

PROJECT

MORAL DILEMMAS: AN INTEGRATED APPROACH
TEACHING SOVIET JEWRY
TO TWELVE-YEAR OLDS

Judith Gusman

Advisor: Dr. Paul M. Steinberg

Submitted in Partial Fulfillment of
The Requirements For The Degree Master of Arts Degree
With Specialization in Jewish Religious Education

Date March 27, 1980

Hebrew Union College-Jewish Institute of Religion
New York

This project is dedicated
to my husband and daughters
with love and thanks for all
your encouragement, endurance,
and endless patience.

CONTENTS	PAGE
Chapter	
I Overview: The Twelve Year Old.....	1
Twelve Comes of Age Physically.....	2
Psychological Profile of Twelve.....	9
Socialization: Changing Family- Adolescent Relationships	15
Twelve Joins the Gang Scene- Peer Groups	17
Socialization: Identification of Sex Role	23
Twelve's Cognitive Development.....	25
End Notes	35
II Moral Development and Education:	
The Theories and Research of Lawrence Kohlberg.....	43
General Role-Taking Opportunities Key Ingredient to Moral Development.....	43
Morality Not "Internalization" of Arbitrary Cultural Standards.....	45
Morality Cognitively Defined	47
Reasoning Not Behavior Determines Level of Moral Development	49
Kohlberg Perceives Moral Reasoning In Terms of Stages or Levels	51
Kohlberg Claims Research Validates University of Moral Stages	55
Aim of Moral Education to Stimulate Development Through Stages	58
Classroom Moral-Intervention Program Effective Stimulus For Moral Development	59

CONTENTS	PAGE
Traditional Moral Education Lacks Strong Impact	63
End Notes	65
III Current Status of Moral Education	70
Surge to Introduce Values Education in Secular Education	70
Contending Approaches to Moral Education	74
Current Status of the Moral Reasoning or Cognitive Moral Development Approach In Secular Education	77
Current Status of Cognitive-Moral Developmental Approach in Jewish Education	85
End Notes	91
IV Proposal to Teach Soviet Jewry Using Moral Dilemmas	96
Why Twelve Year Olds Should Study Soviet Jewry Using Situations Involving Moral Dilemmas	96
Existing Materials For Teaching Soviet Jewry Weak In Integration of Moral Issues	98
Moral Education Gap Filled By Proposed Curriculum Materials	100
Teacher Planning: The Five Essential Ingredients of a Moral Dilemma	102
Suggested Three-Part Teaching Plan	104
Practical Application of Classroom Moral Dilemma Situations	105
Overview For Proposed Soviet Jewry Course	107

CONTENTS	PAGE
Outline of Areas To Be Examined	108
Unit I-Session I-Confront Moral Dilemma	112
Sessions II-III-Detailed Lesson Plan: Anti-Semitism and Discrim- ination Against the Jewish Religion and Culture in the U.S.S.R.	127
End Notes	139
APPENDIX A Sample Moral Dilemma Situations To Utilize For Units II- V	140
APPENDIX B Unit I Exhibits (Utilize For Sessions II- III)	180
APPENDIX C Selected Soviet Jewry Annotated Bibliography	196
Bibliography	231

CHAPTER I

OVERVIEW: THE TWELVE YEAR OLD

There is some difficulty in determining the exact classification of a twelve year old in terms of development. No universal agreement exists among those who study and theorize about child development as to the number, characteristics and psychological meaning of each of the stages of human development, but most recognize a crucial transitional phase- "an 'inbetween' age" - called adolescence which marks childhood off from adulthood. There is much vagueness in relation to the chronological age limits at which this transition occurs, but it is generally recognized that when one is dealing with age twelve, one is dealing with such a transitional phase. While some view adolescence as a totality, for others substages are discernible and most theorists postulate an important transitional phase of "early adolescence" between the ages of ten and fourteen for girls and eleven and fifteen for boys.¹ So Twelve, if viewed as an early adolescent, stops being a child, but is not yet an adult. "Adolescence it appears, is a way station in development, neither this, nor that, but something of both".² That "something of both" is explained further in the development literature as distinctions are drawn between the definition of adolescence as a broader more inclusive concept that refers to changes in behavior and social status as well as to the biological and physiological changes (manifestations) of this transitional period which are more narrowly referred to as pubescence and puberty.³ The point is made that

limiting, is widely applied in our society where these age limits are used in a sociological study of the adolescent. Of course in various cultures, the age development would differ, and thus we also have cross-cultural reference studies. There is no single mode of thought that has been accepted as the gestalt of all these varying theories of development, and so the researcher must learn of all, and then may more fully comprehend that time space in all of our lives called, "adolescence".²

Physical Development: To begin understanding the adolescent, it is important to confront the physical development of the child. The physical is one aspect in the development of the adolescent, and may be part of the psychological, social and cognitive developments as well. The interplay of the physical with the other various forms of psycho-social development is not clear, as there are differing opinions here, but that there are reciprocal affects is clear. One of the first factors to acknowledge in the physical development of the child is that it differs individually, but it is possible to generalize the over-all development as it will occur, though at varying ages.

One of the first external signs of adolescence is a marked acceleration called the "adolescent growth spurt". On the average, in boys it takes place from 12½-15, and in girls about two years earlier, from 10½-13. Practically all skeletal and muscular dimensions are involved in this

adolescent spurt. Leg length reaches its peak first, followed by a growth in the trunk of the body which causes much of the final height. The muscles appear to have their spurt after the skeletal peak.³ General growth, including external dimensions, except for the skull, respiratory and digestive organs, kidneys, aortic and pulmonary trunks, musculature and blood volume, all increase during adolescence. The growth in the heart and blood volume join with growth in muscle volume to aid in athletic superiority. But, despite all of these changes, the physical development that affects adolescents the most psycho-socially is the development of the reproductive system.

The immediate catalyst of the physical development during adolescence is the secretion of hormones from the ovaries, testes and adrenal glands into the blood stream, which affects all tissues. The pituitary gland stimulates those hormones. The pituitary gland is stimulated by a chemical secreted by the hypothalamus, which is in the basal part of the brain.⁴ It is not clear which begins the whole chain reaction. The development of the reproductive system may begin in boys from the ages of 10-13½ years, or until 14½-18 years of age, with growth in genitalia, and then pubic hair, beard, and depth in voice. In girls, growth begins from 8-13, or until 16½ years of age, with development of the breasts, pubic hair, and menarche when the height spurt is passed with a range from 10-16 years of age.⁵ The great range of development here has social and psychological repercussions.

This position is described by Bayley, when in a study of early, average, and late maturing boys and girls, he noted, "that an individual's rate and direction of maturing may have significant effects upon his social acceptance and status, upon the efficacy of his participation in various activities, and, in all probability, upon his emotional adjustment insofar as a deviate physical status may make him conspicuous or prevent him from doing the things he feels are important."⁶ There is also the position that different cultures may effect that growth process. For example, if a child must use a good deal of his or her energy during the day, that individual will develop differently than one who could take a nap daily. Other factors could be malnutrition, overworking, and early childbearing.⁷ All this engenders a concept of the physical self.

Body Image: During adolescence, as we shall see, the individual is also confronting and learning to cope with the emotional self. It is, therefore, unfortunate that one would also have to cope with a changing physical self which introduces the new roles, status and experiences of puberty.⁸ Schonfeld points out that any deviation in physical development may result in a loss of self-esteem, exaggerate self-consciousness, and even encourage unhealthy efforts to rectify those deviations.⁹

The idea of a body image was first developed in 1935 by Schilder and elaborated on by Kolb (1959), and Schonfeld

(1965).¹⁰ They state that the body image, or concept of the physical self develops from psychological factors, cultural influences, concepts of the ideal body and each individual's perception of their self and functional ability. During adolescence, all this may develop into a seeming pre-occupation with one's physical changes. Sherif and Cantril noted that, "the adolescent's already accentuated awareness and focusing on his body becomes even more acute with more pronounced, somewhat stylized attention of others (for example, parents and other adolescents) on his or her body, with sex desires toward and from age mates now present in a developed way."¹¹ This interest in the physical self may center on the opposite sex, appearance, personal health, or on strength and endurance. Note that the focus on self can also be encouraged by the interest of others. An adolescent may strive endlessly to meet his or her own self image, (this may be why we spent so much time as teenagers in the bathroom; in front of the mirror!).

Personality Development: The reciprocal affect of physical development and psychological and emotional developments during adolescence has been studied by the foremost scholars of adolescence. Both Havighurst and Erikson include physical maturation as catalysts for life tasks which create personality development. The first three tasks, according to Havighurst, revolve around physical maturation and acceptance of the physical self.¹² Erikson's fifth stage is one in

which physical development can create role confusion.¹³ In Gesell's growth process theory, the physical self, in relation to others, is one of the categories used in his interviews.¹⁴ In psychoanalytic terms "physiological changes signal the onset of puberty, the struggle for control between ego and the instincts is reinstated and internal upheavals and external conflicts become characteristic."¹⁵ Inhelder and Piaget cite that a completion of the cerebral structure, and the adolescent's need to fulfill the adult role in society seem to coincide with the development of formal thought processes.¹⁶ Bruner, for one, would disagree with the idea of intellectual development during adolescence as being related to physical development.¹⁷ As aforementioned, the adolescent is also developing emotionally. The individual is shaping his or her identity and personality. A discussion of the developmental task theories of Havighurst and Erikson will aid in understanding this process.

Eisenberg states that, "Characteristic of adolescence is fluidity of psychological structure in the struggle to attain a new and more meaningful sense of identity...".¹⁸ The struggle is what Havighurst and Erikson focus in on in their own particular developmental task theories. In these theories, there is the clear hypothesis that the individual must resolve certain conflicts, or acquire skills at a given age if he or she is to fulfill successfully the obligation of the next age level. Maturation, then, proceeds in a very orderly manner.

Havighurst states that there are three sources of developmental tasks for any group of people: A) physical maturation; B) cultural expectation and pressure; C) individual maturations, or value systems.¹⁹ The successful completion of each task will aid the individual to move forward in life, while failure may lead to "unhappiness in the individual, disapproval by society, and difficulty with later tasks."²⁰ Such a study of the adolescent helps in understanding the individual in relation to the particular environment and culture that are vital forces in the evolution of each of us. Here, then, are the tasks Havighurst sees as relevant to the adolescent stage:

1. Achievement of new and more mature relations with age mates of both sexes.
2. Achievement of a socially approved masculine or feminine social role.
3. Acceptance of one's physique and the effective use of the body.
4. Achievement of emotional independence of parents and other adults.
5. Achievement of the assurance of economic independence in the sense of feeling that one could make one's own living if necessary.
6. Selection and preparation for an occupation.
7. Preparation for marriage and family life.
8. Development of intellectual skills and concepts necessary for civic competence.
9. The desiring and achieving of socially responsible behavior.
10. Acquisition of a set of values and an ethical system as as guide to behavior.²¹

Like Havighurst, Erikson believes that in order to move along in life, one must successfully struggle with each conflicting age-stage.²² However, his theory is much more comprehensive in that the various life stages of which there are eight, present a series of psycho-social tasks. Each stage contributes positively or negatively to the individual's personality development, or ego identity, depending on how that individual resolves the conflicts present at each stage. The following is a chart showing the eight stages of development, and the benign and harmful resolutions that may come from each stage. Note that most relevant to this discussion is Erikson's fifth stage which focuses on identity, and occurs during adolescence. Because it is a developmental theory, it is important to see all the stages to better understand where each new stage is headed, and the groundwork laid before it. The first four stages occur during infancy and childhood, the fifth during adolescence, the sixth during young adulthood, and the seventh and eighth stages occur during adulthood through to the later years.²³

- | | |
|---|---------------------------------|
| 1. <u>Trust</u> , derived from a health relationship with the mother. | Basic trust vs. basic mistrust. |
| 2. <u>Autonomy</u> , choices of freedom in own personal style. | Autonomy vs. shame and doubt. |
| 3. <u>Initiative</u> , in dealing with ideal adults. | Initiative vs. guilt. |
| 4. <u>Respect for industry and tools</u> , developed in school. | Industry vs. inferiority. |

- | | |
|--|--|
| 5. <u>Identity</u> , physiological and emotional revolution. | Identity vs. role confusion. |
| 6. <u>Need for intimacy</u> , in the shape of marriage, and developing a parental sense. | Intimacy vs. isolation. |
| 7. <u>Generativity</u> , or accomplishment. | Generativity vs. Stagnation. |
| 8. <u>Integrity</u> , fulfillment of being. | Ego integrity vs. despair. ²⁴ |

The very position of the fifth stage between childhood and adulthood emphasizes the abrupt end to the sameness or continuity which the individual has known, juxtaposed with the battle to create continuity once again. The focus of the individual will shift from self to how others see that undefined self. Erikson calls the period of ego identity, a "moratorium".²⁵ The adolescent knows that he or she is no longer a child, and yet has not acquired an adult role. This is very uncomfortable. The adolescent is wondering what one should be, and the question "who am I?" seems to be in the forefront as the individual tries on all sorts of self concepts due to a blurred ego. The ego is blurred because it has been shaken by the physiological revolution from within the body, and the self-consciousness of being perceived by others. The individual will also pass out of the egocentric stage to a more sociocentric stage when entering mature adulthood. To further understand what lies behind this "moratorium", it is interesting to study Freud's psychoanalytic theory of development.

Psychoanalytic Theory of Development: Freud's biologically oriented theory presents psychological development as resulting from the interaction of learning and the unfolding of the three vital organ systems of orality, anality, and genitality. Development occurs in five stages; oral, anal, phallic, latent, and genital. The first three apply to the infant stage, and have positive or negative repercussions throughout life. For the purpose of this paper it is important to understand the stages which precede the genital stage, to comprehend the upheaval of adolescence in Freudian terms.

Freud describes adolescence as a time when infant sexuality reaches its final form.²⁶ During the phallic stage, which occurs during childhood, the individual is involved with power and the body. If restricted here, the child may stifle curiosity, ambition, and self-confidence as a result of physical inhibitions. At this stage, behavior is motivated by the life or death urges, or the drive to love and creation versus the drive of aggression and destruction. The clash of the two urges may cause conflict, and ambivalence. (i.e., the Oedipus Complex.)²⁷ During the latency stage, which directly precedes puberty, the fears of punishment for the child's erotic interest in his or her like-sexed parent brings on repression of all such urges. This renounces the Oedipal Complex. During this phase the child establishes a personality and foundation to deal with the genital stage.²⁸

The advent of puberty and adolescence shakes the personality foundation and reawakens the sexual strivings of the infant and child. The struggle for control between ego and the instincts is reinstated and internal upheavals, and external conflicts become characteristic. The ego holds firmly to the foundations set during latency which conflict with impulses from within and without.²⁹ According to A. Freud, adolescent upset is inevitable because of the clashes between ego and id. If the upset does not occur due to repression, regression, withdrawal, self-definition in adulthood will not develop either.³⁰ She states that it is normal for the adolescent to either become overly ascetic or uncontrollable, but that the individual should develop out of these defenses that aid in coping with all the storming forces going on in the psychological and physical realms.³¹ According to S. Freud, the adolescent's task is to establish mature relationships with family, not based on dependence, and with others outside of the family circle. The adolescent must form a firm sense of self-worth in preparing for adult life.³²

Cognitive Development: We have been exploring the physical and psychological developments of the adolescent. The adolescent's thought processes are also part of the life-stage development of the individual. Without the power to abstract, the individual will still live in the realm of childhood. It is the purpose of the remainder of this

chapter to comprehend how, why, and when the shift from concrete to formal thought occurs. Piaget and Inhelder noted that the transition to formal operations stems from cultural pressures and the adolescent's needs to take on adult roles and to exemplify adult modes of thought. The conceptual range is extended from the hypothetical to the future.³³ There is an undoubtable affect on the adolescent because of the shift to formal thought which Gesell studies.³⁴ For the main study on the development of knowledge and the processes by which it is utilized, we will discuss J. Piaget. Before describing Piaget's theory, it may be helpful to define what is meant by cognitive development, and why it occurs.

There are many varied definitions of what cognition involves. One definition is that cognition is "a generic term for any process whereby an organism becomes aware or obtains knowledge of an object."³⁵ To developmental theorists cognition begins when the self becomes objectified; in other words, when development produces the difference between the self and other objects.³⁶ A. Freud also deals with this shift to abstract thought from the viewpoint of psychoanalysis.

"Their mental ability is an indication of a tense alertness for the instinctual processes and the translation into abstract thought of that which they perceive."³⁷ The cognitive development aids the ego with dealing with all the new stimuli by giving it less to deal with; in

other words, the ability to categorize. It nurtures development of thought full of insight and understanding.³⁸

H. J. Cross defines cognitive development as a "progression along a continuum of conceptual simplicity to complexity."³⁹ R. Wolfe also sees a progression to higher levels of complexity as characteristic of cognition. At the highest level, the child can operate abstractly inferring beyond the physically present.⁴⁰ Werner suggests that cognitive development is a sequence of increasing differentiation in the thought processes. Further, this would lend flexibility to thought, which is characterized by the ability to categorize, or store information for varying situations and demands.⁴¹ Elkind states that an adolescent's thought is not only more logically complex, but also more flexible and mobile. His experiments bear out that a middle-childhood individual is not as willing as an adolescent to change hypotheses.⁴² In other words, the adolescent has reached that level where the hypothesis is separate from the object, whereas the child has not.

Harvey, Hunt, and Schroeder have developed a conceptual system, as indicated below.⁴³ In this system they relate cognitive and personality development on four levels. Their hypothesis is that through one's cognitive development, one orders the world and knows how to react to new situations.⁴⁴ This means perceiving reality as full of multiple alternatives, rather than black and white, right or wrong choices. This system is important because it involves the

various levels of development into one system. However, it is not exhaustive on any one level.

To the original four levels has been added the sub-one stage. In this stage, children are at the very lowest end of the conceptual level and thus think in extremely concrete terms. They may be hostile and egocentric. This stage is peopled by children who cannot fit into the socially accepted norms, or are physically threatened. Be it fear, alienation, or prejudice, these children do not feel part of the society.

Children in stage one are oriented toward conforming to cultural standards. This stage may also be called 'unilateral dependence', in that external controls may be imposed. These children are very obedient, and ready to learn, but not as ready to be creative. According to the theory, they must learn cultural restraints before progressing to the next stage.

Stage two, or 'negative independence', involves learning how one's self is separate and distinct from others. This egocentric process marks the beginning of individuality, and results in breaking away from group standards. Resistance to authority, especially teachers who encourage group conformity, occurs at this stage.

Stage three, or 'mutuality', introduces the beginning of empathetic understanding of others from a more objective level than previously. Mutual relationships are possible, and alternate views may be held simultaneously.

The fourth stage, or 'mutuality and autonomy', is most likely to occur during adolescence, and not before the age of nine. Here the independently learned standards of the prior stages help the individual see others as different points on the same dimensions as his or herself, rather than totally foreign beings. The adolescent uses abstract standards, alternative concepts, and can hold strong viewpoints without closing his or her mind to new information.

Piaget on Cognitive Development: Thus far we have focused on the 'why', of cognitive development. It is necessary to understand Piaget's explanation of this development in order to better comprehend the 'how' and 'when' of cognitive development, as so many scholars of the field use his methodology and results for bases of studies. Piaget writes about the development of the child's thought processes from infancy through adolescence using experiments concerned with products of conceptions of conservation, number, time, space, and quantity. He is not insensitive to the affects of culture, environment, or physical maturation on the cognitive processes of the child, but these are not where his main interests lie.

Piaget's theory of development has two dimensions; the stage dependent theory, and the stage independent theory.⁴⁵ The stage dependent theory consists of four major stages of cognitive growth through which each child

passes toward maturity. These are: the sensorimotor stage, the pre-operational thought stage, the concrete operations stage, and the stage of propositional or formal operations. It is during the fourth stage that the adolescent is able to use abstract thought, and so it will be the main focus here.

During the first stage, ages 0-2, the child begins life with inherited reflexes. Cognitive functioning is highly event specific, and develops more complex motor habits and responses. In Piaget's terms, it is like "a slow motion film in which all of the pictures are seen in succession, but without form."⁴⁶ At the beginning of the second stage, ages 2-7, symbolic, or thought functions begin to appear. This stage is divided into two sub-stages; the preconceptual and the intuitive.

The preconceptual substage, ages 2-4, is the transition period from sequential perception, to a more generalized concept of events. During the second substage, ages 4-7, the child progresses from intuitive thoughts relating event to event; toward a gradual coordination of representative relations. This leads to a growing conceptualization which then leads the individual from symbolic thought to the beginnings of operational thought.

During the third, or concrete operations stage, ages 7-11, the child develops operations based on the logic of classes and relations, but cannot yet think abstractly about a problem. The child's operations are

concrete in that they are concerned with that physical reality which can be manipulated. The child cannot deal in the verbal domain of reasoning with simple hypotheses, and reverts to the intuitive stage if forced into a situation which requires thought processes beyond his or her present capabilities. In performing concrete operations, a major shift to the operational stage in logical thinking takes place.⁴⁷ This period coincides with Freud's latency period, Erikson's fourth stage of industry, and here constitutes the pre-adolescent stage.

As the child experiences new cognitive functions, he or she also experiences egocentrism again. This final stage of egocentrism occurs between the operational and formal stages of thought.⁴⁸ This results in the adolescent's idealism. "The adolescent not only tries to adapt his ego to his social environment but, just as emphatically, tries to adjust the environment to his ego."⁴⁹ During this third stage of cognitive development, the first logical operation acquired by the adolescent is the concept of conservation.⁵⁰ This leads to the concepts of reversibility, reciprocity, and the ability to classify. Piaget terms these in mathematical and logical terms. An important set of four concrete operational groupings are:⁵¹

1. Combinativity. This is the ability to combine subclasses into supraclasses, and is essential to the understanding of a hierarchy of classifications.
i.e., $A > B$, and $B > C$, therefore $A > C$.

2. Reversibility. The child can reverse categorization, as well as motor actions. Piaget feels this is a strong indication of the child's cognitive development. I.e., The realization that moving forwards can be reversed by moving backwards.
3. Associativity. Through the use of different routes, the child learns to achieve the same answer. I.e., $3+4=7$, and $2+5=7$ and $49+7=7$
4. Identity or nullifiability. This is an operation which is combined with its opposite, and hence will be cancelled out. I.e., $3-3=0$.

At the age of eleven to twelve years, formal thinking becomes possible, i.e., logical operations begin to be transposed from the plane of concrete manipulation to the ideational plane, where they are expressed in some kind of language (words, mathematical symbols, logic, etc.), without the support of perception, experience, or even faith.⁵²

During the fourth stage, that of propositional of formal operations, ages 11-12 to 14-15, the child is no longer bound to concrete thinking; an adolescent is an individual who builds systems and theories across time and space. These do not have to be associated with reality. "... concrete thinking is the representation of a possible action, and formal thinking is the representation of a representation of possible action",⁵³ or "thought raised to the second power".⁵⁴ This implies reflection on the part of the adolescent. It no longer reflects a logic of

numbers or tangible objects, but rather a logic of propositions evolves. This type of thinking proceeds from what is possible to what is empirically real.⁵⁵

From the ages of 11-16, a great deal of modification, systematization, and formalization of thought occurs. The ability to handle more difficult problems over the years increases.⁵⁶ In these later years of adolescence, thought and reality become reconciled. This provides the right climate for a realization that the adolescent's thought processes should be used to interpret and create, rather than to contradict. Therefore, there is a shift in Piagetian terms from the egocentric youth to the sociocentric, more mature adolescent. As noted by Gardner on development in general, this final advance towards a greater selflessness is done on an uneven front.⁵⁷

The second dimension to Piaget's stages of development is interrelated with all those described above. The stage-independent stages can be applied to childhood, as well as to adolescence. They are: schema, structure, operation, assimilation, accommodation, adaptation, equilibrium, and equilibration.

A schema is a generalized, established behavior pattern; or a behavior disposition of meaningful and repeatable habits.⁵⁸ In adolescence, these take the shape of cognitive schema, anticipatory schema, multiplicative schema, operational schema, etc. Schema and structure are interconnected, except in that schema remain behavioral

equivalents of the structures which are internal. The structures are the organizational properties of thought which determine the nature of the child's behavior, especially his or her more complex cognitive responses. As old structures are integrated into new, the continuity of development is assured.⁵⁹ When schemata and structures develop to the extent that they can be used as an interrelated logical system, they become operations.

When an adolescent reaches the operational stage, he or she can understand the structure of the problem. One could memorize formulas, which is the schematic stage, but now can figure out new relationships, which is the operational stage. In other words, this is an active, rather than passive thought process. There are two main characteristics, that have been described previously, of this stage: reversibility and association.⁶⁰ At the age of seven, these processes would find reality through intuition or perceptions. After age seven, these are related to science and mathematics.

According to Piaget, the three essential variables responsible for development in general, and mental functions in particular are: 1) the maturation of the nervous system; 2) experiences in interaction with physical reality; and 3) the influence of the social environment.⁶¹ Cognitive adaptation to the environment takes place by way of assimilation and accommodation.

Environmental experiences are first assimilated, that is fit into the intellectual organization of the child. To intellectually assimilate "reality is to construe that reality, and to construe it in terms" of one's existing cognitive structure.⁶² Accommodation is the process through which the existing cognitive structure passes in order to incorporate a new object or experience.⁶³ Interaction of the forces of accommodation and assimilation brings about adaptation and conceptual growth. Through these processes, the intellectual structure grows and expands.

When a balance between assimilation and accommodation is accomplished, a state of equilibrium exists.⁶⁴ Equilibrium, then, is the "harmony between sensory information and accumulated knowledge, or harmony between the individual and his environment."⁶⁵ Equilibrium exists after each stage of development. When a new object or experience occurs, the whole process of assimilation, and then accommodation, comes into play again until equilibrium is reached. Therefore, the whole theory is one of a progression to higher levels of equilibrium. This process is called the equilibration of structure process.⁶⁶ Again, this theory involves the individual as an active participation in his or her own development, which is unlike a maturational theory.⁶⁷ Mature equilibrium of late adolescence can be described as four types of realizations:

1. The social world becomes an organic unit which has its laws and regulations and its division of roles and social functions.
2. Egocentricity has been 'dissolved' by a sense of 'moral solidarity' which is consciously cultivated.
3. Personality development from now on depends upon an exchange of ideas by social inter-communication in place of simple mutual imitation.
4. A sense of equality supercedes submission to adult authority.⁶⁸

Summary: Piaget's definition of intelligence is a "form of equilibration...toward which all cognitive functions lead."⁶⁹ This, then, is formal thought. Many theorists have tested this hypothesis, and the idea that adolescents are more complex and flexible thinkers than are children.⁷⁰ Elkind has done experiments based on level and similarity shifts, while Yudin and Kates did work with hypothesis development and usage.⁷¹ Both works found results which support Piaget and Inhelder's hypothesis of the advanced thought processes of the adolescent.⁷² Bruner's three stage theory of cognitive development is closely related to Piaget, except for the emphasis given to language and education.⁷³ Bruner describes these stages as the enactive, related to Piaget's sensorimotor, the iconic, related to the pre-conceptual or intuitive stages, and the symbolic, which is the concrete to formal operations stage.⁷⁴ Gesell states that the adolescent is involved in a refining of feelings and an articulation of thoughts

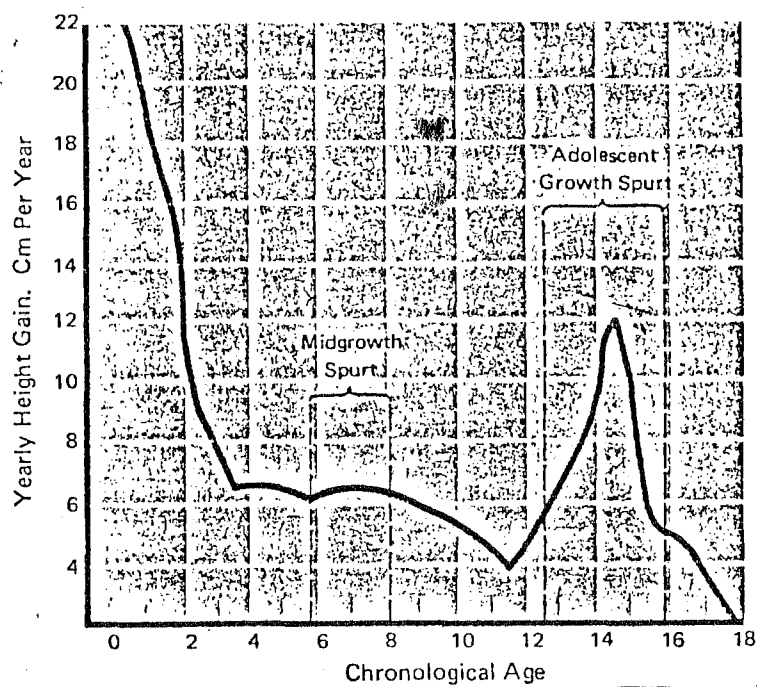
which could not have occurred prior to this stage of development.⁷⁵ In Vygotsky's words, this is the "true concept formation" stage, where "all the existing functions are incorporated with a new structure, form a new synthesis and become a part of a new complex whole."⁷⁶

...The presence of a problem that demands the formation of concepts cannot in itself be considered the cause of the process, although the tasks with which society faces the youth as he enters the cultural, professional and civic world of adults undoubtedly are an important factor in the emergence of conceptual thinking. If the environment presents no such tasks to the adolescent, makes no new demands of him, and does not stimulate his intellect by providing a sequence of new goals, his thinking fails to reach the highest stages, or reaches them with great delay.⁷⁷

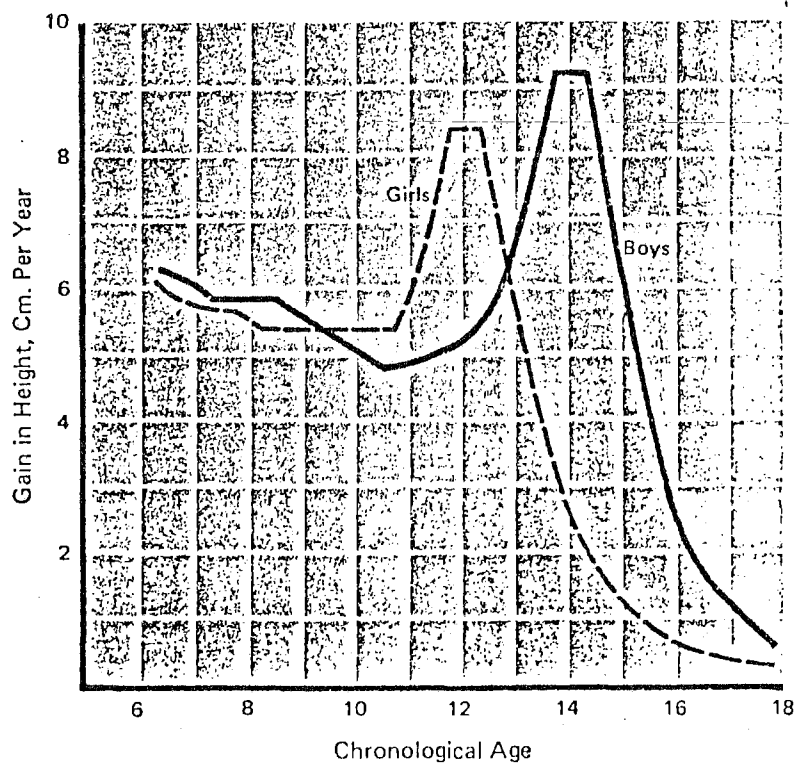
This is why the growth of formal thinking, as well as the age at which adolescence itself occurs, i.e., the age at which the individuals start to assume adult roles, remains dependent on the social as much on and more than neurological factors.⁷⁸

I have concluded this chapter with a quote from Piaget and Inhelder, as that work by Piaget most closely focused on adolescence. What is most basic here is the idea that there are many factors involved in the development of the adolescent. Through the study and juxtaposition of the theorists cited in this chapter, it is clear that without the proper environment, the adolescent may not reach the most advanced stages of physical, personality, or cognitive development. As we shall see, any educator should have his or her mind open to all these factors in order to better share knowledge with those young people we call adolescents.

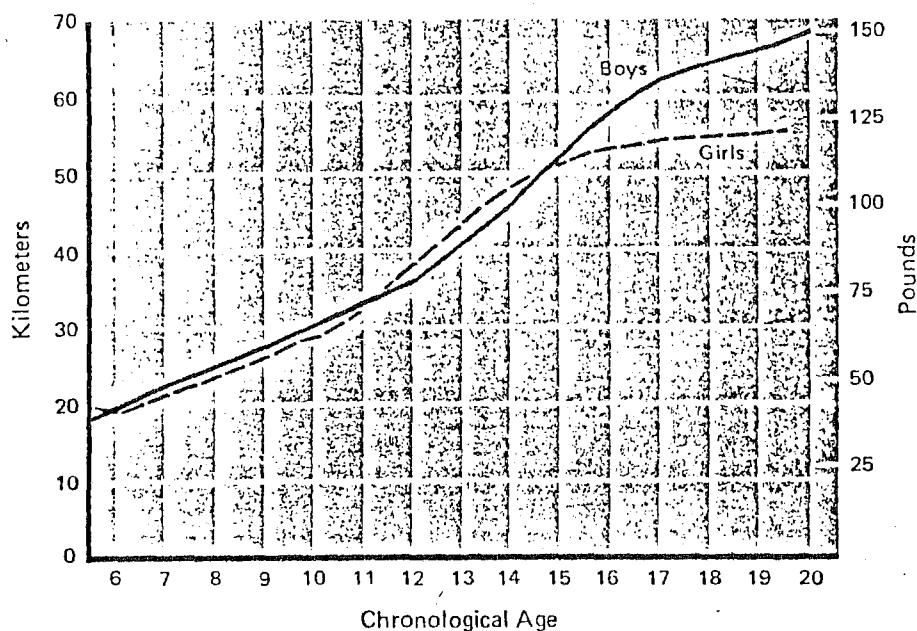
GRAPHS A



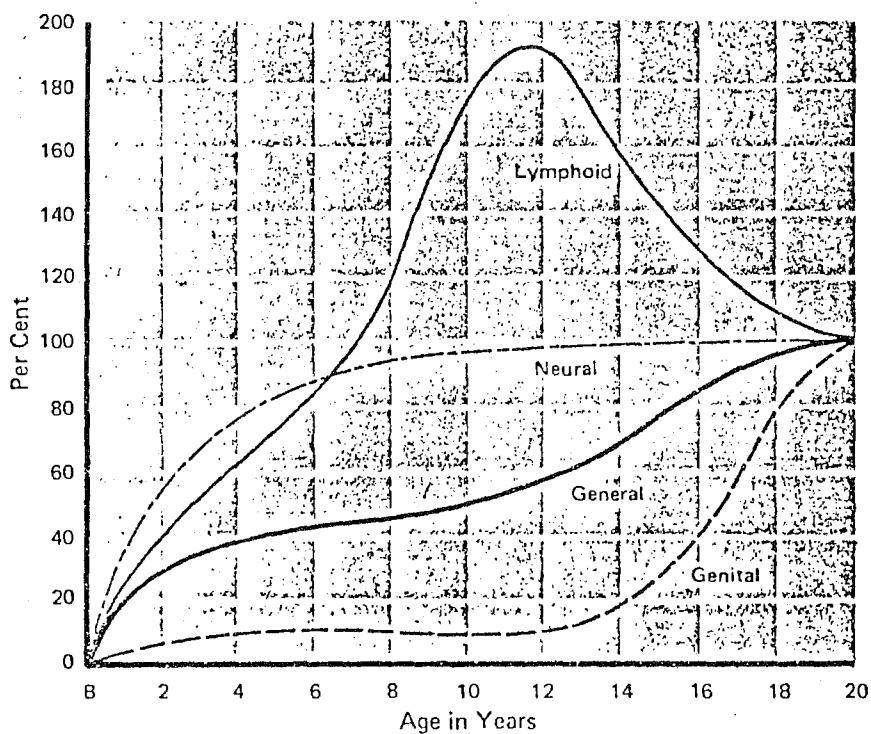
A VELOCITY CURVE OF LINEAR GROWTH IN HEIGHT

COMPARISON OF ADOLESCENT GROWTH SPURT
IN HEIGHT OF BOYS AND GIRLS

GRAPHS B



AVERAGE GROWTH TRENDS IN WEIGHT OF 1458 BOYS AND GIRLS FROM THE HARVARD GROWTH STUDY



TYPICAL EXAMPLES OF GROWTH CURVES OF THE FOUR BASIC TYPES OF TISSUE GROWTH

NOTES TO CHAPTER ONE

¹Erik H. Erikson, Childhood and Society, 2nd ed., Norton, N.Y., 1950, 1963, pp. 247-274.

²Dorothy Rogers, Issues in Adolescent Psychology, Appleton-Century-Crofts, N.Y., 1969, pp. 3-6.

³J. M. Tanner, Education and Physical Growth, London, University of London Press Ltd., 1961, pp. 14-19, 522-534.

⁴Ibid.

⁵See graphs, pp. 24 and 25.

⁶N. Bayley, "Body Build on Adolescents studied in relation to Rates of Anatomical Maturing, with Implications for Social Adjustment, Psychology Bulletin, 1941, 38, p. 378.

⁷S. M. Garn, "Cultural Factors Affecting the Study of Human Biology," Human Biology, 1954, 26 pp. 71-79.

⁸F. I. Curran and J. Frosch, "The Body Image in Adolescent Boys", Journal of General Psychology, 1942, 60, p. 37.

H. Bruce, "Puberty and Adolescence: Psychologic Consideration", Advances in Pediatrics, 1948, 31, p. 219.

⁹W. A. Schonfeld, "Personality Effects of Gynecomastia on Adolescence", Archives of General Psychiatry, 1961, 5, p. 46.

Bruce, op. cit.

¹⁰P. Schilder, "The Image and Appearance of the Human Body", Studies in the Constructive Energies of the Psyche, London, Kegan Paul, 1935.

C. Kolb, "Disturbance of the Body Image," American Handbook of Psychiatry, N.Y., Basic Books, 1959.

W.A. Schonfeld, "Body Image in Adolescents", Psychiatric Concept of the Pediatrician, Pediatrics, 1963, 31, p. 845.

¹¹H. Cantril and M. Sherif, The Psychology of Ego Development, N.Y., Wiley, 1947.

¹²R. J., Havighurst, Human Development and Education, N.Y. Longmans, Green, 1953.

_____, "Research on the Development Task Concept," Scholarly Review, 64, 1956, pp. 215-223.

- ¹³E.H. Erikson, op. cit.
- ¹⁴A. Gesell, Francis Ilg, Louise B. Ames, Youth, The Years 10-16, Harper and Bros., N.Y., 1956, p. 4.
- ¹⁵A. Freud, The Ego and the Mechanism of Defense, International University Press, 1946.
- ¹⁶B. Inhelder, J. Piaget, The Growth of Logical Thinking (From Childhood to Adolescence), Basic Books, N.Y., 1958.
- ¹⁷J.S. Bruner, "Education as Social Invention," Toward A Theory of Instruction, Belknap, Harvard, 1966, 1975, pp. 22-58.
- ¹⁸L. Eisenberg, "A Developmental Approach to Adolescence," Children, V. 12, 1965, pp. 131-135.
- ¹⁹R. J. Havighurst, op. cit.
- ²⁰R. J. Havighurst and Schoeppe, "Validation of Development and Adjustment Hypotheses of Adolescents," Journal of Educational Psychology, 1953, 43, pp. 339-353.
- ²¹Ibid.
- ²²E. H. Erikson, "Growth and Crisis of the Healthy Personality", Psychological Issues, 1959, 1, pp. 50-100.
- ²³Erikson, Childhood and Society, op. cit.
- ²⁴Ibid.
- ²⁵Ibid., p. 262-263.
- ²⁶S. Freud, "Three Essays on the Theory of Sexuality", 1905, Standard of the Complete Psychological Works of S. Freud, V. 7, London, Hegarth Press, 1953.
- ²⁷Ibid.
- ²⁸A. Freud, The Psychoanalytic Study of the Child, V. 13, 1958, pp. 255-278.
- ²⁹S. Freud, op. cit.
- ³⁰A. Freud, The Psychoanalytic Study, op. cit. pp. 264-273.
- ³¹Ibid., pp. 273-275.
- ³²S. Freud, op. cit.

³³Inhelder and Piaget, op. cit.

³⁴Gesell (et. al.), op. cit.

³⁵H.B. English, and A. C. English, A Comprehensive Dictionary of Psychological and Psychoanalytical Terms, Longmans, Greens, N.Y., 1958.

³⁶L. W. Yudin, "The Nature of Adolescent Thought", Adolescence, 2, 1967, pp. 137-153.

³⁷A. Freud, The Psychoanalytic Study, op. cit., p. 177.

³⁸Ibid.

³⁹H. J. Cross, "Conceptual Systems Theory--Application to Some Problems of the Adolescent", Adolescence, 2, 1967, pp. 153-164.

⁴⁰R. Wolfe, "The Role of Conceptual Systems in Cognitive Functioning at Varying Levels of Age and Intelligence", Journal Perspectives, 31, 1963, pp. 108-123.

⁴¹H. Werner, Comparative Psychology of Mental Development, Harper, N.Y., 1940, Introduction.

⁴²D. Elkind, "Conceptual Orientation Shifts in Children and Adolescents", Child Development, 37, 1966, pp. 443-498.

_____, "Quantity Conceptions in Junior and Senior High School Students", Child Development, 32, 1961, pp. 557-560.

_____, "Cognitive Structure and the Adolescent Experience", Adolescence, 2, 1968, pp. 427-434.

⁴³D. J. Harvey, D. E. Hunt, and H. M. Schroeder, Conceptual Systems and Personality Organization, Wiley, N.Y., 1961. Also, Cross, op. cit.

⁴⁴Ibid.

⁴⁵R.E. Muuss, "Jean Piaget's Cognitive Theory of Adolescent Development", Adolescence, 2, 1967, pp. 285-310.

⁴⁶J. Piaget, The Psychology of Intelligence, Harcourt Brace, N.Y., 1950.

⁴⁷Muuss, op. cit., pp. 294-295.

⁴⁸Ibid. See footnote p. 295: "Similar ideas, without reference to the concept of egocentrism, have been expressed by Aristotle, G. Stanley Hall, T. Parsons, and Gesell."

⁴⁹Inhelder and Piaget, op. cit.

⁵⁰Elkind, "Giant in the Nursery", Annual Readings on Human Development, 1973-1974, pp. 2-14.

See above notes on Yudin and Muuss.

⁵¹Muuss, op. cit., pp. 298-299.

⁵²J. Piaget, Six Psychological Studies, Random House, N.Y., 1967.

⁵³Ibid.

⁵⁴Ibid.

⁵⁵Inhelder and Piaget, op. cit., p. 251.

⁵⁶Muuss, op. cit., p. 300.

⁵⁷See R. W. Gardner, R. A. Schoen, "Differentiation and Abstraction or Concept Formulation", Psychology, Monogram, 76, 1962.

⁵⁸Muuss, op. cit., p. 287.

⁵⁹Ibid., p. 288.

⁶⁰See pages 17 and 18 on operations.

⁶¹Muuss, op. cit., p. 289.

⁶²J. H. Flavell, The Developmental Psychology of Jean Piaget, D. Van Nostrand, N.Y., 1963, p. 48.

⁶³Muuss, op. cit., p. 289.

⁶⁴Ibid., p. 290.

⁶⁵Ibid.

⁶⁶Ibid.

⁶⁷See: Gesell, op. cit., and Muuss, op. cit., p. 290.

⁶⁸H. W. Maier, Three Theories of Development, Harper, N.Y., 1965, p. 141.

⁶⁹J. Piaget, "Three Lectures", Bulletin of the Menninger Clinic, 1962, 26, p. 120.

_____, The Psychology of Intelligence, Littlefield, Adams, N.J., p. 6.

⁷⁰See: D. P. Ausubel and P. Ausubel, "Cognitive Development in Adolescence", Educational Review, 36, 1966, pp. 403-413.

J. S. Bruner, "The Course of Cognitive Growth", American Psychology, 19, 1964, pp. 1-15.

Elkind, op. cit.

Kates and Yudin, op. cit.

⁷¹Elkind, op. cit.

S. L. Kates, and L. W. Yudin, "Concept Attainment and Memory", Journal of Educational Psychology, 55, 1964, pp. 103-109.

⁷²Inhelder and Piaget, op. cit.

⁷³D. E. Hunt, and E. V. Sullivan, Between Psychology and Education, The Dryden Press, Illinois, 1974, pp. 145-147.

⁷⁴Ibid.

⁷⁵Gesell, op. cit., pp. 214-215.

⁷⁶L. S. Vygotsky, Thought and Language, Wiley, N.Y., 1962, p. 76.

⁷⁷Ibid., p. 58.

⁷⁸Inhelder and Piaget, op. cit., p. 337.

CHAPTER TWO

Bruner has stated that, "any subject can be taught to anybody at any age in some form that is honest and interesting!"¹ This is a controversial statement which may very well characterize the vitality of Bruner's educational psychology. He feels that creative learning may best be attained through problem-solving, rather than memorizing given solutions.² How Bruner introduces problem-solving into a curriculum will be discussed, as well as his divergence from the idea of beginning with the familiar. For Bruner, the familiar can become much too simplified and isolated from the comparative moment in history, or science. "...to personalize knowledge one does not simply link it to the familiar. Rather one makes the familiar an instance of a more general case and thereby produces awareness of it."³ Jones provides us with an extensive critique of Bruner which aids in understanding the effects of Bruner's philosophy in the classroom.

In regard to this thesis, Bruner is quite central because he focuses on bringing an awareness of other cultures to students.⁴ I will attempt to invite students to relate to Zionist thinkers, and so it is necessary to review the implications of Bruner's writings. I shall begin here with Bruner's concept of the child's growth patterns and followed by his theory of cognitive development.

Bruner's interest lies in problem solving, conceptualizing, thinking, and perceptual recognition. He began with work on concept attainment "the strategies by which people discover equivalence in the things around them..."⁵ "Much of perception involves going beyond the information given through reliance on a model of the world of events that makes possible interpolation, extrapolation, and prediction."⁶ He describes the development of the individual in the following manner:

1. Growth is characterized by increasing independence of response from the immediate nature of the stimulus.
2. Growth depends upon internalizing events into a 'storage system' that corresponds to the environment.
3. Intellectual growth involves an increasing capacity to say to oneself and others, by means of words or symbols, what one has done or will do.
4. Intellectual development depends upon a systematic and contingent interaction between a tutor and a learner.
5. Teaching is vastly facilitated by the medium of language, which ends by being not only the medium for exchange but the instrument that the learner can then use himself in bringing order to that environment.
6. Intellectual development is marked by increasing capacity to deal with several alternatives simultaneously, to tend to several sequences during the same period of time, and to allocate time and attention in a manner appropriate to these multiple demands.⁷

Intellectual growth goes through several stages. During early childhood, objects summarize actions, but are not as yet manipulable into varying combinations.⁸ Bruner states more than once in his works that it is the use of language which makes the difference in growth. It represents

the physical and the abstract.⁹ The idea that language is a symbol of thought leads Bruner "to put language at the center of the stage in considering the nature of intellectual development."¹⁰ It is the increased use of language as a medium of thought which Bruner feels facilitates adolescence:

It is evidenced by an ability to consider propositions rather than objects; concepts become more exclusively hierarchal in structure; alternative possibilities can be handled in a combinatorial fashion. There is considerable doubt whether these things have anything to do with the onset of physiological adolescence--for there are equally sharp cognitive turning points at onset of language and at the age five to seven turning point without much discernible assist from hormonal tides. And hormonal adolescents in technically less mature societies do not enter this stage."¹¹

This is reminiscent of Piaget in respect to a lessening of reliance on the physical and use of abstract concepts, but the emphasis on language in Bruner's. Furthermore, Bruner denies Piaget's idea of readiness to learn, and considers it merely a "half truth."¹² This introduces us to Bruner's educational views. He believes not only that any subject may be taught at any age in the appropriate terms,¹³ but also that if one teaches the basic parts early, the more difficult applications will follow: at any age.¹⁴ And finally, Bruner states that the clearer, more tangible in symbolic terms the end result can be made, the easier progress will be made toward it.¹⁵ For Bruner, learning

or developmental theory becomes part of encouraging and improving learning.

"A theory of instruction is prescriptive in the sense that it sets forth rules concerning the most effective way of achieving knowledge or skill... It is a normative theory. It sets up criteria and states the condition for meeting them. The criteria must have a high degree of generality."¹⁶ Bruner's theory of instruction includes the following four specifications; A theory of instruction:

1. should specify the experiences which most effectively implant in the individual a predisposition-desire-toward learning-learning in general or a particular type of learning.
2. must specify the ways in which a body of knowledge should be structured so that it can be most readily grasped by the learner.
3. should specify the most effective sequences in which to present the materials to be learned.
4. should specify the nature of pacing rewards and punishments in the process of learning and teaching.¹⁷

In considering the specifications, Bruner categorizes them even further. The first becomes focused on the activation, maintenance and direction of exploring alternatives with the student-teacher relationship and specific goals playing a large role.¹⁸ The second is the embodiment of Bruner's idea that material may be delivered at any age in an appropriate form.

The structure of knowledge is characterized in three ways, each affecting the learner's ability to grasp the

material. These are: 1. Mode of representation; 2. Economy; 3. Power. These vary in relation to ages, styles among learners and different subject matters.

It is necessary to understand these explications in order to apply Bruner's theory of instruction to a specific lesson plan. The mode of knowledge may be represented in three ways:

1. Enactive: sets of actions appropriate for achieving a certain result.
2. Iconic: set of summary images or graphics that stand for a concept without defining it fully.
3. Symbolic: set of symbolic or logical propositions drawn from a symbolic system that is governed by rules or laws for forming or transforming propositions.²⁰

In other words, this is the progress from concrete to abstract representations. However, these are not stages, but rather phases that one will go through each time he or she is faced with new information.

Economy refers to the idea that the more ideas there are, the more processing that must go on, and hence less economy.²¹ Power refers to the capacity of the learner to connect matters which seem quite separate.²²

In the third specification, Bruner refers to the use of sequences.²³ The optimal sequence will lead the thinker from the enactive to the symbolic stages with economy and power, and a maintained exploration of new alternatives.

The fourth must in Bruner's theory of instruction centers on the form and pacing of reinforcement. "Learning

depends upon knowledge of results at a time when and at a place where the knowledge can be used for correction.

Instruction increases the appropriate timing and placing of corrective knowledge."²⁴ The knowledge of results simply means that the student has a sense that he or she is moving in the correct direction, towards a goal, and not simply storing information for a later date.²⁵ Bruner states here that the ability of problem solvers may be inhibited due to strong drive, anxiety, or a state of "functional fixedness". The latter refers to a student who uses information exclusively for the wrong hypothesis.²⁶

Jones writes extensively on the causes of anxiety in the student, and agrees with Bruner regarding the need for psychological insight in these cases.²⁷ The idea is to use therapy which focuses on the incorrect manner the student is solving problems, and translates that into an effective manner.²⁸ Jones further elucidates the relationship between anxiety and learning, but in a more positive manner. Jones states that the lessening of anxiety is inherent in motivation and learning.²⁹

We can now proceed to Bruner's historical and sociological applications of his educational theories. He states, "What is significant about the growth of mind in the child is to what degree it depends not upon capacity but upon the unlocking of capacity by techniques that come from exposure to the specialized environment of a culture."³⁰

Bruner's interest in the humanities comes from their reliability in producing cognisance of a special culture.

Jones described this well when he said:

Our business, at the beginning, and again at the end, is the subject matter of the social sciences and the humanities: our species, where we came from, where we are, where we may be going--using as our touchstones what the students can imagine, share, and use of their special acquaintance with these subjects, which is theirs by virtue of quite literally being first hand specimens of the subject matter.³¹

The name of Bruner's class is "Man: A Course of Study".³² The questions asked of those involved in making up the curriculum are: What is human about human beings? How did they get that way? How can they be made more so?³³ The idea behind the curriculum is that it is a process, and not an established and fixed material which cannot be evaluated continually as is desired and necessary. The goals of the class are:

1. To give the students respect for and confidence in the powers of the mind.
2. To extend that respect and confidence to their power to think about the human condition, man's plight, and his social life.
3. To provide a set of workable models that make it simpler to analyze the nature of the social world in which we live and the condition in which man finds himself.
4. To impart a sense of respect for the capacities and humanity of man as a species.
5. To leave the student with a sense of the unfinished business of man's evolution.³⁴

The question now becomes how to shape this curriculum. According to Bruner, the first step is to determine the "intellectual substance of what is to be taught."³⁵ In other words, the teachers must struggle with the intellectual problems of the particular material, and bring the developing values into the classroom.³⁶

Success in teaching the course comes when the children have a sense of the interaction between the following "five great humanizing forces: tool-making, language, social organization, the management of man's prolonged childhood, and man's urge to explain his world."³⁷ These are chosen because to Bruner they, "amplify the human animal's powers and enable him to extend dominion over his environment."³⁸ Tool-making does not solely include theories of tools in human evolution, without knowing about tools. Nor language without linguistics. None of the five topics should be clearly divided from the others. For example, "...tool use enhances the division of labor in a society, and division of labor in turn affects kinship, social organization;" just as the nature of man's world view depends upon and is defined by "the nature of human language."³⁹

In discussing how to compare societies without the use of familiarity as the first step in activating interest, Bruner cites the following four techniques. 1. Contrast; 2. Stimulation and use of informed guessing, hypothesis making and conjectural procedures; 3. Participation through learning games; and 4. Stimulating self-consciousness.⁴⁰

The point is to stay away from comparisons which will leave students remote from any given society or the subject at large. Bruner begins here; that the students should understand what was done and how people have reacted as human beings, and from there the students may find where the true comparison lies. The highest form of learning, then, becomes the ability to discern the connectedness between peoples, between a person in another society and time space, and myself. Bruner focuses on creating environments for the students to use their capabilities, and scorns the idea that history can be a list of facts, and dates to be memorized.⁴¹

Bruner's words draw the educator because of his respect for the student, the teacher, and the subject matter. His idea of encouraging the student to learn of other people's lives is directly related to this thesis. For example, in teaching about a Zionist philosopher, it would be necessary to present background to that man or woman's life and the play of the specific culture on the philosophy. These ideas will be expanded on in the last chapter. Before leaving our discussion of Bruner and going to the existing materials on Zionist philosophers, it is helpful to review one of his thoughts concerning the student-teacher relationship. Perhaps here it becomes clear why a course based on Brunerian philosophy may be one that can bring a live a personality for an adolescent who is highly interested in people, and their relationship to his--or her--"self".⁴²

I would be content if we began, all of us, by recognizing that this is our task as learned men and scientists, that discovering how to make something comprehensible to the young is only a continuation of making something comprehensible to ourselves in the first place--that understanding and aiding others to understand are both of a piece.⁴³

In researching existing materials, I am looking for sufficient background that would grasp the students and immerse them in a given period of time. From this immersion, the students may find their own sense of "connectedness" with the personalities being presented.⁴⁴ I have not found any such material, and therefore have created my own. However, there are two fine texts which can help approach achievement of the above criteria.

One is Eyewitnesses to Jewish History; From 586 BCE-1967.⁴⁵ It includes first hand accounts of events such as David Ben-Gurion's arrival to Israel, and Jabotinsky's descriptions of life in the Jewish Legion.⁴⁶ This is important source material because it can bring the student into the action almost immediately and can encourage use of his or her imagination. The second material is entitled, Understanding Israel, by Amos Elon.⁴⁷ Along with the text are a Student Workbook and a Teacher's Guide, by Morris J. Sugarman.⁴⁸ This text can be used for ninth to tenth graders, but may not be advanced enough for tenth to eleventh graders. It is well structured, giving brief background to the history of the establishment of the State of Israel. Units two and three are appropriate to this thesis. The use

of topics of discussion and an activity for all the subject areas, is done extremely well. The workbook is well structured and even encourages creativity on the part of the student through creative writing and group exercises. The Teacher's Guide brings new topics of discussion that, in themselves, can be an entire unit.

From a Brunerian point of view, I have a few criticisms of this material. In the text there is no mention of Achad Ha'sm, which may be due to his abstract philosophy. However, he is necessary to understand another type of Zionism--that supporting Jewish freedom to live and create in the Diaspora, which is very relevant to our students! Secondly, the only mention of Jabotinsky is in relation to the Jewish Legion, which is sidestepping the whole issue of internal conflict in the pre-independence days, and in the government of Israel throughout its history. Hippies, used as a comparison to the chalutzim, is describing the settlers in Israel as radicals, especially in today's society. This, then, makes it difficult for the adolescent to relate to that settler. It would be better to picture the chalutzim as young and old alike who were seeking a valid Jewish lifestyle--and making that a reality. Perhaps from that viewpoint, it would be easier to involve the students, who may not know any "Hippies". Concerning the resource material, the teacher could use some films, songs, dances. In discussing the shtetl, for example, one might use the Vishniac slide show, music, or even construct a shuk and have a class

in it. To take it one step further, the use of family geneologies is effective in involving the students in their own backgrounds. In teaching about kibbutz life, and kibbush avoda, conquest of labor, the class could work on a project together; perhaps even planting a garden, but always together stressing the sense of creating something through cooperation. These suggestions will be developed further in the last chapter.

For a good background material with the teacher and parent in mind, there is Israel: A Course on the Jewish State, by Levy Soshuk.⁴⁹ It has a very useful bibliography and topics for discussion. It could be used as preparatory material for the teacher, but is not as interested in the student as the two preceding materials are.

In using any text, the aim of the course should be to bring an awareness of the historic period to the student. As the goals of the Reform Movement have broadened to encourage personal fulfillment in Israel, it is incumbent upon us to create materials that will bring an awareness of Israel to the student.⁵⁰ This awareness should be constructed in such a way as to induce a real sense of relationship to those people who have created a Jewish state, and who live there today.

NOTES TO CHAPTER TWO

¹Jerome S. Bruner, On Knowing: Essays for the Left Hand, Cambridge, Mass., Harvard University Press, 1962, p. 124.

²Richard M. Jones, Fantasy and Feeling in the Classroom, Harper and Row, 1968, p. 87.

³J. S. Bruner, Toward a Theory of Instruction, Harvard University Press, 1975, p. 161.

⁴Ibid., Chapter 4, "Man: A Course of Study".

⁵Ibid., p. 1.

⁶Ibid., p. 2.

⁷Ibid., pp. 5-6.

J. Piaget, The Psychology of Intelligence, 1950.

⁸Ibid., p. 13.

⁹Roger Brown and C. Fraser and Ursula Bellugi, "Explorations in Grammar Evaluations" in The Acquisition of Language, Monographs of the Society for Research in Child Development, 29, 1964, pp. 79-92.

G. H. Mead, Mind, Self and Society, Chicago, University of Chicago Press, 1934.

¹⁰Bruner, op. cit., p. 20.

¹¹Ibid., p. 28.

See also pp. 13-22 in the first chapter of this thesis.

¹²Ibid., p. 29.

See also Jean Piaget, op. cit.

¹³Ibid., p. 44.

¹⁴Bruner, op. cit., p. 12.

¹⁵Ibid., p. 30.

¹⁶Ibid., p. 40.

¹⁷Ibid., pp. 40-42.

¹⁸Ibid., pp. 42-44, 50.

¹⁹Ibid., p. 44.

²⁰Ibid., pp. 44-45.

See also p. 22, for a discussion of Bruner in the First Chapter of this thesis.

²¹Ibid., pp. 45-47.

²²Ibid., p. 47.

See also, J. Piaget, The Child's Conception of Number, Humanities Press, N.Y., 1952.

²³J. S. Bruner, "The Course of Cognitive Growth", American Psychology, 1964, 19, pp. 1-15.

²⁴J. S. Bruner, Towards a Theory of Instruction, op. cit., p. 50.

²⁵Ibid., pp. 50-52.

²⁶Ibid., pp. 52-53.

²⁷Jones, op. cit., pp. 70-80.

²⁸Bruner, Towards a Theory of Instruction, op. cit., p. 53.

See also, George Humphrey, Directed Thinking, Dodd and Mead, N.Y., 1948.

²⁹Jones, op. cit., pp. 120-122.

³⁰J. S. Bruner, "The Course of Cognitive Growth", Contemporary Educational Psychology, Selected Essays ed. Jones, Harper and Row, 1967, p. 153.

³¹Jones, op. cit., p. 86.

³²Bruner, Towards A Theory of Instruction, op. cit., Chapter four.

³³Ibid., p. 74.

³⁴Ibid., p. 101.

³⁵Ibid., p. 73.

³⁶Ibid.

- ³⁷Ibid., p. 75.
- ³⁸Jones, op. cit., pp. 97-98.
- ³⁹Bruner, Towards a Theory of Instruction, op. cit., pp. 75-76.
- ⁴⁰Ibid., pp. 92-96.
- ⁴¹Ibid.
- ⁴²Arnold Gesell, Francis Ilg, Louise B. Ames, Youth, The Years 10-16, Harper and Brothers, N.Y., 1956, pp. 241-246.
- E. H. Erikson, Childhood and Society, 2nd ed., Norton N.Y., 1950, 1963, pp. 247-274.
- ⁴³Bruner, Towards a Theory of Instruction, op. cit., p. 38.
- ⁴⁴See p. 39, and footnote 41.
- ⁴⁵Eyewitnesses to Jewish History, ed. Azriel Eisenberg, Hannah G. Goodman, Alvin Kass, UAHC, 1973, See pp. 209-213, 214-219, 220-224, 225-230, 231-233, 234-238, 239-246, 283-288, 348-362, and 363-370.
- ⁴⁶Ibid., pp. 225-230 and 239-246.
- ⁴⁷Amos Elon, Understanding Israel, Behrman House, N.Y., 1976.
- ⁴⁸Morris J. Sugarman, Student Workbook for Understanding Israel, Behrman House, 1977.
- _____, Teacher's Guide for Understanding Israel, Behrman House, 1977.
- ⁴⁹Levy Soshuk, Israel: A Course on the Jewish State, UAHC, 1971.

Recommended texts in bibliography:

- H. Essrig and H. Segal, Israel Today (Rev. Ed.), UAHC, 1968.
- M. Louvish, The Challenge of Israel, Ktav, 1969.
- T. Prittie, Israel: Miracle in the Desert (Rev. Ed.), Praeger, 1968.
- A. Hertzberg, The Zionist Idea, Atheneum, 1969.

E. Lehmen, Israel: Idea and Reality, 1965.

Israel Digest, Israel Magazine, Jerusalem Post Weekly, Midstream, and the Near East Report for background.

⁵⁰Central Conference of American Rabbis, "Reform Judaism - A Centenary Perspective", New York, 1976.

CHAPTER THREE

Historical Background

In establishing just which Zionist thinkers I would be discussing, it was also necessary to learn about their backgrounds. The most influential Zionist thinkers in intellectual as well as active Zionist roles, came from Eastern Europe. Most, then, were influenced by the policy set by the tsars of Russia, as well as by the population and ideas surrounding them. In order for the students to be able to understand why certain ideologies and life styles were then set up in Israel, it is vital for them to comprehend life in the Pale of Settlement.

As we shall see too clearly, it was not only the ignorant populace which pitted itself violently against the Jews. The pogroms were sanctified by government policy; and not just local policy, but even that of the tsars. Never would the fate, legend that it may be, of the Khazars occur in Russia!¹ This anti-semitic politik began with Ivan IV, "Ivan the Terrible". In 1550 he forbade Jewish merchants to enter his empire for fear they would "...lead astray the Russians from Christianity."² Peter the Great carried on with this paranoid policy, but Empress Elizabeth went further. In 1741 she stated that all Jews must either be expelled, or convert to Russian Orthodoxy.³ Catherine II, known for her enlightened state of mind and government, tried at first to except the Jews she gained with the Polish

territory she gained. That was in 1772. However, when, in 1793 and 1795 there were two further partitions of Poland increasing Russia's Jewish population, Catherine II lost all semblance of an emancipator. She stripped these people of their rights to citizenship and declared a ukase establishing the Pale of Settlement in 1794.⁴ Between 1794 and 1917, one hundred and forty statutes of restriction were legalized against the Jews. It was not until three weeks after the revolution of 1917 that these were eliminated, although the memory of the restricted Jew seems to be too strong for the Russian authorities to eliminate fully.

It is the years of life in the Pale which bore the radical Zionist idea, as well as revolutionary theorists and deeply religious communities. The accusations of the Jew as Christ-killer, exploiter, and political subversive did not become part of the past, unfortunately these are still contemporary accusations. When viewed objectively, it seems that the Russian government could not decide what its policy was toward its huge Jewish population. In fact, on the one hand they insisted on Russification, while on the other hand they tried to keep the various populations separate. However, the Jews would not disappear, and did not assimilate. These confusing standards led to the pogroms of 1881-1882 which appalled the world. But I am leaping ahead, and first must define the boundaries of the Pale, as well as the internal state of the Jewish community.

In 1835 a law called the "Statute Concerning the Jews" listed the boundaries of the Pale. These included the Ukraine, Belorussia, Lithuania, and parts of Poland and the Baltic region.⁵ The Jews were regarded as alien and intrusive, and yet were horribly vulnerable. If they tried to assimilate, new restrictions would slam them right back into the shtetlach. And what was occurring externally matched the shock felt internally by many of the Jewish communities.

The Chelmnitski massacres of 1648 traumatized the Jews in Poland to such a degree that many never recovered.⁶ This period of butchery coupled with false messiahs left the Jews a despairing people. Shabbatai Tsvi and the Frankists led many people away from their homes, believing they were following the Messiah.⁷ It was too easy to believe a charismatic figure at that time amidst death and squalor. But the shocks felt by the Jews drove them to withdraw. Even scholarly Judaism became dry, called "pilpul".⁸ There was only time enough for scholars to study, to be close to the External. The common man barely eked out an existence, and so did not have the luxury afforded to scholars. But these people needed uplifting, and were ripe for Chassidut.

This new movement was begun by the "Baal Shem Tov".⁹ This communer with nature brought the joy of the universe, of existence, back into Judaism. He was widely followed, much to the dismay of the Mitnagdim.¹⁰ They supported the system and furthermore, felt that Chassidut was anti-

intellectual. Chassidut took hold in many Jewish communities because it spoke to and included the common man in God's plan. It also 'bucked the establishment' so to speak.

The Chassidim were against the Kahal, which was the establishment's form of local control.¹¹ Nicholas I took this time of inner-conflict in hand, and withdrew recognition of the Kahal.

At this point the community had become very ingrown and reaction to this way of life was the Western Haskalah.¹² Many young people fled to Berlin to become "emancipated".¹³ This emancipation in the West did not take hold as did the Eastern Haskalah. In the West the move was away from anything resembling the orthodox Jewish way of life, while the Eastern Haskalah focused on a rebirth of Hebrew literature and moved away from the superstitions that had grown up in the shtetlach.¹⁴ The Russian Maskilim involved were: Joseph Perl, Solomon Rapoport, and Nachman Krochmal.¹⁵ But the nineteenth century in Russia was not truly ripe for these enlightened few. There were still serfs. It was not until it was practical that merchants wanted more freedom in order to interact more successfully in the world of business; they pushed for reforms in schools and synagogues as well.¹⁶

Alexander II introduced reforms during his reign. Unfortunately, the reforms never reached their fulfillment in a liberalized constitution. This frustrated the general population, and laid the groundwork for pogroms

against the Jews. First let us look at the reforms that left the Jewish population unprepared for what followed.

Conscription was ended, the forced drafting of young Jewish children for twenty five years which stripped them of their Judaism.¹⁷ The Pale's boundaries were relaxed and by 1873 the Russian schools were recognized as the meeting grounds of the various cultures. Jewish students were even accepted to the "gymnasias". From this expanded life, Hebrew, Russian, and Yiddish journals evolved which dealt with traditional versus modern Jewish outlooks. Two of the more well known writers of this time are Peretz Smolenskin and Abraham Mapu. Mapu wrote romantic novels in Hebrew about Israel and attacked life in the Pale.¹⁸ Smolenskin was involved in the journal "Hashachar". He wrote about the need for a Jewish homeland. He insisted on the unity of the Jewish people not based on territory, language, religion, or statehood--but upon "national spirit".¹⁹ This theme was emphasized in a series of articles published from 1875-1877 entitled, "It is Time to Plant". In "Am Olam" he wrote about the socioeconomic and political renewal of his people. He stressed Palestine, not America, as the answer to Jewish survival.²⁰

In conjunction with this Jewish cultural development, there was also a literary flowering of Russian novelists. This was the age of Tolstoy, Dostoyevsky, and Turgenev. It seemed that, in the 1860's, being fluent in Russian made you a member of this blossoming and emancipated society.

However, the serfs were not gaining from the reforms, but were suffering. They could not afford to buy the land they were being offered, the land which they had had to work for a livelihood. In fact, these people were left homeless and jobless. Four million serfs were set to wandering over Russia. Their senseless wandering and hunger was to have diverse affects on the Pale.

The Jewish population tripled between 1847-1897, and became highly concentrated in the cities. From 1870-1880, 41,151 Jews left Russia for America.²¹ The affluent minority of Jews enraged the poorer elements of society, who were easily led to an uprising--a pogrom against the Jewish population in general. Jacob Brofman, embittered by the Kahal's supposed collaboration with local authorities, wrote, Book on the Kahal which was used by the tsar and Crown Prince to explain pogroms.²² In 1871, a mob was aroused to attack Jews around Easter-time. The theft of a cross was the rumor that set off the riot. On March 28, and for three straight days, Greeks and Russians beat Jews, burned, and robbed, and desecrated synagogues. On the fourth day authorities stepped in and easily stopped the pogrom.²³ It was to become a model for future pogroms, used as an excuse to squash competition, to divert frustration away from the government onto the Jews. For external political considerations, the government began its ongoing series of explanations. The pogrom was described as "a crude protest of the masses against the failure to solve

the Jewish question". The Christian population was only manifesting resentment towards the Jewish exploitation in the Pale. Official reports described the Jewish "great economic power" in the Southwestern provinces; that they possessed a "World Kahal" and constituted a "religio-political caste" that had to be dissolved.²⁴ To exacerbate matters further, the reign on Russia was being tightened. Liberalism was being silenced, which only excited revolutionary activity.

Throughout the 1870's, the situation worsened. In 1880, the Pahlen Commission set out to examine legislation concerning Jewish life and found that about ninety percent of the Jewish population were "a mass of people that are entirely unprovided for...a mass that lives from hand to mouth, amidst poverty, and most oppressive sanitary and general conditions; this very proletariat is occasionally the target of tumultuous popular uprisings."²⁵ And then the whole situation, including the general populace and the Jews, erupted with the assassination of Alexander II. A Jewish girl, Hessia Helfmann, sheltered the assassins, and therefore the Jews were blamed for the tsar's death. Alexander III put all trust into the hands of Konstantin Pobiedonostzev, Procurator of the Holy Synod. He pressed for a pure Russian society which threatened all minorities, and most especially the Jews. The social pecking order took place, and the Jews were the last on the social scale, and therefore received the most venomous of attacks.

Around Easter time in 1881, rumors were spread accusing the Jews of the assassination, along with the usual Christ-killer and exploiter accusations. However, this time not even the blindest champion of emancipation and assimilation could overlook the fact that even the most distinguished members of society took part in the murderous pogroms of 1881. The local and national authorities lent, at least, tacit consent. A secret group of high officials, calling themselves the Sacred League, planned and guided the pogrom which became a recurring feature of Russian life from 1881-1917.²⁶

The first outbreaks occurred in Elizabethgrad on April 16, 1881, and spread to Kiev, Cheringov, Poltava, and Ekaterinoslav. The Russian government's explanations for the massacre of innocent people vacillated from revolutionary instigators, to Jewish exploitation as the causes. Furthermore, ministers of the government chose to expel Jews from the cities, back into the Pale, which only encouraged the mobs. Unrest led the Minister of the Interior, Nicholas Ignatiev, to establish the Temporary Rules, or May Laws, which established a Pale within the Pale, and caused more pogroms. Dubnow estimates that Jews were dislodged from nine tenths of their previous territory.²⁷ No Jew could move once settled. No Jew could own mortgages, leases, or merchandise outside prescribed towns. Business was forbidden on Sundays, which made poor Jews poorer. Indeed, the pogroms of 1881-1882 constituted a turning point, if indeed a negative one, in Jewish history.

The Jews were forced to look around themselves at a hostile world, and try to pick out why and look for a new direction. Many stayed in Russia trying to insure survival of their culture. Some joined the socialist movement trying to found a new way of life in Russia. Many thousands immigrated to America. And from this period of physical and spiritual pain arose the radical element of Zionism-- a clear reaction to the stormy years in Eastern Europe, a clear answer to Jewish survival.

The effects of history can best be understood as they effected certain individuals. It is at this point we will begin inquiry into those personal reactions to the events leading up to and including the pogroms of 1881-1882.

Leo Pinsker

Leo Pinsker's experience led him to be one of the most influential spokesmen for self-help. A physician, he had enjoyed a life freed from the boundaries of the Pale. He firmly believed that the emancipation movement in progress in all of Europe would solve the Jewish problem. Born in 1821, he was already sixty years old when the pogroms of 1881-1882 shocked him into realizing the reality facing Jewish life in Russia. B. Natanyahu describes Pinsker's intellectual development as shifting with the policies of the three tsars; Nicholas I, Alexander II, and Alexander III.²⁸ Under Nicholas I, due to a tight reign, there was inner-growth and research; under Alexander II, liberality; and under Alexander III, the pogroms led to Pinsker's entry into Zionism.

The pogroms jolted Pinsker into looking more closely at his brethren and their plight, after which he was compelled to write Auto-Emancipation: An Appeal to His People by a Russian Jew. He wrote this in German and went on tour with it. The reception was not a warm one. R. Adolf Jellinek of Vienna thought him emotionally ill, in shock.²⁹ Pinsker wrote that Zionism, nationhood, was the only solution to the Jewish problem. Furthermore, he lays the responsibility for creating this solution in the laps of the Jews themselves. He spoke against waiting for the Messiah, which brought him much opposition from the orthodoxy. At first not so sure it had to be a homeland in Eretz Israel, he suggested any piece of land where the Jews could live as a wholesome nation.³⁰ Later he became influenced by the young Zionists, and was soon chairman of Hovevei Zion, Lovers of Zion. We will discuss their goals, and where these led them after a close look at Pinsker's writings.

Auto-Emancipation was the first great treatise of a Jew driven to assert his nationalism because the greater world had rejected him as a human being. This was a recurrent theme in Herzl fifteen years later. Pinsker was shocked into writing this document by the extent of and the otherwise dignified and emancipated participants in the pogroms. He stated that the bitterest opponents of the Jews were the press, "which ought to be intelligent."³¹ It occurred to him that humanity was not going to be cured of the phenomenon of anti-semitism. He defines three

causes of anti-semitism in his essay: 1. The Jews are ghostlike and feared as a thing apart; 2. The Jews are foreigners and nowhere hosts in their own national right; and 3. The Jews are in economic competition with every majority population within which they live.³² The following are central selections from Auto-Emancipation, beginning with the introduction, and ending with his summary.

"If I am not for myself, who will be for me?
And if not now, when?" Hillel

The misery caused by bloody deeds of violence has been followed by a moment of repose, and baiter and baited can breathe more easily for a time. Meanwhile the Jewish refugees are being "repatriated" with the very money that was collected to assist emigration. The Jews in the West have again learned to endure the cry of "Hep, Hep!" as their fathers did in days gone by.³³ The flaming outburst of burning indignation at the disgrace endured has turned into a rain of ashes which is gradually covering the glowing soil. Close your eyes and hide your heads ostrich-fashion as you will, if you do not take advantage of the fleeting moments of repose, and devise remedies more fundamental than those palliatives with which the incompetent have for centuries vainly tried to relieve our unhappy nation, lasting peace is impossible for you. September 1882.³⁴

In parts one through three, Pinsker discusses the condition of the Jew in the world, and the character of the anti-semitism. These are where he describes the disease, Judeophobia. "Judeophobia is a form of demonopathy, with the difference that the Jewish ghost has become known to the whole race of mankind, not only to some peoples, and that it is not disembodied like other ghosts."³⁵

This one apparently insignificant fact, that the Jews are not considered a separate nation by the other nations, is, to a great extent the hidden cause of their anomalous position and of their endless misery. The mere fact of belonging to this people is a mark of Cain on one's forehead, an incredible stigma which repels non-Jews and is painful to the Jews themselves. Nevertheless, for all its strangeness, this phenomena has deep roots in human nature.³⁶

But as for the Jew, he is not a native in his own home country, but he is also not a foreigner; he is, in very truth, the stranger par excellence³⁷... Since the Jew is nowhere at home, nowhere regarded as a native, he remains an alien everywhere.³⁸

To sum up what has been said: For the living, the Jew is a dead man; for the natives, an alien and a vagrant; for property holders, a beggar; for the poor, and exploiter and a millionaire; for patriots, a man without a country; for all classes, a hated rival.³⁹

Pinsker saw that emancipation is legal, not social. It was derived from logical aims, not humane aims. In the next section, Pinsker focuses on the lack of self respect that keeps the Jews down, as their genius has been used up in the fight to survive as "Jew peddlars".⁴⁰ He then turns to the task of suggesting settlement in a living nation. He denies the idea that the Jewish people have a mission in the Diaspora, for obviously no one believes in it. Furthermore, in Pinsker's estimation, the Jews would gladly give up this mission for social peace. He stresses that the Jews must at least learn that they need a home, if not a country of their own.⁴¹ It is important to cite the following text as it describes in full Pinsker's views about the territory he desired for the Jewish people. It is

quite like Herzl, and is based on a certain sense of urgency and desire for realism that will insure a secure nation.

If we would have a secure home, so that we may give up our endless life of wandering and rehabilitate our nation in our own eyes and in the eyes of the world, we must above all, not dream of restoring ancient Judaea. We must not attach ourselves to the place where our political life was once violently interrupted and destroyed. The goal of our present endeavors must be not the "Holy Land", but a land of our own. We need nothing but a large piece of land for our poor brothers; a piece of land which shall remain our property, from which no foreign master can expel us. Thither we shall take with us the most sacred possessions which we have saved from the shipwreck of our former fatherland, the God-idea and the Bible. It is only these which have made our old fatherland the Holyland, and not Jerusalem of the Jordan. Perhaps the Holyland will again become ours. If so, all the better--but first of all, we must determine--and this is crucial point--what country is accessible to us, and at the same time adapted to offer the Jews of all lands who must leave their homes a secure and unquestioned refuge which is capable of being made productive.⁴²

Pinsker goes on from here to state the country must be arrable, and large enough to support the entire populace. It will be chosen by a sort of steering committee made up of distinguished leaders. It is most important that this be a single refuge, as Pinsker believes that several areas will only reconstruct the Jewish dispersion, which will in turn invite anti-semitism.⁴³ He urges his countrymen to take this opportunity to act, and ends with, "Help yourselves, and God will help you!"⁴⁴

It is fitting to end the discussion of Leo Pinsker with the summary of Auto-Emancipation. It is terse and

abrupt, quite demonstrative of Pinsker's determination to bring the state of emergency of their own survival to his people's attention.

The Jews are not a living nation; they are everywhere aliens therefore they are despised. The civil and political emancipation of the Jews is not sufficient to praise them in the estimation of the peoples.

The proper, the only solution, is in the creation of a Jewish nationality, of a people living upon its own soil, the auto-emancipation of the Jews; their return to the ranks of the nations by the acquisition of a Jewish homeland.

We must not persuade ourselves that humanity and enlightenment alone can cure the malady of our people.

The lack of national self-respect and self-confidence of political initiative and of unity, are the enemies of our national renaissance.

That we may not be compelled to wander from one exile to another, we must have an extensive, productive land of refuge, a center which is our own.

The international Jewish question must have a national solution. Of course, our national regeneration can only proceed slowly. We must take the first step. Our descendants must follow us at a measured and not over-precipitant speed.

The national regeneration of the Jews must be initiated by a congress of Jewish notables.

No sacrifice should be too great for this enterprise which will assure our people's future, everywhere endangered.

The financial execution of the undertaking does not present insurmountable difficulties.⁴⁵

Pinsker's Zionist organization led to the pioneer group called: "Bilu: House of Jacob, come ye and let us go! Isaiah, 2:5." It was formed in 1882 in Kharkov. It was a beginning of colonization in Palestine, and kept the idea of aliyah alive amongst Russian Jewry. These first settlers had a tremendously difficult time in Palestine, and ended by becoming tremendously dependent on a system

called Halukah, which was supported mainly from the philanthropist Baron Rothschild.⁴⁶ Unfortunately, as necessary as monetary support was, it did away with much initiative. The settlers of the Second Aliyah had to begin anew, as we shall see when studying this period of time through A.D. Gordon, and David Ben-Gurion. Life for the Jews of Eastern Europe did not improve, as we can unfortunately see by the pogrom of Kishinev in 1905. In 1905 there were barely 2,809 families in agriculture and 4,198 in agricultural pursuits, out of a total Jewish population in Poland of over 1,300,300. Jews comprised 14% of the total population of Russian Poland and unproportionately, 40% of the urban population.⁴⁷ Because of the constant oppression, the settlers that made up the Second Aliyah were moved to leave Russia, to set up a fresh life for the Jewish people in Palestine. They were a much more persistent group, fed upon fiery idealism which gave a new flavor to the Yishuv.

Aaron David Gordon

Aaron David Gordon was central to the new attitude of the Jewish laborer in Palestine. It is so spiritually invigorating to think of all the energy placed by those young men and women into the conquest of labor, "Kibbush Avodah".⁴⁸ Only after learning about A.D. Gordon, can one comprehend the modern day agricultural settlements in Israel, the kibbutzim. Manual labor became existence to

the Second Aliyah. This moral fervor joined self-realization, "hagshamah", with national redemption. In other words, the establishment in the Jewish nation was to be accomplished through Jewish labor. This philosophy of life became known as Labor Zionism.⁴⁹ Its main philosopher was A.D. Gordon, an older man from Russia.

Gordon was raised in Podalia, and later worked for the same rich relative as did his father. He was of fragile health, which did not affect his will and great charisma. Of his seven children, only two survived. He created a library in which Hebrew literature found a place, and lectured on "Ahavat Tsion--Love of Zion". His magnetism drew people to him there and in Israel. Being a romantic, his flight to Palestine in 1904 is said to have been modeled after Tolstoy's to Yasnaya Polyana.⁵⁰ He brought over his family to live in Palestine where he had already influenced many of the young chalutzim. From 1904-1912 he worked on the vineyards and fields of Petach Tikvah, Rishon L'Zion, Pardesiah, Rechovoth, and Hedera. In 1912 he journeyed into the Galilee and finished at Deganiah Aleph which became his home. He became a famous lyricist and attended the Eleventh Zionist Congress as a member of Poel Hatzair. He died in 1921 of cancer at Deganiah.⁵¹ Midway through his life, Gordon had chosen a new path, and formed an ideology around it that can best be understood from the following selections.

The forty-eight year old man worked his fragile body as he felt necessary to become transformed--to become a new man who would help create a new nation.⁵² "In Palestine we must do with our own hands all the things that make up the sum total of life. We must ourselves do all the work, from the least strenuous, cleanest and most sophisticated, to the dirtiest, and most difficult...Labor is our cure."⁵³ Gordon believed that simply living in Palestine would have no effect unless every individual was released from the old established way of life. This meant that the abnormal economic structure of the Jew in Eastern Europe had to be righted. The Jews could no longer be solely in managerial, or artisan positions--but must become men and women of labor, involved in agriculture.⁵⁴

Gordon, like Pinsker, hated all realism that negated the dream and necessity of Zionism.⁵⁵ He stated that Jews have the disease of self-hatred and the method of shedding this is by believing in themselves and that their dreams would come true. These dreams had to focus on Palestine, as the Diaspora had only beaten down the Jewish spirit, thoughts reminiscent of Pinsker which came naturally from their past experiences.⁵⁶ Gordon was faced with other alternatives to the shtetl, and answered them in his various writings which stressed the rebirth of the individual through contact with nature.

For Gordon, immigration to America was not the answer because the Jews there became too "materialistic", and

therefore could not gain the rebirth found in Palestine.⁵⁷

A Jewish culture could only be formed through a creative Jewish life based on labor and work.⁵⁸ "All that life creates for the sake of life, indeed, that is culture. Ploughing the earth, building homes, all manner of construction, paving roads, and the like. All labor, all work, all activity, indeed, this is culture."⁵⁹

He advocated a socialist type of settlement as opposed to a capitalist styled economy. However this was not because Gordon was a socialist or a Marxist. Gordon believed that all people in a newborn nation must work towards the same purpose, which could not occur if there are private investments.⁶⁰ He advocated a national fund for helping foster various projects required for progress.⁶¹ In fact, the Histadrut is fashioned along this line of thinking. The political system of socialism to bridge the gap between an underdeveloped and a modern nation, has been put to wide use in the modern period. Gordon believed in ideas that could move men, for example, religion. He faulted socialism for stressing, "The outer man, the objective causes, without taking sufficient account of the subjective causes. In this way it has blurred the form of man."⁶² He felt socialism could change society, but not the individual, which would, in the end, be a failure. Any system should serve life and the individual, and not the other way around. As most Jews had been prohibited from the working class, Gordon saw that Marxism was not a viable system for a Jewish nation.⁶³

Gordon does not suggest that labor is the only theme that the settlers needed to create a just state. Specifically, he felt that learning, Torah, had to be united with respect for physical labor, Avodah. Work is described as an ethical basis for spiritual activity.⁶⁴

If they see in labor that which is to engulf the entire man without leaving him any free time to fulfill his higher needs; to fulfill his thirst for knowledge, art, and the like, this is not the idea of labor, as I conceive it; which comes to broaden and deepen life, and not to constrict and befuddle it.⁶⁵

Gordon believed that religion can exalt man, as well as degrade him. If it became restricted, as with the era of "pilpul", religion could become irrelevant to modern man. If it became infused with subjectivity, religion could be corrupted with superstition. In short, Gordon believed that religion should grow with each new generation.⁶⁶ This supports Gordon's idea of the new man; a man who would actively illumine that spark of God in us all.⁶⁷

Man needs to become new; all mankind needs a fresh attitude toward the world, and he must act as if he were Adam. Science, beliefs, thoughts, creations of the spirit, should be fresh as though they had never existed. Every man should be a new man in a new world with a new life. Without a new heaven, there can be no new earth. Without a fresh universal life, there can be no new human life. Without God, there can be no man in the image of God...⁶⁸

Gordon expressed the vitality of the young halutzim of the Second Aliyah, as in the following description of labor.

One works at rough, hard tasks. Yet, at times, one feels that which cannot be better expressed than by saying that one works organically into the work of nature herself, that one grows into her life and creation. Something seizes one, something large as the world, wide as the heaven, deep as the lowest abyss; and it seems to a man suddenly that he, too, is nourished by the rays of the sun, that he, too, like the grasses and bushes and trees, is merged more deeply into nature, more greatly into the great world.⁶⁹

He negated the rationalism of Herzl and the idea of hired labor that seemed acceptable to Achad Ha'am. The society Gordon envisioned is described in his poetic manner in the following quote. Clearly, his philosophy and own life-style as example, led to the development of kibbutzim in modern Israel. These socialistic settlements are supported by Jewish labor which brings people in closer touch with the land, the nation that nourishes their bodies, minds, and spirits.

We do not have before us nationalism or socialism. We have before us nationalism which embraces everything. We did not come to create an association, a mechanical community, we have come to recreate ourselves, a living nation, a social personality, a social man, economic justice, in general, justice in the full sense of the term between man and his fellow and nation and nation.⁷⁰

David Ben-Gurion

One of the reasons, pessimistic as it may be, that Gordon's beautiful words and personal example were such a support to the chalutzim was their dire need for such a positive approach to life. These idealists had reached Palestine prepared only to find a Jewish society and found

only too soon that they would have to fight to work the land. They found that the members of the First Aliyah chose to hire Arab labor over the unskilled Jewish immigrant.⁷¹ This was the welcome that David Green, later Ben-Gurion, received when he arrived at Petach Tikvah in 1906.

David Green was from Russian controlled Plonsk, Poland. There was a Jewish majority in this town which was very special as many people emigrated from it; thus showing their awareness of their plight in Russia.⁷² Green's father was involved in "Hovevei Tsion", which influenced his son.⁷³ Green had organized an ulpan to which most of the population went. He left for Palestine in 1906 with his friend Shlomo Semach. He landed in Jaffa, and from there went to Petach Tikvah.

To the two young idealists the settlement looked like paradise--but soon they found out the true state of affairs. From intoxication with the surroundings, life went to a state of struggle. He caught malaria and almost starved for want of work. He would never lose his resentment of the "rich Jewish squatters" who denied him work.⁷⁴ In 1905 the hostility between the workers and the landowners reached a climax. The new immigrants were holding ceremonies for their brethren attacked in the pogrom in Kishinev, and the landowners wanted to refuse them permission. Orthodox colonists were angry because it was a co-educational meeting. Some landowners wanted to stop the meeting and forbade

lodging to workers. The workers left.⁷⁵ How did this situation develop?

The character of the immigrants of the Second Aliyah, as discussed in relation to A.D. Gordon and Leo Pinsker, were coming as a result of the pogroms and also due to the failure of the revolution in Russia in 1905. They were not a homogeneous political group. Some were Marxists, Bundists, some ardent Zionists, all socialist idealists who had despaired of life in the Diaspora. The first wave came from Gomel in January 1905 where the first Jewish self-defence group against Russian pogromists was established.⁷⁶ Slightly more than 1,200 came in 1905, and 3,500 in 1906, mainly from White Russia, eastern Poland, and Lithuania.⁷⁷ Ben-Gurion was influenced by the sort of idealism expressed by Yosef Vitkin in the face of the hardships of life in Palestine and Eastern Europe:

Awake, awake young men of Israel, arise to the aid of the nation! Our people is dying, our land will shortly pass beyond our reach forever, make haste, speed to its aid! Organize, assume strong discipline, discipline of life and death! Awake, forget all dear to you until now, leave them forever, with no shadow of regret. . . . Prepare to make war upon nature, sickness and hunger, (to fight) people, enemies and friends, strangers and brothers. . . . Make haste and come, heroes of Israel . . . for otherwise we may too be lost.⁷⁸

Ben-Gurion's reaction to the negative reception of the new idealists from the political realm, as well as from the settlers in Palestine, was a feeling of isolation, but a positive isolation in which he felt he and his compatriots

were those in the right.⁷⁹ The new immigrants made the established farmers of the First Aliyah feel guilty as they recalled their own idealism. As for the new settlers, they could not begin the process of Jewish national development until they recognized that their future did not exist on the established farms. They were then compelled to start out afresh with a drive toward specific goals.

The first goal was to establish a settlement that was far from the European models of Petach Tikvah, Rishon L'Tsion and Rosh Pinah.⁸⁰ These were colonies based on a European style, with Arab fellahin.⁸¹ The Arab workers were not dependent on the landowners, and so lent an air of instability to the proceedings. However, they were better at their jobs than the immigrants, and so were hired over the Jews. Furthermore, it was not the Jews who worked the land in Europe. The new immigrants had to fight for their own collectives, and they also fought to have Jewish "shomrim", guards, instead of Arab or Circassian guards.

In October 1905, Hapoel Hatzair was founded, a party separate from the socialist, Russian-based Poalei Tsion.⁸² The members were non-political, as they were forced into placing all their energies into their land. The members of Hapoel Hatzair were ahead of their mother movement in realizing that there was a unique situation in Palestine, one that had to be shaped by them. There then developed a small Poalei Tsion group in Palestine which was based on Borochoy's theories.⁸³ With people like Rachael Yanait,

Ben-Tsvi, and David Ben-Gurion involved, this splinter group soon developed its own character and led the rest in establishing a Jewish character in Palestine. Hebrew publications were made, and cooperative settlements finally established without the aid of halukah.⁸⁴

In 1910, when David Green became David Ben-Gurion, he became editor of a Hebrew journal called, "Achdut", Unity, the Poalei Tsion journal. In it Ben-Gurion stressed the problems of the Turkish government and the lack of Jewish self-defense. Ben-Gurion pushed for Jewish self-defense on the cooperative of Sejera, which was started by Manya Shochat.⁸⁵ Ben-Gurion set up a false robbery, and when the Circassian guards let him continue, rather than fight, Ben-Gurion had proved his point. In 1909 Hashomer was formed as a larger organization of Israel Shochat's Bar Giora, the first self-defense unit. These young people were trained in horsemanship and shooting. They had to be physically and morally sound.⁸⁶ Their philosophy was defense, not offense. Hapoel Hatsair joined the movement later, as they were pacifists strongly influenced by A. D. Gordon. Gradually the older establishments asked for their services, and in return the shomrim demanded that all workers be Jewish workers. They had begun the establishment of the modern State of Israel.⁸⁷

Ben-Gurion had opted for the "doers" in Zionism; the Practical Zionists. One definition of Practical Zionism is the belief that settling the land would make possible and

sustain the thrust toward sovereignty. Political Zionism, on the other hand, preferred recognition before settlement.⁸⁸

Ben-Gurion was thrust into the political arena of Israel, and took charge. From 1910-1914 he worked with Ben-Zvi in relation to Poalei Tsion however they were expelled from Palestine by the Turkish authorities during World War I, because of their Russian birth. Ben-Gurion made it to New York in 1915 where he began recruiting people to fight the Turks. After WWI, when he returned to Palestine as one of the Fortieth Battalion, he found the Jewish population greatly reduced due to disease, famine, and deportation.⁸⁹ Furthermore, the British administration had gotten underway.

As labor had become so central an effort in Palestine, three Labor Zionist groups emerged: Poalei Tsion, Hapoel Hatsair, and an unaffiliated group. The leaders were Tabenkin, Katznelson, and Ben-Gurion. By 1919, only Hapoel Hatsair remained separate. They worked together in forming the Histadrut, or federation, and Ben-Gurion became the Chief executive. His goal became a united labor party, which was achieved early in 1930 and called "Mapai: Party of Workers of the Land of Israel." The party sought to weld socialism with Zionism, but the national element remained the central idea.⁹⁰ In 1932, Ben-Gurion described the role of the Jewish worker as her, for she created the Jewish homeland, and in doing so he also describes the best path he saw for realization of Zionism's goals:

"...The strength revealed by the Jewish worker...is drawn not only from his class organization or social vision, but from the national mission he has assumed...out of recognition that behind his work and battle stands the historic need of a nation struggling for its existence and awaiting redemption."⁹¹

This occupation with Jewish labor extended into the area of relations with the Arab population. He, like Jabotinsky, felt that the Arabs had an individual claim to the land of Israel, while the Jews had a national claim. His basic position was "cooperation between the entire Jewish people and the Arab residents."⁹² He sought to ensure territorial autonomy, which would eventually lead to acceptance of the Partition Plan.

The Jewish population in Palestine had doubled between 1931-1940. Membership in Histadrut had quadrupled from 30,000, to 120,000 in the same time period.⁹³ At this point in his political career, Ben-Gurion became involved in the Zionist Congress. When Jabotinsky attacked Weizmann's diplomatic policies in place of fighting, Weizmann resigned until 1935; when the Revisionists formed their own Zionist organization. Ben-Gurion became chairman with one-half of the votes going to the Labor Zionists. In 1937, with the Peel Commission, came a clear division of power. Jabotinsky, Katznelson, and Tabenkin all rejected the idea of a Partition Plan, whereas Weizmann supported it, and as we have already seen, so did Ben-Gurion. In 1944, the political giant called

for an election which gave him support even though Hashomer had broken away as well as Tabenkin's faction.⁹⁴ Ben-Gurion had become the center of the stage in political terms, even over Weizmann as he was the leader of the Yishuv. He was to remain the leader for thirteen years of Israel's statehood and his ideas became doctrines of Israeli policy. Here, then, are a few of David Ben-Gurion's principles.

Ben-Gurion had very strong feelings about the centrality of Israel, which negated the Diaspora. As we shall see, however, this formulation did not come from a pessimistic view of Jewish history; but rather out of faith in the Jewish creative will.

I know not one country in which the Jew is truly free to follow his heart's desire--even if the law formally does not discriminate against him...The freedom of action of the Jews is limited in every single place, either by the law and the police, or by the political and social reality. The Jews in the Diaspora do not control the forces which surround them; and they are unable to do what they wish to do as Jews.⁹⁵

To finish the thought, one must be aware of Ben-Gurion's historical vision. He saw Jewish history from Jewish independence under the Hasmonean Dynasty directly to the Jewish independence of 1948. He was not willing to include Diaspora creativity, and saw a Jewish revolution against the Jewish historical fate. For Ben-Gurion, Jewish history was a battle of quality versus quantity. He measured the success of the 'Third Commonwealth' by the fact that it numerically surpassed the first two! Indeed,

for Ben-Gurion Israel's first million immigrants was the greatest miracle since the Hasmonean revolt twenty-two centuries before!⁹⁶ Needless to say, his view was extremely Israel-centered; viewing the Diaspora as transitory and harmful because it detracts from Israel. Furthermore, he described the Jewish population in the Diaspora as inherently unfree because boundaries of creativity were defined by non-Jews.⁹⁷ Ben-Gurion had a particular point of contention with the Zionist movement for not being Israel-centered enough.

Exile in which Jews lived and still live is to me a wretched, poor, backward, and inadequate form of life. We must not be proud of it--on the contrary we must reject it literally and completely...The pseudo-Zionism of today helps Jews to be naturalized and more deeply rooted in a non-Jewish environment and in the processes of assimilation which endanger the future of Jewry in the Diaspora.⁹⁸

Ben-Gurion shifted his priority from aliyah, as the key to security, renaissance, and ingathering, and focused on the state itself. Therefore means became an end with a gathering need for defense; Bitachon.⁹⁹ In this man of realpolitik, there was also another realm: that of the dreamer.

To Ben-Gurion, the Bible was a continual source of Jewish history and pride. Not only were military campaigns staged in appropriate terms, but also in Biblical comparisons and citations. This was the real source of Jewish history, and a great achievement in itself. He spoke of an historic God and cited prophets; two in particular being Isaiah and Micah.¹⁰⁰ In January 1949 he stated:

...The State of Israel will not be tested by its strength or memory alone--but by its spirit. We have inherited a great heritage, and it is binding. We have revolted against all regimes, religions, laws...which the powers of the world have attempted to impose on us. (The State of Israel) will be tested by the moral image it will lend its citizens, by the human values which will determine its internal and external relations, by its faithfulness, in deed and word, to the supreme command of Judaism; "Thou shalt love the neighbor as thyself."¹⁰¹

Ben-Gurion united his lead backward 1900 years with a leap forward to the messianic days, and in doing so created an orientation for the present.

In studying Ben-Gurion's views of Messianism, we also may learn his attitude about the positive orientation of all immigrants. Messianism drew immigrants even when being persecuted, which precludes the negative need, urgent as it can be, to immigrate as seen in Pinsker. The messianic idea of Israel being a light onto all nations was future oriented enough to become a goal for the young state.

...the immigrants from Morocco are not just refugees, they are not plain and simple refugees. Their aliyah to Israel is also accompanied by the dream of redemption. So too the Jews of Yemen, and so too the immigrants from the displaced-persons camps in Germany. Need and vision have always been intertwined in immigration to the Land...A Jew leaves the Diaspora out of need and comes here out of vision.¹⁰²

Ben-Gurion was pragmatic in action and a visionary in words. He was aware that he was forging a national identity, and used his position as an educator would.¹⁰³ He dealt roughly with the Cherut and Communist parties, but still used the Knesset to teach about democracy. Despite his loss

to the Eshkol-Sapir-Meir bloc in 1965, Ben-Gurion remained a central figure.¹⁰⁴ He provided new expressions of Jewishness through stressing Bible, Messianism, Hebrew in balance with realpolitik. It is his strength as a leader and sculptor of the Israeli identity that Ben-Gurion finds his way into this thesis.

Vladimir Jabotinsky

I would be remiss if I did not include a study of Vladimir, Ze'ev Jabotinsky, for his mode of thought has become the Israeli government policy of today.

Born in Odessa, in 1880, Jabotinsky was much more involved with the Russian society, than with the Jewish community. Besides Bar-Mitzvah lessons, he had no Jewish background. In 1898, Jabotinsky became involved in his journalism career, at which he was brilliant. Not only was he famous for his editorial work, but also for his plays and novels. He was a recognized genius in Russian literary society. But the progrom of 1905 shook Jabotinsky to such a degree that he dropped his life as an author, and became involved in Zionist circles. He used his talents at journalism and as an orator for the Zionist cause.

From the beginning, Jabotinsky was convinced that Zionism must take the route Herzl had laid out for it--a direct, bold approach. He had lived in Constantinople, as well as in Europe and was well aware that the Turkish government could not deal with the Jews.¹⁰⁵

In his view, colonization depended on political achievements, and therefore, on power.¹⁰⁶ He never believed that either the Turks or the Arabs would accept the Jews under the guise of even softened nationalistic goals.

Jabotinsky attended the Sixth Zionist Congress in 1903, and was greatly moved by Herzl's charisma, although he voted against Uganda. He crusaded in Russia against anti-semitism, assimilation, and the quasi-nationalism of the Bundists. His first involvement with the Jewish community consisted of forming self-defense units against pogromists. He had a plan in mind which was predicated upon the downfall of the Ottoman Empire which would bring Palestine into Jewish hands.¹⁰⁷

When WWI broke out, Jabotinsky saw the chance for the Jews to truly begin establishment of a nation in full political terms. He was sent by his daily as a war correspondent to northern and western Europe. He staunchly fought for acceptance of the idea of fighting with the British. Most Zionists at that time held unto the policy of neutrality that was espoused by Weizmann.¹⁰⁸ While in Alexandria, where Jewish deportees were sent by the Turkish government, he and Joseph Trumpeldor organized the forerunner of the Jewish Legion in the form of the Zion Mule Corps which took part in the Gallipoli campaign. Jabotinsky did not give up his quest for a full Jewish Legion, but received relatively no support, except tacitly from Weizmann by this time. However, in 1917 the British gave consent for

a Jewish Legion; the 38th Battalion in England, the 39th Battalion from America, and the 40th Battalion in Palestine.¹⁰⁹ Jabotinsky was a lieutenant in the 38th Battalion. His devotion to the idea of self-defense in the form of an organized army came before the question of Jewish labor in Palestine.

If we summarize the simple facts and scrutinize the dry figures we will see that everything is working against us. If there is any value in what you have accomplished here, it is in the manifestation of individual strength and talents... You showed to the world that you can handle a plough. But please understand that as between a manifestation of this and a manifestation of the Legion, the Legion comes first. Who will see your work here? Perhaps the English soldier who was sent to the Palestine front by chance. But the Legion will be noticed everywhere, even at the Peace Conference. Who will care about your low output production in the war years? But the fact that in the fourth year of the war the Yishuv was capable of an enthusiasm which produced a fighting unit of volunteers will loom large. And if there be in any manifestation a power that draws sympathy and hearts toward us, it will be The Legion.¹¹⁰

(One can only imagine the reaction this caused in Labor Zionist circles, in men like Ben-Gurion and A. D. Gordon in particular!)

Jabotinsky's desire for what he believed to be to every Jew's benefit, a mobilized Jewish Legion, was to become a major fight through which he would lose much popularity, and friendships in the Zionist circles. The Legion was desbanded in 1920, but Jabotinsky did not accept this. However, this did not create a break with the central Zionist Committee until 1923. In 1920,

Jabotinsky organized a self-defense unit against the Arab rioters, and was arrested by the British authorities. He, and leaders from both sides, were sentenced to fifteen years hard labor, but the sentence was lifted. He became a hero throughout the Yishuv, and was elected to the Zionist Executive in 1921.

In 1922, Jabotinsky began his public criticisms of Sir Herbert Samuel's rule in Palestine and Great Britain's disregard of her obligations regarding the Balfour Declaration.¹¹¹ He ran into opposition with Weizmann on major rifts in general Zionist policy and aims. Jabotinsky believed in mass immigration and dependence on Jewish police and military units, while Weizmann still trusted the British and followed a policy of careful diplomacy. Jabotinsky resigned in 1923 with the feeling that his colleagues would lose Palestine.¹¹²

On a lecture tour in late 1923, Jabotinsky received such positive support, that he again organized his Zionist goals and became involved in the Zionist circles. He clearly defined what he saw necessary changes in Zionist policies. He demanded a return to Herzl's concept of a Jewish state, restoration of the Jewish Legion, and a wide political offensive for the achievement of a radical change in British policy. The aim: Jewish majority, including Transjordan by means of mass immigration.¹¹³ The popularity with which these goals were greeted culminated in the formation of the World Union of the Revisionist Zionists:

HaZohar. Jabotinsky was elected president and led the party from Paris until 1936. The organization had a weekly, called Razsvet in which Jabotinsky continued his talent as a journalist.

To understand Jabotinsky's principles, it is best to study those of the Revisionist Party which he created. As stated above, he followed Herzlian politics, as is reflected in his statement that: "Ninety percent of Zionism may consist of tangible settlement work, and only ten percent of politics; but those ten percent are the precondition of success."¹¹⁴ He stated his policy toward territory as clearly including both sides of the Jordan. The demands of the party to the Zionist movement in general are as follows:

1. to re-establish the Jewish Legion in the British garrison;
2. to develop the Jewish colonial thrust as the main instrument of economic activity;
- and 3. the commencement of a political offensive to push the British to ensure Jewish national rights.¹¹⁵

He claimed not to be anti-British, but solely desiring results. Jabotinsky became even more brazen in his demands for settlement procedures of mass aliyah, withdrawing a scheduled immigration with focus on agricultural settlements. He also wanted free enterprise to be part of the economic structure in Palestine. He suggested private landownership alongside the kibbutzim, and wanted a freeze on labor strikes during the period of state-building.¹¹⁶

The party was supported by Eastern and Central Europeans who were in dire straits. At the time of its conception, the party was still part of the World Zionist Organization. In fact, from four delegates in 1925 at the Fourteenth Zionist Congress, it increased to fifty-two delegates in 1931 at the Seventeenth Zionist Congress. Then a series of political differences built to the climax of 1935 when the Revisionists seceded, and formed the New Zionist Organization, NZO. With the benefit of hindsight, we may support Jabotinsky's views today, but at the time he caused much dissension amongst the major Zionists, which did not help when the need was for unity. In 1934, he circulated a petition against the British government signed by 600,000 people; which was done without the aegis of the Zionist Executive. The enmity between the Labor Zionists and the Revisionists reached such a high level, that in 1934, Pinhas Rutenberg mediated in a meeting between Ben-Gurion and Jabotinsky to work out a meeting ground. They agreed on the following: 1. Zionist parties would cease libel, slander, insult to individuals and groups; 2. Relationship would be established between Histadrut and the Revisionist Labor Organization, including a discussion on labor strikes; and 3. Suspension of Revisionist boycott against Zionist funds and a guarantee of immigration certificates to members of Betar.¹¹⁷ However, the merger was rejected by a majority of the Histadrut.

In 1935, the World Zionist Organization published a 'discipline clause' restraining splinter groups, to which the Revisionists reacted strongly. They then founded the NZO, the aim of which was:

the redemption of the Jewish people and its land, the revival of its state and language, and the implanting of the sacred treasures of Jewish tradition in Jewish life. These objectives can be attained by the creation of a Jewish majority in Palestine on both sides of the Jordan, the upbuilding of a Jewish state on the basis of civil liberty and social justice in the spirit of Jewish tradition, the return to Zion of all who seek Zion, and the liquidation of the Jewish Dispersion. This aim transcends the interests of individuals, groups or classes.¹¹⁸

In 1932, Jabotinsky began support of illegal immigration and from 1936-1940 built it up to a mass movement. Jabotinsky wanted a Jewish boycott of Nazi Germany from as early as 1933, but was not supported at that time. In the late 1930's he submitted a plan to European governments for the evacuation of 1,500,000 Jews in a ten year period.¹¹⁹ The Polish government supported it and even brought it up to the British government, but the majority of Jewish opinion was that the plan highlighted the idea that Jews were alien everywhere, and rejected it.

In 1937, Jabotinsky testified to the Peel Commission against a Partition Plan, but was rejected for the more autonomous viewpoint of Ben-Gurion.¹²⁰ In that same year, Jabotinsky led the Irgun in a policy of violent retaliation. The motto of the Irgun was: "In blood and fire Judea fell;

in blood and fire Judea will arise."¹²¹ This was in direct opposition to the Labor Zionist's, and Haganah's policy at the time of "Havlagah", self-defense, but not offense. However, in 1939 Jabotinsky called for a suspension of anti-British activity, and a more intensified fight against Nazi Germany.

The fight for what he assumed all Zionists were working towards, broke the man with despair and exhaustion. He died in 1940 while his successors continued fighting the White Paper, Ben-Gurion vetoed a move to bring the two parties together in the early 1940's, but in the War of Independence they were forced to unite their efforts.

The great journalist and novelist who led the opposition was not reinterred in Israel until 1964 (!), and then it was a political move of unification. Even after the creation of the State of Israel, Cherut, the continuation of the Revisionist Party, became known as the opposition. That party has kept touch with Jabotinsky's policies throughout its own history. Cherut's principles are:

1. Historic boundaries on both sides of the Jordan.
2. Mass immigration and a common destiny with Jews in Israel and in the Diaspora.
3. Peaceful relations with the Arabs, but the right to defend selves; thus the establishment of the Israel Defense Forces.
4. Opposition to friendly relations with Germany.
5. An economy based on free enterprise.
6. A stress on free schooling and nationalized health insurance.¹²²

What is most vital to this thesis is the fact that this opposition party is now the ruling party in the Israeli government, and its history and principles are indeed shaping a new destiny for Israel. A clear understanding of this particular party through Jabotinsky can be enlightening for today's Zionist.

Achad Ha'am

...he made the profoundest impact on his generation...prophet or not, he performed for his own generation a vital part of the prophet's function. It fell to him, on the threshold of the modern Jewish national rebirth, to reiterate the message of the ancient Hebrew prophets who warned their people against succumbing to the temptation to foreswear its consecration to universal ideals for the sake of immediate satisfaction...¹²³

This man, born Asher Zvi Ginsberg in 1856, was the main opponent of Herzlian Zionism. He was born into a Jewish aristocratic family and his education was extremely traditional. Moreover, by the age of twenty Ginsberg had read the most modern philosophers on his own, and had then lost most of his traditional religious faith. In 1886 his family lost their land, and was forced to Odessa by the Russian government.¹²⁴ All of this led to a feeling of dissatisfaction with the society around him. His intellectual struggle with the future of Judaism and the Jewish people and homeland has provided a framework for "a climate of opinion conducive to an all-pervading intellectual reconstruction of society in a changed environment."¹²⁵

His first article, "This Is Not The Way", was published under the penname of Achad Ha'am at the age of thirty-three. He was not secure with his talent as an author. In 1896, Achad Ha'am took the post as editor of Ha Shiloach, a newspaper in which he published his discussions of the contemporary problems of Judaism. After six years he resigned the post bitter about being a public servant, striving to support his family. He moved to London in 1907 to take a post with a tea company, and stayed there until settling in Tel Aviv in 1921.

Achad Ha'am became involved in the Zionist movement in the years following the fierce pogroms. He was a critic of political solutions to the Jewish problem. He saw the imperative of settling in Israel in a much different light than did Herzl. His first essay inspired the formation of a group called B'nei Moshe who set out to revive the Jewish national spirit. Due to his temperament, Ha'am remained the inspiration but not the leader of the group. He attended the First Zionist Congress in 1897 at which his words created great controversies in Zionist circles. His agnosticism offended the orthodox as he accepted basic tenets of Judaism, but without their theological foundation.¹²⁶

In regard to his immediate environment, Ha'am was even more pessimistic than was Leo Pinsker. He did not trust the world powers as did Herzl, for after all, he had come from the Pale where the Jew was hardly undergoing any sense of emancipation: physical or spiritual! Ha'am did not

believe in the emancipation movement, and was struck by the immorality of Pan-Slavism and, specifically, of Nieztsche.¹²⁷

Achad Ha'am turned Nieztsche's philosophy upside down and placed power in subservience to moral spirit. The superman was no longer the blonde Aryan, but a Tsaddik; a moral hero whose supportive environment is peopled by the Jewish community.¹²⁸ He is an Hero, "Whose inherent characteristics make it better fitted than the others for moral development and whose scheme of life is governed by a moral law superior to the common type of morality."¹²⁹ He states that non-Jewish nationalism is rooted in power, but "the secret of our people's persistence is...that at a very early period the Prophets taught it to respect only the power of the spirit and not to worship material power."¹³⁰ He proposed two types of nationalism; one of power which includes the nations of the world in general, and the nationalism of spirit which is only espoused by the Jews.¹³¹ It then follows that Achad Ha'am would suggest the ways and environments necessary to continue and revitalize this spirit.

This 'nation', as Ha'am describes, could not be any state modeled on those in which the Jews had been living. He denied that Palestine could ever be a 'normal' state due to its centrality of geography and its religious importance to the world. The nationalism of the spirit could easily be twisted if not developed in the most cautious manner possible.

A political ideal which is not grounded in our national culture is apt to seduce us from loyalty to our own inner spirit and to beget in us a tendency to find the path of glory in the attainment of material power and political dominion, thus breaking the thread that unites us with the past and undermining our historical foundation.¹³²

Ha'am maintains that the Jewish creative genius expressed itself through an ethical insight originating with the Prophets pervading Jewish history and experience, and shaping Jewish commitment to justice.¹³³ In his essay, "Priest and Prophet", he states that Moses exemplifies the commitment, the Prophets enunciated it, and the people have developed a way of life around it.¹³⁴ Therefore, the national spirit, derived from a sense of justice, reveals itself in standards of morality.

While these standards give direction to the Jewish national aspirations, it must also be recognized that they define a way of life supportive of not only the individual, but even moreso, for the community. Achad Ha'am then makes the relationship between the destiny of the people with the original religious tenets as follows:

Judaism conceives its aim not as the salvation of the individual, but as the well-being and perfection of a group, of the Jewish people and ultimately of the whole human race...The aim is always defined in terms of a collectivity...Judaism had... no clear idea of personal immortality or of reward and punishment after death. The religious and moral inspiration of the Prophets and their disciples was derived...from the conviction of their belonging to "the chosen people" which had... a divine call to make its national life the embodiment of the highest form of religion and morality. Even in later times...the highest aims of Judaism still remained a collective aim.¹³⁵

It is clear that Achad Ha'am saw as central the need of Judaism, collectively, over the needs of Jews, individually. Achad Ha'am's cultural Zionism, as it came to be known, has been defined as, "national in aim, ethical in essence, spiritual in content, and universal in scope."¹³⁶ The Jewish state would have to assure the creative unity of the Jewish people, but does not preclude territoriality, but is described as a spiritual center.

This Jewish settlement, which will be a gradual growth, will become in course of time the center of the nation, wherein its spirit will find pure expression and develop in all its aspects to the highest degree of perfection of which it is capable. Then, from this center, the spirit of Judaism will radiate to the great circumference, to all the communities of the Diaspora, to inspire them with new life and to preserve the over-all unity of our people. When our national culture in Palestine has attained that level, we may be confident that it will produce men in the Land of Israel itself who will be able, at a favorable moment, to establish a State there--one which will be not merely a State of Jews, but a really Jewish State.¹³⁷

Ha'am understood the aims and settlements of the First and Second Aliyot. After visits to Palestine, he would return with criticisms of the unordered manner in which settlement was taking place, and the disparity between conditions there and the highly idealistic speeches being given in European Zionist circles. He spent much time trying to convince his colleagues of the importance of legal safeguards for the settlers in the then defunct Turkish government. Achad Ha'am argued for settlement not by mass immigration, but rather by men and women of high spiritual

quality.¹³⁸ The following quotation taken from Achad Ha'am's essay, "The Jewish State and The Jewish Problem", describes his criticism of Political and Labor Zionism's aims, and also his vision of the Jewish nation.

In sum: Hivat Tsion no less than "Zionism", wants a Jewish State and believes in the possibility of the establishment of a Jewish State in the future. But while "Zionism" looks to the Jewish State to furnish a remedy for poverty and to provide complete tranquility and national glory, Hivat Tsion knows that our State will not give us all these things until "universal Righteousness is enthroned and holds sway over nations and States"--it looks to a Jewish State to provide only a "secure refuge" for Judaism and a cultural bond to unite our nation. "Zionism", therefore, begins its work with political propaganda; Hivat Tsion begins with national culture, because only through the national culture and for its sake can a Jewish State be established in such a way as to correspond with the will and the needs of the Jewish people.¹³⁹

Achad Ha'am's philosophy did not become the doctrine of a great movement due to certain failings within it, and historical developments. His reference to the Jewish "will-to-live", as equal to biological characteristics, did not have psycho-social support.¹⁴⁰ He was against the Labor movement and the kibbutzim which were a necessity to the foundation of the state. Finally his idea of gradual settlement was made irrelevant by the necessity of physical refuge during WWII.¹⁴¹ However, his belief in a national culture which would emanate inspiration to the Diaspora, is supported by the educational systems in Israel, as well as the creative research done in Rechovot at the Weizmann Institute.¹⁴² Furthermore, Achad Ha'am is cited as a voice

in support of a continued Diaspora community in the eternal debate negating or approving of its existence. The relevance of his theories may be arriving only today. They certainly deserve a new look in reference to the development of the modern State of Israel and the existence of the strong Diaspora community in America.

Conclusion

The historical backgrounds and ideologies of each of the early Zionist thinkers that have been presented above is not sufficient text for a course based on Brunerian educational principles. This is foundation material for each lesson in the following chapter, to be used in conjunction with other texts, audio-visual materials, discussion topics and projects. In following Brunerian tradition, it is important to remember that the teacher is also involved in the learning process, and so must learn and struggle with the ideas and life-styles that the Zionist thinkers have left to us.

NOTES TO CHAPTER THREE

¹Salomon W. Baron, The Russian Jew Under Tsars and Soviets, Macmillan Co., N.Y., 1964, pp. 3-4.

²Nora Levin, While Messiah Tarried: Jewish Socialist Movements 1891-1917, Schocken Books, N.Y., 1977, p. 4.

³Ibid.

⁴Ibid.

⁵Ibid., p. 5.

⁶Ibid., pp. 6-9.

⁷Ibid.

⁸Ibid.

⁹Ibid.

¹⁰Baron, op. cit., pp. 138-145.

¹¹Ibid., pp. 20-21, 119-123

Levin, op. cit., p. 9.

¹²Arthur Hertzberg, The Zionist Idea, Atheneum, N.Y., 1970, pp. 22-32.

¹³Levin, op. cit., p. 9.

¹⁴For more information on Shtetls see bibliography under David and Diane Roskies and Mark Zbrowski.

¹⁵Baron, op. cit., pp. 148-157.

¹⁶Levin, op. cit., p. 11.

¹⁷Baron, op. cit., pp. 35-38.

¹⁸Charles Freundlich, Peretz Smolenskin: His Life and Thought, Bloch Publishing Co., N.Y., 1965, pp. 87-89 and 119.

¹⁹Ibid., passim.

Baron, op. cit., p. 173.

- ²⁰Ibid.
- ²¹Levin, op. cit., pp. 15-16.
- ²²Ibid., p. 16.
- ²³Simon Dubnow, History of the Jews in Russia and Poland, tr. I. Friedlander, Ktav Publishing House, N.Y., 1975, pp. 192-193.
- Levin, op. cit.
- ²⁴Ibid., pp. 15-16.
- ²⁵Dubnow, op. cit., 2:366-367.
- Levin, op. cit.
- ²⁶Levin, op. cit., p. 17 from: Greenberg, The Jews in Russia, 2:24.
- ²⁷Dubnow in Levin, op. cit., pp. 18-24.
- ²⁸Herbert H. Rose, The Life and Thought of A. D. Gordon, Bloch Publishing Co., N.Y., 1964, p. 18.
- ²⁹Hertzberg, op. cit., p. 180.
- ³⁰Leo Pinsker, Auto-Emancipation: An Appeal To His People By A Russian Jew, Z.O.A., 1948, pp. 22-23.
- ³¹Hertzberg, op. cit., p. 43.
- ³²Ibid., pp. 179-198.
- ³³Ibid., p. 181: explanation in footnote, p. 624.
- ³⁴Ibid., pp. 181-182.
- ³⁵Rose, op. cit., p. 37.
- ³⁶L. Pinsker, "Auto-Emancipation" in, The Zionist Idea, pp. 182-184.
- ³⁷Pinsker, Auto-Emancipation: An Appeal, op. cit. pp. 9-10.
- ³⁸Ibid.
- ³⁹Ibid., p. 12.
- ⁴⁰Ibid., p. 13.

- ⁴¹Ibid., p. 20.
- ⁴²Ibid., p. 23.
- ⁴³Ibid., p. 28.
- ⁴⁴Ibid., p. 35.
- ⁴⁵Ibid.
- ⁴⁶Levin, op. cit., p. 531.
- ⁴⁷Avraham Avihai, Ben-Gurion: State-Builder, Wiley and Sons, N.Y., 1974, p. 14.
- ⁴⁸Levin, op. cit., pp. 404-405.
- ⁴⁹Ibid., p. 405.
- ⁵⁰Ibid.
- ⁵¹Rose, op. cit., pp. 41-44.
- ⁵²A. D. Gordon, Selected Essays, tr. Frances Burnce, "Labor", Independent Press, Boston, 1938, pp. 50-91.
- ⁵³Ibid., p. 56.
- ⁵⁴Levin, op. cit., pp. 400-419.
- ⁵⁵Rose, op. cit., p. 53.
- ⁵⁶Ibid., "Song of Rebirth", pp. 44-53.
- ⁵⁷Ibid., p. 47.
- ⁵⁸Ibid.
- ⁵⁹Ibid.
- ⁶⁰Ibid., p. 44.
- ⁶¹Ibid.
- ⁶²Gordon, "Nationalism and Socialism", op. cit., pp. 32-33.
- ⁶³Ibid., pp. 29-49.
- ⁶⁴Ibid., "Matter and Spirit", pp. 92-98.
- ⁶⁵Ibid.

⁶⁶Rose, op. cit., "Nor By Bread Alone", pp. 108-109.

⁶⁷Ibid., p. 113.

⁶⁸Rose, op. cit., p. 109.

⁶⁹Levin, op. cit., p. 405. Quoted from, Studies in Labor Zionism, V. 5: p. 7. All of Gordon's writings are available in Ktavim, 5 vol., Tel Aviv, 1925-1929. In English, Selected Essays, tr. Frances Burnce.

⁷⁰Gordon, op. cit., pp. 29-49.

⁷¹Levin, op. cit., p. 407.

⁷²Ibid., p. 404.

Avihai, A., op. cit., p. 13.

⁷³Avihai, op. cit., p. 15.

⁷⁴Levin, op. cit.

⁷⁵Ibid.

⁷⁶Yigal Alon, The Shield of David, Wiedenfeld and Nicholson, Jerusalem, 1970, pp. 11-76.

⁷⁷Walter Laquer, A History of Zionism, N.Y., 1972, p. 279.

⁷⁸Avihai, op. cit., p. 17.

Zvi-Even Shoshan, The History of the Labor Movement in the Land of Israel, Tel Aviv, V. 1, 1963, pp. 66-67.

⁷⁹Ibid., p. 18 and pp. 92-93. Ben-Gurion:

"I came to the land...but of total and absolute despair of the Diaspora, Zionism and socialism as they were in those days...When the revolution broke out--a vacuum formed in my heart, for I knew that the revolution might free Russia, but not the Jewish people...I believed that here was the only and last place of refuge. Then perhaps this faith was a kind of madness. The Bund and the socialists told us this was a land of 'corpses' and graves...They also tried to show us that what we were about to do...was reactionary and opposed to the laws of 'economic science'--for according to this 'law' people were going from village to the city and not from the city to the village. The Zionist leaders also held us in scorn, not one of them encouraged us. Our comrades in Poalei Tsion also opposed this immigration to Israel (saying)...it should come of itself and not through voluntarism."

⁸⁰Levin, op. cit., p. 402.

⁸¹Ibid.

⁸²Ibid., p. 420.

⁸³Ibid., pp. 400-419.

⁸⁴Ibid., p. 531.

⁸⁵Ibid., pp. 420-443.

⁸⁶Ibid.

Alon, op. cit., pp. 11-43.

⁸⁷Levin, op. cit., pp. 420-443.

⁸⁸Ben Halpern, The Idea of a Jewish State, Cambridge, Harvard University Press, 1961, p. 29.

⁸⁹Avihai, op. cit., pp. 13-36

⁹⁰Ibid., p. 25.

Shoshan, op. cit., pp. 317, 310-321, 430-447.

⁹¹David Ben-Gurion, From Class to Nation, Tel Aviv, 1956, p. 45.

⁹²Avihai, op. cit., Interview with Ben-Gurion, 1968.

⁹³Ben-Gurion, op. cit., pp. 221-229.

⁹⁴Avihai, op. cit., pp. 34-35.

Michael Bar-Zohar, Ben-Gurion: The Armed Prophet, tr. Len Ortzen, Prentice Hall, N.J., 1968.

⁹⁵Avihai, op. cit., p. 38.

David Ben-Gurion, Vision and Way, Tel Aviv, V. 1, 1951, pp. 199-200.

⁹⁶Avihai, op. cit., p. 39.

⁹⁷Ibid.

⁹⁸Ibid., p. 40.

"Zionism and Pseudo-Zionism", in Forum for the Problems of Zionism, Jewry and the State of Israel, Proceedings of the Jerusalem Ideological Conference, August, 1951, W. Z.O., 1959, pp. 149-150.

- ⁹⁹Ibid., pp. 40-41.
- ¹⁰⁰Ibid., pp. 42-46.
- ¹⁰¹Ibid., pp. 44-45, and in Hazon, V. 1, pp. 33-34.
- ¹⁰²Ibid., pp. 47, 276-277.
- ¹⁰³Ibid., pp. 55-58.
- ¹⁰⁴For Biographical Notes, see Avihai, op. cit., pp. 334-336.
- ¹⁰⁵Elias Gilner, War and Hope, Hillel Press, N.Y., 1969, p. 17.
- ¹⁰⁶Hertzberg, op. cit., p. 557.
- ¹⁰⁷Gilner, op. cit., p. 17.
- ¹⁰⁸J. B. Schechtman, "Vladimir Jabotinsky", in Encyclopedia Judaica, pp. 1178-1186.
- Hertzberg, op. cit., pp. 557-559.
- ¹⁰⁹V. Jabotinsky, The Story of the Jewish Legion, Jewish Publication Society, Berlin, 1930.
- Gilner, op. cit., p. 224.
- Col. Patterson, With the Zionists in Gallipoli, and, With the Judeans in the Palestine Campaign.
- ¹¹⁰Gilner, op. cit., p. 224.
- Ze'ev Jabotinsky, Toldot HaHaganah, V. 2, p. 503.
- ¹¹¹Schechtman, op. cit., pp. 1178-1186.
- ¹¹²Hertzberg, op. cit., pp. 557-559.
- ¹¹³Schechtman, op. cit., p. 1180.
- ¹¹⁴Ibid., p. 128.
- ¹¹⁵Ibid. See also: The Vladimir Jabotinsky Story, V. 1, 2, 1956-1961.
- ¹¹⁶Ibid., p. 129.
- ¹¹⁷Ibid.

¹¹⁸Ibid., pp. 128-131. See also: J. B. Schechtman, Y. Ben-Ari, History of the Revisionist Movement, 1970.

¹¹⁹See: S. Klinger, The Ten Year Plan for Palestine, 1938.

¹²⁰Hertzberg, op. cit., pp. 559-570.

¹²¹Gilner, op. cit., p. 412.

¹²²Encyclopedia Judaica, pp. 400-401. See also: L. Fein, Politics in Israel, 1967.

¹²³Gershon Winer, The Founding Fathers of Israel, Bloch Publishing Co., N.Y., 1971, p. 139.

Leon Simon, Achad Ha'am: A Biography, Philadelphia, Jewish Publication Society, 1949, p. 329.

¹²⁴Hertzberg, op. cit., pp. 249-251.

¹²⁵Winer, op. cit., p. 120.

¹²⁶Ibid., p. 123.

¹²⁷Hertzberg, op. cit., pp. 51-61.

¹²⁸Ibid.

¹²⁹Ibid., p. 55.

Leon Simon, Achad Ha'am, Oxford, 1946, pp. 76-82.

¹³⁰Hertzberg, op. cit., p. 268.

¹³¹Ibid., p. 56.

¹³²Ibid., p. 268.

¹³³Winer, op. cit., p. 124.

¹³⁴Ibid. See also: Leon Simon, Selected Essays by Achad Ha'am, Philadelphia, Jewish Publication Society, 1948.

¹³⁵G. Winer, op. cit., p. 126.

L. Simon, Achad Ha'am, "Jewish and Christian Ethics", Oxford, 1946, p. 128.

¹³⁶Winer, op. cit., p. 127.

¹³⁷Hertzberg, op. cit., p. 267.

¹³⁸Ibid., p. 62.

See also: Hillel Bavli, "The Modern Renaissance of Hebrew Literature", ed. Louis Finkelstein, The Jews, V. 2, Jewish Publication Society, Philadelphia, 1949, p. 579.

¹³⁹Hertzberg, op. cit., p. 269.

¹⁴⁰Jacob B. Agus, Guideposts in Modern Judaism, Bloch Publishing Co., 1954, pp. 145-149.

¹⁴¹Winer, op. cit., p. 138.

¹⁴²Ibid., pp. 134-137.

CHAPTER FOUR

Introduction

In this final chapter, I will be developing units on three of the early Zionist thinkers, introduced in Chapter Three. Each lesson should involve the student in learning about the particular figure as a first hand observer, or participant. As we know from the discussion on cognitive development in Chapter One, the adolescent is ready for abstract thoughts, and is also ready to learn about other people.

Each unit will include specific goals, motivations, and implementations. The lessons are based on the concept that bridging the gap between today's and yesterday's worlds can aid in making the people and history much more realistic, and therefore, meaningful. Until A. D. Gordon is a real man, his thoughts sound like pure idealism, which can only be related to as poetry today. Therefore, creating specific topics, discussions, and projects relevant to the thinkers is geared toward bringing a sharper awareness of the individuals and the history they created, into the classroom.

UNIT ONE

Goal:

To give a basic understanding of the circumstances in Eastern Europe that precipitated various reactions on the part of the Zionists.

Motivation:

The following should be shown on three screens, simultaneously, with the slide show in the center. (25-30 minutes)

Show selections from the Vishniac slide show; only those slides pertaining to life in the shtetl. There are slides that pertain to the years immediately preceding the Holocaust, and these may be left out for this class. This slide show is used to give the class some sense of what it was like in Eastern Europe, (and it is a far cry from Fiddler on the Roof!)

The films, "L'chaim", an ORT film, and "Out of Bondage", may be shown on two screens. None of the sound tracks should be used, and the teacher should be reading Bialik's, "City of Slaughter." The poem best describes the whole tragedy of the pogroms. If desired, each of the students may have a copy to read on their own. The purpose of the multimedia, and poem, is to convey some sense of what was happening daily for people in the shtetl, that it was a hard life. The selection on the pogrom may be left for silent reading if desired. "Out of Bondage", has some information pertaining to the shtetl, which can be listened to, but the teacher may wish to stop it before it reaches modern times. A map of the Pale of Settlement should be handed out to the class. It may be found in While Messiah Tarried, by Nora Levin.

Implementation:

Discussion. The different alternatives facing the Eastern European Jew in the 1880's should come from the class.

Begin with asking where the students' families came from originally. There may be some discussion about the slides, and where they came from. Some explanation may be necessary about the pogroms, which may be found in Chapter Three of this thesis.

Ask the students what they would have done, then and now, if faced by a pogrom. Write each suggestion on a chalkboard, or on poster-paper with a magic marker, to be used to tie into an explanation of the Zionist thinkers, and their own solutions. Furthermore, the ideas brought up by the students may be used as a review to begin the following classes, where applicable. Choose out the reactions that are appropriate to the paths chosen by A. D. Gordon, Achad Ha'am, and Jabotinsky. When they come up, give an explanation about the men, and their own backgrounds.

Homework:

Have the students do their own family trees so they may learn about the alternative their family may have chosen. Share and display. An excellent guide is in "Keeping Posted", issue September, 1977. Students may also do some reading on the Zionist thinkers to be discussed in the course. Such material may be found in The Zionist Idea, by Arthur Hertzberg.

UNIT TWO

Goal:

To give the class a sense of pride in labor, and cooperation. This lesson(s) serves as an introduction to the way of life set out for us by A. D. Gordon.

Motivation:

Involvement in a community project, garden, or a "Kibbutz Weekend."

Implementation:

The following are two different ways of involving the students in understanding the idea of cooperation. Either may be used for an in-class discussion, or on the weekend, which will be described further. (20 to 30 minutes each)

A. "The Square Game": divide the group into five different groups, or as many as necessary to have five students in each group. Hand each group an envelope with five envelopes enclosed. In each of these envelopes are enough pieces to make five squares of equal size, but none include all of those pieces. The students are to complete the five squares, and when finished are to sit quietly with the squares in front of them. The rules are: no communication, verbal or non-verbal, is allowed, and no one may take a piece from someone else, but must either give or receive pieces. After finishing, talk about how it felt, and how the job eventually got done. There should be at least three observers to relate what they saw going on in the groups. The idea is to work together, and then it will be completed.

For the second implementation, set a table with enough plates, or cups of food, and appropriate utensils.

(Have napkins too!) Tape, or string, a ruler to each of the students' two arms, and tell them to eat. The only way they will be able to do so, is by helping each other.

Ask how they felt when they were being helped, or were helping. Also, when did they realize it would be a lot more effective if they would work together?

B. The discovery of cooperation in their own small community, the class will now lead to Gordon's idea in Israel. Ask the class if they know of a settlement in Israel where labor and cooperation are foundations. Hopefully they will suggest kibbutzim. Ask the class to decide how they would settle land, and set up a community for themselves and their families. Useful here, may be a kibbutznik to speak of life on kibbutz, picutes. Ask the students if settlement in Israel would be important to them as Jews, if they were offered settlement anywhere, but must do so somewhere, for they could no longer stay in the society in which they presently reside. (Review the situation for Gordon, and his fellow Jews in Russia.)

C. Present the community project to be accomplished by the class. This may be cleaning up a synagogue, performing for a children's ward in a hospital, or for an old-age home. In class, the group can organize work groups.

D. If at all possible, a garden, or a site for outdoor classes should be set up, or planted by the class. This

is optimum in regard to Gordon, because then the students may get involved with nature. The same is true of the following.

E. "Kibbutz Weekend" may take place on a farm, or camping, or in someone's home. The class will be responsible for themselves as a collective, and as individuals. Different groups need to be set up with different responsibilities: food, cooking, cleaning, building, cultural, etc. The class should set up the way they see fit, and the teacher should certainly participate in these decisions, as a member of the community. Have readings by Gordon, and discuss what it is like to do one's own work, and in sharing labor.

UNIT THREE

Goal A:

To give the class a comprehension of the tension between the Diaspora and Israel.

Motivation:

Debate on whether or not Zionism should be solely concerned with Israel, or with world Jewry in general.

Implementation:

Begin with a discussion of what makes the students feel Jewish. If they lead into a discussion of feeling Jewish culturally, elaborate and review the background of Achad Ha'am. Next, ask what the existence of Israel means to the students personally. Pass out test from Achad Ha'am, found on page 267 in The Zionist Idea, A. Hertzberg. The

class should then be divided into small groups, and try to understand what Ha'am meant by a "spiritual center", and its relation to the Diaspora. In each group the students should discern if they agree, disagree, or if they really have questions, some help should be given. This material is quite difficult, and may be difficult to comprehend at first, and the teacher should be aware of this. Ask the group to discuss in the groups how a flourishing Diaspora community affects Israel.

This discussion will lead into a debate between approval, and disapproval of a Diaspora community supported by Zionists. If desired, the teacher could bring the class together, and divide it randomly to debate the topic, giving time to prepare the two sides. Texts from Ben-Gurion may be useful, and can be found in Chapter Three, along with The Zionist Idea, these will support focus only on Israel, as opposed to Ha'am.

Goal B:

The class will devise a plan for a Jewish state, as opposed to a State of Jews, to use Ha'am's terminology.

Motivation:

Text from "The Jewish State and the Jewish Problem", or a large poster with the words, "Goyim Dovrei Ivrit" on it, translate.

Implementation:

Divide the class into small groups of up to five, and discuss what would be needed to create a "Jewish State". On the board may be listed categories involved in the community. For example: the legislature, the justice system, the constitution, the army, the educational system, and civil life including marriage. The creations should be presented to the whole group, with time to discuss the various ideas. At this point, the teacher should ask which, if any, of the ideas are reality in Israel today. Here it should be presented that although Ha'am's ideas about an elitist settlement were made irrelevant historically with the advent of WWII, they can be put to good use today, to stop the development of those words on the large poster in front of the class.

UNIT FOUR

Goal:

To help the class better understand the ruling party in Israel, Cherut, through its principles as related to Jabotinsky.

Motivation:

Have maps of Israel showing territorial changes from Biblical times up through today. These may be found in Ze'ev Vilnay's atlas of Israel. Also have the text of Jabotinsky's speech to the Peel Commission which may be found in The Zionist Idea, especially pages 561-562, which

reflect Jabotinsky's principles, logic, and also Begin's politik.

Get film, "Jerusalem Welcomes Sadat" from the American Zionist Youth Foundation, 515 Park Avenue, New York, N.Y.

Implementation A:

Place the maps in front of the room. First show the film for about five to ten minutes, as a trigger film. Discuss sentiments at that time. Ask class about who Menachem Begin is, and what he believes in. Ask if they feel he has had to compromise his principles in the peace negotiations. Ask if the class has any idea where his politics come from. From this short discussion, the teacher may discern whether or not the class has been following modern politics in Israel, and if anyone knows about the Cherut party's principles. This will lead to an explanation of the Revisionist party principles, and these should be discussed to see why they may have been formed. (See Chapter Three for these principles.)

The class should take some time to examine the maps, and should also be given some cursory knowledge of the surrounding area, in miles and population, as compared to the population in Israel, and total area.

Implementation B:

In the first class, the students may have suggested fighting back as one alternative to take. Remind them of this, and then review Jabotinsky. Look at the text from his speech, and see what the class understands from the term, Jewish

Majority. Have the students break into pairs, and establish their own territories that are comfortable for speaking distance. They will notice that the closer they move towards each other, the more they will try to move back. What does this tell us about the term "secure borders"? From a look at the maps, can the class see why Jabotinsky would suggest extending Israel to both sides of the Jordan? Ask the class to explain what fighting back means to them. Have them define the terms, self-defense, restraint, offense, and retaliation. How might each of these be used in a fight for survival? Which terms may be used together, while the others would be contradictory? Explain the problems faced by Jabotinsky in getting a mobilized Jewish force, and mass immigration started. But how might a policy of militaristic retaliation have caused problems, and not freedom from British rule? This may be a discussion with the whole class, or in smaller groups. The teacher should be aware of the present day policy in regard to the army; retaliation raids, and being prepared, even to the extent of being on the offense, and not on the defense.

UNIT FIVE

If desired, and if the class is prepared, a panel may be set up in which the views of the Zionist thinkers presented thus far are represented. They will have to work together to write a constitution including considerations of settlement, culture, and security. Have a copy of the Israeli declaration to share with the class. From this exercise,

the class may come to know some of the negotiations the Jews of the world must do between themselves in order to achieve a Jewish State. This is a summary class in itself, and may be used in place of an assignment, or examination, as the students will have to prepare for it with the knowledge they have gained in the course.

BIBLIOGRAPHY

- Agus, Jacob B., Guideposts in Modern Judaism, Bloch Publishing Co., New York, 1954.
- Alon, Yigal, The Shield of David, Wiedenfeld and Nicolson, Jerusalem, London, 1970.
- Ausubel, D. P., and Ausubel, P., "Cognitive Development in Adolescence", Educational Review, 36, 1966.
- Avihai, Avraham, Ben-Gurion: State Builder, Wiley and Sons, New York, 1974.
- Bar-Zohar, Michel, Ben-Gurion: The Armed Prophet, tr. Len Ortzen, Prentice-Hall, New Jersey, 1968.
- Baron, Salo W., The Russian Jew Under Tsars and Soviets, Macmillan Co., New York, 1964.
- Bavli, Hillel, "The Modern Renaissance of Hebrew Literature," The Jews, ed. Louis Finkelstein, Philadelphia, Jewish Publication Society, 1949.
- Bayley, N., "Body Build on Adolescents Studied in Relation to Rates of Anatomical Maturity, with Implications for Social Adjustment", Psychology Bulletin, 1941.
- Ben-Gurion, David, From Class to Nation, Tel Aviv, 1956.
- _____, Vision and Way, Tel Aviv, 1951.
- Brown, Roger and Fraser, C., and Bellugi, U., "Explorations in Grammar Evaluations", The Acquisition of Language, Society for Research in Child Development, 29, 1964.
- Bruce, H., "Puberty and Adolescence; Psychological Consideration", Advances in Pediatrics, 31, 1948.
- Bruner, Jerome S., On Knowing: Essays for the Left Hand, Harvard University Press, Massachusetts, 1962.
- _____, "The Course of Cognitive Growth", Contemporary Educational Psychology, Selected Essays, ed. Jones, Harper and Row, New York, 1967.
- _____, Toward a Theory of Instruction, Harvard University Press, Massachusetts, 1975.

Cantril, H., and Sherif, M., The Psychology of Ego Development, Wiley, New York, 1947.

Central Conference of American Rabbis, "Reform Judaism - A Centenary Perspective", New York, 1976.

Cross, H. J., "Conceptual Systems Theory - Applications to Some Problems of the Adolescent, " Adolescence, 2, 1967.

Curran, F. I., and Frosch, J., "The Body Image in Adolescent Boys", Journal of General Psychology, 60, 1942.

Dubnow, Simon, History of the Jews in Russia and Poland, tr. I. Friedlander, Ktav Publishing House, New York, 1975.

Eisenberg, Azriel, and Goodman, H.G., and Kass, A., eds. Eyewitnesses to Jewish History, Union of American Hebrew Congregations, New York, 1973.

Eisenberg, L., "A Developmental Approach to Adolescence", Children, 12, 1965.

Elkind, David, "Cognitive Structure and the Adolescent Experience", Adolescence, 2, 1968.

_____, "Conceptual Orientation Shifts in Children and Adolescents", Child Development, 37, 1966.

_____, "Giant in the Nursery", Annual Readings on Human Development, 1973-1974.

_____, "Quantity Conceptions in Junior and Senior High School Students", Child Development, 32, 1961.

Elon, Amos, Understanding Israel, Behrman House, New York, 1976.

Encyclopedia Judaica, Volume 8, "Herut"; Vol. 9, "Irgun"; Vol. 10, "Jabotinsky"; Vol. 14, "Revisionism", Keter Publishing House Jerusalem Ltd., Jerusalem, 1972.

English, A. C., and English, H. B., A Comprehensive Dictionary of Psychological and Psychoanalytical Terms, Longmans, Green, New York, 1958.

Erikson, Erik H., Childhood and Society, 2nd. ed., Norton, New York, 1963.

_____, "Growth and Crisis of the Healthy Personality", Psychological Issues, 1, 1959.

Essrig, H., and Segal, H., Israel Today, (Rev. Ed.),
Union of American Hebrew Congregations, New York, 1968.

Flavell, J. H., The Developmental Psychology of Jean Piaget, D. Van Nostrand, New York, 1963.

Freud, Anna, The Ego and the Mechanism of Defense,
International University Press, 1946.

_____, The Psychoanalytic Study of the Child, V. 13,
1958.

Freud, Sigmund, "Three Essays on the Theory of Sexuality",
Standard of the Complete Psychological Works of Sigmund Freud, V. 7, Hegarth Press, London, 1953.

Freundlich, Charles, H., Peretz Smolenskin: His Life and Thought, Bloch Publishing Co., New York, 1965.

Gardner, R. W., and Schoen, R. A., "Differentiation and Abstraction or Concept Formulation", Psychology, 76, 1962.

Garn, S. M., "Cultural Factors Affecting the Study of Human Biology", Human Biology, 26, 1954.

_____, Gesell, Arnold, and Ilg, F., and Ames, L. B., "Youth, the Years 10-16, Harper, New York, 1956.

Gilner, Elias, War and Hope, Hillel Press, New York, 1969.

Gordon, A. D., Selected Essays, tr. Frances Burnce, Independent Press, Boston, 1938.

_____, Ktavim, Tel Aviv, 1925-1929.

Halpern, Ben, The Idea of a Jewish State, Harvard University Press, Massachusetts, 1961.

Harvey, D. J., and Hunt, D. E., and Schroeder, H. M., Conceptual Systems and Personality Organization, Wiley, New York, 1961.

Havighurst, R. J., Human Development and Education, Longmans, Green, New York, 1953.

_____, "Research on the Developmental Task Concept", Scholarly Review, 64, 1956.

_____, "Validation of Development and Adjustment Hypotheses of Adolescents", Journal of Educational Psychology, 43, 1953.

- Hertzberg, Arthur, The Zionist Idea, Atheneum, New York, 1970.
- Humphrey, George, Directed Thinking, Dodd and Mead, New York, 1948.
- Hunt, D. E., and Sullivan, E. V., Between Psychology and Education, The Dryden Press, Illinois, 1974.
- Inhelder, Bärbel, and Piaget, Jean, The Growth of Childhood Thinking, Basic Books, New York, 1958.
- Jabotinsky, Vladimir, The Story of the Jewish Legion, Jewish Publishing Co., Berlin, 1930.
- Jones, Richard M., Fantasy and Feeling in the Classroom, Harper and Row, New York, 1968.
- Kates, S. L., and Yudin, L. W., "Concept Attainment and Memory", Journal of Educational Psychology, 55, 1964.
- Klinger, S., The Ten Year Plan for Palestine, New York, 1938.
- Kolb, C., "Disturbance of the Body Image", American Handbook of Psychiatry, Basic Books, New York, 1959.
- Laqueur, Walter, A History of Zionism, Schocken Books, New York, 1972.
- Levin, Nora, While Messiah Tarried: Jewish Socialist Movements 1891-1917, Schocken Books, New York, 1977.
- Maier, H. W., Three Theories of Development, Harper, New York, 1965.
- Mead, G. H., Mind, Self, and Society, University of Chicago Press, Chicago, 1934.
- Muuss, R. E., "Jean Piaget's Cognitive Theory of Adolescent Development", Adolescence, 2, 1967.
- Piaget, Jean, Six Psychological Studies, Random House, New York, 1967.
- _____, The Child's Conception of Numbers, Humanities Press, New York, 1952.
- _____, "Three Lectures", Bulletin of the Menninger Clinic, 26, 1962.

- Pinsker, Leo, Auto-Emancipation: An Appeal to His People By a Russian Jew, Zionist Organization of America, New York, 1948.
- Rogers, Dorothy, Issues in Adolescent Psychology, Appleton, Century & Crofts, New York, 1969.
- Roskies, David, and Roskies, Diane, The Shtetl Book, Ktav Publishing House, New York, 1975.
- Rose, Herbert H., The Life and Thought of Aaron David Gordon, Bloch Publishing Co., New York, 1964.
- Schechtman, J. B., "Vladimir Jabotinsky", (Vol. 10), and "Revisionism", (Vol. 14), Encyclopedia Judaica, Keter Publishing House Jerusalem Ltd., Jerusalem, 1972.
- Schilder, P., "The Image and Appearance of the Human Body", Studies in the Constructive Energies of the Psyche, Kegan Paul, London, 1935.
- Schonfeld, W. A., "Body Image in Adolescents", Psychiatric Concept of the Pediatrician, Pediatrics, 31, 1963.
- _____, "Personality Effects of Gynecomastia in Adolescence", Archives of General Psychiatry, 5, 1961.
- Shoshan, Zvi-Even, The History of the Labor Movement in the Land of Israel, V. 1, Tel Aviv, 1963.
- Simon, Leon, Achad Ha'am, Oxford, 1946.
- _____, Achad Ha'am: A Biography, Jewish Publication Society, Philadelphia, 1949.
- _____, Selected Essays by Achad Ha'am, Jewish Publication Society, Philadelphia, 1948.
- Soshuk, Levy, Israel: A Course on the Jewish State, Union of American Hebrew Congregations, New York, 1971.
- Sugarman, Morris J., Student Workbook for Understanding Israel, Behrman House, New York, 1977.
- _____, Teacher's Guide for Understanding Israel, Behrman House, New York, 1977.
- Tanner, J. M., Education and Physical Growth, University of London Press Ltd., London, 1961.

Vygotsky, L. S., Thought and Language, Wiley, New York, 1962.

Werner, H., Comparative Psychology of Mental Development, Harper, New York, 1940.

Winer, Gershon, The Founding Fathers of Israel, Bloch Publishing Co., New York, 1971.

Wolfe, R., "The Role of Conceptual Systems in Cognitive Functioning at Varying Levels of Age and Intelligence", Journal Perspectives, 31, 1963.

Yudin, L. W., "The Nature of Adolescent Thought", Adolescence, 2, 1967.

Zbrowski, Mark, and Herzog, Elizabeth, Life Is With People, Schocken Books, New York, 1952.