unchanged. New versions of curricula were introduced during the 60's by Rebekah Kohn. A Curriculum Guide for the Kindergarten and Hebrew in the First and Second Grades provided more direction for teaching language skills during the students' first few years in Hebrew school; however, the methods to achieve those goals remained basically the same. The curriculum begins with the aural-oral technique, combining aural recognition with oral repetition. Kohn claims

The best approach in teaching a second language to a very young child is to attempt to duplicate the way in which the child learned his native tongue. Before he actually spoke, he had the opportunity of hearing the language spoken to him and about him. He was silent for a long time, but he was learning to associate words and phrases with objects, actions, and need. He began to experiment with sounds and then with words, phrases, and sentences...He comes to the first grade still in the process of learning his native language and ready to apply that process to learning Hebrew.²⁸

Certain vocabulary words that Kohn determined were of interest to the pupils would provide a foundation upon which language skills could be built. Once familiar with those words, students could then see the printed word so that the connection could be drawn. Concurrently, phonetic exercises would be introduced to aid in the reading process.

Up to this point, the Conservative Movement had not published a phonetic text designed to supplement the teaching of reading skills.

²⁸ Rebekah Kohn, Hebrew in the First and Second Grades (New York, 1960), 1-2.

Towards that end, Rebekah Kohn teamed up with Nathaniel Entin to create the two volume text book קרא נא. Written as a companion piece to Silber's שלום ילדים, קרא נא: Book One began with exercises to help recognize specific letters, especially those that occur in words students had already encountered in שלום ילדים. Subsequent drills reinforced reading skills and vocabulary from other readings. Word lists for phonetic drilling were from those which the student could relate to his or her own world, e.g. מחברה, ילד, etc., or liturgical terms or phrases, e.g. "שמע ישראל, בורא פרי הענן, ברוך אלהים". Book Two continued in the same vein as Book One, with reading exercises and activities; however, the words became more complex.

From the 1960's onward, criticisms had been leveled at the leading educators. Much energy had been put into the teaching of Hebrew language with the hope that students would be able to participate and understand the prayers, Biblical texts and rabbinic literature in its original form. However, many in the Conservative movement, among whom were parents of children in congregational schools, questioned the importance of Hebrew language skills. One rabbi writes:

The most baffling and frustrating issue in American Jewish education is the matter of the Hebrew language. Again and again questions come up about Hebrew in our curriculum. To what extent should the teaching of Hebrew be emphasized?...Are we losing out on more important values because we spend so much time on linguistics?... "Why don't you give our children more content," they [the parents] ask, "more of the values of Jewish life which will stand them in better stead as adult Jews than the

smattering of Hebrew conversation they pick up or the fine points of Hebrew grammar?²⁹

Even members of the Rabbinical Assembly realized that tensions existed between the desire to remain connected with the language and the need to have an understanding of the lessons offered by Jewish sources. A former President of the Rabbinical Assembly wrote:

Why can't we see that the goals of language as communication...are different from the goals of language in Bible study or prayer?...Why can't we reconcile ourselves that in a framework of the six hours a week congregational school, we simply cannot combine *linguistics*, formal language instruction, *grammatical* exercises, supplementary readings of texts such as Sifriah Oneg or the Lador series with preparation for the actual study of the Bible? Is it reasonable to expect a student who has even had three years of linguistic preparation to be able to study the Bible in Hebrew?³⁰

A long period lapsed during which the debate over the importance of Hebrew raged on, with few text books published as a result. In 1988, a renewed commitment to Hebrew in worship was signaled by the completion of Siddur Sim Shalom. The most encompassing of any previous Conservative liturgical work, Siddur Sim Shalom included Shabbat and weekday morning, evening and afternoon services, festival liturgies, additional prayers and readings, Psalms, a service for

²⁹ Aaron M. Wise, "The Place of Hebrew in Conservative Judaism: Its Philosophy, Problems and Prospects," The Synagogue School, vol. XXIII, no. 4, summer 1965 (New York), 26.

³⁰ Edward T. Sandrow, "Our Educational Dilemma Today: Ten Proposals for this Decade," The Synagogue School, vol. XXXI, no. 1, winter 1973 (New York), 11.

היום השואה, and even included מגילות. It still maintained the structure of Hebrew on the right and English on the left, and textual changes reappeared in this version with some Hebrew additions.³¹ However, deeper evaluation of certain passages brought about changes in some prayers. For example, the Magen Avot recited on Friday evening was altered - mei-ein ha-berakhot ("appropriate form of blessings") was replaced by ma-on ha-berakhot ("Source of blessings") so that it resembled the prayerbook of Saadiah Gaon.³²

Still the question of the need for intensive language study loomed. In an attempt to create a concrete platform for its congregations, the Conservative movement had the opportunity to clarify its position regarding Hebrew, specifically in the case of prayer. אמת ואמונה: Statement of Principles of Conservative Judaism of 1988 summed up the movement's attitude:

According to Jewish law, one's obligation to pray can be fulfilled in any language. Nevertheless, Conservative Jews, like Jews throughout the centuries, pray largely in Hebrew. Religion employs intellectually abstract and emotionally powerful terms to convey its message. Such terms, when translated, tend to change both in denotation and connotation. Hence we pray in Hebrew to preserve all original nuances of meaning. Hebrew has always been the primary language of Jewish worship - leshon ha-kodesh (the holy tongue). As a result, through Hebrew prayer we link ourselves to Jews praying in all times and places.³³

³¹ Harlow points out that the hymn נפיש ידִיד had been added to the beginning of the Friday evening Shabbat service as a reflection of the practice of American Conservative congregations. See "Introduction: On this Siddur," Siddur Sim Shalom (New York, 1988), xxviii.

³² *Ibid.*, xxvii.

³³ אמת ואמונה: Statement of Principles of Conservative Judaism (New York, 1988), 52.

The Creation of Ramah

Following World War II, a new problem lay before the leadership of the Conservative movement. Increased identification with synagogue and Jewish life caused a shortage in the numbers of available rabbis and educators. Simultaneously, applicant pools to the Jewish Theological Society of America and its Teacher's Institute were extremely small. Dr. Moshe Davis, at that time the Associate Dean of the Teacher's Institute, even believed that if enrollment did not increase, the Institute might face closure.³⁴ Conservative leaders recognized that more extensive recruitment of future leaders was necessary. Toward that end, they created the Leadership Training Fellowship, or LTF. Such a program was designed as a

...national fellowship of high school students committed to Jewish study who would hopefully be inspired to study at the Seminary.³⁵

Moreover, the LTF was seen as an opportunity to supplement the "lack of Jewish education" that was seen in Conservative congregations.³⁶ The first LTF was held in 1946 at the Teacher's Institute in New York. Although they felt favorably about their new program, organizers believed

³⁴ Shuly Rubin Schwartz, Ramah-The Early Years, 1947-52, Masters Essay, 1976, 5.

³⁵ *Ibid.*, 6.

³⁶ *Ibid.*, 7.

that such a program would be more successful if held in a camp-like atmosphere. As one rabbi put it:

...it might be a very good idea to have a permanent place where all of our young people could be sent for a summer's education, and then we could choose the most available and the best candidates for training, specific training. It might also be combined with the idea of a regular summer camp for the R. A. [Rabbinical Assembly].³⁷

Concurrently, the groundwork for the creation of a Conservative educational summer camp was being laid. At that time, Conservative Rabbi Ralph Simon had moved into the Chicago area with his family. His children had spent the previous years at Massad, a Hebrew-speaking camp in Pennsylvania. Upon relocating in the Midwest, Simon realized there was no place in the area to send them for a Jewish summer experience. Also, the Massad camps, catering more to a constituency of yeshiva-trained students, were inclined toward a traditional, not Conservative, philosophy. With the help of Rabbis David Goldstein of Philadelphia and Simon Greenberg of New York, a resolution for the creation of a Conservative overnight camp was presented to the Rabbinical Assembly in 1946, and was overwhelmingly passed.³⁸

Spearheaded by the Chicago Council of Conservative Synagogues, the Midwest branch of the United Synagogue, locations around the

³⁷ Schwartz, Ramah: The Early Years, 9.

³⁸ Sylvia Ettenberg, "Introduction," The Ramah Experience: Community and Commitment (New York, 1989), xvii.

Chicago area were researched. A site in Conover, Wisconsin located approximately 350 miles north of Chicago was chosen and purchased as the first home of the LTF and a new Conservative summer camp.

After a first successful year at Ramah in Wisconsin, an attempt was made to establish another Ramah camp under the auspices of the New England region of the United Synagogue of America in Maine; however, many factors led to its demise after only its second summer. Two years later, a third Ramah camp was established in the Poconos, with more success than the Maine venture. By 1951, the Movement recognized there was a tremendous call for such summer experiences necessitating the creation of the National Ramah Commission, a body of lay and professional leaders charged with the direction and monitoring of the operation of the camps. Ramah camps continued to pop up throughout the country, from California to Massachusetts. In 1959, a Ramah camp had even been created in Argentina. Beginning with 90 campers and a staff of 30 in Wisconsin, Ramah eventually grew into a far-reaching network of 6 overnight camps, day camps and Israel programs servicing 3000 campers and 1500 staff.³⁹

³⁹ Also, in 1970, Ramah instituted its Tikvah program at a camp in Glen Spey, New York. This program is offered to children who are diagnosed with learning or emotional challenges. It provides them with a tailored program of intensive Jewish experiences within a Ramah camp setting. By 1988, similar programs had spread to three other Ramah

Still, it was Ramah in Wisconsin that provided a guide for the other Ramah camps. Campers ranging from sixth to eleventh grades were divided by grade into sections called *עדות*, each with its own Hebrew designation:

- חלוצים - ten to twelve year olds entering sixth grade
- סוללים - twelve year olds entering seventh grade
- שואפים - entering eighth graders
- בוגרים - entering ninth graders
- מכון - entering tenth graders⁴⁰
- נבונים - entering eleventh graders

Each *עדה* has a daily schedule filled with sports, activities, classes, meals and services. Part of the educational program called for the *עדה* to investigate a particular theme during part of the class time, e.g. *צדקה*, *נמילות חסדים*, etc. However, on *שבח* and during certain thematic programs, the whole camp would come together, providing an opportunity for mixing and mingling among the different *עדות*.

Hebrew at Ramah

"Camp Ramah is a response to the problems that Jewish education confronted 40 years ago and continues to face to

camps. See Burton Cohen, "A Brief History of the Ramah Movement," *The Ramah Experience*, 14.

⁴⁰Recent brochures from Ramah mention an exchange program that takes place with Olin Sang Ruby Union Institute, the Reform camp in Oconomowoc. Ramah's *מכון* corresponds to Olin-Sang-Ruby's *חלוצים*. For more on the *חלוצים* program, see below p. 92.

*this day: the fact that most Jewish children are deprived of meaningful Jewish experiences...*⁴¹

With the creation of Ramah in Wisconsin, an interesting deal was struck between the Chicago Council and the Teacher's Institute in New York. Concerns voiced by the Institute regarding potential financial difficulties that could occur from such a venture led the Chicago Council to accept responsibility for purchasing the site and overseeing all of its organization. The Teacher's Institute would be responsible for the creation and implementation of the educational program of the camp.⁴² Moshe Davis and Sylvia Ettenberg, both on the faculty of the Teacher's Institute, were assigned to help develop "a Jewish living experience with Hebrew and formal study as major elements in the program."⁴³ Both of these educators had been heavily influenced by other camping models that existed prior to the 1940's. Davis and Ettenberg adopted some of the values of the Cejwin camps which had been established in 1919 by the Central Jewish Institute. These camps combined recreation and physical exercise with communal Jewish living, and were known as pioneers in informal Jewish education.⁴⁴ More importantly, the Massad

⁴¹ Seymour Fox, "Ramah: A Setting for Jewish Education," The Ramah Experience, 19.

⁴² Cohen, "A Brief History," 4.

⁴³ Schwartz, Ramah-The Early Years, 19.

⁴⁴ *Ibid.*, 11.

camps located in the New York and Pennsylvania areas provided an important additive to Ramah's philosophy, that was

...to create a Hebrew environment and to provide the children with those elements which are lacking in the Hebrew school. The aim is achieved through the medium of diversified cultural activities and through the normal daily life at camp without recourse to formal classroom studies.⁴⁵

Since many of the parents of potential Ramah-niks and the staffs had similar connection to Massad and Cejwin camps, most were eager to see such philosophies come alive in a Conservative format. Ettenberg and Davis were easily able to establish guidelines for a Hebrew role within Ramah, principles that still would apply forty years later:

1. The chief objective of the Ramah program is to prepare Jews for informed and intelligent participation in Jewish life in its communal, religious, cultural and Zionist manifestations.
2. Hebrew is the official language of the camp. Songs, plays and public announcements must all be in Hebrew. To the extent possible, meetings and conversations in camp are also in Hebrew. All staff members must be able to function in the Hebrew language.
3. Campers must have completed a minimum of three years of Hebrew and Jewish education in their home communities and be enrolled in an ongoing study program...
5. At camp, all youngsters must regularly participate in formal Hebrew and Judaica classes.⁴⁶

⁴⁵ Schwartz, Ramah-The Early Years, 13. Also, Ramah had been affected indirectly by the Noar Haivri Organization which had given rise to the Massad camps. It was Noar Haivri's belief that "Hebrew language is not only a means for imparting knowledge but is the very soul of Jewish culture," and that only through Hebrew could values and traditions be passed down from generation to generation. For more, see Shlomo Shulsinger, "Hebrew Camping - Five Years of Massad (1941-6)," Jewish Education 17(1946):3, 16.

⁴⁶ Cohen, "A Brief History," 5.

From its first day, the entire camp atmosphere was infused with Hebrew. Announcements, signs identifying buildings, and even clothing lists for the laundry were all in Hebrew.⁴⁷ The language of the playing field was Hebrew - a ball was a "כדור" and an outfielder would shout "שלי" as he ran to catch a fly ball. Also, staff members were encouraged to speak Hebrew with campers, and incentives were offered to those who would speak only Hebrew.⁴⁸

Hebrew Instruction

Hebrew instruction was designed as a continuation of the learning process that occurred in the day schools and congregational Hebrew schools.⁴⁹ Campers with varying Hebrew knowledge and abilities would be divided into classes by age and proficiency. Originally, the camp director, who was charged with the responsibility of overseeing the Hebrew program, would meet with each camper individually to assess

⁴⁷ Levi Soshuk, "The Ramah Camps," The Synagogue School, vol XVIII, no. 3, March 1960 (New York), 26.

⁴⁸ One example of such incentives is reported by Shuly Rubin Schwartz. At lineup, counselors would announce who spoke Hebrew all during the previous day. That camper would receive a "Hebrew Letter" (similar to a college letter) or some type of award. See Schwartz, Ramah - The Early Years, 31.

⁴⁹ One of the basic requirements for all campers is that they be enrolled in some program of study, be it congregational Hebrew schools, day schools or supplemental Hebrew high school programs. On the application forms, campers must sign a statement that says they are part of such a program to be admitted to camp.

their Hebrew ability. In more recent times, the director-camper meetings were replaced by forms that are sent to the campers' Hebrew school. Once broken into groups, campers could then begin the formal instruction. At Ramah in Wisconsin, as with all Ramah camps, classes took the form of two 45 minute periods per day. One of the periods was devoted specifically to spoken Hebrew. Campers spent the time strengthening their conversational skills and increasing their vocabulary base. Materials were prepared drawing from various texts and methods depending upon the Educational Director.⁵⁰ Classes were designed as a combination of three elements: ulpan, i.e. teaching classes that have students actively communicating through Hebrew conversation; vocabulary; and some grammar. Most of the emphasis was placed on vocabulary as the foundation upon which campers could broaden their comprehension abilities.

The second class period was thematically organized by age level. During this period, campers would be exposed to various classical texts and themes using some Hebrew passages from traditional sources. Prayers including ברכת המזון and the עמידה were studied in depth to insure understanding on the part of campers. From studying פרשת השבוע and

⁵⁰ Up until the 1950's, the camp director doubled as the supervisor of the Hebrew program. As the camp and the directors' responsibilities expanded, a separate Educational Director was added to oversee these formal classes.

ספר יונה, campers gained insight into Biblical texts and commentaries. Also, themes such as relationships, נמילות חסדים and צדקה, provided a forum in which campers could learn about Jewish values as they relate to their own lives.

Very little of Ramah in Wisconsin's approach to Hebrew changed from its opening in 1947. The structure remained constant through a number of directors and educational directors, although the materials changed.⁵¹ A full time teaching staff responsible only for the "classroom" portion of the camp experience helped to provide continued Hebrew training for all campers.

תפילה

For Ramah, תפילה has been a point of tension and concern. Moshe Davis, Dean of the Teacher's Institute and Seminary College of the Jewish Theological Institute during the inception of Ramah in Wisconsin, relates the following story:

One rabbi said to me, "Moshe, for heaven's sake, you're destroying my congregation." I said, "What do you mean 'I'm destroying your congregation?'" He said, "The kids come back from Ramah and then they don't want to come to my service!...They go

⁵¹ Most of the information for this section was provided by Professor Burton Cohen, first director of Camp Ramah in Wisconsin and first National Director of Ramah, and Rabbi David Soloff, Director of Ramah in Wisconsin since 1974. Unfortunately, written materials were unavailable for this thesis.

downstairs and pray with the older generation where it's all in the original, because they don't like the English."⁵²

Ramah had always brought together modern thought and traditional practice to create its worship experience. Unlike Conservative synagogues, Ramah always allowed for mixed seating and girls' participation in leading services.⁵³ Yet, the prayers included in Ramah worship were taken directly from the *מטבע של תפילה*, rabbinic guidelines of what should be prayed at any particular service.

Services are held three times a day at Ramah: *שחרית*, *מנחה* and *מעריב*. From 1947 to 1988, *סדור שילה* was the prayerbook of choice. Due to the lack of an acceptable Conservative-movement prayerbook that included weekday services and all of the Hebrew prayers, this large-type book provided a suitable guide for campers' worship. In 1988, Ramah in Wisconsin adopted the Conservative movement's publication *סדור שים שלום* since it would be "the book campers were most likely to see in their own

⁵² Pamela Jay Gottfried, "Camp Ramah: Origins, Problems and Partial Solutions: An Interview with Moshe Davis," The Melton Journal, no. 27, Autumn 1993 (New York), 8.

⁵³ In 1984, the Jewish Theological Seminary officially began allowing mixed seating during services - a practice instituted at Ramah since its inception. Also foreign to Conservative ideas, girls were allowed to lead *ברכת המזון* for the entire camp. See Burton Cohen, "A Brief History of the Ramah Movement," The Ramah Experience: Community and Commitment (New York, 1988), 8.

congregations."⁵⁴ Whether in שילח or שים שלום, the same major prayers were included in services, with some variation occurring in the number of פיוטים and sections of חזמרא, depending on the unit. Liturgical minimums established at the camp included the following:

שחרית: ברכות השחר (minimal), ברוך שאמר, אשרי, Psalm 150 or other, ישתבח,
 חצי קדיש, ברכו, יוצר אור, אהבה רבה, שמע וברכותיה, עמידה (entire), קדיש, עלינו
 מנחה: אשרי, עמידה, עלינו
 מעריב: ברכו, מעריב ערבים, אהבת עולם, שמע וברכותיה, עמידה, עלינו

Psalms for Sundays, Torah readings on Monday and Thursdays, and other appropriate additions are part of the Ramah in Wisconsin worship. For Shabbat services, all campers join together for חפילה. Regardless of whether during the weekday or Shabbat, services are conducted solely in Hebrew. Original readings and creative services never became a part of the Ramah tradition.

Meals are another realm for Ramah worship. Before each meal, campers recite the appropriate prayer depending on what is served. Following the prayer for washing the hands, על נשילת ידים, if there is no bread included in the meal, campers recite the blessing with the ending of בורא פרי האדמה or שהכל נהיה בדברו, בורא פרי העץ, בורא מיני מזונות depending

⁵⁴ From a taped interview with Rabbi David Soloff, December 13, 1994.

upon the food. The meal is then be concluded with ברכת המזון. In cases where bread is included in the meal, campers begin with המוציא לחם מן הארץ, and conclude with a comparatively full version of ברכת המזון, with certain paragraphs included at specific times.⁵⁵

Song Sessions

Singing both after meals and during the campers' daily routine is a definite part of life at camp. At least once per day in the dining hall, either at lunch or dinner, campers join together to sing old songs and learn new ones. Regularly scheduled teaching periods allow song leaders to increase the camp's repertoire, and an annual song festival helps to emphasize its place in camp. Regardless of when the session is held, all songs were, and still are, sung in Hebrew.⁵⁶ In this way, the camp could continue to foster a "Hebrew ambiance" that it wishes to create.⁵⁷

The songs at Ramah can be divided into two categories: those for Shabbat and those for the rest of the week. During the early years, songs of the Israeli pioneers and those arising from the 1948 and 1967 wars were taught. Beginning in the late 1960's and early 1970's, Hebrew

⁵⁵ A copy of the most recent version of the ברכת המזון done at Ramah in Wisconsin is included in the Appendix, pages 127-128.

⁵⁶ The only exception made is during the fourth of July. For one day, campers may sing some old folk or patriotic songs in English.

⁵⁷ From interview with Rabbi Soloff, December 1994.

songs set to American Jewish folk melodies were introduced. הנה מה טוב by Craig Taubman and אם תרצו by Debbie Friedman joined Israeli standards like ירושלים של זהב and שלום על ישראל to become part of the camp repertoire. However, Shabbat had its own special cache of songs. To emphasize the importance and traditional connection to Shabbat, only Shabbat songs with their traditional melodies were sung. שלום עליכם, כי אנמרה שבת, יום זה לישראל and other songs lauding the beauty of Shabbat would fill the dining hall adding to the atmosphere of a festive day of rest.

Summary

In 1947, Ramah of Wisconsin opened its gates to welcome 90 campers to a summer of fun and education. Its founders hoped that the camp would provide a ready group of self-selected individuals committed to the Conservative movement and its ideology, individuals who would prove to be prime candidates for the Jewish Theological Seminary, the Teacher's Institute, or any lay leadership positions within the movement. Based on experiences with the Hebrew camping of Massad, organizers hoped to create a place where Hebrew would become the primary language. Although this would prove impossible due to the lack of

proficiency among campers and staff, Hebrew still would become part of the camp's identity.

Whether in the two daily 45-minute classes, dining hall singing, or during חפילה, campers were given the opportunity to increase their Hebrew knowledge. Language skills and vocabulary were improved through practice conversations and text books in a classroom setting. Full time teaching staffs were engaged to provide the best Hebrew education for those who would attend a camping session. From the first summer in 1947, support from the Jewish Theological Seminary of America's faculty made it possible for Ramah to offer a program that supplemented each particular camper's education gained from congregational Hebrew schools and day schools. A foundation of Hebrew grammar and vocabulary could be strengthened and expanded with the added study of Biblical texts and rabbinical literature in Hebrew.

Chapter 4

THE REFORM MOVEMENT

Hebrew and the Reform Movement

Since the establishment of the Reform movement, Hebrew has been the center of a great controversy. For many, if not most, of the original Reformers, Hebrew was an outdated language, read by some, spoken by few and understood by even fewer. For American Jews trying to assimilate into mainstream society, conducting services in the vernacular seemed more appropriate and meaningful.¹ This preferential attitude toward English, and away from Hebrew, would dominate within the Reform movement up until the 1920's. Prayer books excised much of the traditional liturgy, and in many cases, the original Hebrew forms of prayers were shortened or paraphrased. Without the value of Hebrew as the official language of prayer, there seemed little need for spending time to learn it.

Following World War I, changing Reform sentiment in regard to Hebrew, and education in general, caused a renewed interest. By 1924,

¹ In 1836, Gustavus Poznanski, a ḥazzan contracted by a traditionalist congregation in Charleston, South Carolina, defended "the reformed practice of conducting certain portions of the service in the vernacular language of the people instead of in a tongue unintelligible to most of them." See Michael A. Meyer, Response to Modernity (New York, 1988), 233.

a report submitted by the Commission on Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis reaffirmed the Commission's commitment to Hebrew:

The educational Committee feels that it is absolutely necessary to teach Hebrew in religious schools connected with our temples, and the more time we can give to teaching Hebrew, the better. In the first place, as many of our prayers in our prayer book adopted by the Conference of American Rabbis and in use by all Reform congregations are read in Hebrew, it is necessary to impart to the pupils of the schools at least a sufficient elementary knowledge of Hebrew which will enable them to follow the prayers with intelligence...the Commission believes that if the unity of Israel is to be maintained, the pupils of religious schools connected with Reform temples ought to have some knowledge, however limited, of Hebrew.²

At the same time, sentiment among rabbis and educators underwent similar change. Influenced by Emanuel Gamoran, the Director of Education for the Commission on Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis, the Reform Movement's educational focus shifted. As a graduate of Columbia University where he had been exposed to modern theories of education, Gamoran transformed Jewish education from a program of "moralizing" to one focusing on ritual, events affecting the Jewish world, and especially the introduction of modern Hebrew into school curricula.³

A later influx of Jews of east European background and Zionists, the rise of Nazi Germany, and the eventual creation of the state of Israel

² Policy Handbook of the Commission on Jewish Education 1923-1979, Newly Revised Edition (New York, 1969), 37.

³ Meyer, Response to Modernity, 300-1.

all helped spur on the movement to reclaim a connection to Hebrew. All over the United States, congregations renewed their interest in the language and their commitment to finding a place for it in Reform Jewish life. Changes in prayer books and curricula in Reform temples reflected the changing attitude toward the language.

From the 1923 to 1955, Emanuel Gamoran dominated the educational program of the Reform Movement. As Director of the Commission on Jewish Education, he was able to publish curricula that would set the standard for over 30 years. He believed that Hebrew instruction should be the vehicle by which students would learn to read and eventually understand liturgy, biblical texts and classical commentaries. Gamoran's program called for Hebrew instruction to begin as early as Grade 2. In גיליון: The Play Way to Hebrew, a four book series - a Primer, Book א, Book ב and Book ג - developed by Emanuel Gamoran and Abraham Friedland in 1933, young students were provided with the necessary guide for learning starting with the reading of stories that incorporated Hebrew vocabulary into English narratives. In the Primer and Book א, words like ספר, איש, and טוב became the building blocks on which prayer vocabulary could be added. An accompanying exercise book helped to reinforce the understanding and reading skills begun in the regular text. Book א was the assigned text from Grade 2

through Grade 5. Then the student could continue on with Book ב until reaching Book ג in grade 7. Once the entire series had been completed, the student would theoretically possess the skills to tackle biblical and liturgical texts. With vocabulary and knowledge achieved through גיליון, eighth or ninth grade students in Gamoran's curriculum could then move on to תורה לי. In תורה לי, flanked by vocabulary lists, exercises and songs for review, biblical stories became the central focus. Through this method, Gamoran and Friedland could make biblical text, especially passages from Genesis, accessible to any religious school student. It was their hope that once students had completed a section, "the reading of selected [Biblical] passages should no longer be a matter of labor but rather a pleasant experience."⁴

A similar phenomenon was occurring with the Union Prayer Book, the official prayer book used by Reform congregations. Between revisions occurring in the 1920's and the 1940's, significant selections of Hebrew text were added. In the 1921 and 1927 revised edition, the Friday evening Shabbat service included Psalm xcii, ברכו, מעריב ערבים, גבורות, אבות, ושמרו, מִי־כִמְכָּה, אמת ואמונה, ואהבת, שמע, one paragraph of

⁴"Introduction," Emanuel Gamoran and Abraham Friedland, תורה לי (Cincinnati, 1939), ix.

ואנחנו כרעים, and the blessing for lighting Shabbat candles,⁵ קדושת היום as a closing hymn.⁶ The remainder of the service was derived from translations of other Hebrew prayers and inspirational readings. By the 1940 edition, the Union Prayer Book had added no less than ten Hebrew selections. In the older edition, only one service with various readings placed at the end for a specific Shabbat, i.e. one for the first Shabbat of the month, one for the second, etc., was provided. Although the editors maintained the latter readings, the more modern version offered six choices for services, each beginning with a different Psalm printed in both Hebrew and English. Hebrew prayers including השכיבנו, קדוש, and ביום ההוא, ישמחו, אתה קדוש ושמך קדוש were inserted into Reform worship. For morning and afternoon services, both editions followed a similar pattern.

By 1950, little had changed in the published Reform curriculum. Dr. Abraham N. Franzblau's The Little Red Schoolhouse was the only additional textbook listed. It was described as:

...a unique self-teaching and self-correcting device for the learning of Hebrew reading. Should be useful in all classes studying beginner's Hebrew and in all other classes for review of consonants and vowels.⁷

⁵ This paragraph begins: "אלהינו ואלהי אבותינו. רצה במנוחתנו..." See The Union Prayer Book for Jewish Worship, Revised edition, Part I, (Cincinnati, 1927) 17.

⁶ קדיש remained (as it does today) in the Aramaic form.

⁷ Emanuel Gamoran, The Curriculum for the Jewish Religious School, (Cincinnati, 1950) 13.

However, educationally, Hebrew continued to make great strides. By 1952, the Education Commission entertained a resolution suggesting all congregations be encouraged to establish Hebrew libraries, a resolution which received the full support of the entire Commission.⁸ More importantly, Reform curricula expanded to make room for religious schools that were meeting two or three times a week. Increased time in the school allowed for more intensive Hebrew study. Additional materials such as boards with flannel Hebrew prayers and words, and text books like Samuel Grad's Around the World with Hebrew⁹ became a regular part of this augmented Hebrew study. With the additional time, older grades could begin reading in Exodus, Leviticus and Deuteronomy in addition to Genesis.

Starting in 1956, the curriculum appeared with significant additions. Now under the guidance of Solomon Freehof, the Commission on Jewish Education had undertaken the task of defining the Guiding Principles on which the curriculum was built. Freehof writes:

(I) believe brotherhood of Israel is the vehicle of religious faith...Hence every worthy instrumentality which helps unite us must be a part of our religious instruction. "The Sacred Tongue, the language of the prophet and teacher, is the only language common

⁸ Policy Handbook, 38.

⁹ Around the World with Hebrew is a story describing the travels around the world of two children on a magically propelled camera. Gamoran chose to include this work since, according to him, it demonstrated that "wherever Jews gather, Hebrew is with them." Gamoran, Curriculum - 1952-3, 12.

to all brethren all over the world uniting the most far-off recorded past through the ages with our own day. The knowledge of the Hebrew language in its various forms has always been and still is today a religious road to Jewish spiritual brotherhood. The Hebrew of the prayer book, the Hebrew of the Bible must become a favorite theme in our education. It is the classic and the eternal vehicle of our religious self-expression.¹⁰

In June of 1956, the Commission on Jewish Education agreed upon a series of general aims. Regarding Hebrew, they presented the following guidelines:

III. Hebrew -- Minimum requirements are indispensable

A. Knowledge

1. To encourage those who have special language potential to the full mastery of the Hebrew language.
2. Ability to read liturgical Hebrew.
3. Ability to translate simple Biblical passages.
4. Ability to read and enjoy simple modern Hebrew literature.
5. Familiarity with various common Hebrew and Yiddish terms and expressions which have become part of Jewish folklore.

B. Attitudes, habits and appreciations

1. A concern for the importance of Hebrew for the survival of Jewish life in the United States.
2. Appreciation of the special importance of the Hebrew language in Jewish life and thought.¹¹

Despite this elaboration, little was done to change the curriculum itself. It was nine years later, in 1961, that the Curriculum Committee, a subgroup for the Commission on Jewish Education, presented the following recommendation:

1. That the Commission on Jewish Education...exercise the full weight of its prestige and authority...in order to create a favorable climate of opinion regarding intensive Hebrew instruction.

¹⁰ Gamoran, Curriculum - 1956-7, 2.

¹¹ *Ibid.*, 3-4.

2. That every effort be made to encourage pupils to continue Hebrew instruction beyond Bar Mitzvah, through the high school years...To facilitate and to assist in the creation of...cooperative Hebrew high school projects...

4. That pupils of Reform religious schools be encouraged to study Hebrew in public, junior, and senior high schools...¹²

Furthermore, the report encouraged rigorous guidelines for employing teachers, continuing education for Hebrew instructors, and even the creation of a sub-committee to develop new approaches to teaching Hebrew language skills.¹³ According to the Commission's published curriculum, Hebrew had become the third most important objective of Jewish education.¹⁴

Other Reform affiliates followed suit. In 1965, the National Association of Temple Educators (NATE) demonstrated its commitment to Hebrew by adopting the following resolution:

WHEREAS, the study of Hebrew is an indispensable element of Jewish education; and

WHEREAS, completion of the mid-week Hebrew program in the elementary and junior high grades should lead to further Hebrew instruction.

THEREFORE BE IT RESOLVED, that the National Association of Temple Educators, in convention assembled, urge the establishment of Hebrew high school departments meeting for a minimum of two sessions a week...¹⁵

¹² Gamoran, Curriculum - 1956-7, 38-9.

¹³ Policy Handbook, 40.

¹⁴ An Outline of the Curriculum for the Jewish Religious School, (New York, 1964) 12.

¹⁵ Recognizing not all congregations could develop a viable Hebrew program, NATE continued on in its resolution to suggest communal Hebrew high schools be established for smaller Jewish communities. See Policy Handbook, 41-2.

Within ten months of the presentation of NATE's resolution, the Union of American Hebrew Congregations, the Reform Movement's governing body, officially adopted NATE's recommendation.

Aside from an attempt to standardize Hebrew pronunciation,¹⁶ little else changed relative to the importance of Hebrew in the early and middle 60's. However, the Commission on Jewish Education felt it necessary to differentiate between two goals or "tracks" they had developed a few years prior:

1. The study of the Hebrew language specifically directed toward the comprehension of selections from our classic texts, such as simple narrative portions of the Bible and selections from the Union prayer books.
2. A more intensive program which approaches Hebrew as a living language involving the skills of communication and comprehension...this "track" would prepare pupils to understand selected Hebrew portions of the Bible and the Union prayer books as well as selections from modern Hebrew literature...¹⁷

Also, the Commission began to realize that they could not make blanket assumptions regarding congregations' Hebrew programs. Recognizing the changing needs of the schools, they turned their energies to

¹⁶ In 1963, the Curriculum Committee of the UAHC recommended that congregations design programs employing Sephardic pronunciation rather than Ashkenazic. Despite the attempt, the resolution was rejected one year later. See Policy Handbook, 35. Ironically, a study taken in 1976 showed that 85% of Reform congregations had indeed adopted Sephardic pronunciation, up from 15% in 1960. See Hillel Gamoran, The Study of Hebrew in Reform Congregations (1976), 6.

¹⁷ An Outline of the Curriculum for the Jewish Religious School (New York, 1970), 27.

investigating, developing and publishing more Hebrew textbooks. Due to the diversity of congregational schools, the Commission concluded:

In terms of our recommendations of Hebrew texts, we have chosen to depart from our custom of matching specific volumes with specific grades...Clearly, for our suggestions to be of maximum usefulness it seems wisest to accord our Hebrew textbook recommendations a separate section in the curriculum, and to leave the task of matching books with grades to the discretion of the individual schools.¹⁸

A list that had once only contained Gamoran's גיליון series expanded to a 6 page listing of textbooks from primers to modern language texts.¹⁹

In 1969, Jack Spiro, the National Director of Education for the Commission on Jewish Education released the Outline of the Curriculum for the Jewish Religious School. Although the "Guiding Principles and Aims" remained the same, the most evident change was the substitution of Drs. Abraham and Adaia Shumsky's מה טוב series. This signified a grand departure from the goals of Emanuel Gamoran. Rather than focusing on developing skills to be able to read Torah texts, this new set used what was described as a "value-centered" approach.²⁰ Born out of a survey of religious schools that determined there was general dissatisfaction with the existing textbooks,²¹ the Shumskys, in collaboration with the Commission created the מה טוב series. This series

¹⁸ Outline of the Curriculum - 1970, 27.

¹⁹ *Ibid.*, 64-69.

²⁰ 1969-70 UAHG Catalog (New York, 1970), vii.

²¹ This refers to the survey conducted by Dr. Samuel Grad in 1960.

was created to be a vehicle by which Jewish values could be taught through Hebrew.

Our major concern is the comprehension and appreciation of Jewish values through Hebrew. Hence the authors of the מה טוב series have concentrated not only on linguistic growth but on the Hebraic expression of three primary values in Jewish life embodied in the prophet Micah's concept of religious discipline:

הגיד לך אדם מה טוב ומה יחיה דורש ממך כי
אם עשית משפט ואהבת חסד והצנע לכת עם אלהיך²²

Their hope was to use Hebrew to teach Jewish values while teaching Hebrew as Jewish value. Each of the three units²³ contains 10 stories relating to its title. In the first unit, "עשות משפט," the tales describe different aspects of the concept of justice. The second, "אהבת חסד," deals with the concept of charity. The third and final entry, "הצנע לכת," examines the concept of humility. גילינו had given way to מה טוב; teaching of Torah texts had given way to the emphasis on the teachings of the prophets.

Despite this change in focus, reading of Hebrew for liturgical purposes maintained a prominent role in Reform religious schools. Most

²² "עשות משפט," Abraham and Adaia Shumsky, מה טוב, (New York, 1969) v.

²³ In the early 1970s, the Shumskys added a pre-primer to their מה טוב series. The עולם גדול series was created for the beginning student. It was designed as "step-by-step Hebrew instruction using photographs paired with concept and culture comparisons, a story on the oneness of mankind, and games. Catalog of UAHF Publications (New York, 1974), 5.

Reform congregations had reinstituted the ritual of Bar Mitzvah and added Bat Mitzvah ceremonies. By 1976, 97% of all Reform congregations required a certain number of years of Hebrew study.²⁴

Around the same time, the Liturgy Committee of the Central Conference of American Rabbis decided a new Reform prayer book was needed. In the 1960s, Rabbi Maurice Eisendrath, President of the Union of American Hebrew Congregations, called for a new book, one that would, in his words,

...recall the tragedy of the Holocaust, reflect upon the miracle of Israel's rebirth, and offer guidance and hope to our people in these fearfully perplexing times.²⁵

Out of his desire, and the support of many rabbis and lay leaders, the Liturgy Committee proudly released Gates of Prayer: The New Union Prayer Book. Whereas in the Union Prayer Book Hebrew could be found at times on every other page, on almost every page of the Gates of Prayer there is some measure of Hebrew. Ten choices for Friday evening, six for

²⁴ Hillel Gamoran, The Study of Hebrew in Reform Congregations (1976), Table 8, 9. According to his data, 48% require four years of Hebrew, 35% require three years, 6% require two years, 5% require five years, 2% require one year, 1% require six years, and the 3% require no Hebrew. However, Gamoran also determined that despite the large percentage studying, the majority of students (78%) only reach a level of reading vocalized text. Only 45% would understand Hebrew prayers, and only 12% could understand Biblical verses. *Ibid.*, Table 7, 8.

²⁵ As cited in "Notes", Gates of Understanding, ed. Lawrence Hoffman (New York, 1977), 8.

Saturday morning, five for Torah services, four for the concluding sections, i.e. ביום ההוא through עלינו, five for weekday evening and morning services, and numerous sections for special occasions - all these allowed the rabbi or lay leader to choose services reflecting his or her attitude toward Hebrew as well as theology. Although many of the prayers in Gates of Prayer appeared in later revisions of the Union Prayer Book, an important addendum was an expanded עמידה. Along with אבות, גבורות, and קדושת השם, a complete קדושת היום, קדושה, and הודאה were inserted.

By the 1980's, the Gates of Prayer had become established as the prayer book of choice for Reform congregations. It represented a developing sophistication in congregations. More importantly, it offered rabbis the opportunity to diversify worship experience as suited the congregants. At the same time, curriculum too had become more developed. To See the World Through Jewish Eyes, an experimental curriculum, was published by the Joint Commission on Jewish Education for its constituent Reform congregations. Basing much of the new curriculum on Hillel Gamoran's study of 1976,²⁶ the Commission offered a comprehensive program that would be based on ability

²⁶ Through surveys distributed to Reform congregations throughout the United States, Hillel Gamoran was able to gather statistics on religious school Hebrew programs. The survey compiles information on specific goals, structure (whether Hebrew instruction was held at the school one, two or three days a week), and textbooks. See Hillel Gamoran, The Study of Hebrew in Reform Congregations, 1976.

groupings rather than grade. Although the approach had changed, now advocating "community learning" and group identification,²⁷ the approach to Hebrew did not seem intended to teach a modern conversational language. According to the Guidelines for the Primary Years, certain Hebrew vocabulary as related to festivals and prayer concepts was covered.²⁸ Students are given the opportunity to learn about "life activities described with appropriate Hebrew or Yiddish words and phrases."²⁹ By the time students reached high school, they were asked at times to translate basic prayers of biblical passages; however, Hebrew language was no longer a piece of the high school curriculum. In the Guidelines for the Senior High School, for the first time Hebrew is not even mentioned in the "Goals of Jewish Education."³⁰

²⁷ See To See the World Through Jewish Eyes: Guidelines for the Intermediate Years (New York, 1983), 4-7. This curricular work was the first formal attempt at a national curricular change since 1927. The developed program provided a course of study for groups of students broken into ranges: Pre-school year (ages 2 1/2 to 5), Primary (grades K-3), Intermediate (grades 4-6), Junior High (grades 7-9), High School (grades 10-12) and Adult years.

²⁸ To See the World Through Jewish Eyes: Guidelines for Primary Years (1982), 38.

²⁹ *Ibid.*, 13.

³⁰ To See the World Through Jewish Eyes: Guidelines for the Senior High School Years, The William and Frances Schuster Curriculum, (USA, 1985) 4.

THE UAHC'S FIRST CAMP

The Union Institute at Oconomowoc, Wisconsin, now called the Olin-Sang-Ruby Union Institute or OSRUI, was founded in 1951. Largely through the efforts of Rabbi Hermann Schaalman, at that time the Chicago area Regional Director of the Union of American Hebrew Congregations, the camp was established as a retreat center for Chicago area Jews. When Schaalman arrived in America, brought over from Germany to study at the Hebrew Union College in 1935, he yearned for the opportunity to create his own camp.³¹ With knowledge gained from exposure to the *Wandervogel* (Wandering Bird) youth movement in Germany, a sort of Jewish scouts, and the opportunity to study the United Methodist camps in America, Schaalman set out to create a Reform movement camp.

At the time, Chicago Rabbis Ernst Lorge and Karl Weiner had been leading retreat weekends for their synagogue's youth. At that time, the only space available to them had been in local YMCAs or other such non-Jewish settings. Lorge, Weiner and a handful of others fully supported Schaalman in his endeavor to create a Jewish place where they could bring their students. With the support of parents and lay people who felt

³¹ Edwin Cole Goldberg, "The Beginnings of Educational Camping in the Reform Movement," The Journal of Reform Judaism, Fall 1989, vol. XXXVI, No. 4, 7.

the Synagogue schools were not providing an adequate Jewish education for their children, Schaalman's dream became a reality.³² Ironically, it was the establishment of Camp Ramah in Northern Wisconsin that helped solidify the move to form the Union Institute.³³ Schaalman brought together rabbis and lay people from all over the Chicago area to help establish his new camp. Various sites were investigated in the Greater Chicago and Southern Wisconsin areas with the hope that the camp could offer a retreat from urban life, yet be easily accessible for use by congregations outside of the summer months. The committee finally decided upon Briar Lodge, a facility located in Oconomowoc, Wisconsin, approximately two hours northwest of Chicago. The camp opened officially in 1951 for 39 students.³⁴

³² Goldberg, "Beginnings of Educational Camping," 7.

³³ Feelings of competition among movements encouraged the Reform movement to go forward with its plans to open the camp. For Reform affiliates, if the Conservative Movement could open a camp, then so too could the Reform Movement. *Ibid.*, 7. For more information on Camp Ramah, see above, page 62.

³⁴ Schaalman believed that rabbinical participation was essential to a successful camping program. He considered that involvement the "genius" of the camp. With the support of the Union of American Hebrew Congregations. Schaalman persuaded congregations to stop considering the time rabbis spent at camp as vacation. *Ibid.*, 8.

Hebrew at OSRUI

The first pioneers of the then Union Institute had an immense task to complete: to design a new Reform camp that would provide a fun and educational place for Jewish youths. It was a task not taken lightly by Schaalman, Lorge and Weiner, who were of German origin and had a wealth of experiences dating back to their childhoods in Germany. Hermann Schaalman, who had taken the lead in creating the Union Institute, was determined to establish a camp whose philosophy could be summarized as "Study and pray, work and play."³⁵

Over the years, the Union Institute evolved, adding numerous programs and innovations to its program. With rabbinical participation central to the camp program, the Union Institute could offer Torah study, creative services, recreation, and a set time for work projects designed to give campers a sense of ownership in the camp.³⁶

As the program developed, grade levels were sectioned off into various units. These units then began to take their own identities, offering an exciting change from the usual camp experience. For students between the fourth and twelfth grades, the Union Institute, which had become the Olin-Sang Union Institute in 1969 and a few years

³⁵ Goldberg, "Beginnings of Educational Camping," 8.

³⁶ *Ibid.*, " 9.

later was renamed the Olin-Sang-Ruby Union Institute (or OSRUI) in the early 70's, provided an exciting summer filled with fun and living Jewishly.

The current camp structure is as follows:³⁷

מחנה כלה -- is a program designed for fourth through seventh graders that runs three sessions during the summer; one two-week and two three-week. Campers live in cabins together and focus primarily on their cabin units. Designed for first time campers, it provides a stepping stone into the world of OSRUI allowing the younger participants to adapt to being in camp, and away from home often for the first time. This program resembles most typical camp programs.

קיבוץ הצופים -- is also for campers between fourth and seventh grade. Although the program includes regular sports periods, instructional time and waterfront activities, it differs from its counterpart in that the participants spend one or two four-week sessions living in tents. In an attempt to resemble living on an Israeli kibbutz, they are divided into ועדות that are assigned various responsibilities. Campers in this program will prepare meals, clean the campsite, collect firewood, and take responsibility for their "רפת", complete with animals and a goat that

³⁷ Information on camp structure was provided by Rabbi Daniel Rabishaw who attended OSRUI from 1976 through 1989, and served as Assistant Unit Head for חבורה and Unit Head of חלוצים.

requires daily milking. The campers are made to feel as if they have an investment in their living environment.

חבורה -- is offered for students entering seventh or eighth grade. During a four week session, campers participate in the usual camp activities. However, this unit is designed as a stepping stone to חלוצים (see below). Hebrew as a language is stressed, and counselors try to incorporate more Hebrew into daily living. During the late 80's, the program was redesigned to include social action issues while maintaining Hebrew commitment. Campers learn about social action issues in Jewish texts, e.g. פרקי אבות, and then are given the opportunity to respond through deeds.

מושבת הטבע -- is a smaller program open to no more than 75 campers entering the seventh or eighth grades. Much like קיבוץ הציפים, they live in tents on the grounds of the camp and are given even more responsibility in terms of caring for their site. They have the added responsibility of developing their own activities with aid from the counselors. Much of their programming revolves around nature themes which are reinforced by various trips off camp while hiking, canoeing or camping.

חלוצים -- is an innovative program not found in other camps. Offered to the ninth and tenth graders, participants are immersed in a

living Hebrew atmosphere for seven weeks. The program includes two and a half hours of Hebrew instruction daily (except Shabbat) led by the unit counselors. All aspects of the program are conducted solely in Hebrew, from תפילה to everyday discussions. חלוצים counselors are even expected to attend a three day intensive seminar before camp on ways to teach Hebrew.

-- עבודה is a special program offered to entering seniors. Considered neither campers nor counselors, this group of ten to thirty people are responsible for much of the camp maintenance. This program is used as a stepping stone for campers who wish to return as counselors.

Hebrew Instruction

When the Union Institute welcomed its first group of campers, it wanted to offer an educational Jewish camping experience. Educators realized that informal education could be far more beneficial to students. Being immersed in an intense camp culture, and even more so Jewish culture, students would have the opportunity to absorb more information than they could in the classroom setting. Despite this common wisdom and the opportunity to provide supplemental Hebrew instruction, the language had not been considered an element important enough for its

own time block. No Hebrew instruction, formal or informal, was included in the daily schedule.

In 1959, under the direction of Oscar Miller, a Professor of Economics at the University of Chicago and the Educator at Temple Sinai in Chicago, a period for Hebrew class was introduced at camp. Any counselor with the slightest bit of Hebrew knowledge was asked to lead classes in basic Hebrew. Throughout the 60's, Hebrew instruction grew to be a central element in the camp's program. In 1962, Donald Splansky was contracted to head the Hebrew program. He instituted tests that would gauge the level of each camper. Groups of campers with equal Hebrew ability were grouped together to best facilitate the learning process. Campers were taught vocabulary that was part of the everyday language of camp: the dining hall became the *חדר אוכל*, the library was the *ספרייה* services were *תפילה*. Additionally, Hebrew language vocabulary was included in instruction to encourage very basic conversational skills. Campers would learn lists of vocabulary words that would aid in every day conversation. Some of the words related strictly to grammar, i.e. pronouns, verbs (both as infinitives and tenses), etc. Others dealt with elements of camp, e.g. *במחנה*, *אוכל*, etc.³⁸ Ditto sheets with simple

³⁸ For examples, see Appendix, pp. 131-137.

dialogues and detailed instructions provided guides for counselors to achieve the stated goals:

1. To stimulate the learner to see Hebrew as an exciting, living language.
2. To provide the learner with a basic vocabulary of useful Hebrew words.
3. To impart to the learner certain basic grammatical concepts of the Hebrew language.

During the early 70's, although Hebrew typewriters made the creation of materials easier, the program remained basically the same. Simple dialogues about trips to clothing stores or a day in the life of campers were used to reinforce vocabulary and conversational skills.³⁹ For campers with greater Hebrew knowledge and those in the חלוצים program, instructional time was used to learn about traditional themes, e.g. שבת, צדקה, חפילה. Selections from Mishnah, Talmud and Midrash were used to expose campers to Jewish sources.⁴⁰ Additionally, camp announcements were made in Hebrew so that everyone could hear the language used outside of their instructional period.

1973 marked the introduction at OSRUI of a new program designed specifically for חלוצים. Divided into two units, בין אדם למקום and בין אדם לחברו, the program explored the topics of God and prayer, or אלהים

³⁹ Throughout the decade, the approach to Hebrew for the general camper remained constant. The materials changed and became more sophisticated in order to create more professional looking pages. See Appendix, pp. 139-140.

⁴⁰ For an example, see Appendix, p. 138.

and תפילה. First, the students would read familiar passages from the Torah that are part of the Reform liturgy, and then complete exercises for comprehension. Then commentaries and related stories from אנדרה and modern writers such as יונתן גפן are read to bring out new themes and reinforce understanding of the original text. In places where there may be unfamiliar words, parenthetical Hebrew inserts are included to help the reader.

Starting in 1979, the all-camp Hebrew program under the direction of Etti Dolgin underwent a change. Although the use of exams to determine level placement was maintained, the focus of the Hebrew program was altered. Rather than focusing on what she considered lists of antiseptic words, campers would begin by learning building blocks for conversational Hebrew. Each camper received a packet corresponding to his or her level. Starting with כנויי גוף (pronouns), מילות יחס (prepositions), פעלים (verbs), שמות (simple nouns), ברכות (greeting words) and מילות שאלה (question words), campers learn to relate to everything around them through Hebrew as a means to learn the language. Each שיעור builds upon the previous one while the individual improves his or her speaking skills. The new focus is best summed up by Dolgin who describes her program as:

...one that begins with "me." The idea is to begin with the self and work outward. Most important, we use the ideas and stories as a way to learn Hebrew, not the other way (around)."⁴¹

תפילה

Worship services have always been a part of the Union camp. In the 50's, the camp made use of the old Union Prayer Book, copies of which had been donated by congregations in the Chicago area. Eventually, the camp developed its own prayerbook with readings and language more suited for school-aged youth. Regardless of the source, the Hebrew content for the general camp remained the same. The ברכו, שמע קדיש and ואנחנו כורעים, אבות, מירכמכה, שבע all services. Rabbis who led most of the services added other prayers at times, and Torah portions were read Saturday mornings. For חלוצים and generally for חבורה, services were רק בעברית for prayers, readings - some composed by the campers themselves and instructions; however, the prayers said remained constant. As of 1975, OSRUI began using Gates of Prayer for worship. Sometimes units would produce creative services, but in either case, the prayers used in the 50's and 60's did not change.

⁴¹ From an interview with Etti Dolgin held as Olin-Sang-Ruby Union Institute in Oconomowoc, Wisconsin, July 28, 1994.

The most evident change in terms of worship occurred with the *ברכת המזון*. In the first decade of the camp's existence, campers would begin a meal with *המוציא* and would conclude with only the one line: *ברוך אתה יי אלהינו מלך העולם הוין את הכל*. Beginning in 1962, the entire first paragraph, *עושה שלום* and *עוין* were introduced into camp practice. Concurrently, *שיר המעלות* was added on *שבת*. Following the Israeli victory in the 1967 war and the recapture of Jerusalem, another line was included:

ובנה ירושלים עיר הקודש במהרה בימינו
ברוך אתה יי בונה ברחמי ירושלים אמן

For the camp, no further additions were suggested until the late 70's. Rabbis felt it would be appropriate to include certain lines from the complete *ברכת המזון* including phrases beginning with *הרחמן* (meaning the One who is merciful, i.e. God) and the following paragraph:

ככתוב: ואכלת ושבעת וברכת את יי אלהיך על הארץ הטובה
אשר נתן לך: ברוך אתה יי על הארץ ועל המזון⁴²

In 1979, Gerry Kaye became director of OSRUI. In keeping with his philosophy that Hebrew was a *קודש*, Kaye saw to it that the entire

⁴² Translated: As it is written: "And you will eat, and you will be satisfied. And you will praise *Adonai*, your God, for the good land that God gave you. Blessed are you, *Adonai*, for the land and for the food."

חבורה and חלוצים was instituted for ברכת המזון. Eventually, all campers would have the opportunity to learn and to chant the whole prayer on Shabbat when the camp would congregate together.

Song Sessions

For the first half of the camp's existence, singing was done primarily in English. American folk tunes from artists such as the Weavers, Kingston Trio, and Peter, Paul and Mary provided a plethora of songs to fill a session. Some simplistic Hebrew songs like "יום גלי גלי" were included at times. Into the 60's, Hebrew usage increased with the introduction of a camp-produced songbook. Campers were learning widely known tunes including "ישמחו השמים", "דודי לי", and "צאנה".

After 1967 the character of the Hebrew songs changed. With the American sentiments stemming from the Six Day War running high, Israeli songs were added. "בשנה הבאה" and "שישו את ירושלים" became part of the camp repertoire. Around that same time, American Jewish folk songs were slowly making their way into camp consciousness. Song writers like Cantor Jeffrey Klepper and Debbie Friedman, who had spent time at OSRUI, put Hebrew words into modern melodies. "אם תרצו" was introduced to the camp community and became immediately popular.

Not willing to put aside their beloved folk tunes, Hebrew and English were used equally for song sessions.

Beginning in 1979, camp director Gerry Kaye attempted to alter the state of song sessions. Believing in the value of emphasizing Hebrew usage as much as possible, Kaye sought to remove the majority of English songs.⁴³ Around the same time, the North American Federation of Temple Youth published a שירון called Songs NFTY Sings. It contained a selection of songs compiled from the various Reform camps and youth groups. This provided a ready guide by which song leaders could choose songs for sessions. Additionally, for חבורה and חלוצים, programs with opportunities to teach more in-depth and advanced Hebrew words, their songs were of a more sophisticated nature. Modern Israeli composers such as Naomi Shemer and David Broza provided ample material. These campers would have the chance to learn and translate songs including "על כל אלה" and "יהיה טוב." Although only these two units had the added benefit of these advanced songs, the entire camp had become accustomed to song sessions, comprised almost completely of Hebrew songs.

⁴³ It was Kaye's hope that almost all English songs would be removed. Those songs that could be categorized as Jewish English songs were retained. "Not by Might," a song by Debbie Friedman adapted from the words of the prophet Zechariah were considered acceptable, i.e. could remain in song session, but "The Titanic," a song about the ill-fated ship, would be cut out.

SUMMARY

Since the camp first opened in 1951, Hebrew at the Union Institute has evolved much as the camp has. As it expanded from a small single facility to a multi-acre site, Hebrew evolved from a language with minimal usage to a central value. During an average day, campers hear announcements made completely in Hebrew, pray twice in Hebrew, and spend at least 45 minutes in Hebrew instruction. Regardless of age or previous understanding of Hebrew, each camper is charged with the task of leaving camp with stronger Hebrew skills than when he or she first arrived. Vocabulary and general language skills are emphasized through various activities and media in order to create an informal setting for the absorption of Hebrew knowledge. For the older campers, exposure to traditional Hebrew texts and commentaries, as well as to modern literature pieces, provides an element that most will not find in their Reform supplemental synagogue schools. Through its commitment to the Hebrew language, Olin-Sang-Ruby Union Institute strives to demonstrate to its campers (and the parents of those campers), in the words of its director Gerry Kaye:

When you are in college (or anywhere) and sitting at a table with other Jews, one thing you share in common is Hebrew. There is a Jewish language, and that language is Hebrew.

Chapter 5

A Comparative View of Camp Tavor, Camp Ramah in Wisconsin and the Olin-Sang-Ruby Union Institute (OSRUI)

Hebrew Instruction

We have seen that all three camp programs demonstrate their commitment to Hebrew education. Campers spend at least three quarters of an hour daily, except on Shabbat, studying vocabulary and some rudimentary grammar. Vocabulary words are taught through games, activities, and occasional worksheets. As campers reach higher levels of comprehension, instructors employ simple spoken sentences to further the learning of Hebrew.

Among the camps, much of the vocabulary is similar, and most of the words are those needed for every-day living. All three camps use exclusively certain Hebrew terms relating to locations or meals, e.g. the *חדר אוכל* (the dining hall), the *מרפאה* (the infirmary) and the *ספרייה* (the library).

Despite these similarities, the educational Hebrew programs contain elements specific to the movement. At the Habonim Camp Tavor, campers learn vocabulary considered central to the Habonim movement,

e.g. the Merkaz (the National Executive Committee), the V'ida (the annual National Convention). Grammar skills are not stressed, and comparatively little Hebrew literature is read in the original language; rather, it is taught in translation. This may suggest that the camp considers the dissemination of the messages embedded in the passages to be more important than possessing the ability to read them.

At the Conservative affiliated Ramah Camp in Wisconsin, two periods of Hebrew study daily have always offered the campers an opportunity for a diverse approach to the Hebrew language. One forty-five minute period is devoted to pure conversational skills. A formal classroom setting led by a Hebrew staff is seen as the continuation of the students' year-round Hebrew school education - one that teaches grammatical rules and correct sentence structure. During the second forty-five minute period, campers are exposed to classical Jewish sources. Through repeated exposure to Biblical, Midrashic, and Talmudic Hebrew passages, Ramah hopes to instill a love for the texts, and enhance the campers ability to read and understand those texts.

At the Reform Olin-Sang-Ruby Union Institute in Oconomowoc, Wisconsin, Hebrew instruction was not always a part of the camp's educational program. Over forty three years of the camp's existence, the Hebrew program underwent many transformations. Unlike the

Conservative and Habonim camps, which always had some form of Hebrew instruction, almost a decade after the creation of the camp passed before Hebrew study was instituted. Once it began, campers were only introduced to simple vocabulary and grammatical elements similar to what was studied in Reform Hebrew schools. In the 1960's a new interest in Hebrew language brought about the genesis of new Hebrew programs including the חלוצים program. Campers finally could participate in a program where Hebrew was the primary mode of communication. At the beginning of the 1970's, a revamped program similar to the Ramah camp, introduced campers with stronger Hebrew skills to selections from Jewish texts that included Talmud and commentaries; those with weaker Hebrew background continued with vocabulary and grammar elements. Further changes occurred under a committed camp director and a new educational director, Etti Dolgin, who introduced a fresh interest in modern Hebrew at the end of the 1970's. A program of creative activities and modern Hebrew stories offered campers the opportunity to learn Hebrew in a progressive fashion. First, they would learn vocabulary focusing on the individual, i.e. forming sentences beginning with אני... Then the lessons would branch, moving to the community, e.g. משק ואני..., the larger Jewish community, e.g. בארץ ישראל היהודים..., and eventually the world, e.g.

עולם... At OSRUI, Hebrew education evolved from a non-existent curriculum to a supplementary grammatical program, a chance to experience text study, and eventually full conversational Hebrew.

תפילה

As part of a synagogue movement, it would logically follow that the Reform camp and the Conservative camp demonstrate a strong connection to liturgy - and indeed, that is the case. At both camps, campers and staff participate in services that are influenced by their respective movements' liturgical philosophies. Despite the structural differences in תפילות between OSRUI and Ramah in Wisconsin, Hebrew is a key element for both. The Gates of Prayer, the most recent prayerbook published by the Reform movement and adopted by OSRUI, and the recently published סדור שים שלום used by Ramah offer the opportunity to augment Hebrew prayers with translations or special meditations in English; however, both camps show a definite propensity for the prayers' original language over the English vernacular.

Both camps share a strong connection to their respective movements. Many of the beliefs and attitudes reflected in Reform philosophy or Conservative philosophy are carried over into the camp setting, especially in the area of prayer books. Although more likely to

use creative services than Ramah in Wisconsin, OSRUI embraced the Gates of Prayer as its own worship source. Similarly, when the Conservative movement published its newest prayerbook in 1988, Ramah in Wisconsin put aside the book that it had used for decades and began using the סדור שים שלום. Although little had changed liturgically from one book to the next, Ramah in Wisconsin felt it important enough to be consistent with the Conservative Movement.

Of the two, OSRUI has undergone the most evolution in terms of its תפילה. Initially, in keeping with Reform sentiments, little Hebrew was incorporated in services. Prayers which were considered mandatory, e.g. שמע and ברכו, might have been included in Hebrew, albeit usually accompanied by English translations. However, regardless of the campers' ages or levels, they would have attended camp services conducted mainly in English.

As Hebrew usage at OSRUI increased - with the creation of the חלוצים program in the 1960's and later on with the חבורה program - more Hebrew was incorporated into the camp's תפילה. At OSRUI's services, both in those led by camp rabbis in the morning and those that were student-led in the evening, additional Hebrew prayers became standard. The rubric staples including קדושה, גבורות, אבות, מירכמכה, שמע וברכותיה, ברכו, קדושה שלום, and ברכת השם (for morning or evening services, respectively),

חבורה and חליצים were recited in Hebrew.¹ Furthermore, campers were expected to conduct all prayers and readings בעברית. Even the ברכת המזון expanded from a few paragraphs to the full prayer recitation that occurs every Shabbat.

Unlike its Reform counterpart, Ramah in Wisconsin has seen little liturgical evolution or change since its opening. Basing its practice on מטבע של חפילה, the Hebrew service elements have always been recited. Despite the change in prayerbooks, from the סדור שילה to the Conservative movement's סדור שים שלום, Ramah has remained true to its "traditional" roots. All parts of the service were conducted in Hebrew, including instructions.

So far, Habonim has been absent from this discussion by virtue of its disinterest in liturgical issues. With Socialist ideology pervading all aspects of camp life, there is little room for traditional worship. Although at times services were provided as an option for campers with strong synagogue connections, eventually they were phased out due to lack of interest. The blessing over the candles and קידוש are recited Friday evenings, however not because of their religious significance. Rather, Shabbat is a special time when campers could join together and take

¹ The קדיש יחום and קדיש חצי (Mourner's Kaddish) have been omitted from this list since these prayers are composed in Aramaic. Both also are included in the camp's daily services

some time from their labors to rejoice together. The candles and wine, an עתה שבת filled with singing, Israeli dancing and topical discussions underscore the unique character of the day, and emphasize what is considered the essential component - the feeling of close community fostered in a celebratory atmosphere.

Song Sessions

Singing has historically held an important place in any camp environment. As a tool to create community and foster a shared camp spirit, song sessions are often as important to campers as the everyday activities - perhaps even more so. Campers are more likely to retain fond memories of the time spent with friends joined in song.

In all three camps, Hebrew songs make up the bulk of the repertoire. Song leaders often have large lists from which they can choose the songs that campers enjoy. Some English folk songs of the 1960's had worked their way into camp repertoires; however, concerted efforts to phase them out over time have been mostly successful. Currently, Ramah in Wisconsin and Habonim offer song sessions completely devoid of English. At one time, OSRUI was more open to the inclusion of English songs, but has since then, reduced that language's

inclusion to American Jewish folk songs composed in Hebrew and English.

Even though only Habonim was founded on a Zionist premise, all three movements have a propensity for songs from and about Israel. As staff members and song leaders would visit from Israel, or have attended some sort of educational program in Israel, they would bring to the camp songs of modern Israeli composers. Songs including "אלה על כל" and "זהב" "ירושלים של" by Naomi Shemer and "עושה שלום" and "בשנה הבאה" by Nurit Hirsch quickly became camp favorites.

For OSRUI and Ramah in Wisconsin, songs of a religious nature, many of which were common to both camps, also would make up part of the camp repertoire. Traditional songs and familiar passages set to modern tunes constituted the separate cache of songs with Shabbat themes that are used only during Friday evening and Saturday sessions. נִיגונים, various versions of לכה דודי, and Shabbat-specific songs including כי אשמרה שבת, יום זה לישראל, and הנה מה טוב fill the dining halls. Although OSRUI campers may not have a separate song book for Shabbat, most of the songs learned during a camping session or found in the songbook are appropriate for the Shabbat setting.

In keeping with Habonim philosophy, songs with any religious significance are avoided. Fun melodies with insignificant words are

learned during the summer, e.g. "Ani V'hu V'Johnny Ha-kangaroo." However, more importantly to the Labor Zionists, the songs were a vehicle for furthering camp philosophy. Many of the songs contained meanings or lessons the movement hoped to propagate, i.e. the principles of חלוציות, Zionism and Socialism. The official Habonim theme song "Techezakna" written by נ. ביאליק could inspire campers to embrace the work of their hands, to love the land and to join with those who had already made their residence in Israel. Rather than singing praises to God before a meal, campers would sing Bialik's "שיר העבודה והמלאכה" (The Song of Work and Toil), a song expressing thanks for the work of their hands. For Habonim, the Hebrew songs could be formative in creating generations of committed Labor Zionists and ultimately, new גרעינים (groups preparing to make aliyah).

The Message - A General Summary

All three camps have found a niche into which the Hebrew language has nestled. Whether as a way of Hebraizing locations and atmosphere of the camp, as the language of prayer, as a mode of communication, or musical expression, Hebrew has become part of the value system of the camp. Interviews with staff and campers of all the camps indicate that a lack of Hebrew knowledge by participants has at

times hampered efforts to expand and improve existing Hebrew programs. Counselors and campers in general are not confident in their Hebrew skills, or worse, lack any Hebrew knowledge aside from the scant vocabulary picked up in the camp setting. Without the ability to reinforce the language - both in and outside of the camp setting - often the Hebrew lessons and words are forgotten, and Hebrew skills fall by the wayside.

Yet, this does not dampen the resolve of the camps to offer what Hebrew education they can. All three demonstrate a deep commitment through daily Hebrew instructional periods. Mustering the resources at their disposal, Tavor, Ramah in Wisconsin and OSRUI try to instill in their campers the importance of the Hebrew language in the life of the individual and of the Jewish people.

It is true that the three camps diverge in terms of the philosophy or use of Hebrew. For Tavor, and Habonim in general, their specialized Hebrew vocabulary lends itself to the creation of a movement, and to the strengthening of the connection between the camper and that movement. With the benefit of a year-round movement of which the camp is only one element, Habonim alone has the luxury of continuing its Hebrew educational process outside of the camp grounds whereas the other two must rely on what campers are provided in schools whose curricula are

not directly linked to the camp. Its special vocabulary is a tool by which values and concepts of their Labor Zionist philosophy are transmitted and transferred from one generation of Habonim to the next. It is not so important that Habonim campers become fluent in Hebrew; once they reach their ultimate goal, i.e. sending members on aliyah, the language can be learned in Israeli ארץ ישראל. Rather, they view Hebrew as the language of the Jewish people and the state of Israel. Habonim strives to instill in its campers a love for the language, thereby fortifying their love for Eretz Yisrael.

With deep connections to its parent movement, Ramah in Wisconsin and the Ramah organization adopt much of the Conservative philosophy towards Hebrew as their own. Hebrew is a "לשון קודש," a holy language that has been the language of scholars and sages throughout the centuries. In keeping with the ideals of those great teachers, study and education are held in highest esteem. A major part of Hebrew literacy will come from the study of traditional Jewish sources and commentaries. In order to accomplish this great task, one must have a working knowledge of the Hebrew language, both grammar and vocabulary.

The seriousness with which Ramah in Wisconsin approaches this desire for Hebrew knowledge can be seen in its Hebrew program. Rather

than relying on the abilities of the counselors, each summer it hires a separate staff dedicated only to the instruction of Hebrew language and reading skills, both in classical and modern Hebrew texts as well as grammatical elements. Campers spend two periods daily, with the exception of Shabbat, learning about the many nuances and uses of Hebrew. Armed with such skills, campers are set upon the path of becoming informed Jews.

Also, the ability to participate in the ritual and spiritual life as a Jew is essential. As a the holy language, Hebrew becomes the tongue of worship. It is important that campers be able to read through the שמירת or מנחה services and when old enough, join the מנין as a full partner. With all components of the liturgy said or chanted in Hebrew, Ramah campers can become familiar with the practices of the Conservative movement - sometimes even surpassing the amount of Hebrew done within congregations - and develop a bond with the rich heritage of Jewish worship.

Although created under a premise of being a progressive organization, the Reform movement has been characterized by some turning more traditional. Once a movement dedicated to the integration of its members into the greater American society and religious expression using the vernacular language in worship experience, Reform has done

almost a complete about-face to the point of stressing Hebrew knowledge as a foundational necessity. Nowhere is this more evident than on the grounds of the Olin-Sang-Ruby Union Institute.

A comprehensive Hebrew program coordinated under a staff composed wholly of Israelis, extensive use of conversational Hebrew words, signs posted around camp with Hebrew messages, and worship services consisting of mostly Hebrew prayers demonstrate a strong connection to the language. However, it is the two units, חלוצים and חבורה, devoted specifically to conversational Hebrew, that are the distinguishing element in OSRUI life. The message to campers is loud and clear: Hebrew is important; it is so important that we are willing to devote two camps units to complete immersion in Hebrew language.

At all three camps, Hebrew has carved out its niche over the five or more decades of camping offered by each movement. In some cases, it was used as the language of worship allowing campers to pray in the language that many previous generations had used. In other cases, Hebrew was the mode of communication, both for the camping body and correspondingly the Jewish people. It could be used to express the identity or ideology of a movement through the songs they sang and the readings they shared.

Regardless of the method or the form, Hebrew was considered important enough by all three to mandate the creation of Hebrew educational programs. Camp was not just a place where young people could go to have fun and socialize with old and new friends. It was a place where youth could strengthen Jewish identity and learn more about the unique aspects of Judaism. Camp provided a setting for serious Hebrew study. For all the camps, it became a vital piece of the puzzle that makes up the modern Jew.

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^p
Peula #1 - Machaneh

Take the chanichim on a tour of machaneh. Although the chanichim will have by this time had many tours of machaneh, this time make sure they know whateverything is called in ivrit. Use this time with them to find out how they feel about ivrit and how much they know.

Vocabulary Words

Chadar Haochel	dinning room
tzrif	bunk
agam	lake
gan	garden
kikar	central grounds
etz hashira	singing tree
rom kol	loud speaker
mirpa'a	infirmary
moadon	club house
madrich	counselor
chanich	camper
migrash cadur sol	basketball court
migrash cadur basis	baseball feild
migrash cadur off	volleyball court
migrash cadur regel	soccer feild
melechet yad	arts and crafts building
ulam	gymnasium
der	goat pen
lul	chicken coup
machaneh	camp
machsan sport	sport shed
machsan kelim	tool shed
mitbach	kitchen
sherutim	bathrooms
miklachat	shower
toren	flagpole
beit ha'aracha	guest house

This peula is to enable chanichim to ask for things in ivrit during the meals. So instead of saying, "Give me the bug juice," they will say, "Mitz b'vakasha." Take a tour of the chadar ~~mitbach~~ haochel and mitbach and learn the important words. Set a full table and have each chanich sit with a place setting. Call out an object, and everyone will have to raise it. The first one to raise the object calls out the next one. Have the chanichim make signs for all of the different objects to hang around the ~~mitbach~~ chadar haochel.

Vocabulary Words

sakum	silverware
mitbach tzalachat	plate
mazleg	fork
sakin	knife
caf	spoon
capit	teaspoon
cos	cup
mapit	napkin
melach	salt
pil pel	pepper
sucar	sugar
lecham	bread
chalav	milk
basar	meat
reba	jelly
chemat botnim	peanut butter
mitz	bug juice
chema	butter
yirakot	vegetables
mitbach	kitchen
shulchan	table
saf sal	bench
b'vakasha	please
toda	thankyou
od	more
toran	server

Peula #4- Alphabet

Have a poster of the ~~mitbach~~ letters and have them read it. Teach them the song of the letters. Have them practice writing the letters. Have the chanichim make a picture of a letter of their choice with a picture of something beginning with that letter. Or use ~~mitbach~~ the letter as part of the picture of a word beginning with that letter.

Peula #5 Sports

Play a game in which only Ivrit will be spoken. Numbers can also be used.

Vocabulary words

Mischak	game
cadur	ball
cadur af	volleyball

34. מספרים - Numbers

מספרים סידוריים

נקבה feminine	זכר masculine
ראשונה	ראשון
שנייה	שני
שלישית	שלישי
רביעית	רביעי
חמישית	חמישי
שישית	שישי
שביעית	שביעי
שמינית	שמיני
תשיעית	תשיעי
עשירית	עשירי

שברים Fractions

חצי, מהצה, כחצית	1/2
שליש	1/3
רבע	1/4
חמישית	1/5
שישית	1/6
שביעית	1/7
שמינית	1/8
תשיעית	1/9
עשירית	1/10

מיליון 1,000, סמדי

Cardinal numbers

מספרים יסודיים

נקבה feminine	זכר masculine
אחת	אחד
שתיים	שניים
שלוש	שלושה
ארבע	ארבעה
חמש	חמישה
שש	שישה
שבע	שבעה
שמונה	שמונה
תשע	תשעה
עשר	עשרה
אחת-עשרה	אחד-עשר
שתי-עשרה	שני-עשר
שלוש-עשרה	שלוש-עשר
ארבע-עשרה	ארבע-עשר
חמש-עשרה	חמש-עשר
שש-עשרה	שישה-עשר
שבע-עשרה	שבע-עשר
שמונה-עשרה	שמונה-עשר
תשע-עשרה	תשעה-עשר
עשרים	עשרים
עשרים ואחת	עשרים ואחד
עשרים ושתיים	עשרים ושניים

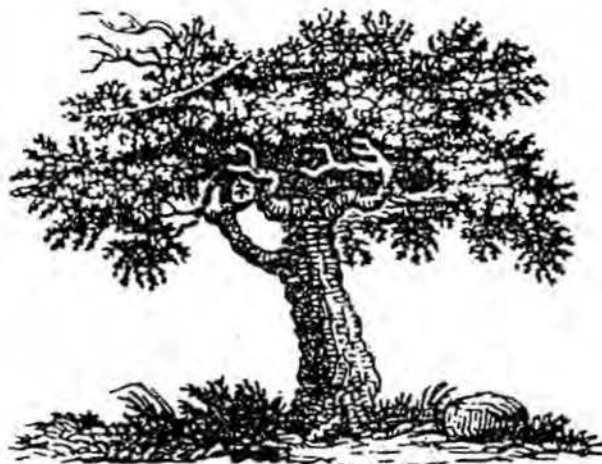
מאות	עשרות
מאתיים	200
שלוש מאות	300
ארבע מאות	400
אלף	1000
אלפים	2000
עשרת אלפים	10,000
מאה אלף	100,000
מיליון	1,000,000
שלושים	30
ארבעים	40
חמישים	50
שישים	60
שבעים	70
שמונים	80
תשעים	90
מאה	100

דף עברית

123



אֵת
SPADE (ET)



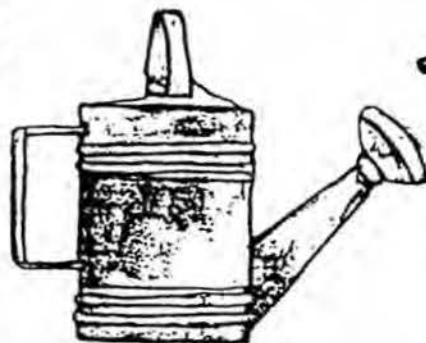
עֵץ, אֵילָן
TREE
(ETZ, ILAN)



קִלְשׁוֹן
PITCHFORK
(KILSHON)



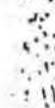
מִזְמֶרָה
CLIPPERS
(MAZMERA)



מִזְלֵף
WATERING CAN
(MAZLEF)



צִנּוֹר הַשְׂקָאָה
WATERING HOSE
(TSINOR HASHKA'AH)



מַיִם
WATER
(MAYIM)

(LINTOA)

לִנְסוֹף
TO PLANT
(A TREE)

(LISHTOL)

לְשַׁתּוֹל
TO PLANT
(A PLANT)



בּוֹר
HOLE
(BOR)

שׁוֹרֵשִׁים
ROOTS
(SHORESHIM)

אֲדָמָה

EARTH/SOIL
(ADAMA)

צפצפה

אני קונה פנור

4



לא נזלס.

חורבן ארור וס

3



חבל סגבן.

חוצה גמרה

2



נשפך תנפט, 2

בספיק נריקס

1



חורבן חבל.

פנולה מבריקה 1



מנטב 10 שמיכה 11

רביש 12 גבן

7



גבן 9 חום.

אד גם עזון

6



מבר בא חמועד 7

להנפט 8

5



שחק המגל 6

עלמה חבל

a time -

7 מועד

to relax -

8 להנפט

increased -

9 גבן

better -

10 מנטב

blanket -

11 שמיכה

brandy -

12 רביש (זין שרופ)

shiny -

1 מבריק

kerosene -

2 תנפט

we will empty -

3 נריקס

was lighted -

4 חוצה

cursed -

5 ארור

fortune smiled -

6 שחק המגל

TECHEZAKNA

Birkat Am

by Bialik



125



Teche-zak -na ye-dei chol a-chei-nu ham-cho-ni-nim



af-rot ar- tzei - nu, ba- a-sheer hem sham. Al



yi-pol ru-cha-chem, a- li-zim, mit-ro- ne- nim,



bo- u schchem e-chad le- ez -rat ha-am. Al -ez-rat ha-am.

תחזקנה

תחזקנה ידי כל אחינו

המחוננים עפרות ארצנו,

באשר הם שם.

אל יפל רוחכם

עליזים, מתרוננים,

בואו שכם אחד

לעזרת העם.

Strengthen the hands of our brethren
Who though scattered far and wide
Cherish the soil of our Homeland.
Let not your spirits fall.
But with joy and song
Come, shoulder to shoulder,
To the aid of our people.

"Tchekakna", composed by the late Chaim Nachman Bialik, is the anthem of Habonim. When "Tchekakna" is sung, all stand at attention there is to be no walking, talking, or other disturbance. Sing with force and at a lively tempo, though not hurriedly. "Tchekakna" is to be sung at the opening of all Habonim affairs, and usually at the close, if no other appropriate song is chosen.

"The Song of Work and Toil"
by Chaim Nachman Bialik

"שיר העבודה והמלאכה"
מאת ח. נ. ביאליק

Oh, who can save us hunger's dread?
Who always gave us ample bread,
And milk to drink when we are fed?
Whom shall we praise, whom shall
we bless
To work and toil our thankfulness

מי יצילנו מרעב?
מי יאכילנו לחם רב?
ומי ישקנו כוס חלב?
למי תודה, למי ברכה -
לעבודה ולמלאכה!

Oh, who shall clothe us when it's cold?
And make the darkness bright as gold?
And bring us water from the mold?
Whom shall we praise, whom shall
we bless
To work and toil our thankfulness

מי יתן לנו כסות בקר?
ומי בחשך יתן אור?
מי יעל מים מן הבור?
למי תודה, למי ברכה -
לעבודה ולמלאכה

Who planted trees with fruit to eat
And pleasant shade against the heat?
Who in the fields has sown the wheat?
Whom shall we praise, whom shall
we bless
To work and toil our thankfulness

ומי נטע עצים בגן,
לפרי ולצל, כל-מין וזן,
ובשדות זרע דגן?
למי תודה, למי ברכה -
לעבודה ולמלאכה

Who made our house a cozy nest?
Who fenced our yard, our vineyard
dressed?
Who worries, plans and works with zest?
Preparing feasts and Sabbath rest?
Whom shall we praise, whom shall
we bless
To work and toil our thankfulness

מי הכין לנו פנת גג,
גדר לגן, לכרם סיג,
ומי טרח ומי דאג
לכבוד שבת לכבוד החג?
למי תודה, למי ברכה -
לעבודה ולמלאכה

So let us work, a busy hive,
Through all the week, while we're alive.
It's hard to strive, it's grand to strive;
And when we've time, the songs arrive:
Our songs of praise and thankfulness
To work and toil and skillfulness

על-כן נעבד, על-כן נעמל
חמיד בכל-ימי החל.
כבד העל נעים העל
ובעת הפני נשיר בקול
שירי-תודה, שירי-ברכה
לעבודה ולמלאכה!

ברכת המזון



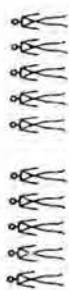
שבת, ראש חודש ויום טוב:
שיר המעלות, פשוט יי את-שיבת ציון, היינו כחלמים: או ימלא
שחוק פינו ולשוננו רנה, או יאמרו בגוים הגדול יי לעשות עם
אלה הגדיל יי לעשות עמנו, היינו שמחים שבה יי את-שכיבתנו
כאפיקים בנגב, הזרעים בדמעה ברהוק קצור, הלוק ילך ויבכה
נשא משרה הנרע, בא יבא ברוך נשא אלמנתו.

שלושה שאכלו כאחד תיכין לזמן:

המזון: קבר, קבר.

המסבים: יהי שם יי מבורך מעתה ועד עולם.

המזון: יהי שם יי מבורך מעתה ועד עולם.



המזון: ברשות קבר,

קבר אלדינו

שאכלנו משלו.

המסבים: ברך אלדינו

שאכלנו משלו

ובטובו חיינו.

המזון: ברך אלדינו

שאכלנו משלו

ובטובו חיינו.

המסבים: ברך הוא

וברוך שמו.



המזון: ברשות קבר,

קבר

שאכלנו משלו.

המסבים: ברך

שאכלנו משלו

ובטובו חיינו.

המזון: ברך

שאכלנו משלו

ובטובו חיינו.

ברך הוא

וברוך שמו.

תננה ומוריס:

על הנסים ועל הפורץ ועל הבורח ועל השמחה ועל

המלחמה ושעשית לאבותינו בימים ההם בזמן הזה.

תננה:

מוריס:

בימי מותננו בן יוחנן כהן גדול

חשמוני ובניו, בשעמדה מלכות

וזו הרשעה על עמך ישראל

להשפיתם הורחך ולהעבירם

מחקי רצונך, ואפה ברחמיך

הרבים עמדת להם בעת צרתם,

רבת את-רובם, בנה את-ידינך,

נקמת את-נקמתם, מסרת

גבורים ביד חלשים, ורבים ביד

מעטים, וטמאים ביד טהורים,

ורשעים ביד צדיקים, וזרים ביד

עוסקי תורתך, וכן עשית שם

גדול ונורא בעולם, וקצמת

ישראל עשית ישועה גדולה ופרצו בהים הזה, ואמר בן נאן

בנו לבדיר ביתך, ופנו את-היכלך, וטהרו את-מקדשך, והוליקו

גרות בהצרות מדרשך, וקבעו שמונת-ימי תננה אלו להודות

ולתהלל לשמך הגדול.

ברוך אתה יי אלהינו מלך העולם, הן את-העולם פלו
בטובו בן פסד וברחמים, הוא נותן להם לכל-דבר פי
לעולם חסדו, ובטובו הגדול תמיד לא חסר לנו ואל
יחסר-לנו מזון לעולם ועד בעבור שמו הגדול, כי הוא יו
ומפרנס לכל, ומיטיב לכל ומכין מזון לכל-בריוותיו אשר
ברא. ברוך אתה יי הן את-הכל.

נודה לך יי אלהינו על שהנחלתם לאבותינו ארץ חמדה
טובה ורחבה, ועל שהוצאתנו, יי אלהינו, מארץ מצרים
ופריתנו, מבית עבדים, ועל פריהך שחתמתם בברכתך,
ועל תורתך שלמדךנו.

ועל הכל יי אלהינו אנחנו מודים לך, ומברכים אותך.
 יתברך שמך כפי כל-חי תמיד לעולם ועד, בכתוב:
 "ואכלת ושבעת וברכת את-יי אלהיך
 על-הארץ הטובה אשר נתן-לך."
 ברוך אתה יי, על הארץ ועל המזון.

רחם יי אלהינו על ישראל עמך, ועל ירושלים עירך,
 ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל
 הבית הגדול והקדוש שנקרא שמך עליו.

שבת:
 רצה והסליחנו יי אלהינו במצותיך ובמצות יום השביעי השבת
 הגדול והקדוש הזה, כי יום זה גדול וקדוש הוא לפניך לשבתו
 ולנוח בו באהבה במצות רצונך. ברצונך הנח לנו יי אלהינו שלא
 תהי צרה ונגון ואנחה ביום מנוחתנו, והראנו יי אלהינו ברחמך
 ציון עירך, ובבנין ירושלים עיר קדשך, כי אתה הוא בעל
 הנישועות ובעל הנחמות.

ראש חודש ויום טוב:
 אלהינו ואלהי אבותינו, נעלה ונבוא ונגיע, ונראה ונרצה ונשמע,
 ונפקד ונזכר ונזכרנו ונפקדוננו, ונזכר אבותינו, ונזכר משיח בן
 דוד עבדך, ונזכר ירושלים עיר קדשך, ונזכר כל-עמך בית
 ישראל לפניך, לפליטה ולטובה ולחן ולחסד ולרחמים ולחסים
 ולשלום.

ראש חודש:	ביום ראש החודש הזה.
פסח:	ביום חג המצות הזה.
שבועות:	ביום חג השבועות הזה.
ראש השנה:	ביום הזכרון הזה.
סוכות:	ביום חג הסוכות הזה.
שמיני עצרת:	ביום השמיני חג העצרת הזה.

וזכרנו יי אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו
 לחיים, ובזכר ושושה נרחמים חוס וחסנו ורחם עלינו והושיענו,
 כי אליך ענינו, כי אל חנון ורחום אתה.

ובנה ירושלים עיר הקדש במהרה בימינו, ברוך אתה יי,
 בונה ברחמיו ירושלים. אמן.

ברוך אתה יי אלהינו מלך העולם, האל אבינו מלכנו,
 המלך הטוב והמייטיב לכל, שבעל-יוזם ויום מרבה
 להיטיב עמנו, והוא יגמלנו לעד — לחן ולחסד ולרחמים
 ולכל-טוב.

שבת:	הרחמן, הוא ונחילנו יום שכלו שבת ומנוחה — לחיי העולמים.
ראש חודש:	הרחמן, הוא וחדש עלינו את-החדש הזה — לטובה ולברכה.
יום טוב:	הרחמן, הוא ונחילנו יום שכלו טוב.
סוכות:	הרחמן, הוא יקים לנו את-סוכת דויד הנפלת.
ראש השנה:	הרחמן, הוא וחדש עלינו את-השנה הזאת — לטובה ולברכה.

הרחמן הוא יברך את-מדינת ישראל, ראשית צמיחת
 גאולתנו.

הרחמן, הוא יברך את-אחינו בית ישראל הנתונים
 בצרה, ויוציאם מאפלה לאורה.

הרחמן, הוא יזכנו לימות המשיח, ולחיי העולם הבא.

מגדול (שבת, ראש חודש, יום טוב וראש השנה)
 מגדיל (ימים אחרים)
 ושועות מלכו ועושה חסד למשיחו, לדוד ולזרעו עד
 עולם. עושה שלום ברחמיו הוא יעשה שלום עלינו
 ועל כל-ישראל, ואמרו אמן.



זמירות לליל שבת

שלום עליכם

- | | |
|------------------|------------------------------|
| 1. שלום עליכם | 3. ברכוני לשלום ¹ |
| מלאכי השרת | מלאכי השלום |
| מלאכי עליון | מלאכי עליון |
| ממלה מלכי המלכים | ממלה מלכי המלכים |
| הקדוש ברוך הוא. | הקדוש ברוך הוא. |
| 2. בואכם לשלום | 4. צאתכם לשלום |
| מלאכי השלום | מלאכי השלום |
| מלאכי עליון | מלאכי עליון |
| ממלה מלכי המלכים | ממלה מלכי המלכים |
| הקדוש ברוך הוא. | הקדוש ברוך הוא. |

זמירות שבת

יום זה לישראל

- יום זה לישראל אורה ושמחה, שבת מנוחה.
 צנית פקודים במעמד סיני,
 שבת ומועדים לשמור בכל-שני,
 לערך לפני משאת וארוחה, שבת מנוחה.
 יום זה לישראל . . .
- חמדת הלקבות לאמה שבורה,
 לנפשות נקבות נשמה יתרה,
 לנפש מצרה יסיר אנוחה, שבת מנוחה.
 יום זה לישראל . . .
- קדשת ברכת אותו מכל-ימים,
 בששת בלית מלאכת עולמים,
 בו מצאו עגומים השקט ובטחה, שבת מנוחה.
 יום זה לישראל . . .
- לאסור מלאכה צויתנו נורא,
 אנוכה הוד מלוכה אם שבת אשמרה,
 אקריב שי למורא, מנוחה מרעוה, שבת מנוחה.
 יום זה לישראל . . .
- חדש מקדשנו, זכרה נחרכת,
 טובך, מושיענו, תנה לנצחית,
 בשבת יושבת בזמיר ושבתה, שבת מנוחה.
 יום זה לישראל . . .

זמירות שבת

כי אשמרה שבת

- כי אשמרה שבת אל ישמרני,
אות היא לעולמי עד
בינו וביני.
1. אסור מצא חפץ
עשות דרכים,
גם מלדבר בו דברי צרכים,
דברי סחורה אף דברי מלכים,
אהנה בתורת אל ותחבמני.
- אות היא לעולמי עד
בינו וביני.
2. בו אמצא תמיד נפש לנפשי,
הנה לדור ראשון נתן קדושי
מופת, בדת לחם משנה בששי,
בכה בכל-ששי ובפיל מזוני.
- אות היא לעולמי עד
בינו וביני.
3. רשם בדת האל חק אל סגניו,
בו לערך לחם פנים לסניו,
גם בו להתענות על פי נבוניו,
אסור, לכד מיום כפור עוני.
- אות היא לעולמי עד
בינו וביני.
4. הוא יום מקבד
הוא יום תענוגים,
לחם ונין טוב בשר ודגים,
המתאבלים בו אחר נסוגים,
כי יום שמחות הוא וישמחני.
- אות היא לעולמי עד
בינו וביני.
5. מחל מלאכה בו
סופו להקרית,
על כן אכבס-בו לבי בבורית,
ואתפלה אל אל
צרבית ושררית,
מוסף וגם מנחה הוא יענני.
- אות היא לעולמי עד
בינו וביני.

זמירות שבת

דרור יקרא

1. דרור יקרא לבן ולבת,
ויוצרכם כמו בבת,
נעים שמכם ולא יִשְׁבַּת,
שבו נוחו ביום שבת.
2. דרש נוי ואולמי,
ואות ישע עשה עמי,
נטע שורק בתוך כרמי,
שעה שועת בני עמי.
3. דרך פורה בתוך בצרה,
וגם בכל אשר גברה,
נתץ צרי באף עברה,
שמע קולי ביום אקרא.
4. אלהים תן במדבר קר,
הדס ששה ברוש תדקר,
ולמזהיר ולנזקר,
שלומים תן כמי נקר.
5. הדר קמי, אל קנא,
כמוג לבב ובמגנה,
ונרחיב פה נמלא נא
לשוננו לך רנה.
6. דעה סכמה לנפשו,
והיא כתר לראשו,
נצד מצות קדושו,
שמר שבת קדשו.

Goals

1. To stimulate the learner to see Hebrew as an exciting, living language.
2. To provide the learner with a basic vocabulary of useful Hebrew words.
3. To impart to the learner certain basic grammatical concepts of the Hebrew language.

Implementation

1. Use of as much Hebrew as possible in class.
2. Use of dialogues which can readily be acted out.
3. Use of words and sentences which the learner can employ in everyday camp activities.
4. Use of games and other devices to make presentation as lively and enjoyable as possible.

I. Getting Acquainted

מורה: שלום לך
 לך: שלום מורה
 מורה: הישם שלי
 לך: שלום
 מורה: מה הישם שלך?
 לך: הישם שלי
 מורה: מה הישם שלך?
 לך: הישם שלי
 מורה: לך: בברכה לך
 לך: הישם שלי
 ברכה: הישם שלי
 לך: לך: מאד
 ברכה: לך: מאד
 לך: ברכה לך
 ברכה: לך: לך
 לך: שלום לך
 ברכה: שלום לך

Key Dialogue words
and Expressions

"מורה (2) הישם שלי (3) הישם שלי (4) הישם שלי (5)
 בברכה לך (6) לך: מאד (7) לך: שלום (8) לך: לך

11 - מלים וחסונות - WORDS AND PICTURES

- INSTRUCTIONS:
1. Prepare a pile of cards with various pictures on them, such as: a girl, a ball, books etc.
 2. Prepare another pile of smaller cards or pieces of paper with words on them, such as: ילדה, כדור, ספרים etc.
 3. Select two teams of children and give each a pile of words and a pile of pictures.
 4. The team which matches the words with the correct pictures in the shortest amount of time receives 20 points.
 5. If a team matches pictures and words incorrectly, then a certain number of points is subtracted from its score (2 points for each incorrect match).

COPIES OF PICTURES AND HEBREW WORDS CAN BE FOUND IN:
PICTORIAL AIDS, published by the Jewish Education Committee of New York City.

VOCABULARY:

word, words -	מלה, מלים	man -	איש
picture, pictures -	תמונה, תמונות	woman -	אשה
point, points -	נקודה, נקודות	coat -	בגד
team, teams -	קבוצה, קבוצות	bunk -	זריף
team 1 -	קבוצה א	doll -	בובת
team 2 -	קבוצה ב	flag -	דגל
(the) winner -	(ה) מנצח	tree -	עץ
ball, balls -	כדור, כדורים	trees -	עצים
book, books -	ספר, ספרים	flower -	פרח
girl -	ילדה	flowers -	פרחים
boy -	ילד		

לֹאֲנִי
 עֲכָתָה
 עֲקֵרָא
 עֲאֻכָּל
 עֲשֵׂתוֹת
 עֲשֵׂוֹת
 עֲצֵהָ
 עֲקֵקָה
 עֲשֵׁחֹת
 עֲמֵהָ

עֲשֵׂוֹת
 עֲמֵהָ
 עֲקֵרָא
 עֲקֵקָה
 עֲשֵׁחֹת
 עֲשֵׂוֹת
 עֲאֻכָּל
 עֲקֵרָא
 עֲשֵׂחֹת

רֹאֲכָה	רֹאֲכָה
יִכְּוֹלָה	יִכְּוֹלָה
צִרְיָכָה	צִרְיָכָה
אֹהֶבֶת	אֹהֶבֶת
מִכְּוֹלָה	מִכְּוֹלָה
יִצְעָה	יִצְעָה

אֶתְּהָה	1. 2.5 (fem)
אֶתְּהָה	2. 2.5 (fem)
הֶרְיָא	3. 3 (fem)
הֶרְיָא	3. 3 (fem)

Order of sentence:

4. 3. 2. 1.

..... Infinitive Helping verb Pronoun

א. נ. י.

אני לא ילד. אני פבר גדול. שרה ילדה גדולה. יש לה שתי עינים יפות. אני רואה בעינים שלי. גם לי יש שתי עינים. אני רואה את שרה והיא רואה אותי. המדריך שואל את שרה:

"את רואה את דוד?"

כן, עונה שרה, אני רואה אותו. הוא יושב שם על הכסא. אני רואה אותו בעינים שלי.

טוב מאד, אומר המדריך, שרה, את אומרת עכשיו לדוד "בוקר טוב".

"בוקר טוב, דוד" אומרת שרה.

אחא שומע דוד? שואל המדריך.

אני שומע, עונה דוד. יש לי שתי אוזנים. אני שומע באוזנים שלי. אני

שומע כשאחא מדבר ואני שומע כשהיא מדברת.

במה אוזנים יש לך, שרה?

שתיים!

- רק שתיים?

- כן, יש לי שתי אוזנים ואני שומע באוזנים שלי.

- טוב מאד, את שומע כשאני מדבר. אני מדבר בפה שלי.

- גם אני מדברת בפה שלי. אני גם אוכלת פפה. אני אוכלת בפה את הארוחה.

בפה יש לי שניים.

- לא רק את מדברת, שרה. גם אני מדבר, גם הוא מדבר, כל האנשים מדברים.

אבל אני מדבר מעט ואת מדברת הרבה.

- לא נכון, אני לא מדברת הרבה, גם אני מדברת מעט.

רחל מדברת הרבה. רחל מדברת בפיה.

- מספיק, שרה, מספיק. יש לנו שיעור. עכשיו אנחנו לומדים. אתם רואים?

זאת יד. יש לי שתי ידים. יד ימנית ויד שמאלית. אני כותב ביד.

- עכשיו אני לא כותב.

- גם אני לא כותבת.

- מה אתם עושים בימים?

במחנה

פיץ. חם. פה מחנה. אנחנו במחנה. גם אני וגם אחי במחנה. שם צריף.

הצריף במחנה. גם הצריף במחנה. אני רואה את הצריף. שם צריף אחר.

פיץ. טוב במחנה. פה לא חם. במחנה בחורים ובחורות. בחור אחר אומר

"שלום". הבחור רואה את הבחורה. הוא אומר "שלום". הבחורה נזקקת "שלום".

הבחורים והבחורות סוברים.

המדרית (ה) סביב (ח) עם הבחורים ועם הבחורות. הוא (היא) אומר (ח)

"שלום, בחורים ובחורות".

בפיץ אני במחנה. גם אחי במחנה. המדרית (ה) שואל (ה) בחור אחר: האם

רואה את הצריף?

המדרית שואל והבחור עונה: כן, אני רואה את הצריף. גם הוא רואה

את הצריף.

כן - אומר המדרית - גם אחי רואה וגם הוא רואה את הצריף. הצריף

שם, הצריף לא פה.

אני פה, אחי פה, הוא פה, בק הצריף שם. כן, בק הצריף שם.

יום פיץ, יום יפה. שמש. משה לומר עברית. גם שרה לומדת עברית.

המדרית (ה) שואלת: מי לומר עברית? משה עונה: אני לומר עברית.

שרה עונה: גם אני לומדת עברית.

כן, משה ושרה לומדים עברית פה במחנה. בפיץ משה ושרה במחנה והם

לומדים עברית. הם לא לומדים בצריף. הם גרים בצריף. משה גר בצריף של

הבחורים ושרה גרה בצריף של הבחורות.

טוב במחנה. יפה בפיץ. יפה במחנה.

תפילה

מן המדרג

1. אפילו מחיצה של ברזל איננה מפסקת בין ישראל לאביהם שבשמים.
2. כשאתה מתפלל אל העש חפילתך קבע, אלא ברחמים ותחנונים לפני הקדוש ברוך הוא.
3. אמר רב המנונא: כמה הלכו גדולות יש לשמוע ממקראות הללו של קנה. "וחנה היא המדברת על לבה", מכאן למתפלל שיכוון לבו. "רק שפתי נעות", מכאן למתפלל שיחמור בשפתיים. "וקולה לא ישמע", מכאן שאסור להגביר קולו בחפילו. "ויחטבה עלי כסורה", מכאן ששפור אסור להתפלל.
4. "ואני ספלתי לך ה' עת רצון" (תהילים). לכל דבר נתן הקדוש ברוך הוא זמן ועת, חנץ מן התפילה. אימתי שיחפיל, נענה, למה? שאילו היה האדם יודע אימתי הוא מתפלל ונענה, היה מניח כל הימים ולא היה מתפלל באותו יום. אמר הקדוש ברוך הוא: לפיכך איני מודיע לך אימתי אתה נענה, כדי שתהא מתפלל בכל שעה, שנאמר: "בסחה בו בכל עת".
5. שנה רבותינו: אין עומדים להתפלל לא מחוץ עצבות ולא מחוץ עצלות, ולא מחוץ שחוק, ולא מחוץ שיחה, ולא מחוץ קלנת הראש, ולא מחוץ דברים בטלים, אלא מחוץ למחשד של מצוה.

Vocabulary

English

1. shirt	סִידֶר	-11
2. pants	גָּזֶם	-12
3. pajamas	מָעִיל	-13
4. hat	חֵלֶבֶט	-14
5. skirt	חֵלֶבֶט	-15
6. blouse	חֵלֶבֶט	-16
7. underwear	חֵלֶבֶט	-17
8. dress	חֵלֶבֶט	-18
9. shoes	חֵלֶבֶט	-19
10. socks	חֵלֶבֶט	-20
11. sweater	חֵלֶבֶט	-21
12. jacket	חֵלֶבֶט	-22
13. coat	חֵלֶבֶט	-23
14. bathrobe	חֵלֶבֶט	-24
15. slippers	חֵלֶבֶט	-25
16. suit	חֵלֶבֶט	-26

עברית

1. חולצה	1.
2. מכנסים (ז)	2.
3. פיגמה	3.
4. כובע	4.
5. חצאית	5.
6. חולצה	6.
7. לבנים	7.
8. שמלה	8.
9. נעליים (ז)	9.
10. גרביים (ז)	10.

Vocabulary Supplement Colors (I)

Grammar

Concepts: Demonstrative adjectives, Articles, Noun/adjective agreement

Verbs: to be (is/are), to wear (present tense)

Patterns

- Point to the object and model the sentence for the students.
Have them use the pattern to identify the clothing.
This is a shirt. (skirt, blouse, underwear, jacket, bathrobe, suit, coat, sweater, dress, hat)
These are the pants. (pajamas, shoes, socks, slippers)
Repeat the above changing to that and those.
That is a shirt, etc.
These are pants, etc.
- Change the singular to the plural.
These are shirts, etc.
Change the plural to the singular.
This is a shoe, etc.
Repeat the above using that and those.
- Add a color.
This is a blue shirt. (red blouse, etc.)
These are yellow shoes, etc.
- Complete the sentence with a logical answer.
A boy wears _____
I am wearing _____
The boys wear _____
You are wearing _____
You (pl.) are wearing _____
We are wearing _____

Activities

- What color is your shirt? (blouse, skirt, etc.)
- Are you wearing a shirt? (blouse, skirt, etc.)
- What is _____ (girl's name) wearing?
What is _____ (boy's name) wearing?
- Circle the clothing a boy wears.
Put a line under the clothing a girl wears.
Put an X through the items you wear on your feet.
- Color the hat brown, shoes black, underwear white, shirt red, blouse blue, skirt yellow, dress orange, pajamas green.
- Does your father wear shoes? (suit, socks, skirt, slippers)
Does your mother wear a blouse? (suit, sweater, slippers, socks)
- Describe your favorite clothing.

דקדוק

זה סִידֶר, זאת חולצה, אלה נעליים.

כובע יפה מכנסים יפים
חצאית יפה חליפות יפות

ללבוש: לובש, לובשת, לובשים, לובשות
אנחנו לובשים חולצות (יפות, לבנות)

CLOTHES TO WEAR ללבוש בגד

י	מ	ר	ה	נ	ע	ל	י	ס	ג	ו	ר	ד
ח	נ	ע	פ	ק	ז	מ	ז	כ	ו	ת	ו	ת
א	ב	ד	י	ט	ר	כ	נ	ף	ג	ח	ה	ל
ב	ד	ז	ב	ל	ה	נ	ס	י	ש	כ	ע	ס
ה	י	ר	ס	ר	צ	ס	א	ז	מ	ג	ק	
א	ז	כ	ת	ס	מ	י	ל	ח	י	צ	ל	ב
ח	צ	א	י	ת	ש	י	ץ	ר	כ	פ	י	ה
ו	ב	כ	ו	ב	ע	ס	ז	ח	ק	נ	ה	ר

COPEL _____ JACKET _____

DRESS _____ PANTS _____

SKIRT _____ SHIRT _____

SHOES _____ COAT _____

CAP _____

OLIN-SANG UNION INSTITUTE, U.A.H.C.

Pioneer Camp Hebrew Examination: 1970

מחנה העיונים

I. Translate Into English:

- | | | |
|---------------------------|--------------------------|-------------------------|
| 11. <u>not out</u> בלי | 6. <u>he sent</u> שָׁלַח | 1. <u>הוא</u> 1. גֵּלַח |
| 12. <u>about</u> כֻּדֵּר | 7. <u>fort</u> חֵזֶק | 2. <u>הוא</u> 2. טוֹב |
| 13. <u>he sent</u> שָׁלַח | 8. <u>young</u> צָעִיר | 3. <u>הוא</u> 3. מִים |
| 14. <u>he</u> הֵא | 9. <u>he</u> הֵא | 4. <u>he</u> הֵא |
| 15. <u>he</u> הֵא | 10. <u>he</u> הֵא | 5. <u>he</u> הֵא |

II. Translate Into Hebrew:

- | | |
|------------------------------|--------------------------------|
| 1. garden <u>גִּיּוֹן</u> | 6. he formed <u> </u> |
| 2. life <u>חַיִּים</u> | 7. he sent <u> </u> |
| 3. wine <u>יַיִן</u> | 8. young <u> </u> |
| 4. family <u>מִשְׁפָּחָה</u> | 9. trouble <u> </u> |
| 5. he met <u> </u> | 10. he felt <u> </u> |

III. Translate Into English:

1. הָאִישׁ שָׁכַח עַל הָרֶחֱבִים.

2. הוּא לֹא רָאָה אֶפְסִילֵי חֵיל אֶחָד.

3. וְאֶחָדִים רָכְבוּ עַל סוּסֵיהֶם בַּלַּיְלָה עַד שֶׁהִגִּיעוּ לְכַפֵּר.

The brothers rode on their horses
all the night until they arrived at the village.

IV. Translate Into Hebrew:

1. How many students are in the class?

2. We know what to do.

IV. Translate Into Hebrew:

1. How many students are in the class?

2. We know what to do.

3. The old man gave his sons an inheritance of gold and silver.

V. Translate into English:

1. שמע ישראל יהוה אלהינו יהוה אחד.

2. ברוך אתה יהוה אלהינו מלך העולם תפוציא להם מן הארץ.

3. ואהבם את יהוה אלהיהם בכל לבבם ובכל נפשם ובכל מאודם.

4. ושמרו בני ישראל את השבת לעשות את השבת לדורותם ברית עולם.

5. ברוך אתה יהוה אלהינו מלך העולם אשר פטר בנו מכל העמים ונתן לנו את חרותנו.

VI. Answer the questions based on the story in complete Hebrew sentences:

ביום הראשון של ולמגדים תמורה שאל כל ולמיד את שמו העברי.
ילד אחד לא ידע את שמו. ותמורה אמר לו לשאול את אביו.
בערב הוא שאל את אבא: "מה שמי העברי?" אבא לא ידע. הוא
שאל את אמא: "האם את יודעת את שמי העברי?" אמא אמרה: "כן,
שמי שאל."

מחר בא הילד לספה. הוא אמר למורה: "שמי בעברית שאל."
תמורה אמר: "טוב מאד. זה שם יפה." שאל היה ואלה הראשון של
עם ישראל."

VI. (continued)

1. מה שאל רמורה אח כל תלמיד?

2. מתי דבר הילד אל אכיו? *When*

3. מי ידעה אח שמו העברי?

4. מי היה שאל?

VII. Translate into English the following forms of the word שם:

1. שמי *my name* 2. שמי *your* 3. שמי *your name* 4. שמי *his name* 5. שמי *her name*

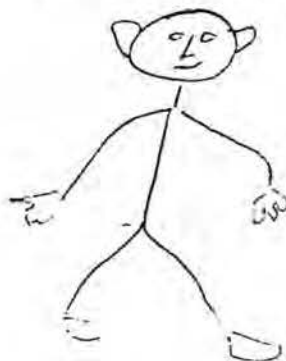
VIII. Fill in the correct form of the verb אמר in the past tense:

1. אני אמרתי 2. הוא אמר 3. היא אמרה 4. אנחנו אמרנו 5. הם אמרו

IX. Write the following numbers in Hebrew (masculine or feminine):

- 1 אחת 3 שלוש 5 חמש 8 שמונה
10 עשר 14 ארבע עשר 20 עשרים 30 שלושים
100 מאה 1000 אלף

X. Draw a picture of a person and label, in Hebrew, ten parts of the body. If you cannot do ten, do as many as you can.



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