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PROJECT

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

This project is dedicated
to my mother, Judith Gusman
with love and thanks for all
your encouragement and support.

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

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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

although adolescence is initiated by the genetic, physical aspects of reaching puberty, its behavioral manifestations may be affected by cultural, economic and environmental determinants.⁴

TWELVE COMES OF AGE PHYSICALLY

The developing individual is confronted with a physiological revolution. "Like the change from tadpole to frog or from caterpillar to butterfly, the change from child to adolescent brings an essentially new body into existence".⁵ But, at the outset, it is important to note that all Twelves are not at the same stage in the biological processes underlying the early adolescent revolution.⁶ Twelve may still be in the continuing slow steady growth of childhood or already into early adolescence which is marked by the beginning of the growth spurt which marks pubescence.⁷ There is no such "animal" as a "typical" twelve year old, physically. In fact, growth throughout adolescence is asynchronous.⁸ Not only don't all twelve year olds look alike, but within each individual, different organ systems and body parts are not keeping pace with each other. This often accounts for the observed awkwardness in adolescents.⁹

However, all authorities generally agree that once the action begins in all individuals, a broad spectrum of differentiation takes place at both the anatomical and physiological level. At puberty a considerable alteration in growth rate occurs. There is a swift increase in body size, a change in the weight, shape, muscular development, and body composition with related changes in strength, coordination and skill. In both

sexes growth during pubescence is centered in the extremities: neck, face, arms, legs rather than the trunk itself.¹⁰ There is also rapid development of the gonads, the reproductive organs and the secondary sexual characteristics signalling sexual maturity.¹¹ The key to all these changes lies in the influence of the central nervous system, especially the hypothalamus and pituitary gland.¹² It is hormonal secretions that act as instigators of adolescent development. Gonadotropic hormones (androgen and estrogen) precipitate the production of mature ova and spermatazoa.¹³ Some authorities further differentiate terminology and mark this period in which the major growth spurts begin as pubescence to distinguish it more finely from the period which culminates in the onset of menses for girls and the production of mature spermatazoa for boys which they characteristically define as puberty and therefore adolescence.¹⁴

There is marked confusion about Twelve having reached puberty or merely pubescence. One of the problems in determining where Twelve is at physically lies in the different criteria used to determine onset of puberty.¹⁵ In girls if developing breasts and growth of pubic hair are used, onset can be placed between ten and eleven years whereas, if menstruation is used, this occurs at average age eleven - thirteen years. For boys beginning of growth of pubic hair and enlargement of testicles occurs chronologically from twelve - sixteen years, whereas penis enlargement and ejaculation takes place at average age from thirteen - seventeen years. One student of

adolescent development notes that the time of appearance of sexual characteristics in girls ranges from nine - sixteen - eighteen years and for boys from ten - sixteen - eighteen years.¹⁶

Physically, Twelve, cannot be pinpointed exactly because it is known that for some these changes occur very slowly, taking five to six years, while others change with rapidity in one to two years.¹⁷ But while individuals may vary in the actual time of occurrence of these changes or in their rapidity, the sequence of the events is claimed to be well established and much less variable than the age at which the events occur.¹⁸ This is observable in the sexual maturational process. First for a boy there is acceleration of growth of the testes and scrotum. Pubic hair may begin at about the same time but is usually a trifle later. The spurts in height and penis growth begin on the average about a year after. The first ejaculation of seminal fluid, although to some extent culturally as well as biologically determined occurs about a year after the beginning of accelerated penis growth. Axillary hair usually appears on the average some two years after the beginning of pubic hair growth. In boys facial hair begins to grow at about the time the axillary hair appears, with the hairs of the moustache appearing first followed by chin hair. The remainder of the body hair appears from about the time of first axillary hair development until a considerable time after puberty. It is observed that after puberty the breaking of the voice occurs relatively later in adolescence.¹⁹

In girls the appearance of the "breast bud" is, as a rule, the first sign of change although the appearance of pubic hair precedes it in about one in three. The uterus and vagina develop simultaneously with the breast and the labia and clitoris is also enlarged. But menarche, the first menstrual period, is relatively late in the sequence. It occurs almost invariably after the peak of the height spurt has been passed. Full reproductive maturity and functioning, i.e., passing of an ova - may not occur in girls until a full year to eighteen months has passed after menarche begins.

In the skin, the sweat glands, particularly of the axillary, genital and anal regions develop rapidly during puberty and give rise to a characteristic odor. The change occurs in both sexes, but is more marked in the male. Also liable to appear in either sex, the appearance of acne (the result of androgenic activity) is claimed to be more common in boys than girls. Nonetheless, in both sexes much self-consciousness is caused by the awareness of the odors of sweat and menstruation.²⁰

The important indication is that it is possible for twelve year old junior high school boys to be about five years apart in their height phase of physical maturity.²¹ Observations of both sexes indicate that faster maturing children have more intense spurts of rapid growth, while late maturers have less intensive periods of acceleration and a subsequent growth which is prolonged and therefore more gradual and even.²²

Just as it is difficult from superficial physical observation to determine "twelveness" among the same sex, there is even more difficulty in trying to compare female twelves with male twelve year olds. A faster maturity rate is generally recognized for girls in comparison to boys. They reach these different stages approximately two years before boys.²³ Among girls some are finishing the pubescent-puberty cycle before others have even begun it leaving greater differentiation between twelve year old boys and girls than ever before. Girls are sometimes larger than boys between the ages of eleven to fourteen, a reversal of the usual relationship.²⁴ The junior high school years are marked by a spectacular developmental mismatching of boys and girls with the average junior high being populated by young ladies and male children.²⁵

In early childhood development one observed a rather close and fixed proximity between age, maturation and development. This does not hold true for this stage of adolescence.²⁶ In every class there are simultaneously two distinct levels of maturity and hence patterns of interest over and above increasing individual variety. This disparity lasts until the boys begin to catch up with the girls during the second year of high school.

Since girls of twelve mature earlier than boys of twelve, the concept of a physiological developmental age that does not correspond exactly with a specific chronological level has profound implication for educational theory and practice in terms of a twelve year old's behavioral characteristics and emotional

development. Such wide variations in physical maturation at twelve may contribute to what observers and laymen alike distinguish as an individual's "feeling out of step".²⁷ Other behavioral manifestations may appear odd if not understood in terms of the physical maturation taking place at twelve.

Adolescent authorities point out that pubescence ushers in a desire even more - a requirement for additional rest due to the strain imposed on the body by the rapidity of growth.²⁸ On the other hand Gesell et al note that these physiological changes usher in a period of increased physical energy which is sometimes manifested in an extreme manner.²⁹ Gesell sees the quality of boundless enthusiasm and intense activity manifested by Twelves as being a direct result of this new fund of energy. Because of this, if Twelve "is at all interested, he is likely to be ardently interested".³⁰ On the other hand, Gesell observes that because of the recurring periods of fatigue reflecting the body's need for rest Twelve may suddenly exhibit extreme physical behavior and just revert to that characteristic observable, casual, desultory, relaxing, shapeless, lounging, sprawling that is known as "hanging out".³¹ While Gesell notes sudden, unexpected sharp pain recurring in Twelves as probably portending the processes of puberty, he generally observes good physical health as characteristic of this age. The personal timing of physical maturity can and often does create problems for boys and girls. Adolescent maturational concerns create intense internal pressure. There is widespread recognition among students of adolescent development that early or late physical maturation may have repercussions on a twelve year old's behavior.

Results of studies support the notion that emotional and psychological attitudes and development are related to physiological events. One researcher points out that because early maturing boys are larger and stronger they are often treated by adults in the classroom with semi-adult status. They are selected to play in school sports, chosen as school leaders and may even begin sexual exploits earlier. Often their greatest concern is the extra set of expectations they must live up to. Some data reflects that early maturing girls may feel embarrassment centered about conspicuousness, bigness, tallness, complexion and menstruation. Late maturing boys, because of a lack of height, weight and secondary sexual characteristics may be referred to as "runt" or "peewee" and suffer awkwardness at social gatherings and feel tension in his group standing.³²

On the other hand, results from two Mussen and Jones studies for both sexes point to the fact that physical acceleration may be conducive to better social and psychological adjustment. They generally show that boys who mature early are more likely to have favorable self concepts in spite of the strain of higher expectations. As noted by others and reported by themselves personally, they are nonactive, receive more general acceptance, reflect more self confidence, independence and act more socially capable. In studying physically accelerated girls, Mussen and Jones expected their many conspicuous differences to cause negative self concepts and interpersonal attitudes. But contrary to those expectations, they observed early maturing

girls exhibiting far more feelings of adequacy and expressing positive self-concept attitudes and signs of independence. The researchers concluded instead, that "late maturing adolescents of both sexes are characterized by less adequate self concepts, slightly poorer parent-child relationships and some tendency for stronger dependency needs."³³

PSYCHOLOGICAL PROFILE OF TWELVE

While it is difficult to find total agreement to what degree the physiological and anatomical changes precipitate or influence psychological growth and development in the early adolescent, there is general acceptance that the two are inter-related in many ways.³⁴ While some theorists de-emphasize the influence of psychological changes of puberty on adolescents, others make systematic attempts to relate physical growth and changes to adolescent behavior.³⁵ "As a time of rebirth into an almost new body and rapidly expanding mind and world, the twelve year old begins a period of shakeup and testing of all that has gone before. The adolescents's psychological structure is fluid".³⁶

Early adolescence is as much a time and process of psychic restructuring as it is physical transformation. It is assumed that the attainment of sexual maturation and full body stature is given psychological form and content by social exigencies: social expectancies and taboos imposed on the pubertal boy and girl, anytime and everywhere, similar if not identical requirements for psychological modifications.³⁷ During this physical transitional period a tremendous change occurs in the

individual's perception of himself and, consequently, in a quest for a satisfying concept of himself.

According to Erik Erikson, a leading psycho-analyst, theorist and authority in the field of human development, all the previous stages of development come up for questioning and reorganization. All sameness and continuities relied on earlier are questioned because of the entirely new physical genital maturity.³⁸ Physically, the early adolescent has to come to terms with his new body in many ways. He has to update body images, revise the notion about where he stops and the rest of the world begins, find out what his body can do and how to control it. Moreover, the individual's ego - identity as well as his body image is threatened. The individual is preoccupied, sometimes overly so, claims Erikson, with what "he appears to be in the eyes of others as compared with what he feels he is and with the question of how to connect his earlier roles and skills to the ideal prototypes of the day".³⁹ Focusing his studies on the personality and emotional development rather than the physical or cognitive development of an individual, Erikson sees adolescence as being primarily concerned with the task of consolidating social roles.⁴⁰ Influenced by Freud, but stepping beyond his use of the sex drive as the major determinant of developmental stages, Erikson concerns himself with the emotional dynamics between adolescents, members of the family and their socio-cultural reality.⁴¹

Unlike some theorists, Erikson sees that "adolescence is not an affliction but a 'normative crisis', i.e., a normal

phase of increased conflict characterized by a seeming fluctuation in ego strength and yet also by a high growth potential.⁴² Focusing on the successful solution of developmental crises in an eight stage theory of personality development, he views adolescence as corresponding to Stage Five, involving the stage of "Identity versus Role Diffusion".⁴³ Not only psychological revolution is involved, but an uncertainty of the adult roles which lie ahead.

In each of the outlined phases of human development, Erikson posits that the individual must face and master some central problem as the dilemma of that phase. Though he views the underlying crises as universal, he understands that the particular situation becomes culturally defined. Only as each dilemma is solved can an individual move into the next phase. Since Erikson views development as a continuous process with each phase equally a part of the continuum, every one of his phases or stages finds its antecedents in previous stages and its ultimate solution in those subsequent to it.⁴⁴ In each of the developmental steps that Erikson describes, a conflict with two possible outcomes arises. The two opposing elements in each of the titles of his stages indicates the polarities confronting each individual as he goes through the life cycle. If the inherent conflict is worked out in a satisfactory manner, the positive quality is built in and further healthy ego development can take place. If not, if conflict persists or goes unresolved, ego damage results and the negative quality is built into the ego which may lead to lasting disturbance in adulthood.⁴⁵

In the adolescent stage there is striving toward an integration of inner and outer direction and consequently a positive sense of identity. At the opposite end there is diffusion leading to a sense of instability in the midst of many confusing inner and outer demands and subsequently a sense of identity diffusion or confusion.⁴⁶

According to the descriptive term "Identity vs. Role Diffusion", adolescence is the phase - specific time or critical period in which a dominant positive ego identity is to be established.⁴⁷ "The sense of ego identity then is the accrued confidence that one's ability to maintain inner sameness and continuity. . . is matched by the sameness and continuity of one's meaning for others".⁴⁸ The Twelves' problem is to hang onto a feeling being the same person - one who is changing but who is still identifiable as the person he has always been and will always be. In Erikson's view, one carries by implication, a sense of identity if one has mastered all the problems of childhood which include acquiring a sense of trust, initiative, autonomy and a sense of industry. According to Erikson, Twelve is just beginning to direct his efforts towards consolidating all these past stages and finding a place for keeps.⁴⁹ The final decisions to be made which will determine whether Twelve will acquire a positive sense of identity remains far off but specifically involve the eventual choice of vocation and a marriage partner.⁵⁰ "The youth does not question who he is but rather what and in what context can he be and become".⁵¹

Since a loss of individual identity is feared because of

bodily changes, Erikson sees a sense of identity as being dependent upon becoming a counted upon and accountable part of a larger whole:

"Identity consciousness then is a new edition of the original doubt, which concerned the trustworthiness of the training adults and the trustworthiness of the child himself - only that in adolescence such self conscious doubt concerns the reliability and reconcilability of the whole span of childhood which is now to be left behind". 52

The problem is that in Twelve's already begun passage from childhood, astonishing changes have started to shake the Twelve's certainty of his place or sense of belonging in the present and future that, according to Erikson assures, the individual of his immediate confidence.⁵³ Thus Twelve may feel identity diffusion specifically because of an inability to settle on an occupational identity at this time and his self-esteem is weakened.⁵⁴ Erikson also views Twelve's psychological discomfort as natural because genital maturity floods body and imagination with all manner of drives, and realization of intimacy with the other sex approaches and is on occasion forced on the youngster. It is natural to be in a state of psychic flux when a variety of conflicting possibilities and choices about life are beginning to be laid at Twelve's doorstep.⁵⁵ Because of this disequilibrium Erikson describes the personality of the early adolescent as being partially diffused, vulnerable, aloof, uncommitted and yet demanding and opinionated.⁵⁶ But, says Erikson, it is these very ingredients that Twelve will utilize in role experimentation to solve his identity diffusion crisis. Erikson views these years of adolescence as representing a necessary "psycho-social moratorium", a period in which

such experimentation usually played out in peer groups, will help Twelve achieve in a few years the reintegration into adulthood of the already noted identity elements acquired earlier in childhood stages.⁵⁷ According to Erikson, Twelve is beginning the stage where he is looking for people and ideas to have faith in as older dependent ties to family change.⁵⁸ The adolescent Twelve is eager to be "affirmed by his peers, confirmed by his teachers, and to be inspired by worthwhile 'ways of life'".⁵⁹

Just as the need for trust in oneself and in others was part of the earliest identity crisis, the adolescent youth wants to once again prove himself trustworthy in adult fashion. At the same time, Erikson notes the adolescent fears a too trusting commitment and will paradoxically express his need for faith in loud and cynical mistrust. An earlier stage established the necessity to will freely. Now Twelve is beginning to look for his opportunity to make free choices, but all the while is afraid of being forced into activities in which he would feel exposed to ridicule or self-doubt as the physical changes are sometimes already making youth feel ridiculous or doubtful. Thus, a paradoxical behavioral pattern may manifest itself in this stage of psychological development. Twelve may rather act out negatively in the eyes of adult society out of free choice rather than be forced into activities shameful in his own eyes or those of his peers. The psychological "moratorium" called adolescence represents a socially authorized delay of adulthood as a psychological device. It lets Twelve experiment psychologically with ideas and patterns of identity before he makes

more complete decisions based on his changing social role vis-a-vis his family and peers.⁶⁰

SOCIALIZATION: CHANGING FAMILY - ADOLESCENT RELATIONSHIPS

As part of his new psychic and emotional restructuring and need for independence, Twelve is reexamining the basic core of interpersonal relationships within his own family. "The beginning of adolescence, in fact is often a high point in rejection of adults".⁶¹ The early adolescent is involved in a dual struggle to identify and strengthen his identification with the same sex parent and at the same time trying to emancipate himself from home. Because of his changing body, new experiences and backlog of development, Twelve is beginning to perceive parents and family in a new light.⁶³

Characteristically, an early adolescent begins to spend less time at home which is viewed in later adolescent more and more for its convenience as a "base of operations".⁶⁴ Some authorities reason that a youngster, according to outer imposed societal and cultural demands, is seeking to find a secure definition of himself as an adult independent of the authority and support of his family. Consequently, he must break familial ties based on authority, affection, responsibility, respect, intimacy, and possessiveness, not to mention the force of habit.⁶⁵ This often sparks rebellion on the part of youth and anger and resentment on the part of parents and family. This argument espoused by psychoanalytic theory encompasses what once was thought to be a universal classic pattern of the "Sturn and Drang" or rebellion and anger of adolescence where parents and

youngsters war with each other but each is really at war with himself.⁶⁶ Although still applicable in our society to many adolescent-parent relationships, it is no longer generally recognized as a "universal" pattern in light of the Mead, Benedict et al cultural anthropological studies.⁶⁷ But, in this description there is doubt and ambiguity on both sides as to where the child of twelve, for example, stands developmentally. Both parent and child share ambivalent feelings about the desirability of the child's growing up.⁶⁸ The twelve year old adolescent fears and reacts to the ambiguity within himself. Is he child or adult? Does Twelve want privileges? Which ones? Is he capable of handling adult responsibilities along with the privileges?

Though Twelve may sometimes exist packaged in a physically-mature, adult-looking wrap, our technologically advanced society still types him child, thinking to prolong his emotional and economic dependence as well as inhibiting free sexual expression. Some feel that the vehemence of an adolescent's protests is directed against the unspoken anxiety his new potentials cause him.⁶⁹ Although such conflict may exist, many suggest that early adolescence still tends to have essentially strong and positive parent-child relationships with the mother and father role still being regarded as very important to the youth.⁷⁰ Moreover, it is now generally recognized in light of cultural anthropological studies in many societies, that adolescence can be experienced in any number of ways ranging from Hall's earlier description of a traumatic rebirth to Hollingsworth's

description of gradualness. Twelves do not all show the same type or rate of psychic growth just as Twelves cannot be matched physically. It was pointed out while some authorities consider conflict inevitable, others doubt the inevitability and necessity of conflict.⁷² Changing relationships make problems with parents important, but they are not the most important problems from the adolescent's standpoint.⁷³

TWELVE JOINS THE GANG SCENE: PEER GROUPS

Adolescent literature is very concerned with the influence of peer groups in the development of early adolescence. Although the theoretical explanations relating to the reasons, extent and quality of the dominance of such interpersonal relationships vary, all generally agree that changing adult-adolescent relationships are related to peer group commitment and activity. In early adolescence, though parental influence may remain strong, the trend is seen as being clearly from family to peer orientation.⁷⁴ One of the basic functions of the crowd or gang (which in early adolescence shifts from neighborhood to school) is to provide a group identity which separates an adolescent from parent, a "we" feeling apart from the family. Because biological and cultural forces are beginning to combine to make self-definition a vital developmental task for the early adolescent, these interpersonal relationships outside the family are of vital importance to him. Thus the early adolescent can strengthen his own sense of identity by being a member of a group which defines his difference from his parents. The crowd now provides the strength for self-assertion and a

new frame of reference from which to reject the old.⁷⁵ Young peoples' image of themselves is built partially on these interrelations, especially on the ways in which others regard them.⁷⁶

In their terrible physical and psychic uncertainty, a peer group seems to offer some degree of security in that the youngster can resolve guilt and anxiety by doing what everyone else is doing. A boy or girl can better master fears about his body, thoughts, and actions if the gang is around. An adolescent is constantly checking up on how he is doing by noting other people's response to him.⁷⁷ As Twelve shifts his identification from family and adult society into a peer group, he finds a degree of reciprocity and approval unexperienced before in his relationship with the family or the school. This intensifies his shift in loyalty and allegiance from family to peers and "the group". Striving desperately to be accepted and liked, the group affords him a place to work on his adequacy needs.⁷⁸ Early adolescents will go to great lengths to shun the unpopular and cultivate the popular, knowing they will be judged by the company they keep.⁷⁹ A youngster senses the close relationship between the degree to which he allows himself to be loyal to the group and the subsequent rewards in the form of self-esteem and esteem by others he will reap. This may offer a partial explanation for the totality with which individual youngsters become involved in group activity.

Additional statements are offered in the literature to further explain the existence and dynamics of groups and the

relationships within. Peer groups help Twelve's advance toward psychic and emotional maturity by functioning as a supportive mantle in which the youngster "tries on" new identities and "plays at roles" the way younger children played games. In a peer group, Twelve can begin to experiment with adult roles without the need for total or final commitment as he will be judged by his peers not by adults. As a substitute for a final psychological identity, youth utilizes peer groups and its symbols to establish a temporary semi-identity until a final one is reached. A youth in a peer group can find a good audience on whom to project all the roles and identities that one wants to test as possibilities since the audience is just as concerned with testing and trying.⁸⁰ Erikson claims adolescents form cliques, stereotyping themselves, their ideals and their enemies as a temporary measure in order to help each other through the discomforts experienced by the specific inability to settle on a occupational identity.⁸¹ In order to gain some sense of identity in a social context at this transitional phase, they over-identify events to the point of apparent loss of identity with the heroes of cliques or crowds as well as with the media heroes of the time. Although not condoning the intensity of adolescent clannishness and intolerance of differences in others outside the group, Erickson claims such adolescent behavior is a necessary defense against "identity confusion".⁸²

Furthermore, some explain adolescent group activities as an adolescent "way out" of the dilemma of the conflict of adult cultural demands at home, in school and in the world at large

with the developmental pressures within the early adolescent. For the adolescent, the problem of belonging is paramount. The adolescent is no longer a child, but the adults will not admit the adolescent to their world. Real adult status symbols of the society are denied to the early adolescent, i.e., access to many events, work, cars, mature sexual relationships. The function of the peer groups is to provide opportunities for a youngster to meet his needs for status and achievement.⁸³ Denied cultural access to adulthood, the adolescent within a peer group tries to build a new and better kind of adult world. Furthermore, at this point since this is the only way he can realize and demonstrate his adulthood, he seizes and displays all the trademarks of his kind (the absolute conformity to questions of dress, how to wear one's hair, posture, vocabulary, and even intonation) so nobody can possibly miss him.⁸⁴

According to data in adolescent literature, Twelve is usually more favorably disposed toward the same sex peers.⁸⁵ For example, it is claimed that early adolescent boys perceive the same sex gang as an essential force in enabling him to meet his new awareness of sexual differences and find an outlet for his new physical abilities and athletic prowess.⁸⁶ Boys and girls (although conventional role stereotyping may stand in their way) have a great need to be physically active. The physical may be related to the changes that occur in the basic metabolic rate- about 10% per year from eleven to fifteen years of age.⁸⁷ Boys at twelve reflecting the desire for recognition, achievement, and acceptance, find team games- especially contact sports- a favored activity. Their interests and desire for

status carry over into the "horse play" they exhibit as they push, shove, and wrestle even in the school halls and classrooms.⁸⁸ This behavioral trait reflects the already noted need for active physical outlets to biological changes.

Girls' cliques are more likely to use each other to sharpen their social skills and this involves them in endless gossip sessions either on the telephone or in-school chats or at slumber parties.⁸⁹ Although Twelves are more likely to be involved in and dominated by a like sex group, it is noted that changing social patterns have led to a trend away from all girl or all boy groups. The 'Seventies' youngster is more influenced by mass media communications and commercial advertising, is enjoying earlier heterosexual social contacts and relationships which complement the continuing one sex group.⁹⁰ In the opinion of Margaret Mead, this shortening of the period of like sex association is harmful, since psychologically personal identity suffers and "identity diffusion" is more likely to develop.⁹¹ Erikson's theory does not preclude the possibility of developing the sense of identity through association with the opposite sex. He claims earlier opposite sex relations help an early adolescent in defining his own identity by enabling the youngster to talk things over endlessly and by discussing future plans. The only danger in these earlier boy-girl relationships, he notes, is that they may come to involve sexual intimacy before a young pair is ready (i.e., before a sense of identity is actually established).⁹²

The material studied concludes that at this stage Twelve

belongs to a gang less as an expression of greater capacity for genuine social feeling than as an aim to satisfy personal needs of dominance and recognition.⁹³ In fact, in one authority's opinion, early adolescence's slavish attention to the most superficial and petty sameness reflect that "adolescents are much too self-involved to be able to see deeply into other's feelings".⁹⁴ Gesell observes that "on the whole Twelve does not delve deeply or want things very different".⁹⁵ Study results reflect that twelve year olds view surface values more readily, giving them greater weight in relation to character values.⁹⁶

While the fifteen year old takes into account much more than physical appearance, actions, and abilities, the twelve year old in junior high school sees physical body factors as being more important in determining status. There is a link between how Twelve looks and how he is seen. Looks and ability to perform physical tasks are equally important. Sociometric evidence is offered to support the view that at twelve athletic prowess for boys is highly related to status. Boys with highly developed musculature and skeletal structures are seen as leaders, as daring and willing to take chances, as being good at games, as grownups, as fighters. According to the peer value system, it is desirable for boys of twelve to be bossy, fight, look unkempt. The studies recorded that being prestigious at twelve involves being restless, talkative, good at attention getting. The achievement of highest status involved much activity in games as well as friendliness. In these studies, looks and personality traits rather than athletic achievement were the

major determinants of status for girls of twelve. Being daring, a leader, possessive, full of humor about jokes were irrelevant traits at this age. Instead personality factors such as being popular, having good looks, friendliness, enthusiasm, being happy, possessing humor about oneself, being restless, talkative, attention getting were related to prestige.⁹⁷

Studies cited show in effect that early adolescents who are group oriented were rewarded, while those who lacked the above skills or were not "groupy" were excluded. It is noted that the rewarded youths appear to come out of a middle class, higher socio-economic family background where they may receive more opportunities to acquire and learn social skills.⁹⁸

The external behavior of peer group participants is shaped by the group's conformist pressures, its emphasis on the need of children to be accepted and its stereotypes of "good" and "bad" behavior. Group attitude and values will often affect the judgment of the individual child especially in ambiguous situations. It has been shown that even though children may resist inwardly and feel threatened, they attempt to produce the behavior they think the group expects of them. In clear situations adolescents can "stick to their guns" to some degree, but when an unclear situation arises, the youngster will accede to what the group says is "right" even if it may be wrong in adult eyes.⁹⁹

SOCIALIZATION: IDENTIFICATION OF SEX ROLE

A major part of the self image and socialization adjust-

ment that emerges in adolescence has to do with further sexual awakening and learning the sex role that comes with biological maturation. Twelve is beginning the effort to be male or female.¹⁰⁰ Both sexes face the developmental task of identifying themselves in appropriate ways even while the cultural concept of appropriateness is changing. In Freudian terms, pubescence spells the end of latency and the beginning of adult genitality. The task of this age according to the psychoanalysts is to master sexuality (i.e., to control, inhibit, direct) in the service of mature love and transform surplus sexual energies into productive work.¹⁰¹ Even if all students of adolescent behavior do not accept the Freudian notion of the sex drive as the basis for all positive (i.e., non-destructive) motivations, it is necessary to acknowledge its pervasiveness and importance particularly in adolescent behavior.¹⁰² Most theorists and researchers support the idea that sex interest and awareness combined with increased sexual desires which crave gratification are closely related to the ongoing endocrinological changes.¹⁰³ None of the theories of adolescent development claim that behavioral changes are related to increased sexual tension. But they disagree on the extent to which the behavior involved in sex interest (awareness and tension) etc., is caused by physiological changes or by social determinants.

What kind of sexual expression is observable at Twelve? Specifically, at this stage, Twelve may if physically mature begin to feel new erotic sensations, although it is experienced and expressed differently by boys and girls.¹⁰⁴ While girls

are claimed to experience diffuse and undifferentiated "stirrings", it is claimed that boys experience direct and urgent sexual desire and aims toward rapid discharge of tension in orgasm.¹⁰⁵ It has been reported that by the age of thirteen 30% of boys have engaged in some form of homosexual play and are active sexually at one level or another.¹⁰⁶

Sex factors elaborate physical, psychological and personality differences. Social roles become more clearly delineated along sex lines.¹⁰⁷ Boys are seen to be more concerned with establishing personal controls and standards while the critical achievement in girls seems to be interpersonal skills and sensitivity.

Freud considered it important that the adolescent not "miss" the opposite sex.¹⁰⁸ According to Erikson, enduring uncertainty as to sex identity may lead to a role diffusion, again endangering further ego development. "Where this is based on a strong previous doubt as to one's sexual identity delinquent and psychotic incidents are not uncommon".¹⁰⁹ As already noted, Erikson claims adolescent "love" may not be of a sexual nature to the same degree as it will be at later adolescence.

TWELVE'S COGNITIVE DEVELOPMENT

The process of metamorphosis in Twelve's biological, physiological and psychological state is paralleled by a similar process in his intellectual level. Cognitive functions appear central to the changes that occur at puberty. Twelve can be described as a "structure of beliefs".¹¹⁰ Some adoles-

cent theorists absolutely deny a causal relationship between biological development and the beginning in early adolescence of a new cognitive competence.¹¹¹ Others, such as Jean Piaget and Arnold Gesell, claim the revolutionary change in thought process is directly related and dependent on maturational changes in the cortex that accompany puberty.¹¹²

It is primarily to Jean Piaget that all students of human development and educators alike owe their increased knowledge and availability of data about the nature of cognitive functioning. Piaget does not share Freud's interest in the subconscious, in behavior dynamics, and in the affective aspects of human development. In his focus on the rational side of human development, he has described the course of intellectual functioning, leading from the earliest initial reflex or gross sensory-motor actions to the most abstract mental operations' stage. A child cannot think like an adolescent who is beginning to arrive at the adult stage of thinking because he simply does not have the logical structures or organizations of thought and methods of reasoning which would enable him to deal with adult problems.

According to Piaget who classifies intellectual development into four distinctive stages with some observable phases, this new and last level of thinking is characterized as the stage of "Formal Thought" or Formal Operations". Piaget claims it coincides with early adolescence, occurring approximately between eleven and twelve years.¹¹³ By the age of twelve, there is an increased mobility and flexibility in thinking.

"The child is concerned with what, the adolescent with what is plus what could be. The relationship between the real and the possible is new in adolescent thinking as compared with childish thinking.¹¹⁴ Reality for the adolescent is secondary to possibility. Piaget and his colleague Inhelder suggest that the adolescent is the person "who commits himself to possibilities, who begins to build 'systems' or 'theories' in the largest sense of the term".¹¹⁵ The reversal of the direction of thought between reality and possibility constitutes a turning point in the development of the structure of intelligence since it leads to an equilibrium that is both stable and flexible.

"The most distinctive property of formal thought is this reversal of direction between reality and possible; instead of deriving a rudimentary type of theory from the empirical data as is done in concrete inferences, formal thought begins with theoretical synthesis implying that certain relations are necessary and thus proceeds in the opposite direction...This type of thinking proceeds from what is possible to what is empirically real".¹¹⁶

In Piaget's view each individual's physical or sensory experiences are "interiorized" in each stage of development by a process of "assimilation" and accomodation". Experiences and information are continually taken in and accomodated or adjusted to. In the process, the individual's cognitive structures change and abilities grow, allowing for the individual to assimilate and accomodate to ever increasing complex experiences. Social interaction and reaction to one's environment in terms of "cognitive conflict" make a child seek a new answer or in other terms seek a new "accomodation". Like Erikson, who posits

his stage theory of personality growth, Piaget presents a universal, sequential continuum of intellectual development, with each stage arising out of a preceding one and building on it not only larger, but more complex structures.¹¹⁸ Piaget also thinks, similarly to Erikson, that each cognitive stage must be successfully completed or intellectual difficulties will result. However, while emphasizing specific stages, Piaget does not claim that all children do or think certain things at certain ages.¹¹⁹ It is the principle of sequential constancy that he views as universal and emphasizes most strongly.

As Piaget depicts the progressive stages, the first stage of cognition is a sensory-motor stage coinciding with the first two years of a child's life. With all of its substages, it consists primarily of exercising inborn reflexes which gradually develop toward incipient and intentional forms of goal directed behavior.¹²⁰

A second or "pre-operational" stage which chronologically approximates the two to seven year old is postulated. Reasoning in a pre-operational child is not based on logic but on the basis that contiguity of objects and events that occur together are assumed to have a causal relationship, eg., a road makes a bike go.¹²¹ The pre-op child extracts concepts and makes judgments solely dependent on subjective, direct, sensory perceptions. Then, at approximately seven to eight years of age, a major shift takes place in a child's conceptual development.

In the third or "concrete operations" stage of cognitive development, a child is freed from the pull of immediate perception and is able to range backward and forward in time and space on a mental level which speeds up the thinking process, giving it more mobility and freedom.¹²² A child in this stage has achieved this flexibility because he can now operate in thought on concrete objects or their representations. Expressing much of the properties of thought operations, he observed in children in the language of logic and mathematics, he noted that "school age" or pre-adolescent children can serialize, extend, subdivide, differentiate or combine existing structures into new relationships or groupings. The child is now able to think logically about concrete things rather than accepting surface appearances due to his developed awareness of the principle of "conservation". This gives the child the ability to realize that certain attributes of an object are constant even though its superficially changes in appearance.¹²³ The child can now understand and utilize the concept of "reversibility". This means he can reverse his thoughts (though still only in relationship to concrete things) and return to the starting point of an operation. This enables him to use various approaches to the solution of a problem without becoming committed to any one as the only one. The ability to hold several pieces of information in mind and reverse thinking allows for classifying and serializing which enhances the understanding of a whole structure or problem. But, the child in this third stage is still limited to "describer thinking" and dealing with real facts in a real world.¹²⁴

According to Piaget, it is only in the fourth and final stage that a youngster reaches a maturational point where he can "operate on operations" or be enabled to perform "second order operations".¹²⁵ This means that for the first time a youth can follow the form of reasoning while ignoring its contents (hence the term for operations is known as "formal").¹²⁶ Between eleven and twelve, Piaget claims the adolescent can begin to leave the real, objective world behind and enter the world of ideas. He controls events in his mind through logical deductions of possibilities and consequences. Piaget says an adolescent begins to have the ability to pursue "hypothetico-deductive thinking".¹²⁷ Unlike a younger child, Twelve begins to consider thoughts rather than only concrete things. "This is to be truly self-conscious, a complex, differentiated being".¹²⁸ The formulation of a hypothesis leading to certain logical deductions is possible. Such a hypothesis may exist only in form, (e.g., what would happen if no one ever died?) or may have conclusions verifiable in concrete reality. Not only can Twelve begin to make such inferential deductions, but he can take into account all possible combinations of factors or relationships and do it in systematic fashion. Not only can he delay response while considering and judging information, but he can juggle and control such information on a purely abstract conceptual level without dependence on real objects or events. It is this abstract attitude that distinguishes the stage of formal operations from concrete operations.¹²⁹ "The adolescent can range over the universe in time and space entertaining concepts which cannot be tied to concrete experience, such as infinity".¹³⁰

Twelve's abilities enable him to begin with a premise, neither adding to it nor subtracting from it and reasoning with that information. His achievement includes the beginning of the ability to keep from being distracted from irrelevant thoughts, to hold all aspects in mind while considering one aspect and then organizing, relating and reflecting on all aspects before reaching a conclusion.¹³¹

Language power expands with growth of vocabulary, facility in expression and understanding, elaboration of concepts and adoption of the symbolic organization which the culture offers.¹³² The growth of thought and language at twelve facilitates the already noted developing self-awareness of an adolescent which is not possible for the child. Now Twelve can stand off and cognitively discover himself as a person to be thought about objectively.¹³³ With the greater control over intellectual processes. Twelve can move more rapidly and easily between purposeful thinking and fantasy. "Unlike the preschool child who loses himself in a dramatic role, the adolescent can imagine himself into a role and then stand off to observe himself in it".¹³⁴ This new ability and flexibility precipitates a resurgence of creativity in many forms.¹³⁵

As noted in Twelve's biological and psychological maturation, cognitive change is also not instantaneous. Not all Twelves are at the same intellectual level. The attainment of formal operations is not an all or none proposition. It is gradual.¹³⁶ In fact, some never attain this ability for abstract

thought. The new level of thinking, formal thought, is not the automatic result of accumulated years any more than the transition from sensory-motor to pre-operational intelligence is automatic.¹³⁷ In fact, Piaget divides the formal operations stage into two substages separating the early adolescent from his later counterpart in terms of degrees of mastery of formal thought.¹³⁸ The first substage approximately paralleling the chronological years from 11-12 to 14-15 he names simply III A. The second, named III B, begins at 14-15 and continues onward with no definitive chronological cutoff.

As in many other aspects of his development, the twelve year old is viewed cognitively as being in a transitional state. All the characteristics and abilities mentioned as typical of formal thought are deemed to be present. But, Piaget concludes from his experiments, in substage III A the approach to handling certain formal operations is "cumbersome". Initially in this substage, Twelve cannot yet reason out the whole range of intra-propositional combinations which means he cannot yet produce systematic proof of his response by way of the schema "all other things being equal". It is observable that only by 14-15 can adolescents use this method more securely. This discussion implies, according to Piaget's theory, that an even higher level of reasoning will be reached during later adolescence.¹³⁹ Results based on experiments in concept formation have shown that Twelve has but a tenuous ability to manipulate ideas and social practices. There are significant differences in this area as well as in comprehension of physical properties between the intellectual operations of twelve and fourteen year olds

but not between fourteen and sixteen year olds.¹⁴⁰ One researcher after observing that not all adolescents achieved the abstract concept of conservation, concluded that interest in an effort toward developing abstract concepts probably depends on how much the adolescent feels he needs these ways of thinking: "The role he hopes to play as an adult therefore affects the mental structures he builds".¹⁴¹

A synopsis of the finding of how adolescents of differing chronological ages understand and are able to formulate political concepts reveals, that maturational factors dependent on age rather than sex or cultural factors, are the most important ingredient in influencing the character of political thought and the achievement of a capacity for abstraction and ideology.¹⁴² The ability to anticipate remote consequences of a decision was clearly more visible in fourteen year olds than twelve year olds. Twelves appeared more limited to concrete examples in their responses without being able to freely articulate the general principle which seemed to govern their response. Based on their studies, they disagreed with the common assumption that all adolescence is a period marked by political idealism, a preoccupation with utopian reconstructions of society and a disposition toward the formulation of ideologies. First of all, in their opinion the mood of most youngsters is "in truth" firmly anti-utopian, and idealism, though present, is not universal. In fact, it is less common than skepticism, sobriety and caution as a characteristic political effect.¹⁴³ Moreover, they claim ideology is dim or absent at the beginning of adolescence and that the criteria for achieving ideology is apparent

only during the middle adolescent years.¹⁴⁴ Though the time perspective expands and past and future assume greater importance, they claim that the early adolescent's time perspective is not as strong as it will be later. Twelve does not have a distinct sense of past as does middle adolescence.¹⁴⁵

Not only is abstract thinking not achieved in all areas by all adolescents, but even when it is achieved, further studies point to the fact that adolescents capable of formal thought do not apply it at all times or in all places.¹⁴⁷ While possessing more flexibility and mobility of thought, Twelve still has limitations to his thinking. It is suggested that he does not distinguish between his own point of view as a person organizing his future and the point of view of the social group to which he belongs. Twelve can fuse (or confuse) two viewpoints because a new level of thinking is being achieved. This confusion will disappear gradually, according to Piaget, as the youngster assumes adult roles, especially the work role in a real job.¹⁴⁸

Notes Chapter I

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CHAPTER II

MORAL DEVELOPMENT AND EDUCATION: THE THEORIES AND RESEARCH OF
LAWRENCE KOHLBERG

One of the primary goals of Reform Jewish Education is moral development. The Torah and prophets define the purpose of Jewish education to be the development of the moral person. Therefore, a thorough consideration of adolescent development is incomplete without also making reference to the theories and studies of Lawrence Kohlberg, social psychologist and teacher at Harvard University. Influenced and molded by the cognitive-developmental stage-theory of development and education, and foremost in his field, Kohlberg has concerned himself with the emergence of the moral realm and the "child as a moral philosopher".¹

GENERAL ROLE-TAKING OPPORTUNITIES KEY INGREDIENT TO MORAL
DEVELOPMENT

Kohlberg disagrees with those who would have us believe that the stimulus from three groups - the family, peer group, and society at large - has a unique or overriding effect on moral development. Kohlberg finds no evidence that family participation or a family setting is unique or even critically necessary for moral development.² As substantiation, he cites a comparative study of kibbutz-reared vs. family-reared youngsters in Israel, in which youngsters show marked moral development despite markedly reduced familial intervention.³ Moreover, Kohlberg claims supportive evidence which shows that in spite of psychoanalytic belief to the contrary, guilt,

hostility and punishment do not facilitate moral development in the same way that children identify with their parent-models and internalize their roles.⁴ The child rearing correlates of projective test measures of guilt have not proven to be correlates of actual moral behavior.⁵ The family, according to Kohlberg, primarily helps in moral development by providing important, general, but not necessarily, unique role-taking opportunities similar to those supplied by other primary groups.⁶

Kohlberg also disagrees with the claims made by Piaget that the peer group, and not the family setting, acts as the primary determinant of moral development and influence because it offers a unique source of moral role-taking opportunities. A third type of participation sometimes assumed important for moral development is involvement in the secondary institutions of law, government, religious groups and occupations. "But, says Kohlberg, such groups are perceived quite differently by youngsters dependent on whether an individual does or does not feel a sense of participation in the social order".⁸ In Kohlberg's view, participation in various groups converge in stimulating the development of basic moral values. One group is not significant in and of itself. The child lives in a total social world in which perception of all the above groups influence one another.⁹

Kohlberg believes that the main experimental determinants of moral development are the amount and variety of an individual's social experience. As he perceives it, the essential

ingredient to moral development lies in the general role-taking opportunities, i.e., the encountering of different perspectives or taking of another's point of view. He claims that the more social stimulation there is, the faster is the rate of moral development.¹⁰ Research findings suggest to Kohlberg that all the above opportunities for role-taking are important and all operate in a similar direction by stimulating moral development through various stages rather than producing a particular value system.¹¹ While Kohlberg sees affectional factors and social interaction as important and necessary conditions, they offer only a partial explanation for moral development. But his insistence that, they too, count distinguishes his position from the maturationalists who say that varying levels of moral development simply represent an automatic unfolding of biological or neurological structures.¹² In maturational theories of personality stages, age leads to a new stage regardless of experience and reorganizations at previous stages. As a result, onset of stage occurs regardless of experience, something which Kohlberg finds totally unacceptable.¹³

MORALITY NOT SIMPLY "INTERNALIZATION" OF ARBITRARY CULTURAL STANDARDS

Kohlberg further rejects the popularly conceived position that morality and moral development simply reflect another aspect of "socialization". According to Kohlberg, morality is not "internalization" or learning to conform to arbitrary and specific parental and/or cultural standards.¹⁴ He rejects the concept that perceives moral development as the mere increase

in internalization of basic cultural values. He takes issue with various conceptions which postulate a distinct area of internalization of "conscience" - of moral control linked to guilt feelings that is distinct from general processes of social learning and social control.¹⁵ He further denies the validity of defining moral development in terms of the formation of internal standards that control behavior.

Earlier researchers such as Hartshorne and May (Columbia University 1928-30) thought they could identify and measure the growth of "moral character", a theory which had been conceptualized even in ancient times by the philosopher Aristotle and promulgated down through the ages. On the basis of their studies, Hartshorne and May concluded that the most influential factors determining resistance to temptation to cheat or disobey were situational factors of punishment, reward, group pressures, and group values rather than a fixed individual moral character trait of honesty.¹⁶ The Hartshorne-May results had a profound influence on Kohlberg's thinking. He does not recognize the existence of such a phenomenon as "moral character" or intrinsic traits which consist of a wide, divergent and often debatable selection of a "bag of virtues" which can be directly inculcated to bring about desired values.¹⁷ Further, Kohlberg believes that there is no intrinsically motivated conformity or resistance to temptation; there are no such things as virtues and vices. Kohlberg asserts: "virtues and vices are labels by which people award praise and blame to others, but the way people use praise and blame toward others are not the ways in

which they think when making moral decisions themselves".¹⁸ Kohlberg concluded that these classical studies showed little relation between the possession of moral knowledge and moral conduct.¹⁹

Kohlberg suggests that the basic social science problem of moral development is not accounting for individual differences in moral character as revealed by behavior.²⁰ He argues, that fixed habits, virtue traits, or disposition to feel guilt are not the determinants nor stimulants to moral behavior, nor do they indicate maturity of moral development.²¹ He claims that moral behavior that involves conformity to social rule is, on the whole, to be explained as the result of the same situational forces, ego variables, and socialization factors that determine behaviors that have no moral relevance. His writings reflect his constant battle against a position of moral relativity in which it is contended that moral character is a value concept and that moral behavior must be understood in the same way as any other behavior.²² Moral maturity may relate to behavior, but behavior in itself is not a true indicator of moral development. Thus, Kohlberg turns away from the study of behavioral conduct and concentrates primarily on studying the development of moral values, judgments, and emotions, and especially moral reasoning.²³

MORALITY COGNITIVELY DEFINED

According to Kohlberg, the definition of morality represents a set of rational principles of judgment and decision valid for every individual and every culture - the principles

of human welfare and justice.²⁴ Moral principles represent a cognitive rational organization and reorganization of the adult or youngster's moral experience.²⁵ The Kohlberg theory of morality starts from a different philosophic and psychological basis than either the already discussed "common-sense" notion, i.e., morality originates with intrinsic character traits, or the personality psychology belief that morality is determined by emotional needs such as guilt. Although his cognitive-developmental approach flows from earlier work on moral judgment by Jean Piaget and John Dewey, it reflects a considerable extension and refinement of his mentors.²⁶

Even though affective factors such as the ability to empathize and the capacity for guilt enter in, Kohlberg asserts that moral situations are cognitively defined by the judging individual:

"Moral principles are not specific rules for guiding actions but are modes of making judgments and decisions. This means that a rational process is involved in moral judgment, rather than a mechanical application of internalized rules. Moral principles are modes of handling moral conflicts, for resolving the competing claims of more than one person. Where competing claims arise, as they inevitably do, the mature principles used for resolving such conflicts are the principles of justice. . . Right and wrong are defined by these principles rather than on the basis of consequences, approval or institutional affiliation".²⁷

Kohlberg lays claim to an important relationship between the development of cognitive abilities and stages as discerned and posited by Piaget. He asserts that moral development is dependent on cognitive development. He believes that a necessary - if not sufficient - condition for the highest principled

morality is the ability to reason logically (as represented by the attainment of the Piagetian stage of formal operations).²⁸

Kohlberg insists he does not want us to understand that moral levels of development are just cognitive stages - solely the application of logic to moral problems. While the condition of cognitive maturity is suggested for necessary attainment of moral judgment maturity, it in itself, is not the final determinant. As previously mentioned, experiential role-taking opportunities are also necessary. While formal operations may be necessary for principled morality, one may be a theoretical physicist and yet not make moral judgments at the highest level.²⁹ On the other hand, his major thesis about the existence of moral stages implies that normal development in the moral realm has a basic, cognitive-structured component à la Piaget, and can be predictably plotted and must be explained on that basis.³⁰

REASONING NOT BEHAVIOR DETERMINES LEVEL OF MORAL DEVELOPMENT

Following Piaget, Kohlberg insistently proclaims that studying behavior does not tell much about moral maturity. The behavior may be similar when an adult and a child resist stealing an apple, but Kohlberg asserts, only the reasons for not stealing it will reflect a difference in their moral maturity.³¹ Similarly, statements about whether an action is right or wrong will not indicate moral maturity. Both may say stealing is wrong. What does expose differences, says Kohlberg, are the

reasons given why stealing an apple is wrong. Reasons, not behavior, are the key to the levels or stages of moral maturity. On the basis of his research, Kohlberg has claimed that when one looks at the reason a person gives for his moral judgments or moral actions, significant differences in people's moral outlook become apparent.³² It is important to stress that Kohlberg assesses level of moral development by the formal character of the judgment or line of reasoning behind the choice rather than the content involved.³³ Emphasis is placed on the mode of reasoning exercised in arriving at a position, as opposed to the specific position adopted.

Initially in 1957, Kohlberg began longitudinal research in a group of 72 American boys, ten - sixteen years old.³⁴ This became the basis for his identification of six generally distinguishable orientations or perspectives which subsequently has become the foundation for his six-stage typology of moral development.³⁵ A seventh stage had once been tentatively presented, a discussion purely hypothetical and based on no data but with an aim toward expanding the notion that there is a post-conventional religious orientation as there is a post-conventional ethical orientation.³⁶ According to Kohlberg, these stages actually represent cognitive structures and forms of moral thought or judgment which he claims can be defined independently of the specific content of particular moral decisions or actions.³⁷ A child or adolescent thinks and reasons differently than an adult because he has different cognitive structures.³⁸

KOHLBERG PERCEIVES MORAL REASONING IN TERMS OF STAGES OR LEVELS

Kohlberg perceives three distinct levels of moral thinking in his typology - the preconventional, the conventional, and the post-conventional level (also known as principled or autonomous level). Within each of these levels Kohlberg distinguishes two related stages which he considers representations of separate moral philosophies or distinct views of the socio-moral world. The orientations characteristic of these levels reflect specific difference in the wideness of the view of the social system and differences in one's ability to think beyond one's immediate concrete situation.³⁹ Movement from level to level results from a different perspective of groups and one's relationships to groups. While reasoning at the earlier stages involve quite concrete reasoning about individual persons and events with little or no perception of a society, its groups or institutions, reasoning at the later stages involve gradually more abstract thinking in which perception of society and its groups develops.⁴⁰

Kohlberg has specifically identified the following six types or stages of moral reasoning or judgment:⁴¹

I. The Preconventional Level (Stages 1 and 2)

At this level the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels in terms of either the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of the inculcating authority

figures. This level is divided into the following two stages:

Stage 1: The Punishment and Obedience Orientation
The physical consequences of doing something determines its goodness or badness regardless of the human meaning or value of these consequences. People's thinking at this stage involves how to avoid punishment or earn rewards. There is unquestioning deference to authority figures with power over them.

Stage 2: The Instrumental Relativist Orientation
Right reasoning leads to action which instrumentally satisfied one's own needs and sometimes meets the needs of others. Stage two thought often involves elements of fairness, reciprocity, and equal sharing but always for physical pragmatic reasons rather than from a sense of gratitude, justice or loyalty. Reciprocity, a key element in stage 2, is a matter of "you scratch my back and I'll scratch yours".

Kohlberg roughly places what he defines as pre-adolescent youngsters from ten - fourteen on this Preconventional level.⁴²

II. Conventional Level (Stages 3 and 4)

At this level people value maintaining the expectations of their family, group, or nation for its own sake and regardless of its immediate and obvious consequences. The attitude is not only one of conformity to personal expectations and social order, but of loyalty to it, of actively maintaining, supporting and justifying the order and of identifying with the persons or groups involved in it. At this level are the following two stages:

Stage 3: The Interpersonal Sharing or "good boy - nice girl" orientation. At this stage good behavior is equated with whatever pleases or helps others and with what others approve of. There is much conformity to stereotypical images or ideas of what is majority or "natural" behavior. Behavior is frequently judged by intention - "he means well" becomes important for the first time. Approval is earned by being "nice".

Stage 4: The Societal Maintenance or "Law and Order Orientation"

There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior involves doing one's duty, showing respect for authority and maintaining the given social order for its own sake.

Kohlberg sees 14 - 16 year olds fitting primarily into the stage 3 and 4 conventional levels of thinking.⁴³

III. Post Conventional, Autonomous or Principled Level:

At this level there is a clear effort to define moral values and principles which have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups. This level again has two stages.

Stage 5: The Social Contract, Legalistic, Human Rights and Welfare Orientation

People at this stage tend to define right action in terms of general individual rights and in terms of standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis on procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal "values" and "opinions". The result is an emphasis upon the "legal point of view" but with an emphasis upon the possibility of changing law in terms of rational considerations of social utility (rather than freezing it in terms of Stage 4 "law and order") where no laws apply, free agreement and contract are the elements of obligation. This is the "official" morality of the American government and constitution.

Stage 6: The Universal Ethical Principle Orientation

People define right by the decision of their conscience guided by self-chosen ethical principles such as justice, reciprocity and equality of human rights, or the dignity of the individual. These principles appeal to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Golden Rule, the categorical imperative); they are not concrete moral rules like the Ten Commandments.

A person's stage of moral thought in the Kohlberg system is determined through a moral interview. His technique involves the presentation of various, hypothetical, moral dilemma stories of moral situations, each dilemma concluding with a series of "should" or "ought" questions.⁴⁴ These are designed to uncover the different patterns of reasons behind the subject's specific recommendation of action in such situations. Kohlberg's most famous moral situation or dilemma, the "Heinz Dilemma", presents the problem of whether a desperate husband should have stolen a drug to save his dying, cancer-riddled wife. The druggist-inventor of the medicine was charging ten times what it cost him to make the drug. He refused to accept the amount of money Heinz had managed to collect, nor would he defer payment till a later date. Questions concerning whether Heinz should have stolen the drug or let his wife die follow this oral presentation.⁴⁵

Each stage is itself defined by values or issues that enter into moral decisions. Kohlberg has listed twenty-five such aspects.⁴⁶ In the "value of human life", for instance, the six stages can be defined in the following way.⁴⁷ At Stage 1, life is valued in terms of the power or possessions of the person involved; at Stage 2, for its usefulness in satisfying the needs of the individual in question or others; at Stage 3, in terms of the individual's relations with others and their valuation of him; at Stage 4, in terms of social or religious law. Only at Stage 6 is each life seen as inherently worthwhile, aside from all other considerations.

Although in stage theory, age levels relating to specific stages may vary in individuals, Kohlberg claims Stages 1 and 2 are generally typical of young children and delinquents. They are "pre-conventional" since decisions are made largely on the basis of self-interest and material considerations. The group-oriented Stages 3 and 4 are "conventional" ones at which most of the adult population operates. The final "principled" levels are only characteristic of 20 to 25% of the adult population with Kohlberg contending that only 5 - 10% of this group ever arrive at Stage 6.⁴⁸ Kohlberg tentatively submits that it may not be possible for adolescents especially the younger ones, to attain principled thought since some kind of personal experiences of choice involving questioning and commitment in some sort of integration with stimulation to cognitive moral reflection seems required for movement from conventional to principled (Stage 5) thought.⁴⁹ As he states it, to have questioned conventional morality one must have questioned his identity as well.⁵⁰ But, a great deal of experience of personal moral decision and choice is not necessary for movement from one stage to the next in childhood and adolescence. Kohlberg claims evidence supports the notion that the experience necessary for moral stage development in childhood and adolescence is largely cognitive and symbolic and does not require large amounts of personal experience.⁵²

KOHLBERG CLAIMS RESEARCH VALIDATES UNIVERSALITY OF MORAL

STAGES

Kohlberg claims validation for the existence of moral

stages and the dynamics of moral change rest on this original and current, ongoing longitudinal research. These empirical findings have suggested that moral change fits into the general theoretical description of cognitive stage pattern.⁵³ Therefore, he submits, that several basic assumptions and generalizations are applicable to understanding moral development. Children do actually think about and solve the same moral problems differently at different ages.⁵⁴ Moral stages imply something more than age trends.⁵⁵ Like all other aspects of human development, moral development is growth and like all growth, takes place according to a pre-determined sequence.⁵⁶ Moral stages always emerge and succeed in an invariant developmental sequence in an individual - one at a time and always in the same forward order (regardless of cultural variables).⁵⁷ Children and/or adults can move at varying speeds and may be situated half in and half out of a particular stage. They may stop (become "fixated") at any level of development at any given age, but if movement continues, the sequence does not change.⁵⁸ An individual must move in accordance with these steps. Moral reasoning of the "conventional" or Stage 3-4 kind never occurs before the "pre-conventional" Stage 1 and 2 thought has taken place. No adult in Stage 4 has gone through Stage 6, but all Stage 6 adults have gone at least through Stage 4.

Kohlberg has declared that everyone shows the same movement in moral development. He strongly rejects the notion that cultural differences or relativism affects moral reasoning. On the basis of additional cross-cultural studies (also of a

longitudinal nature), Kohlberg claims that moral stages are universal.⁵⁹ All individuals regardless of cultural differences or socio-economic sub-classes show similar levels of development in moral thought.⁶⁰ Regardless of the moral dilemma involved, people are universally consistent in their use of a single type of thinking. About 50% of an individual's moral statements correspond to a dominant stage he is in, while the rest fall generally into the stages he is leaving and a stage he is moving toward, but which he has not yet "crystalized".⁶¹

If, as Kohlberg claims, we have been treating moral education as part of socialization, i.e., learning the rules of acceptable behavior and the highly prized virtue of a culture, then our attempts at moral education have been miseducative since they lack a real basis in educational theory and practice. Few programs in moral education have both a goal and methodology which will help achieve that goal. According to Kohlberg, teachers must discard their previous rationalizations and haphazard, thoughtless approach to moral education as it has been traditionally practiced, (eg. through the "hidden curriculum" approach).⁶² The labeling of moralization as socialization in the hidden curriculum, Kohlberg asserts, is only a means of avoiding the formulation of clear, philosophically justified moral principles.⁶³ A more deliberate intellectual approach is necessary. It is essential to consider the philosophical basis and teacher approaches in order to define the aims of moral education.⁶⁴

While Kohlberg finds direct inculcation of values is repugnant and based on false philosophic and psychological assumptions, he also clearly and consistently rejects the idea of "value neutrality" in moral education.⁶⁵ The idea that we have different values and that all are co-equal is not an acceptable stance to Kohlberg. He believes rather that basic values are different largely because individuals are at different levels of maturity.⁶⁶ The lack of recognition of this "fact" is the main failure of the relativistic stance inherent in the Values Clarification Approach (VCA) to moral education.⁶⁷ Although Kohlberg admits that clarification of values may be a useful component of moral education, he argues that its use alone in moral education implies that ethical relativity is true and leaves unsolved problems.⁶⁸ Furthermore, the actual teaching of relativism, claims Kohlberg, belies value neutrality and is itself an indoctrination or fixed belief that is not true scientifically or philosophically.⁶⁹

AIM OF MORAL EDUCATION TO STIMULATE DEVELOPMENT THROUGH STAGES

Assuming that moral development does fit within the cognitive-developmental mold and passes through the natural sequence of stages, Kohlberg claims that the aims of moral education must be grounded on stage theory. The aim is not to impose or inculcate "correct answers" or fixed conventions; the aim is to stimulate development stepwise through these stages to the highest step.⁷⁰ Answering his critics, as well as the legal challenges to moral education in the school, Kohlberg claims that such an approach is philosophically justified,

socially useful, and also constitutional.⁷¹ It is philosophically justified since the moral stages do not represent an American, middle-class value bias; they are universal. Kohlberg claims it is socially useful because persons at a higher level of moral development not only reason better, but act in accordance with their more mature judgments. To support his hypothesis that possession of principled thought plays a crucial role in guiding an individual's behavior, Kohlberg cites empirical findings relating to resistance to cheating, resolution of others' rights and involvement both in the civil rights and in the Vietnam peace protest movements.⁷² Finally, Kohlberg claims the approach is constitutional since stimulation of universal stages of moral reasoning is not indoctrination. It violates no civil rights and is independent of any religious doctrines or assumptions.

CLASSROOM MORAL-INTERVENTION PROGRAM EFFECTIVE STIMULUS FOR MORAL DEVELOPMENT

Given these stages of moral thought and the fact that stimulation of development is a justifiable aim, Kohlberg contends that genuine growth in moral development can be effectively stimulated in a school environment by utilizing a planned, intellectually oriented, moral-intervention program. The findings of such a program, originally experimentally implemented in a Jewish reform religious school by Moshe Blatt and Kohlberg (1971) with twelve year old students, suggest to Kohlberg that such programs do indeed stimulate adolescent students' moral growth toward higher stages.⁷³ The aim was to explore moral judgment changes by applying developmental

principles to a program of moral education, in which cognitive conflict and exposure to higher stages of reasoning occurred in the context of continuing, intense moral discussions between peers under the specifically active leadership of a teacher in an individual classroom setting. Several situations utilizing Biblical content and others of a non-Biblical nature were tried. One, arising out of Genesis ch. 13, described the conflict between Abraham and Lot. It was chosen to point out a conflict in which a stronger, more powerful figure did not impose his will on a less powerful one, and did not pursue selfish and hedonistic goals with regard to material goods. This situation was used to expose the class to Stage 3 reasoning (orientation to approval and to pleasing and helping others). Another, based on Genesis 14: 1-23 where Abraham contributed to saving the life of Lot and others, but does not expect to be rewarded for it, was meant to help explore the value of human life in general and contrast it with the value of property. A non-Biblical condition was used relating to a problem within a family. It described a young man's dilemma caused by the illness and hospitalization of his father. Should he postpone going to college in order to work to support his family until his father is able to work, thereby surely losing a partial scholarship?⁷⁴

The rationale was to expose junior high students to cognitive conflict, thereby inducing uncertainty about their own stage of moral reasoning, and engendering awareness of different moral points of view. All the while, the aim was to

expose the students to judgments one stage higher than their own.⁷⁵ The techniques stressed were based on previously validated stage-theory assumption that higher stage subjects and reasoning influenced lower stage subjects more than the reverse-that presenting arguments one stage up would affect change in moral reasoning and development.⁷⁶

Kohlberg and Blatt specifically chose to intervene at the twelve year old level as findings had suggested that pre-adolescence is a favored or "critical" period for intervention into moral development.⁷⁷ According to Kohlberg, during the ten-fourteen age span, youths are typically moving from "Pre-conventional" (Stage 1 & 2) to "Conventional" (Stage 3 & 4) morality. He claims that experimental data of conventional measures of moral change such as behavioral or attitudinal changes of honesty or conscience had proved to have little predictive validity.⁷⁸ It was seen that increases in honesty due to traditional, character education intervention "washed out" in a year in comparison with control groups.⁷⁹ On the other hand, Kohlberg and his colleagues found moral judgment maturity in junior high school predicts well to adult moral maturity with the predictability increasing in "pre-adolescence".⁸⁰ Whereas at age ten, moral maturity predicts poorly to adulthood, at ages twelve-thirteen, it predicts well because of the transitional nature of this age level. In Kohlberg's view, the purpose of intervention aids those lagging in such movement to take the next step. Furthermore, on the basis of additional evidence obtained on adolescent delinquents, Kohlberg

claims that without such aid, some might be expected to stabilize or fixate at the "Pre-conventional" level in moral reasoning.⁸¹

Although Kohlberg consistently submits that individual classroom intervention can only be one aspect of moral education - that only the total atmosphere of a "just" school or "just" community can do the whole job,⁸² the Blatt-Kohlberg experiment does indicate that specific moral programming in a classroom situation is able to stimulate or "speed-up" natural developmental trends in moral judgment and development.⁸³ They found that sixty-three percent of the experimental twelve year olds moved up a stage or slightly more. They found further that such increases were still evident one year later in contrast to changes in the control groups.⁸⁴ Indications that the moral change reflected in this situation was not just the verbal learning of moral cliches were reflected in the fact that the actual changes which resulted were relative to the youth's own stage and were usually to the next stage up. Also, the reasoning was transferable to dissimilar dilemmas or situations in the follow up.⁸⁵

The Kohlberg-Blatt experiment also confirmed what earlier findings by James Rest (University of Minnesota) had suggested - that simple passive exposure to higher reasoning in an educational situation cannot lead to actual formation of a new moral stage.⁸⁶ Based on earlier findings by Turiel (Harvard), Kohlberg claims that only by the arousal of cognitive conflict can higher stage reasoning be assimilated.⁸⁷ Moreover, the

results confirmed that cognitive conflict could only be aroused in teacher-directed and involved discussion groups, not in leaderless ones.⁸⁸ Thus in Kohlberg studies, it has been found that to be effective, discussions must be one level or above and that the way to reorganize moral thinking and eventually effect moral behavioral change is by the consistent use of conflict situations.

"TRADITIONAL" MORAL EDUCATION LACKS STRONG IMPACT

Kohlberg claims various reasons for the lack of impact conventional moral "training" has had.⁸⁹ First, it has ignored the problem of developmental match (knowing at which level a youngster functions and offering arguments to conflict - dilemmas one level above). It has tried to transmit a set of adult, moral cliches at too high and abstract a level above that of the youth's level. Secondly, it has then taught in concrete terms too low for the child to accept. One of the most striking findings of the Rest study was that adolescents prefer reasoning at the next stage up to reasoning at their own stage - they were not "personally committed" to their own stage of reasoning.⁹⁰ Finally, traditional moral education has stressed adult "right" answers, not recognizing that new ways of moral thinking develop from within and cannot be imposed from without.

Kohlberg suggests it is more important to be concerned with how a youth reasons about a situation. Once we know his stage of development, it is possible to help him reach the

next stage. To see morality from the younger adolescent's viewpoint and not to expect him to understand it from ours might be a step in the direction of creating a new type of moral education which can be applied in areas and contemporary situations where "right answers" do not exist and solutions to unsolved problems are fraught with moral conflict for participants and observers alike. If we propose to help our young adolescents to reason about contemporary Jewish communal dilemmas and to think about the possible alternative resolutions, then the theory and empirical techniques of Lawrence Kohlberg in moral education can be of great use to us.

Notes Chapter II

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⁹Ibid., p.402.

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³¹Ronald Duska and Mariellen Whelan, Moral Development: A Guide to Piaget and Kohlberg (New York: Paulist Press, 1975), p.43.

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³³Rosen, op. cit., Pathway to Piaget, p.138.

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⁴⁹Kohlberg, op. cit., "Continuities and Discontinuities...", p.41.

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⁵⁴Kohlberg, op. cit., "Stage and Sequence...", In Handbook of Socialization Theory, p.352.

⁵⁵Kohlberg, op. cit., "Moral Development," p.490.

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⁸¹Ibid., p.21.

⁸²Kohlberg, op. cit., "The Moral Atmosphere of the School," p.121.

⁸³Blatt & Kohlberg, op. cit., "The Effects of Classroom Moral Discussion...", p.21.

⁸⁴Ibid., pp.18-19.

⁸⁵Ibid., p.50.

⁸⁶Ibid., p.29.

⁸⁷Ibid., p.29.

⁸⁸Ibid., p.40.

⁸⁹Kohlberg & Turiel, op. cit., "Moral Development and Moral Education," p.416.

⁹⁰Kohlberg, op. cit., "Continuities and Discontinuities...", p.34.

Chapter III

THE CURRENT STATUS OF MORAL EDUCATION

Surge to Introduce Values Education in Secular Education

American educators have been struggling with moral education and values in the public education system for almost a century. The doctrine of separation of church and state has prevented moral education per se from being specifically included in the public school curriculum.¹ But, in the past ten years there has been an interest in introducing moral education into the public schools. Consequently, this has led to a surge in research and development of practical, educational strategies with concomitant interest in the production of teacher and student curricular materials.

Several factors have been cited for educators being compelled to reexamine this unemphasized if not entirely neglected area of development as it applies to public secular education. Some educational authorities and social observers propose that Watergate alone was the catalyst in opening the door to courses in moral development and values clarification.² Writing for the National Education Association, one educator claims the surge to introduce values education comes at a time when society is faced with questions arising from a breakdown of traditional values, cultural and racial conflict, and a deep distrust of the social and political institutions.³ In this age of alternatives, a number of powerful forces such as social change, media, the sciences and technological revelations, and survival and environmental problems are contributing to the

value dilemmas, the value conflicts and the complicated decision areas which surround today's youth.⁴

Lawrence Kohlberg has suggested that the answers implicitly can be categorized according to either conservative or liberal-progressive assumptions. He claims some would argue that this interest is a reaction to crime, Watergate, the decline of traditional sexual morality, increase in drug usage and abuse, and explosion of violence. It is a conservative return to the social basics of moral order and discipline like the return to traditional basics in curriculum. The liberal answer to the current focus on moral education rises primarily from the rediscovery of the liberals of the moral principles behind liberal faith and the realization that these principles need to enter into education - to have rational or moral social ends and principles of action and to embody those ends in education.⁵ Others have suggested that education in the affective domain is again receiving much attention brought about in part as a consequence of the accountability movement. In addition to competencies, other goals are deemed worthy of consideration. The educator also suggests that the developmental psychologists (à la Kohlberg, et al) have greatly augmented interest in moral education through their research in this area.⁶

In the current literature, the attitude concerning moral education is quite clear. There is general agreement that moral education legitimately belongs within the domain of secular education and should be the schools' responsibility. Convincing people that moral or value education deserves a higher priority

on the public school agenda is no longer an uphill battle.⁷ There has been increasing public advocacy for planned secular, moral education by both educational leadership and lay people alike. One example can be found in an address delivered at a United States Office of Education-(USOE) sponsored 1976 conference specifically concerned with the issues of moral education. In a strong appeal, Terrel Bell, a former commissioner of the USOE sought to emphasize the intimate relationship in secular circles between moral education and citizenship education by voicing his opinion that one cannot be divorced from the other, nor can moral education be neglected in public education:

"If morality occupies a natural and necessary position in the affairs of mankind, as I believe it does, and is not the exclusive province of organized religion, then it is the common responsibility of all men and women to accept the teaching of moral values in a system of public education".⁸

Other signs of increasing vocal public advocacy were pointed to at this conference:

1. Item: The Citizenship Objectives of the National Assessment of Educational Progress, 1974-75 listed seven major goals. Four of those goals are directly related to moral education.
2. Item: In a recent survey of State Departments of Education, an overwhelming majority cited moral education as a major goal.
3. Item: The Michigan Department of Education in a task force stated: "To show young people the value of moral inquiry is most distinctly the purview of public education, since in a democratic society, one of the purposes of the public school - if not the purpose - is to educate for the betterment of the whole".⁹

Because the loose, informal, but intimate confederation

of home, church and school which collectively reinforced moral education has broken down due to the highly complex and fragmented social structure of today, Bell submits that the public school has become the sole common denominator of children past infancy. The school alone, he claims, has both the opportunity and the right to assume responsibility for moral education. Like others, he realizes that the schools do "teach" moral education whether they know it or not, whether deliberate or not, and it is therefore necessary to plan effective moral education that violates none of the ethnic, racial, or religious differences which characterize our country's children.¹⁰

There is additional supportive evidence that many educators and lay individuals alike who did not favor teaching values themselves now believe that responsibility (as Dewey suggested fifty years ago) for moral education rests with the schools:

To a recent National Education Association Poll, 78.3% of the teachers responded that lack of priorities for human values is the major problem facing the schools and society for the next five years. ¹¹

As of December 1976, 80% of the elementary and secondary schools in New York State have been systematically helping students identify and develop their personal values. The New York State Department of Education has put out a discussion guide on values, and with federal and state support under a mandate of the Board of Regents, is conducting research on how to foster moral development.¹²

The Eighth Annual Gallop Poll of Public Attitudes Toward

Education (as reported in the New York Times April 18, 1976) indicated that 79% of all respondents and fully 84% of parents with school age children endorsed "instruction in the school that would deal with morals and moral behavior".¹³

That seeming consensus, however, masks potentially divisive questions: What kind of "moral instruction" should the schools perform? What should be its goals and how should it be carried out? Complicating the problem of assessing the current attitudes and practices in the realm of moral education is the disagreement over basic definitions based on the divergent views of differing philosophic and psychological assumptions. "Moral", "value" and "civic" education refer to overlapping but not identical realms. For some "moral education", for example, deals with personal morality as well as civic responsibilities. "Values education" deals with personal values such as life goals, as well as with moral issues.¹⁴ Indeed, these differences are at the heart of the practicing teacher's problem as the conclusions about ethical conduct logically reached in one quarter often sharply contradicts those equally logically reached in another.

CURRENTLY CONTENDING APPROACHES TO MORAL EDUCATION

In reality several sharply differentiated approaches or typologies and methods of implementing moral or values education currently contend for the allegiance of moral educators. For example, in a December 1976 Curriculum Report, (a publication of the National Association of Secondary School Principals),

responses from principals to a survey to identify programs in the general area of moral education were a "mixed bag" but in this case four curricular approaches were discernible: 1) The Cognitive Moral Development Approach or Kohlberg model; 2) the Affective-Relativist Approach or Values Clarification; 3) the Religious Education Approach; 4) the Behavioral Approach.¹⁵

Superka, et al in Values Education Sourcebook (1976) identify, analyze and compare in detail some seven alternative but correct approaches to moral education.¹⁶ In clear, concise terms the Sourcebook attempts to survey the rationale, purpose, teaching methods, instructional models, and teacher and student curricular materials including books, films, slides, tapes, etc. currently available: The five approaches identified and focused on which today are empirically observable and utilized in secular moral education and for which materials are abundant are: 1) Inculcation 2) Values Analysis or Cognitive Decision Making Approach 3) Action Learning 4) Values Clarification and 5) Kohlberg's Cognitive Moral Development Approach.¹⁷ (note: The Sourcebook does describe two approaches for which no curriculum materials presently exist: 1) Evocation and 2) Union (see pp.191-197 in Sourcebook)). As of January 1977 another moral educator, Thomas Lickona, in his review of the current approaches to secular moral education has identified six value education methodologies, some of which agree with Superka's analysis. But, he adds one not found in the Sourcebook, identifying it as Deliberate Psychological Education.¹⁸ Between Superka and Lickona there appears to be agreement that the

inculcation method so criticized by Kohlberg, as well as other moral educators, as being ineffectual, hypocritical and without sound theoretical basis, is still one of the most extensively used approaches because it is unconsciously, as well as consciously still applied to values education. The extent to which certain materials and programs have as their goal the conscious inculcation of specific values has varied greatly but many programs and specific courses on moral development established by individual school districts in the 50's and early 60's (e.g., Pasadena City Schools 1957; Los Angeles City Schools 1966) were developed to instill by means of identification or socialization certain "correct" values.¹⁹ Some of the approaches are advocated by one field over another. For example, the leading social science educators including Hunt, Metcalf, Oliver, Shaver and Frankel support the claims and strategies of the values analysis approach.²⁰

According to Lickona, the most widely practiced approach to value education in this country is Values Clarification, most commonly identified with the work of Louis Rath, Sidney Simon, et al.²¹ In this approach, what is emphasized is less the particular content of values, than the seven-step valuing process for which many different strategies are employed to ensure the Values Clarification priority of reducing the gap between personal values and action.²² As noted previously, the controversy and criticism directed at Values Clarification concerns what is thought to be its attitude that values are relativistic, personal and situational, not universal. One developmentalist

authority submits that the Values Clarification Approach concentrates on the careful choice of values but has no underlying theoretical structure.²³ More importantly for our purposes, Cognitive-Moral Development (à la Kohlberg) proponents assert that Values Clarification frequently causes confusion as it deals with non-moral issues and advises against asking students to justify their chosen values (beyond meeting the seven basic criteria choosing, freely, from among alternatives, reflecting carefully on the consequences of those alternatives and prizing, affirming, and acting upon one's choices) which denies the opportunity (according to developmentalists) for individuals to stimulate the development of their moral reasoning ability, thereby preventing growth toward moral maturity.²⁴

An advantage of the Kohlberg approach is that the teacher has grounds for giving and requiring respect for an individual's opinions and values without sanctioning those opinions or values as morally adequate. He can recognize the student's right to hold and express views without having to maintain that those views are right or justifiable and so should be acted upon.

CURRENT STATUS OF THE MORAL REASONING OR COGNITIVE MORAL DEVELOPMENT APPROACH IN SECULAR EDUCATION

As described previously (refer to Chapter two), this moral reasoning approach to values education is based upon the theory and research of the cognitive-moral developmentalists such as Lawrence Kohlberg, his colleagues and students.

There have been two visible phases of the Kohlbergian approach since it was introduced as a practical model into the educational system. What Kohlberg advocates label the "Blatt effect" was the first demonstration in educational history of a meaningful effect of deliberate, cognitive, moral reasoning education on student moral development.²⁵ The "effect" was the finding that separate, deliberately staged, and teacher-led moral intervention discussion groups utilizing hypothetical moral dilemmas would move (practically or totally) one-fourth to one-half the students to the next higher stage.²⁶ The Blatt venture²⁷ launched cognitive developmental moral education in a series of projects which consistently replicated the Blatt "effect". One major replication of the effect was the Stone Foundation project, planned by Edwin (Ted) Fenton along with Lawrence Kohlberg.²⁸ Approximately twenty high school social studies teachers in the Boston and Pittsburgh areas were engaged in a developmental moral discussion of hypothetical dilemmas which were then incorporated into Fenton's Carnegie-Mellon Social Studies Curricula in ninth grade civics. The Stone project indicated in practice that the theoretical three elements: 1) use of controversial dilemmas to arouse "cognitive conflict" 2) a mixture of students at different stages 3) and teacher behavior engaged in open Socratic probing had to be present to effect change. Criticism of Kohlberg's theory and methods have not stopped.²⁹ Aware of these, Kohlberg now submits, that like the Blatt classroom intervention, this implementation was based on what he terms a "psychologist's fallacy" in education - i.e., that fallacy which assumes that what is

important for psychologists to study and know, or which is psychologically true, is also important for teachers or students to know or should be the foundation of educational programs.³⁰ Both the above projects were based on the use of hypothetical moral dilemmas as had been used in Kohlberg's moral interviews for the purpose of stage level assessment. Such dilemmas, without grounding in historical time and space were more or less artificially imposed or tacked on as an afterthought to the curriculum. Consequently, Kohlberg has in the past few years modified his thought and concluded that though such hypothetical dilemmas and stage change might be significant to the psychologist (or philosopher), it might not be significant to a teacher or student. Thus the Stone project was both the culmination and the demise of the Blatt variety of cognitive developmental education.³¹ Many moral development educators now see that moral reasoning education has moved into an observable second phase which reflects the existence of two viable alternative models. Both are still tentative with the details only currently being worked out.

The first of the two current aspects in this practical development of the Cognitive Moral Development model is the history of the Danforth Project, a continuing grant from the Danforth Foundation to Edwin (Ted) Fenton (Pittsburgh, Pa. schools); to Ralph Mosher and colleagues (Brookline, Mass. public schools); to Kohlberg and colleagues (in Cambridge, Mass. public schools); and more recently to Charles Quigley (working in the Los Angeles public schools).³² Central to the

Danforth project has been a revision of thinking about the relation of theory to educational practice to answer some of the criticisms leveled at Kohlbergian theory and practice. The current trend is to develop social educational experiences significant in the students' and teachers' frame of reference, as well as in that of the psychologist or philosopher. The notion that moral discussion was or should be a discreet unit in the curriculum with distinct moral education goals separated from other goals has been abandoned.³³ It is now espoused that "moral development should not be a "course" but a dimension of curriculum in any course, since any course raises issues of values, as well as issues of fact, in its studies".³⁴ Thus in the Danforth project, implementation of the Cognitive Moral Development Approach is specifically geared toward integrating the moral dilemma discussion model or strategy with the more "academic" curriculum objectives. For example, in English, high school teachers Muriel Ladenburg, Guy Branble and Andrew Garrod all have deliberately attempted to use literature as a vehicle for the stimulation of moral development, as well as to teach the literature itself. Branble and Garrod specifically utilize the novel Huckleberry Finn. They have reconstructed curriculum focusing on this subject to specifically introduce moral education and to illustrate the understanding that in English, relevancy, is partially defined by structure of reasoning.³⁶ Their aim has been to find specific issues at a level more suitable specifically for younger adolescents who according to Kohlberg usually are moving from pre-conventional to conventional thinking. This particular book was selected

because it is rich in issues involving friendship (Huck Finn grows increasingly more concerned with Jim's welfare at the expense of his own). Some of the explicit reasons for this concern reflect a rejection of self interest as a moral principle (Stage 2) in favor of trust, respect, loyalty, and gratitude - qualities which are characteristically embedded in Stage 3 moral reasoning.³⁷

Thomas Ladenburg, working in the area of Social Studies, provides an example of the uses of historical dilemmas as a vehicle for integrating content and process.³⁸ Along with others, he argues that hypothetical dilemmas have limited value with regard to history or current events since they are devoid of time or place. As such, they do not readily serve the dual objectives of development and the teaching of history. But in accordance with developmentalists, the use of historical content dilemmas help students confront alternative realities which aid in construction of new ways of thinking which promotes growth. Furthermore, the inherent opportunity for engaging students in a role taking process through historical dilemmas provides additional catalysts for growth. In taking another's perspective, one becomes aware of the inadequacy of one's own reasoning.³⁹

Ladenburg's curriculum development highlights how a teacher may develop curriculum starting with a single historical moral dilemma, such as the trial of the soldiers in the American Revolution's Boston Massacre, and eventually moving to a full history course consistently integrating moral questions within a historical context. From a single dilemma may come a

mini-unit. As an example of a mini-unit in secular history, Ladenburg uses the parallel between the Boston Massacre and the Kent State incident. From this students might begin to formulate general principles regarding dissent and protest and at the same time learn about particular historical events.

In Ladenburg's opinion, the analysis of decision making as a major purpose of historical study or current issue provides opportunity for integration. By combining a search for answers with the historians' questions, and by involving the students in moral discussions arising out of such inquiry, the student must not only grasp factual events, but also must resolve the decision maker's reasoning process. Developmentally, the student is confronted with the need to integrate historical facts, particular social role perspectives, and his own and others' level of moral reasoning. Student interest is sparked. According to Ladenburg, the query, What should ___ do? Was ___ justified? or, Who was/is right? asked in any historical context has always been the question that elicited the most interest, discussion, and debate. Ladenburg submits that the explanation for such dilemmas to have the power to elicit such a response is explainable in Kohlberg theory:

"Facts become weapons that we used to reinforce their own ideas or eventually to batter down their citadels. As the mind is exposed to reasoning which it recognizes as more complex or complete, it alters or modifies its views, incorporating these newer and more adequate concepts. Thus dilemma discussions are the means by which we encourage students to deal with new ideas and to modify their own patterns of thought. Moral dilemmas have more power to accomplish this change than abstract discussion of causality because they summon immediate failing of right and wrong which are always with us". 40

These examples have precipitated the realization and consequently the suggestion by the developmentalist proponents that teachers themselves need to integrate moral discussion with other curriculum content and goals.⁴¹

Further revision in the approach of the cognitive and moral developmental model has been initiated by some developmentalists in view of the failure to also deal with existing dilemmas arising out of current affairs as opposed to moral dilemmas culled from literature and history and hypothetical situations. Thus, one strand of the Danforth project led by Mosher & Springhall, et al, has tried to deal with and use as content, problems inherent in dealing with "real" moral decisions which may arise directly out of classroom life. They have developed curriculum requiring a counseling orientation for teachers and students alike based on the assumption that it is possible to utilize the process of learning and interaction in the classroom as "context" for furthering the growth of moral reasoning.⁴² Thus the Ladenburgs' idea to integrate content with curriculum and the Mosher-Springhall (& Sullivan as well) pursuit of utilization of the classroom "community" for moral issues content are outcomes of the Danforth curriculums which represent movement toward a more democratic collaboration between psychologist-experimenter and teacher or student.

The latest development of the Kohlbergian Cognitive-Moral Development Approach reflects the Kohlbergian recognition that

specific classrooms are but microcosms of a school as a larger community. The belief now is that classrooms are not isolated entities. Kohlberg has proposed and is in the process of implementing (since 1974) the creation of "just communities" as the social vehicle for maximizing moral development within a school setting. To date there is no knowledge of any large school that has attempted to alter its structure in light of Kohlbergian theory, but efforts have been made to create several alternative "schools-within-a-school" that incorporate aspects of the theory. The first of these programs began and is continuing in Cambridge, Mass. as a "school-within-a-school". Other such projects are underway in Brookline, Mass. and Pittsburgh, Pa. and Irvine, Ca.⁴³ The newest project, the Scarsdale, N.Y. Alternative High School, is, as of 1978-79, run on Kohlberg's assumptions under the watchful guidance of Kohlberg himself. With the use of small group discussions and larger "communal" meetings there is an attempt to totally involve staff and students in a cooperative venture of running the school and confronting and working out moral issues, as they arise out of everyday life, as well as within the curriculum. The aim is to offer students the soundest reasoning of which students are capable and to encourage them to exercise the best of their moral reasoning in arriving at communal decisions. These programs emphasize consistency between judgments and actions which is less prominent when only hypothetical dilemmas are used. The one project that has been observed and recorded in the existing published literature is the "Just Community" Project in the Cambridge, Mass. "Cluster School". Dealt with in

a study by Elsa Wasserman, the rationale, practical implementation and positive, as well as negative results are set forth. Thus, while Kohlberg's theory has been under methodological attack in recent years as empirically minded researcher's question among other things: the adequacy and consistency of the philosophical, as well as logical justification of his theory;⁴⁵ whether the latter stages in reality represent more adequate moral conceptions;⁴⁶ how the changes occur;⁴⁷ whether the scoring scale or stage labeling of individuals is valid;⁴⁸ the misuse of the theory by categorization or labeling of individuals;⁴⁹ whether the longitudinal evidence for the claim of universality is convincing;⁵⁰ whether children can actually be stimulated to climb the stage ladder by moral dilemma discussions in the classroom;⁵¹ whether there are in fact actual stages of moral thought,⁵² Kohlberg himself has been moving in a more pragmatic direction to promote individual development through group action in the "Just Community".

CURRENT STATUS OF COGNITIVE-MORAL DEVELOPMENT APPROACH IN JEWISH EDUCATION

There is no problem about a "bandwagon" phenomena when discussing the Cognitive-Moral Development Approach in Reform Jewish Education. As more than one Jewish educator has stated, because Jewish education comes with our own distinctive religious-cultural orientation, Jewish educators should be wary of adopting Kohlberg's philosophy and techniques uncritically.⁵³ Another Jewish educator has criticized Kohlberg's statements (especially those delivered in regard to the moral level at

which the Ten Commandments are to be found in a 1968 Toronto address) for seriously undermining that which gives our heritage its unique character as a religion and gives to Jews their unique tradition as a people.⁵⁴ He claims further that Kohlberg's placing an abstract concept of justice in a stage above that of the Ten Commandments has secularized our heritage and replaced it with his "scientific observation".⁵⁵ Furthermore, this critic maintains that Kohlberg's openmindedness may not always be entirely applicable to the needs of religious educators whose goals in practicing and protecting our tradition must of necessity be, at the least, somewhat contradictory to developing religious awareness in our students in the sense of transmitting already pre-set values. He contends that the major problem with the analysts and developmentalists such as the Freuds, Piagets, Deweys, and Kohlbergs is that they do not begin with a basis in Jewish values. To adhere wholly, without reservations to Kohlberg's "cubbyholing", he claims, is to misdirect or even lose the focus of Jewish education and deny two thousand years of a peoples' strength and direction.⁵⁶

On the other hand, even with these reservations in mind, valid assertions for the utilization of Kohlberg's theory and technique in Jewish education can still be made.⁵⁷ It is said that developmental moral education correlates well with the aims of Jewish education because it aims to foster progress towards a more mature understanding of the concept of universal justice - a vital concern central to Judaism. By accepting the experimentally validated idea that the curriculum must match

the moral developmental level of the student if effective learning is to take place, Jewish educators can more readily reach desired goals, since in too many cases the traditional curriculum in religious schools assumes higher stage cognitive and moral development on the part of the students. In the past Jewish ethics courses were tacked on to the curriculum. They often stressed an indoctrinative approach, teaching right from wrong in a Jewish context. However, as noted in Chapter II (p.48) this approach has been proven to be ineffectual in raising the level of an individual's morality in either secular or religious schools.

Some attention has been directed to implementing moral education in Jewish Reform Education. In the 1977 "Interim Outline of the Curriculum For the Jewish School" the Reform Movement, in theory, clearly reflects a positive desire to foster moral development. The UAHC curriculum guide states that age nine is the time to begin moral education:

"To teach this as a series of maxims or in terms of rules would not be meaningful. It is, rather, by coming to decisions, by attaining personal insight, by internalizing the understandings and guidance of the Jewish tradition, that the pupil may reach that deeper knowledge of Jewish ethics which can result in Jewish ethical living. In approaching this area, therefore, we should recognize that group discussion and participation in thinking through these problems are keys to a significant learning experience. Role playing and values clarification techniques may be especially pertinent here". 58

The UAHC curriculum is based on the assumption that each year will include a similar kind of moral education but at an age-suitable level. In theory there is the attempt, also, to

introduce to adolescents personal and social ethics against the backdrop of traditional Jewish sources such as the Bible. Recognizing the adolescent need for personal independence, the 1977 Reform Curriculum Guide also suggests drawing upon real life situations which demand decision making. It emphasizes the necessity of involving the seventh grader in the ongoing activities of the Jewish world through highlighting important contemporary issues.⁵⁹ The guide description given for each year following may include some suggestions for structuring curricular, but the only specific text materials cited are: At Camp Kee Tov by Helen Fine (4th grade); To Do Justly: A Junior Casebook for Social Action by Albert Vorspan (6th grade); Individualized Learning Units by Cynthia & Richard Morin (6th grade); The Right Way by Lillian S. Freehof (7th grade); The Still Small Voice and The Still Small Voice Today by William B. Silverman; and Jewish Values and Social Crisis by Albert Vorspan (grade 11).

At Camp Kee Tov does deal with situational ethics, but on this level is very superficial and only usable for fourth graders - not for older children. Its existence in the field is valuable but it is not of value for twelve year olds. Although the 1957 Freehof text, The Right Way, does deal with personal situational ethics on an age-suitable level for seventh graders, there is no material dealing with the conflicts facing an adolescent in his interactions in a communal situation other than in a school or team situation. The sometime hypothetical stories may be an excellent source for further reference but the content and the language is dated as far as its use by

students in the 1980's. Similarly, the updated 1977 version To Do Justly by Albert Vorspan is also an excellent source for materials pertaining to social action and moral developmental education. This newly revised edition attempts to help adolescents deal with personal as well as communal social issues. Its most vital contribution is an added updated section on the Once Silent Jews of Russia.⁶⁰ However, this section though valuable does not deal in enough depth with all aspects of the moral conflicts involved in the contemporary Soviet Jewry issue as it pertains to our youngsters' understanding of the breadth of the problem and their ability now and in the future to take decisive moral actions to resolve it.

In conclusion, espousing the basic premises of the UAHC curriculum but finding a lack of suitable material, this educator proposes to take what the Union curriculum purports as its goal and fill it with practical, implementable, age-suitable material which will allow students to foster more mature moral reasoning and consequently more mature moral action as they grapple and deal with the contemporary problems and dilemmas facing Soviet Jewry. The twelve year old Jewish youngster of today will have to face along with the rest of the Jewish community continuing uncertainties and a problem with no solution or at best only one with only a partial unsatisfying one. The purpose of connecting moral education and the Soviet Jewish problem is to integrate contemporary content and moral issues to help individuals develop moral, social, and religious awareness of their responsibility as Jews to tackle this

problem so the Soviet Jewish community will not be lost to future generations as the Jews of the Holocaust were. Being aware of how Jewish problems have been solved historically and especially how traditional sources can be helpful can provide a basis for resolving contemporary moral issues within a Jewish context.

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Notes Chapter III

¹Richard K. Jantz and Trudi A. Fulda, "The Role of Moral Education in the Elementary Schools," Social Education, Vol. 45, p. 24. (January, 1975.)

²Barbara Panwitt, "Admittance To the Moral Domain... Where Schools Have Feared To Tread," Curriculum Report (publication of the National Association of Secondary School Principals) An Eric Document, Vol. 6, No. 2. December, 1976, pp. 1-11, p. 2.

³Michael Silver, Values Education (Washington, D.C.: National Education Association, 1976), p. 9.

⁴Ibid., pp. 9-10.

⁵Peter Scharf, editor. Readings in Moral Education (Minneapolis, Mn.: Winstin Press, Inc., 1978), p. 11.

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⁷Thomas Lickona, "An Integrated Approach To Moral, Value and Civic Education With Adolescents: An Analysis of Current Theory and Practice and Recommendations for Program Implementation," (submitted to The Adolescent Education Commission, New Jersey Department of Education), January 1977, 35 p. (document-acquired by ERIC and obtainable through ERIC Document Reproduction Service), p. 1.

⁸Terrel H. Bell, "Morality and Citizenship Education: Whose Responsibility?" Occasional Paper issued by committee Planning for Moral/Citizenship Education being carried out by Research For Better Schools, Inc., (under contract with the National Institute of Education, Market Street, Phila., Pa., Winter 1976), (ERIC Document), p. 1, 11p.

⁹Ibid., pp. 2-5.

¹⁰Ibid., p. 5.

¹¹Barbara Panwitt, op. cit., Curriculum Report, p. 1.

¹²Ibid., p. 1.

¹³Thomas Lickona, op. cit., "An Integrated Approach To Moral Value, and Civic Education With Adolescents...." p. 2.

¹⁴Ibid., p.2.

¹⁵Barbara Panwitt, op. cit., Curriculum Report, p.2.

¹⁶Douglas P. Superka et al., Values Education Sourcebook: Conceptual Approaches, Materials Analyses, and an Annotated Bibliography (Boulder, Colorado, Social Science Education Consortium, ERIC Clearing-house for Social Studies/Social Science Education, 1976), pp.1-6.

¹⁷Ibid., pp.4-5.

¹⁸See Thomas Lickona, op. cit., "An Integrated Approach To Moral, Value, and Civic Education With Adolescents...", pp.1-35.

¹⁹Douglas P. Superka et al. op cit., Values Education Sourcebook..., pp.7-11.

²⁰Ibid., p.55.

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²³Anne Colby, "Two Approaches To Moral Education," Harvard Educational Review, Vol. 45, No. 1 (February 1975), pp.134-143.

²⁴Thomas Lickona, op. cit., "An Integrated Approach To Moral, Value, and Civic Education With Adolescents...", pp.20-23.

²⁵Peter Scharf, ed., op. cit., Readings in Moral Education, p.5.

²⁶Ibid., p.3.

²⁷Moshe Blatt and Lawrence Kohlberg, "The Effects of Classroom Moral Discussion Upon Childrens' Level of Moral Judgment." In Collected Papers on Moral Development and Moral Education (Cambridge, Mass. Harvard University Center for Moral Education, Spring, 1973), pp.1-52.

²⁸Peter Scharf, ed., op. cit., Readings in Moral Education, p.3.

²⁹Refer to footnotes 45-52 for specific citations of critiques concerning themselves with both Kohlberg's theory and practices.

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³²Ibid., p.7.

³³Ibid., p.7.

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³⁶Richard H. Hersh, Diana Pritchard Paolitto, and Joseph Reimer, Promoting Moral Growth: From Piaget to Kohlberg (New York: Longman Inc., 1979), p.213.

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³⁸See both Peter Scharf, ed., op. cit., Readings In Moral Education, pp.98-110 and Richard H. Hersh et al, Promoting Moral Growth..., pp.222-224.

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⁴⁰Ibid., p.221.

⁴¹Peter Scharf, ed., op.cit., Readings In Moral Education, p.7.

⁴²Ibid., pp.82-98.

⁴³Howard Muson, "Moral Thinking: Can It Be Taught?" Psychology Today, Vol. 12, No.9 (February 1979), pp.48-68+

⁴⁴Peter Scharf, ed., op. cit., Readings In Moral Education, pp.164-174.

⁴⁵Israella Ettenberg Aron, "Moral Philosophy and Moral Education: A Critique of Kohlberg's Theory," School Review, Vol. 85, No. 2 (February 1977), pp.197-217, p.201-206.

⁴⁶Ibid., p.206, See Also John C. Gibbs, "Kohlberg's Stages of Moral Judgment: A Constructive Critique," Harvard Educational Review, Vol. 47, No.1 (February 1977), pp.43-59; See also Jack R. Fraenkel, "The Kohlberg Bandwagon: Some Reservations," In op.cit., Peter Scharf, ed., Readings In Moral Education, pp.250-264.

⁴⁷Israella Ettenberg Aron, op. cit., School Review, p.211. See Also Jack Fraenkel, op. cit., Readings In Moral Education, pp.250-264.

⁴⁸William Kurtines and Esther Greif, "The Development of Moral Thought: Review and Evaluation of Kohlberg's Approach," Psychological Bulletin, Vol. 81, No.8 (1974). See Also Howard Muson, op. cit., Psychology Today, p.54.

⁴⁹Israella Aron, op. cit., School Review, p.213.

⁵⁰Jack Fraenkel, op. cit., In Readings In Moral Education, p.251.

⁵¹Ibid., p.255.

⁵²John V. Flowers, "A Behavioral Psychologist's View of Developmental Moral Education," In Readings in Moral Education, p.266.

⁵³Jeff Schein, "Lawrence Kohlberg's Theory of Moral Development: Some Implications for Jewish Schools," Alternatives In Religious Education, (Winter 1978), p.8.

⁵⁴Seymour Rossel, "On Teaching Jewish Ethics," Response Magazine, Vol. 10, No.1, (Spring 1976), pp.99-107, p.101.

⁵⁵Ibid., p.102.

⁵⁶Ibid., pp.104-105.

⁵⁷Linda Rosenzweig, "Toward Universal Justice: Some Implications of Lawrence Kohlberg's Research for Jewish Education," Religious Education, Vol. 72, No.6, (November/December 1977), pp.606-615, p.608.

⁵⁸ An Interim Outline of The Curriculum For the Jewish Religious School (New York: Union of American Hebrew Congregations, 1977), Recommended by the Commission on Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis (CCAR), p.35.

⁵⁹ Ibid., p.44.

⁶⁰ Albert Vorspan, To Do Justly: A Junior Casebook for Social Action (New York: Union of American Hebrew Congregations, Revised Edition, 1977), See pp.89-96.

Chapter IV - PROPOSAL TO TEACH SOVIET JEWRY USING MORAL DILEMMAS

WHY TWELVE YEAR OLDS SHOULD STUDY SOVIET JEWRY USING SITUATIONS INVOLVING MORAL DILEMMAS

Moral dilemmas are ideal as the focus and starting point for a seventh grade course in contemporary Soviet Jewry because their utilization is appropriate to the developmental level of twelve year old students. It has been demonstrated in previous chapters that the physically changing youngster of twelve is, at the same time, also undergoing perceptible social, psychic, cognitive and moral restructuring which results in a rapidly expanding mind.

Both male and female Twelves are beginning a period of shake-up and testing, eventually leading to a consolidation of their social roles vis-à-vis themselves, their peers, family, and the society at large. Twelve is beginning to strive to become, not just be. He/she is seeking to establish his or her own identity while being counted upon and becoming an accountable part of a larger whole. Twelve is beginning the stage of searching for people and ideas to have faith in, as older dependent ties to family change. Group interaction, relationships, and obligations are of paramount importance helping youngsters in this fluid stage work through their needs and responsibilities.

As a result of cognitive stage changes, the youngster of twelve possesses an increased mobility and flexibility in thinking. The results permit the individual of twelve to

display new abilities, allowing him to assimilate and accomodate to ever increasing complex experiences. It has been shown according to Piaget that social interaction and reaction to one's environment in terms of "cognitive conflict" make Twelve seek a new accomodation.

Twelve's ability to conceptualize along with the growth in his vocabulary and language power enables him to deal on increasingly abstract intellectual levels and pursue purposeful thinking. Furthermore, a person of twelve, unlike younger children, can imagine himself in a role and stand off to observe himself in it and analyze it.

According to Kohlberg's theory of moral development, an individual of twelve may not be at the highest state of moral maturity. He may not have passed through to the higher stages of moral reasoning because his cognitive restructuring has not yet allowed for such moral maturity. But, according to Kohlberg theory, cognitive moral stimulation will facilitate a twelve year old's moral growth. It has been suggested by Kohlberg, that since twelve is in this transitional level of development he can readily benefit from the suggested structured classroom intervention in the form of moral dilemma situations. Cognitive developmental stage theory and findings concerning arrested moral development fully justify moral discussions in the classroom at this age. It is hoped that these discussions based on the theoretical basis already outlined in Chapter 2 will place the students in that cognitive conflict (disequilibrium) which will facilitate their movement toward more mature moral

philosophies. The following materials suggest that moral dilemmas can be utilized to introduce and integrate the contemporary and value perspectives inherent in the Soviet Jewry context.

Basically a moral dilemma is a conflict situation in which what is right or wrong is not clear. Presenting the complexities of several contemporary Soviet Jewish issues offers many opportunities to examine situations where basic moral issues identified previously as affiliation, loyalty, authority, allegiance, law, liberty, morality, conscience, contract, and the value of life may come into conflict. According to the theoretical considerations of Kohlberg et al., the specifically designed teaching process can strengthen the focus on ethical considerations stressed by good teachers.

EXISTING MATERIALS FOR TEACHING SOVIET JEWRY WEAK IN INTEGRATION OF MORAL ISSUES

From a methodological point of view the, teaching of Soviet Jewry has been handled on many levels through many courses utilizing a variety of techniques. Some of these have included teaching Russian history and contemporary Soviet Jewry (or both) through literature, learning centers, films, drama, and values clarification. However, for a number of reasons these fail to stress moral education as moral dilemmas do.

The Union of American Hebrew Congregation's E-3 "Soviet Jewry: A Film Discussion Course In Seven Units For Junior And Senior High School Students"¹ attempts to examine and discuss

moral issues, but the films themselves are the focus, not the discussions. In addition, several of the suggested films are not appropriate, for seventh graders. Finally, the length of the proposed films makes the course unsuitable for the structure of a once-a week fifty-minute class session.

Although another Soviet Jewry course, "Lesson Plans and Programming on Soviet Jewry",² is specifically developed for seventh graders, it pays little attention to moral education. The goals which are stressed are content-oriented ones. In addition, the scope of the course is too broad. It tries to cover too many areas and historical time periods. Some of the materials are dated for use as resource materials detailing the existing contemporary situation concerning refusenik life, emigration, and the American communal response to the plight of Soviet Jewry.

A third program, also developmentally matched to the seventh grader, is a two-part unit entitled, "Feeling Our Past: A Unit on Sheteti Life - Part I and Part II".³ It fails to deal with any contemporary aspects of Jewish life in Russia. While it specifically emphasizes values issues, it does so only through a historical viewpoint and only utilizes value clarification exercises. It thereby fails to tackle and isolate issues which are truly and solely moral.

Additional materials on Soviet Jewry are also weak in the area of focusing in on moral issues. The "Soviet Jewry School Kit: A Course In Five Lessons",⁴ has as its objectives

the learning of history and geography. Furthermore, this particular course does not allow enough time to cover issues in any but a superficial manner. Finally, it is not a good developmental match because it is aimed more directly at grades four through six.

There is much information and documentary resource material in Jews in Russia: The Last Four Centuries,⁵ but the course as it is does not meet the needs of seventh graders. Although many of the documents and thought questions might be adaptable for use for twelve year olds, the materials are geared for high school youngsters. It shares a weakness with some of the above materials in that its contemporary perspectives are outdated. On the other hand, the Russian Jewry Reader by Chesler still provides excellent developmentally matched textual background material and should be so utilized even though it lacks a contemporary perspective.⁶

MORAL EDUCATION GAP FILLED BY PROPOSED COURSE

Thus, the proposed moral dilemmas arising out of the context and content of contemporary situations facing Soviet Jewry and the resolution of the question of our own American-Jewish obligations and responsibilities to them provide a needed vehicle to provoke discussions about moral issues, choices and action.

Effective dilemmas are usually ones which are developmentally matched and take into account findings about comprehension of and preference for a one-level higher stage of

reasoning. Therefore, materials designed for seventh grade should emphasize Stage 2 and Stage 3 (issues of concern for others versus an individual's self-interest) with attempts at eliciting Stage 4 type reasoning (which might include a conflict between the law and group allegiance). Twelve-year old individuals will respond differently to a moral dilemma with reasoning used ranging from a very self-centered perspective to a more complex perspective involving communal or societal welfare depending on their varying degrees of maturity on a social, psychological, cognitive and moral level of development. The important point to be noted from Kohlberg's research is that a particular response is not indicative of one's moral worth. It simply indicates how an individual is thinking about a critical moral issue at that time.

More important than just providing extra chances for discussion sessions, moral dilemmas within the context of specific contemporary Soviet Jewish issues can fulfill the objectives of stimulating the students to struggle with religious, social, and moral problems from differing perspectives, as well as draw the students deeper into the subject matter. It encourages the continued study of facts and clarification of issues on the students' part as they attempt tentative solutions.

The proposed seventh-grade course is to be taught within the structure of a once-a-week afternoon Reform religious school program. Each of the 15 fifty-minute sessions are built

around five moral dilemmas whose situations and issues arise out of today's real life conditions both in the Soviet Union and in the American Jewish community. Each dilemma will introduce another unit or aspect of concern for the Soviet Jews, as well as for ourselves. The first of each three-session unit will introduce and confront a moral dilemma. In the two sessions following cognitive and value oriented source materials will be introduced and examined by a variety of techniques. Additional suggestions for activities and programming the students can do and lead others in doing will be included.

It is hoped that stimulating maturity of moral reasoning will lead eventually to thoughtful, active participation in individual and/or communal resolutions to these thorny problems. The aim is to raise the student's consciousness about the concerns and problems of our contemporary Jewish community and strengthen a sense of communal responsibility to Klal Yisrael.

TEACHER PLANNING: MORAL DILEMMAS CONTAIN FIVE ESSENTIAL INGREDIENTS

Before the first moral dilemma is presented, it is important to note the five essential ingredients included in a moral dilemma story.⁷

- 1) FOCUS - A focus on the lives of students, course content or contemporary society. The dilemma should be considered genuine.
- 2) CENTRAL CHARACTER - The dilemma should involve a central

character or a group of characters around which the dilemma is focused. The students make moral judgments about what the central characters should do.

- 3) CHOICE - The story or situation must involve a choice for the central character(s). The central figure(s) should have two action alternatives which reflect definite conflict. Neither action choice should represent a culturally approved "right" answer.
- 4) MORAL ISSUES - Moral dilemmas revolve around the moral issues, some of which have already been noted. In a discussion participants may choose to focus on any one issue in a dilemma and a teacher/facilitator should be prepared to ask appropriate questions related to each moral issue in a story.
- 5) A "SHOULD QUESTION" - Each moral dilemma ends with a specific question about the appropriate action a character should take in a situation. Asking "should" questions keeps the discussion centered on moral judgments, whereas asking "would" questions only asks students to predict actions. Only after discussion of what should be done might it be useful to discuss the disparity between what one should do and what one would do to provide students with an opportunity to examine possible inconsistencies between their own moral judgments and moral action.

SUGGESTED THREE-PART TEACHING PLAN

A three-part teaching plan has been suggested: ⁸

1) The first part includes introducing a dilemma and clarifying the facts and terminology within the story. The dilemma may be introduced in a variety of ways: handouts for class reading, a movie, a play, newsclippings, role playing, or audio tape. Using a variety of media helps students realize that moral dilemmas do not always originate solely from printed material within their curriculum. There must be initial disagreement of opinion concerning the appropriateness of the action so students will be inclined to discuss the reasons for their different recommendations.

2) Secondly, if the initial dilemma provides little or no split in opinion, an alternative or series of alternatives to the original dilemma should be introduced in order to increase the conflict or focus more specifically on one of the moral issues in the story.

3) As a third part of the teaching plan, the teacher has two tasks: 1) to promote student interaction and 2) to keep the discussion focused on the moral issue of the story. To accomplish this, the interaction or perception checking questions help to promote interaction among class members. Probing questions, a more specific type of question to focus on the moral issues of the dilemma, help accomplish this objective. Issue-related probes, role switch probes, and universal consequence probes all aid in stimulating discussion of the moral aspects of a story. A teacher may wish to use an issue-probe

question when the students have mentioned an issue but don't recognize it as an important consideration in the story. Or, an issue-related probe question may move the general class discussion to an examination of a specific moral issue. Students usually discuss what the central character(s) should do. Role-switch probe questions encourage students to confront their reasoning from the point of view of another character, thereby to expand a student's perspective on complex situations and to help students respond to the dilemma from their highest stage of reasoning. Universal consequence probes, usually introduced near the end of a discussion stimulate students to think about the implication of their reasoning for the society as a whole. These questions can suggest to students that their thinking about such important problems affects all of society. The list of probe questions in each teaching plan should be interpreted as a guide only. It may not be necessary to use all the probes. The most general kinds of probes involve the use of the questions: "Why is that important to you?"; "Could you tell us a little more about your reason?"; "Why is your reason a better one?"; "What is the most important reason the main character(s) must consider in making his/her decision?"; "Do you agree with so and so about.....?".

PRACTICAL APPLICATION OF CLASSROOM MORAL DILEMMA SITUATIONS

The diagram presented outlines the four steps and sub-steps a teacher should follow in utilizing a moral dilemma.⁹ The four squares down the center of the diagram symbolize the major steps in the process and the activities which the teacher

should initiate. The circles forming the extensions of each square represent substeps or specific activities which are usually student centered.

THE TEACHING PROCESS



The teaching plan includes the instructions for a particular dilemma story including the alternative dilemmas and probe questions. The teaching process outlines the four steps or phases in the actual class discussion of a moral dilemma story. The following material more fully develops both the plan and the process as an example of how this projected course integrates cognitive moral education into an examination of the contemporary Soviet Jewish condition.

COURSE OVERVIEW

Approximately 52,000 Jews left Russia in 1979. Over 225,000 Jews have been enabled to leave the Soviet Union since the late 1960's. Although these figures are a vindication of over two decades of concern and effort to free Soviet Jewry, they don't tell the whole story. These numbers represent only a decreasing fraction of the many thousands of Jews who have been forced to apply to emigrate by an insistent, vitriolic campaign of subtle, as well as, overt official discrimination and anti-semitism sweeping the Soviet Union.

The more conscious and proud the Soviet Jew has become of his heritage, the more vindictive the Russian government has become. Despite Russian acceptance by signed consent to international conventions and treaties designed to nurture individual, national, ethnic and religious freedom and basic human rights, their public policy and actions repeatedly reflect the fact that their own laws and international covenants are flouted and ignored.

Emigration procedures have become more restrictive than ever. The thousands who wait for permission to leave for Israel and the United States live in a world of uncertainty, suffering, economic harrassment and deprivation, social isolation, psychological humiliations and sometimes physical punishment and suffering. These refuseniks and prisoners of conscience encounter painful choices and have forced on them many moral conflicts not of their own making.

In the early years of the mass need to emigrate, activist response by world and American Jewry was strong and united. Goals appeared clear. Purposeful action was pursued with great unified effort. But increasing emigration has increased the problems, choices and created moral conflicts both for those who need and want to emigrate, as well as for those committed to aid such emigration. Moral dilemmas have arisen for which there are no "right" answers, and their existence affects not only the future of Soviet Jewry, but also that of each member of the American Jewish community.

A new decade has begun. It erupted in conflict and crisis that may affect the stability of many lives and nations including our own. It is too early to assess the impact and influence that the Iranian hostage crisis or the Soviet invasion of Afghanistan may have on United States foreign policy vis-a-vis the Soviets in many areas. Furthermore, it is an enigma to what extent new Soviet policy and actions may presage for an ultimate resolution to the present plight of Soviet Jewry.

OUTLINE OF AREAS TO BE EXAMINED

UNIT I - SESSIONS I-III

Discrimination and Anti-Semitism in the Soviet Union

SESSION I - Present Moral Dilemma: "The KGB Command Or
The Soviet School Teacher"

SESSIONS II-III - Documents and source material will be
introduced to dispute the Soviet claim that

there is no Jewish problem in the USSR.
 Contemporary manifestations of anti-semitism
 will be explored by studying the Soviet
 government's attitudes, policies, and actions
 towards the Jewish religion and culture.

UNIT II - SESSIONS IV-VI

THE REFUSENIKS AND PRISONERS OF CONSCIENCE: THE DIFFICULTIES OF LIVING IN THE SOVIET UNION

SESSION IV - Present Moral Dilemma: "Karla's Decision"

SESSION V-VI - Social humiliation and isolation, economic deprivation, physical punishment and imprisonment or internal "exile" are tools systematically used by the Soviet government to intimidate and deter Jewish identification, as well as emigration. Moral issues involving conscience, sacrifice, allegiance, authority, freedom, and value of human life come under study through biographical sketches, first hand observations, dramatic readings, and a short film "The Wall".

UNIT III - SESSIONS VII-IX

Soviet Jew As Captive; Is There A Link Between What
 America Does and Freedom For Soviet Jews?

SESSION VII - Present Moral Dilemma: "Igor Guberman:
 The Classic Victim"

SESSION VIII - Present Moral Dilemma: "The Voter's Dilemma"

SESSION IX - Is the Russian situation for Jews one that

can be understood in the context of the concept of Pidyon Shevuyim? Are all Russian Jews in captivity? Have the Russians ever demanded "ransom" in return for increased emigration of Jews? Can American influence and foreign, as well as trade policy make a significant impact on the Russians and be a key to "redemption" of Russian Jewry?

UNIT IV - SESSIONS X-XII

The Reality of Emigration: The Ups and Downs of Absorption

SESSION X - Present Moral Dilemma: "Difficult Choices"

SESSION XI-XII - The reality of the last two decades of emigration is that it has succeeded beyond the dreams of the original activists. But the success of those who have managed to come to Israel or to the U.S. has generated new situations and new conflicts and dilemmas, as people accustomed to a circumscribed society attempt to cope with new religious, social and economic conditions. Reality has also made the American Jewish community aware that it faces many tough choices in its coping mechanisms and in Jewish institutional response to this increased burden of emigration. The neshirah or "drop-out" issue has not found a final resolution and continues as an irksome

thorn on many American philanthropic agendas. These issues necessitate resolution in order not to further divide the Jewish Community.

UNIT V - SESSIONS XIII-XV

Am I My Brother's Keeper?; American Obligation And Commitment To Plight of Soviet Jewry

SESSION XIII - Present Moral Dilemma: "The

Deciding Vote; Am I My Brother's Keeper?"

SESSION XIV-XV - What priority is action related

to saving Soviet Jews given by American Jews? The issue of the nature of our obligations and responsibility to act singly and/or communally has become a heated one. In light of widening demands and ever-increasing needs from other sectors of Jewish life, the scope of resources from which to draw for aid to Soviet Jewry, as well as enthusiasm for giving has diminished. In the coming years what can Soviet Jewry expect of us? What should they expect of us? Financial Support? Spiritual Support? Political Support? Can they be mutually exclusive? What are the many dilemmas involved if continued support is to remain firm? Key Communal resource people will be asked to help the students examine the many issues.

UNIT I

SESSIONS I-III-ANTI-SEMITISM AND DISCRIMINATION IN RUSSIA

I. STEP I - CONFRONT MORAL DILEMMA SESSION I

A. Present: "The KGB Command, or the Soviet School Teacher"

Dimitri Tallin is a Soviet Russian School teacher, teaching and living in the city of Kiev with his wife who is a scientist and a son who is an engineer. He has been a fine teacher for many years and is now seeking to become a principal.

Despite all that he has been taught and the current, persistent anti-semitic, media-propoganda campaigns against Zionism, he and his family have a great deal of sympathy for Soviet Jews. The horror of discovery - that one of his Jewish friends and whole family simply disappeared one day during W.W. II never to return - still creeps up on him in his dreams. Only later - when he was slightly older and could understand what happened - did he fully realize the enormity of the catastrophe of Babi Yar where many thousands of Jews were massacred by the Nazis while "good" Russians looked away.

Mr. Tallin has a good class. In it are two girls he especially likes who happen to be Jewish. They are excellent students. He takes great pride in their accomplishments especially in Russian language and literature. Coincidentally, when Mr. Tallin had been a student at the university he had been good friends with one of the girl's uncles. Both girls, Anna Kagan and Karla Levinoff, have been so highly regarded that they have also been accepted into the KOMSOMOL, the young student

branch of the Communist party.

Mr. Tallin loves his teaching duties, but is unhappy about the yearly public "stand-up" ceremony. On the first day of the school year a youngster must announce before the class his/her name and ethnic identity. "Anna Kagan" or "Karla Levinoff" - or any other identifiable Jewish name - followed by "Yev - rei - Ka" was an announcement that usually brought forth peals of laughter from the non-Jewish students (and was supposed to draw forth a snide comment from the teacher as well!) Some of the students in Mr. Tallin's class had come from Tashkent where anti-Jewish blood-libel stories were still part of local folk beliefs. Also, he intensely dislikes conducting "political information" lessons during which his duty is to lead hostile discussions by attacking "Jewish economic speculators", "Zionist aggressors", or even "Israeli Nazis".

One day a KGB agent comes to his school and directs the principal to tell Mr. Tallin to organize and participate in a series of publicly televised activities designed to isolate and humiliate his two favorite pupils solely because their fathers have asked for permission to emigrate to Israel.

Should Mr. Tallin carry out his principal's "request"?

Why or why not?

(* Material for "The Soviet School Teacher and the KGB Command" excerpted from "A Decompression Chamber for Soviet Youth". by Chasaya Pincus, Hadassah Magazine, Vol. 58, No. 5, January 1977).

B. CLARIFY DILEMMA - Ask students the circumstances of the story. Clarify the roles the characters play and their relationships to one another. The class must understand what is happening before it can make moral judgments.

C. DEFINE UNFAMILIAR TERMINOLOGY - Define words such as Kiev; anti-semitic; propoganda; Zionists; Babi-Yar; Komsomol; Yev-rei-ka; blood-libel; and KGB. Identify difficult terms for the students, but whenever possible elicit student definitions. This step should be integrated into the clarification process.

D. STATEMENT OF PROBLEM - Elicit clear statement of the problem facing Mr. Tallin. For Example:

"Mr. Tallin must decide whether to allow his two favorite students who are Jewish to undergo humiliation and isolation" or "Mr. Tallin has to decide between his obligation to his principal and the KGB agent and his students", or "Mr. Tallin has to decide between his family obligations and those of his job".

In order to help the students accomplish this, ask them to list some peripheral characters on the board to make them aware of the consequences of the central character's actions toward others.

STEP II - STATING A TENTATIVE POSITION

A. Ask students to individually reflect and consider all the circumstances and implications on the action question, "Should

Mr. Tallin do what the KGB wants?"

B. Students, take an individual position on action and indicate a reason for that position. Use Available 3 x 5 cards (or the back of the dilemma handout) to write down two responses: 1) an initial "Yes" or "No", and 2) a personal reason for answering yes or no. (Writing out the response privately avoids peer pressure conflict which may make some students respond in a particular manner).

Teacher, stress the tentative nature of this initial response. Anyone can change his position and reasoning later and adopt additional elements of the discussion into his own thinking.

C. Determine the amount of disagreement over the action question. Only if enough disagreement exists can discussion take place. * If there is not ample disagreement, institute part II of the teaching plan here.

Part II - Teaching Plan

CONFRONTING ALTERNATIVE DILEMMAS TO "THE KGB COMMAND OR THE SOVIET SCHOOL TEACHER "

If the class agrees that Mr. Tallin should follow his principal's orders, one of the following alternative dilemmas can be used to provoke disagreement.

A. While studying to be a teacher at the university, Mr. Tallin was saved from failure in one of his courses by a good friend and fellow student who happened to be Anna Kagan's uncle. Should this

make a difference in his decision? Why? Why not?

- B. The local state-run Kiev television station will be at the public school ceremony that Mr. Tallin is to direct to follow up on its ongoing coverage about uncovering anti-Soviet "Zionists" in Russian education. Should this make a difference in Mr. Tallin's decision? Why? Why not?

If the class agrees that Mr. Tallin should not organize and participate in this public ceremony despite his principal's directive, one of the following alternative dilemmas can be used to provoke disagreement.

- A. A KGB agent personally pays visits to Mr. Tallin's wife at the scientific institute where she does medical research and discusses the necessity of preventing "Zionism" from interfering with Russian education and scientific research. Should this make a difference in the decision Mr. Tallin makes? Why? Why not?
- B. For some time Mr. Tallin has known that his superiors have been considering him for the position of principal in another newly built school in Kiev. He is fast reaching the age where he would be ineligible for such a status. Should this influence his decision? Why? Why not?

CONFRONTING ALTERNATIVE DILEMMAS. Several methods can be used to indicate public position of students. Choose one.

- 1) Ask students to indicate position by show of hands.

Three positions are possible - Yes, No, and Undecided.

- 2) Ask students to "thumbs up" or "thumbs down" with "arms folded" for undecided position.

D. Establish reasons for individual positions. Ask volunteers to list on the chalkboard or overhead projector a variety of reasons for the action position or have them read off the reasons written on the 3 x 5 cards during the initial individual reaction period. This prepares students for the smaller group discussions and further indicates that people have many different reasons for recommending a particular action position.

(TIME LAPSE within the fifty minute framework - Step I - CONFRONT A MORAL DILEMMA and Step II - STATE A TENTATIVE POSITION should take 15 minutes. The following Step III - EXAMINE REASONS IN SMALL GROUPS should take approximately 15-20 minutes).

STEP III - EXAMINE REASONS

A. First break down class into smaller units. Small group activity provides:

- 1) opportunity for each individual to share his/her own thinking with other class members.
- 2) opportunity for individuals to test one another's ability to defend a position. (According to Kohlberg's theory, students may operate at adjacent stages of moral development). Smaller group units maximizes chances

for students to hear other points of view and be willing to accept a variety of ideas.

Choose from among the several suggested group strategies, basing deployment choice on the ability of the students and/or the nature of the dilemma.¹⁰

STRATEGY A - (HOMOGENEOUS GROUPING)

- 1) Divide class into groups of approximately 5-8 students. Each group should consist of those students who agree about the appropriate action on a dilemma.
- 2) Assign students in each group task of making list of written reasons for holding the position it does. Ask each group to select the two best reasons which they think represents the best defense of their position on the dilemma.
- 3) Teacher, move from group to group helping each to develop reasons, if necessary. After some 15 minutes, ask group recorder for each group to report on final list of reasons and then go on to sub-step B. below.

STRATEGY B - (HETEROGENOUS GROUPING)

- 1) Deploy class into smaller groups whose members do not agree about the appropriate action on the dilemma. For example, 2-3 students who think Mr. Tallin should obey the KGB order might be included with 2-3 individuals who think he should not do so. Perhaps 1-2 undecided students can be included in each group.
- 2) Ask students in mixed groups to discuss and produce a

list of the two best reasons (according to the group) why Mr. Tallin should follow his orders and two why he should not. Here the objective of the group is to focus on reasoning rather than on the initial position. Step B should follow.

STRATEGY C - (USE HOMOGENEOUS GROUPS)

- 1) In groups students share reasons for holding particular position. In 5-10 minutes ask each group member to write down all the reasons mentioned in the group.
- 2) Teacher, reorganize groups so that half a group holding one position changes places with half a group which stated an opposing position on action.
- 3) Now have the newly organized heterogeneous groups:
 - 1) report to the other half the reasons they developed in previous discussion
 - 2) each half should challenge the other reasons and ask questions about why they think their reasons are good.
 - 3) Then each half of the new group meets for 3-5 minutes and decides which reason the other half offered which seems most appropriate. They must decide about the best reason offered them (not the reason they necessarily believe in). For example, the students who believe Mr. Tallin should obey the order will try to agree on the best (to them) reason which they have heard from the group who

believed that Mr. Tallin shouldn't obey the order.

- 4) The groups report to the entire class with a specific emphasis on why each sub-group selected a particular reason which others offered.

STRATEGY D - GROUP ROLE PLAYING

- 1) Divide class into sub-groups of 5-8 students.
- 2) Ask each group member to assume a particular role in the dilemma and to consider from the character's perspective what the central character in the dilemma ought to do and why.
- 3) After group meetings, members of each group may represent their character in a general dialogue concerning the dilemma. This strategy in particular helps students think about the dilemma story from different perspectives and different roles - something Twelve is developmentally able to do.

STRATEGY FOR UNDECIDED STUDENTS

The above strategies call for arranging students according to individual positions on the action question. Undecided students may participate in a variety of ways:

- 1) An individual student may join any group and be specifically responsible for asking questions about reasons for particular positions.
- 2) Undecided students could form a separate group to develop a list of questions they would like answered by other groups to aid them in making a decision.

- 3) Undecided students could record the various reasons given during a class discussion and select what they think best reflects the most appropriate reason given for each action position.

B. Move from small group discussion to whole class examination of reasons in terms of:

- 1) ISSUES - For example, if the students have not discussed the issue of responsibility and obligation to his own family, as well as to job, and friends, etc. intrude this concept utilizing an appropriate probe question.

PROBE QUESTIONS - "The KGB Command or the Soviet School Teacher"

- 1) What is Mr. Tallin's obligation to his principal?
Does he have an obligation to obey a request from his superior? Why? Why not?
- 2) How is Mr. Tallin responsible for his pupils? Does he have any obligation to them? Why? Why not?
- 3) Are Mr. Tallin's obligations to his school and job more important than his ties of friendship with his students and their relatives? Why? Why not?
- 4) Are Mr. Tallin's obligations to follow the rules governing his relationship with his superiors more important than breaking the rules for a friend?
Why? Why not?
- 5) How important is State law when it comes to following the rules in this situation?

- 6) What is the role of the KGB agent and his interest in the workings of this school?
 - 7) Does Mr. Tallin have an obligation to himself and his family to advance his career? Should the decision to become principal influence his actions? Why? Why not?
 - 8) From the point of view of Mr. Tallin's wife, what should he do?
 - 9) Should his son's position influence Mr. Tallin in any way? Why? Why not?
 - 10) From the point of view of the principal, what should Mr. Tallin do?
 - 11) What kind of obligation does Mr. Tallin have to his country as a citizen and a member of the Communist Party? How does one decide between conflicting obligations?
 - 12) How do we decide what is 'right' for Mr. Tallin? Can Mr. Tallin be morally right and legally wrong?
- 2) ANALOGOUS DILEMMAS - For example, students may think of analogous situations or the teacher may present such a situation relating it more relevantly to the students own lives or experiences.
 - 3) Choose to begin general class discussion by examining the consequences related to either course of action presented in the dilemma story. Testing some of the consequences and their impact on some of the characters may provide an intermediate step prior to asking stu-

dents to take an action stand and indicate reasoning.

- 4) Point out inconsistent reasoning in a non-judgmental way, attempting resolutions of such inconsistencies over the span of the course. The struggle to resolve them may reflect the "disequilibrium" that in theory reflects growth in moral maturity.

STEP IV - REFLECT ON AN INDIVIDUAL POSITION

A. Set aside some 10 minutes in this last phase to summarize reasons offered during the small group and general class discussion. Give more opportunities to restate an individual position. Choose from among the following methods:

- 1) Ask students to think about the reasons given by those holding the opposite action position. For example, "If you believe Mr. Tallin should follow the principal's request, what is the best reason you have heard suggesting that he should not?"
- 2) Ask students to recall the many reasons given in the discussions. Record these on the board. Ask students to agree on a rank order for the list of reasons. (Which is the most acceptable, second best, etc.?) Two lists should probably go up reflecting both action positions.

B. State a reason - Since the initial discussion and group work was still utilizing the original tentative positions, students should have a final opportunity to reflect and restate reasons for a particular stance in order to change, add, or alter the reasoning upon which they operated. For

final summary ask students to:

- 1) Write out final positions and reasons. Encourage addition of new ideas or key phrases which they feel are important.
- 2) Ask students to record changes in their thinking, if any occurred. Emphasize how common it may be for no change to occur.

The above moral dilemma speaks to the problems encountered because of discrimination and anti-semitism against Jewish religion and culture in the Soviet Union. When the discussion is completed, assign the following readings over a two-session span to prepare students for a more in-depth examination of Russian anti-semitism, its causes and manifestations.

Anti-Semitic Propaganda: Evidence from Books, Newspapers and Radio. London: Institute of Jewish Affairs, 1978. Distributed by The National Conference on Soviet Jewry, 87 pp. (Includes cartoons and photographs)

Anti-Semitism in Soviet Russia. Boris Segal. In *Journal of Jewish Studies*, Vol. 1, No. 1, Fall 1975, p. 7

"The New Soviet Religion." *Hebrew Union College Library*, Vol. 1, No. 1, Fall 1975. Distributed by The National Conference on Soviet Jewry.

William L. Eliav, New York: *The New York Times*, 1948, Chapters 2 and 3

Howard Cohen, New York: *Popular Literature*, 1975, pp. 141-171.

"The New Soviet Religion." In *Hebrew Union College Library*, Vol. 1, No. 1, Fall 1975.

William L. Eliav, New York: *The New York Times*, 1948, Chapters 2 and 3. Reprinted from *American Jewish Archives*, Vol. 19, New York: The American Jewish Archives, 1979.

SUGGESTED STUDENT READING FOR SESSION II:

- 1) "The Kremlins War Against The Jews: An Interview With Dr. William Korey." In Keeping Posted, Vol. 24, No. 3. New York: Union of American Hebrew Congregations, December 1978, pp.3-6.
- 2) "Soviet Claims and Facts." In Keeping Posted, Vol.24, No. 3. New York: Union of American Hebrew Congregations, December 1978, pp.7-8 + p.17.

SUGGESTED STUDENT READING FOR SESSION III:

- 1) "Soviet Jewry and W.W. II", "Stalin and the Jews", and "Soviet Jewry under Krushchev" In the Russian Jewry Reader, Evan Chesler. New York: Behrman House, Inc., 1974, pp.81-113.
- 2) Let My People Go, ed. Richard Cohen. pp.181-199. (For more advanced students). New York: Popular Library Eagle Books Edition, 1971.

SUGGESTED READING FOR TEACHER BACKGROUND AND PREPARATIONSESSIONS I-III:

- 1) Soviet Anti-Semitic Propoganda: Evidence From Books, Press, and Radio. London: Institute of Jewish Affairs, 1978. Distributed by The National Conference on Soviet Jewry, 97 pp. (Includes cartoons and clippings)
- 2) "Soviet Anti-Semitism," Boris Segal. In Judaism, Vol. 28, No. 4, Fall 1979, p.7.
- 3) "Anti-Semitism: The New Soviet Religion." Reuben Ainsztein. Reprinted from The Jerusalem Post Magazine Friday, December 29, 1978. Distributed by The National Conference on Soviet Jewry.
- 4) Between Hammer and Sickle. Arie L. Eliav, New York: The New American Library, Inc., 1969, Chapters 3 and 4.
- 5) Let My People Go. ed. Richard Cohen, New York: Popular Library, 1971, pp.52-57; pp.245-271.
- 6) "The Silent Screaming of Babi Yar." In Hadassah Magazine, Vol. 58, No. 5, January 1977.
- 7) Soviet Jewry Since the Death of Stalin: A 25-Year Perspective. Leon Shapiro. Reprinted from American Jewish Yearbook, Vol. 79, New York: The American Jewish Committee, Institute of Human Relations, 1979, p.27.

- 8) "What Future For Jewish Culture In The Soviet Union?" **Zvi Gitelman**. In Policy Studies '79. New York: The National Jewish Conference Center, April 1979, p.8.
- 9) "The Soviet Antiparasite Law" compiled by National Lawyers Committee For Soviet Jewry and Distributed by The National Conference on Soviet Jewry, 1978, p.7.
- 10) "Soviet Students--A Shock Report." Dr. William Korey, Distributed by The Greater New York Conference on Soviet Jewry, 2 pp.

SESSIONS II-III - ANTISEMITISM AND DISCRIMINATION AGAINST THE
JEWISH RELIGION AND CULTURE IN THE USSR

Presentation

A. Present students with copy of section of U.S. Constitution and Article 124 of Soviet Constitution (See p.119 The Russian Jewry Reader) Read both. (*See Exhibit I-Appendix B)

B. Background - The Soviet government has always claimed that there is no Jewish problem. They insist that discrimination against all the different 110 nationalities which make up the 15 separate republics of the Soviet Union was outlawed by this document. Jews are treated no better or worse than other national groups they say. Ask the following questions:

- 1) In view of the situation in last session's dilemma, is this the entire truth? Why? Why not?
- 2) Did you know that at least 100,000 Jews have left Russia in the past ten years and many more want to leave?

C. Look at the following cartoons (*See Exhibit 2-6 Appendix B) and other printed statements from recent Soviet publications. Do they support the Soviet claim? (First ascertain if Soviet newspapers and other communications media are free to print whatever they want).

- 1) Ask students to decipher the meanings of the cartoons and written statements.
- 2) Identify and clarify some of the following anti-semitic terminology, themes and attitudes:
 - a. use of anti-semitic stereotypes and Jewish

names

- b. assaults on the Jewish religion
- c. identification of Jews as immoral and involved with criminal activities
- d. Jews exploit others to get rich
- e. Jews want and use financial power in a conspiracy to dominate the world
- f. Anti-Israeli/Zionism concepts interchanged with Judaism as religion and then attacked as racist.
- g. Jews accused of collaboration with Nazis
- h. Israel/Zionism equated with racism.

D. Teacher information for student background understanding:

Since its inception after the Communist revolution, the Soviet Government has vowed to impose atheism on its citizenry of all faiths. The government has fought and managed to weaken most of the major religious organizations including the one time all-powerful Russian Orthodox Church, the Muslims, and the Protestant sects of the USSR, as well as the Jewish religion. But, the Jews have suffered the most for various reasons. Specifically, for every religion except Judaism a separate distinction is made between religion and nationality. The Russians claim that Judaism is identifiable both as a religion and a nationality. However, all the other nationalities are defined in terms of a national identity based on attachment to a piece of land. One can be a Russian National and at the same time be Russian Orthodox

or a Muslim, but if one's religion is Jewish one is also Jewish by nationality even though there is no land (The establishment of Biro-Bidzhan is a farce!) to support this definition of nationality. Thus, when the Jewish religion or its institutions are attacked, each individual Jew is put in a negative light. (See pp.83-85 Between Hammer & Sickle) Beyond this, there is evidence that the Soviets do persecute the Jewish religion and Jews to a far greater extent than they do other religions. One possible explanation is that traditional concepts in Judaism encourage allegiance and even emigration to Israel and thus encourage a belief in another "motherland". This is viewed by the Soviet government as anti-Soviet propaganda or "unpatriotic". (See pp.44-50 Between Hammer & Sickle)

The Soviets persecute the Jewish religion in 4 specific ways:
(See Between Hammer and Sickle ch. 3)

Motivation questions: Why are there so few Jews attending synagogue in the USSR? Why are they mostly elderly Jews? How do the Communists treat Jewish organizations?

Fact: Leningrad has a Jewish population of over a quarter of a million people. It has one synagogue. Only in Moscow and a few towns in Central Asia is there more than one synagogue. (*See Exhibit 7-Appendix B) According to the latest list of known, extant synagogues in the Soviet Union, the majority exist in the non-European part of the country where only a small percentage of Jews live. Utilize Map.

(*See Exhibit 8A & 8B-Appendix B)

- 1) The first way the government persecutes the Jewish religion is to deny its organizations, councils, any type of central organization. (Utilize handout *See Exhibit 9-Appendix B)
The Christian and Muslim sects are permitted more latitude in this area. There can be no recognized link between Rabbis and leaders of various Jewish communities. There is no authorized organization which is permitted to communicate with and participate in international Jewish religious bodies. Every activity within each synagogue is supervised by the authorities. Even the Rabbi must be approved by the authorities. Since a record of Jews who attend synagogue is kept and this information is made available to the authorities, many Jews who choose to go to a synagogue for worship prefer instead to gather in small groups at someone's home. These minyanim are considered illegal, since they are unauthorized. These groups further isolate and fracture what could be their collective spiritual strength and support.
- 2) The second weapon the authorities wield against Judaism is the prevention of Rabbinic seminaries to train Rabbis. Rabbinic students are denied living permits and so are prevented from returning to their studies.
- 3) The authorities have persecuted the Jewish religion by the simple act of closing hundreds of synagogues. They do so in several stages:
 - a. First government-controlled newspapers write a series of articles defaming Jewish rituals using sarcastic and contemptuous terms to describe religious ceremonies.

One such article (See especially pp. 55-57 in Between Hammer and Sickle) accuses synagogue rituals with covering up illegal economic activities such as black marketing. It claims rituals encourage drunkenness. It makes implications about Jews that hint of spying.

b. This first stage softening-up process is followed by a second stage involving the mobilization of the public opinion "process" such as letters to the editor by some Jews who admit to the alleged goings on and ask that the synagogue be closed. (Remember who controls the press!)

c. Occasionally, show trials follow in which persons attending the synagogue (Lvov-March 1962) are accused of using the synagogue for illicit trade.

4) The fourth way the Soviets publicly discriminate against the Jewish religion is to discourage and even prevent participation in rituals related to the Jewish life cycle and use of objects that are identified with such rituals.

a. Besides closing synagogues the authorities prevent the use of prayer books and Bibles. No Hebrew Bible has been printed since 1917. Of the last Siddurim printed - some 10,000 in 1968 - only several hundred were known to be distributed.

Manufacture of talitot (prayer shawls), phylacteries, and other ritual objects are forbidden.

Hebrew or Yiddish books are forbidden to be imported. At the last Moscow book fair, in September 1979, not one Hebrew or Yiddish book was ordered by those authorized to order books.

- b. One such campaign took place in the 1960's against Brit Milah - Case 1: (Between Hammer and Sickle, pp.60-62).
 - 1) First Soviet authorities directed attacks in the news media to "inform" readers about circumcision - that it is "rooted in the rites of savage and primitive tribes". (Is circumcision an accepted medical practice in the U.S.?)
 - 2) Then the campaign is directed also against the Mohel who performs the ritual act. If not a physician, his surgery is considered illegal and connectable to a serious crime.
 - 3) Public examples of "confession" of such a crime are arranged for both the Mohel and the parents.
 - 4) On one occasion the Soviets advertised a "Jewish program" for which the whole Jewish population turned out only to be presented with another kind of "show". It opened with a Mohel admitting how vile his profession was when he committed such barbarous rites. The parents also apologized for being led by "primitive religious beliefs".
- c. The authorities have directed attacks against MATZOT: Case 2 (Between Hammer and Sickle, pp.66-71).

(Elicit relationship about this ritual food as a

symbol of freedom).

- 1) Although baking of matzah now permitted, it is discouraged.
- 2) In 1960's delay of needed baking permit sometimes meant no matzah and a matzah tax was imposed, preventing many from affording it.
- 3) Current distribution from large to smaller cities is unsatisfactory. Matzah parcels in shipment often disappear or are delayed until it is too late.

d. Authorities use fear to discourage BAR MITZVAH

Case 3 (p.63 Between Hammer and Sickie).

- 1) Since Gabbi is a paid government "official" (informant) who will report this to the authorities, many parents are afraid to have their sons take part in this ceremony. The erosion of this ritual has lessened another way to publicly express Jewish identity and pride in Jewish heritage.
- 2) Appearance and participation in this "reactionary religious ritual" may result in its being entered into a youngster's school record and place further obstacles to his progress and studies because of his "Jewishness".

e. Jewish marriage rituals are discouraged since only civil marriage ceremonies are legally recognized in the Soviet Union.

Besides persecuting the Jewish religion, Soviet Anti-Semitism Attacks and destroys Jewish Cultural Heritage.

Introduction - Soviet anti-semitism has also officially attempted to destroy the Jewish cultural life which gave each Jew an opportunity to express pride and identification and connect to his "rich" past. According to the Soviet constitution and also current International law (see article 3 of Helsinki Final Act - 1975). (See Soviet Jewry and the Implementation of the Helsinki Final Act: Report, prepared by World Conference on Soviet Jewry (London, England: Narod Press, Ltd., 1977 , pp.27-41). Soviet Jews are guaranteed the rights to express their religious and cultural heritage, to teach, to pray, and to learn. But by 1948, Stalin had destroyed the wide network of sometimes state-supported cultural and educational institutions and activities for Jews in Yiddish (always recognized as the official language of the Jews). Jewish theaters, newspapers, and schools were shut down. Jewish intellectuals, actors, and writers were imprisoned and killed. (Between Hammer and Sickle, pp. 31-37)

Fact 1: "The night of the murdered poets" - August 12, 1952.

Fact 2: The Doctors Plot-concocted by Stalin in 1953.

Fact 3: Babi Yar-Soviet Jews suffer doubly. They are deprived of the truth of their history and contributions to Russian history as Soviet texts ignore the Jewish aspects of the Holocaust and Jewish contributions to Russian culture science, literature and world events.

Student Activity - Utilize poem, "Babi Yar", by Yevgeni (*See Exhibit 10-Appendix B) (See pp. 37-43 Between Hammer and Sickle). Provide copies for each student. Read and Discuss: Background - On the eve of Yom Kippur, September 30, 1941, at Babi Yar, a ravine near Kiev almost 100,000 Jews were massacred by the Nazis. At issue and probably the reason for the composition of the poem was the refusal by the Soviet authorities to memorialize the event by an appropriately marked monument. This is symbolic of Soviet attempts to obliterate Jewish history and identity, as similar policies exist in regard to other grave sites of martyred Jews. The stone monument finally erected marks the death of "Soviet citizens", ignoring all mention of their being Jews. Then the poet was forced to omit all references to anti-semitism in another officially published version of the poem. Currently, the poem no longer appears in collections of his works. The following probe questions are to be utilized to grapple with some basic moral issues, as well as to gain an understanding of the poem's meaning.

PROBE QUESTIONS

- 1) Is the author a Jew or non-Jew?
- 2) What do you think motivated him to write such a poem?
- 3) Who is Dreyfus? Anne Frank? Where did they come from?
- 4) How does the author describe the earlier anti-semitic campaigns against Jews that were designated as pogroms?
- 5) Why does the author consider himself a true Russian?
- 6) Did the author have an obligation to write this poem?

Why? Why not?

- 7) Which is more important, the author's obligation to himself or to his country? Why? Why not?
- 8) Did he break any rules when he wrote this poem? Is it ever all right to break rules? How do we decide?
- 9) Why did the publication of "Babi Yar" in September of 1961 create such a sensation and why was the poem so popular?

The poem was a signal to the outside world that although Stalin had died, and his successor, Krushchev, had denounced the excesses of the former leader at the 20th Communist Party Congress in February 1956, the government's policy toward the Jews had not really changed. In that famous speech Krushchev had not formally "rehabilitated" the Jews.

Fact 4: The Soviets currently deny the Jews legal rights to perpetuate their culture and heritage by the establishment of educational facilities and publication of Hebrew materials. (*See Exhibit 11 - Appendix B)

- a. Brutal repression of a planned seminar on Jewish culture scheduled for December 21-23, 1976.
- b. Teachers of Hebrew language have been imprisoned for "parasitism", the Soviet crime of being unemployed, since Hebrew is not a legally recognized language. Example: Dr. Iosif Begun's employment as Hebrew teacher

was not accepted as testimony in his 1977 trial. (*See Exhibit 12 - Appendix B)
 (See National Lawyers Committee for Soviet Jewry - NCSJ) This guilty verdict contravenes essence of Soviet "parasite" law and conflicts with international law and standards granting the right to choose one's employment as contained in the International Convention of the Elimination of all Forms of Racial Discrimination ratified by the USSR in 1969.

- c. Soviets pursue increasingly severe quota system for Jews who aim for enrollment in Soviet institutions of higher education. Soviet Jewish enrollment in higher education dropped 40% over course of 7 year span 1969-1976. This prevents Jews from aspiring to better jobs through education. Applicants for emigration are immediately expelled from facilities for higher education and thus, immediately are subjected to the draft.

(*See Exhibit 13 - Appendix B)

SUGGESTED GROUP HOME ASSIGNMENTS TO BE COMPLETED FOR FOLLOWING SESSIONS II and III

- A. Divide class into three groups. Ask each group to prepare a LETTER TO THE EDITOR of a daily newspaper pointing out that contrary to Soviet claims, Jews

are singled out for discrimination in the Soviet Union. Each group will have a chance to submit its letter in the following weeks.

- B. Prepare a bulletin board (again ask for volunteers in small units) of cartoons and their meanings depicting religious discrimination and anti-semitism in the Soviet Union to be hung in the halls of the religious school.
- C. Arrange for the class to attend Shabat services as a unit and have class members alone or in groups lead the "Babi Yar Kaddish" © 1977 by Sondra Gordon Langford. (Distributed by the Student Struggle For Soviet Jewry). (*See Exhibit 14 - Appendix B)

End Notes Chapter IV

¹Amy W. Kronish, compiler, Soviet Jewry: A Film Discussion Course in Seven Units For Junior and Senior High School Students (New York: Union of American Hebrew Congregations; E-3 Experimental Editions, June 1978), p.38.

²David Meister, Lesson Plans and Programming on Soviet Jewry (Baltimore, Maryland: Board of Jewish Education, 1973), p.68.

³Miriam Pollack Bluestone, Irwin Maloff, and Fred Marcus, Feeling Our Past: A Unit On Shetetl Life-Part I and Part II. In Compass No. 44 and No. 45 March and May 1977.

⁴Wendy Litwack and Martin Penn, Soviet Jewry School Kit: A Course in Five Lessons (Montreal, Canada: Montreal Committee For Soviet Jewry, 1979).

⁵Jonathan Porath, Jews In Russia: The Last Four Centuries; A Documentary History (New York: United Synagogue Commission on Jewish Education, 1973).

⁶Evan Chesler, The Russian Jewry Reader (New York: Behrman House, Inc., 1974).

⁷Ronald E. Galbraith and Thomas M. Jones, Moral Reasoning; A Teaching Handbook For Adapting Kohlberg To The Classroom (Minneapolis, Minnesota: Greenhaven Press, 1976), pp.38-41.

⁸Ibid., pp.44-56.

⁹Ibid., pp.63-110.

¹⁰Ibid., pp.82-110.

MAY 11

The Refuseniks and Prisoners of Conscience: The Difficulties
Living in the Soviet Union

DILEMMA: "Maria's Decision" *

SESSION IV

APPENDIX A**THE FOLLOWING MATERIAL INCLUDES****SAMPLE MORAL DILEMMAS TO BE UTILIZED****IN UNITS II - V**

**Probe questions and alternative
 dilemmas are also included.**

UNIT II

The Refuseniks and Prisoners of Conscience: The Difficulties
of Living In the Soviet UnionMORAL DILEMMA: "Karla's Decision" *

SESSION IV

Two Jewish girls, Anna and Karla, are good friends growing up in the Soviet Union. Both girls love school and are rated at the top of their class, excelling especially in Russian language and literature. They are clearly proud to be a part of Russian Culture. Both are aware of their Jewish identity, but only because as a separate nationality, as well as religion, it was stamped in their family identity card. They are also made aware of who they are, since at the beginning of the school year everyone must publicly identify himself or herself before classmates.

Both belong and are committed to the same youth group, the Komsomol (the Communist Party Youth Organization), which profess ideals of brotherhood and national unity. All its rules and standards are to be obeyed, but the one principle that is never to be disobeyed is the admonition to ignore all religious involvement and attachments. If one failed to conform to the group's expectations, one would be publicly reprimanded, shamed, or expelled. The girls eagerly conform, attending all the meetings and actively participating in many phases of the program. Anna is so committed and well thought of that she is appointed secretary of her school's section.

One day Anna's parents completely surprise her.

"Remember your father's uncle? You know, the one who left Russia before the Nazi's came - the one who went to Israel. He has written us a letter of invitation and after much thought for your future, we have been to the office of OVIR to request permission to go to Israel. Although it may take many months, even longer, we want to leave Russia".

Immediately the authorities inform Anna's school about this decision which in their opinion demonstrates an anti-Soviet, even treasonous attitude, toward their homeland. Because of such a step, the principal informs Anna's teacher that he must organize a Komsomol assembly and before the entire school see to it that Anna will be stripped of her officer's rank and honor badge, as well as be expelled from both the Komsomol section and that school. The teacher picks Karla, Anna's best friend and also of Jewish parentage, to rip off Anna's insignias and be the first to sign the expulsion order.

Should Karla obey the teacher's Command?

Why? Why not?

*(Material for "Karla's Decision" excerpted from "A Decompression Chamber for Soviet Youth" by Chasaya Pincus Hadassah Magazine, Vol. 58, No. 5, January 1977).

UNIT II - "Karla's Decision"

ALTERNATIVE DILEMMAS

If the class agrees that Karla should humiliate Anna, one of the following dilemmas can be used to provoke disagreement.

- A. Knowing that sometimes even unaffiliated or non-activist Jews are considered "troublesome" and "untrustworthy" and are singled out for humiliation, should Karla still go along with the teacher's request?
- B. What if Karla knows that Anna and her family will suffer terribly because of her action? Should she still take part in the ceremony?

If the class agrees that Karla should not humiliate Anna, one of the following dilemmas can be used to provoke disagreement.

- A. When Karla entered this school as a transfer from another city the Komsomol was the first group to befriend her. Now they are counting on her to uphold the rules and go along with their request for unified action. Should She?
- B. The principal and the head of the Komsomol contact Karla's father who holds a position in the Communist party and discuss how his position in the party and even his job security can change. Should this affect Karla's decision?

UNIT II - "Karla's Decision"

PROBE QUESTIONS

1. Does Karla have an obligation to go along with the decision of the Komsomol?
2. Is it ever right to break a rule? When? How do you decide?
3. Should Karla consider the fact that protecting her friend may mark her as an outcast in school? In the Komsomol?
4. Which is more important, an obligation to a friend, or to the rules? Why?
5. Does Karla have an obligation to her own family? Is it more important than to her friend? Why? Why not?
6. Would it make a difference if Karla knew that Anna and her family were going to be leaving immediately? Why?
7. From the point of view of Karla's family, what should she do?
8. Should Karla violate Soviet teachings to make her choice about Anna? Why or why not?
9. How might Karla explain that she will not take part in the public ceremony?
10. How might Karla explain to Anna's parents that she is obligated to perform the ceremony?
11. From the point of view of the principal, why should Karla carry out the teacher's decision?
12. From the point of view of other parents of youngsters in Komsomol, should Karla do what she has been told? Why or why not?

13. Which do you think is more important, helping a friend whose "crime" is really no crime or obeying the directions of the authorities? Why? Why not?

14. Should Karla be more concerned about the welfare of the Komsomol or of the welfare of Jews who wish to leave Russia? Why? Why not?

15. Should someone never/always help a friend who asks you to do something which violates a rule? Why? Why not?

16. Are there rules that are acceptable or not acceptable under any conditions? Why? Why not?

17. Should you always protest inequities which you find in a society, even if it means breaking the law? Why? Why not?

UNIT II - Dilemma Issue - SESSION V

ACT OUT DRAMA: "The Trial of Anatoly Scharansky" *

In spite of Soviet statements to the contrary, many believe that the arrest, indictment, trial, and conviction of the Jewish activist, Anatoly Scharansky, on charges of treason violated and perverted its whole criminal justice system.

Is Scharansky's imprisonment and punishment fair?

1. Were there sufficient grounds to try Scharansky for treason? To convict him? Why, or why not?
2. Conviction for treason carries sentences as severe as the death penalty or long imprisonment. Should Scharansky's actions have warranted such a severe sentence? Why, or why not?
3. Should Scharansky's nationality have influenced the Judge's participation in the trial? Why, or why not?
4. In light of several international law and other international human rights conventions that the Soviets have signed, is their government justified in prolonging his captivity? Why, or why not?
5. Did Scharansky's actions reflect on his loyalty to Russia? Why, or why not? On what grounds did he justify his actions?
6. Should the Judge take into consideration the embarrassment that imprisoning Scharansky has caused his country?
7. Should the President of the United States have spoken out in favor of Scharansky as he did? Was it any of his

"business"? Why, or why not?

8. Are there times when it is "right" for one nation or people to interfere in the affairs of another? Why, or why not? How is that decision to be made?

9. What would happen if the Judge heading the trial had questioned his government's attitude toward anti-semitism and discrimination? Should the Judge have refused to impose such a harsh sentence? Why, or why not?

DILEMMA ISSUES TO BE EXCERPTED FROM DRAMA:

*** "THE TRIAL OF ANATOLY SCHARANSKY"**

(Based on evidence and documents from the USSR; excerpts from the original dramatization)

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Canadian Bureau, Toronto, Canada, 1978.

Igor Guberman: The Classic Victim

Detailed information about the arrest of the most recent Prisoner of Conscience, Igor Guberman, has now been obtained by the Student Struggle for Soviet Jewry and Long Island Committee for Soviet Jewry. According to the groups, "it is a classic case of complete victimization."

The 43 year-old Moscovite, an engineer turned writer and poet, authored several books popularizing science for young people, some of

which were translated and sold abroad. Several years ago, as he became involved with the Jewish and dissident movements, his works were no longer accepted by government publishing houses. He then assumed an editorship of the unofficial journal Jews in the USSR. Twenty issues of the samizdat journal have appeared since 1973, dealing with Jewish life and lore. Those involved with it have come under increasingly severe official attack.

According to a friend now in Israel, "for many years, Guberman had helped people who wanted to emigrate to

Israel. He gave away almost all his royalties to aid Prisoners of Conscience, as well as those who didn't have money to pay for exit visas."

Since 1973, Guberman had been repeatedly summoned to the KGB for interrogations. This pressure, as well as the arrests, exiles and emigration of his friends, made his life in the USSR agonizing and aimless. In December 1978, Guberman, his wife Tatyana, his 12 year-old daughter Tanya and 5 year-old son Emil, applied for emigration to Israel.

In May 1979, Guberman was summoned three times to the KGB and urged to turn informer to get his exit visa. "We have ways to deal with you if you won't cooperate," he was told. He refused. A

month later, the same offer was made. Again he turned them down.

On August 13th, Guberman was summoned to the town of Dimitrov and arrested on the false grounds of having purchased stolen icons. The prosecution witnesses were two men who had been arrested for the theft of icons from a church. That same day, the next, and on August 16th, Guberman's home and a country house of relatives were searched. Later, the witnesses recanted their testimony. Guberman was then charged with having "sent forbidden books to Israel." There is no published list in Russia either of books forbidden to have or to send abroad. The books Guberman sent to his friends were shipped openly from a post office.

Igor's wife and mother-in-law are now frequently summoned to the KGB and told that he was arrested for his Jewish activities. They are told to cooperate with secret police or themselves face harassment or imprisonment. Guberman's apartment was searched two more times by the KGB. He was brought to his home to

be present at the searches, but not permitted to exchange a single word with his wife. Meanwhile, Tatyana was visited by a man who revealed that he had been offered money to give false testimony against her husband.

In late August, Senator Carl Levin of Michigan met with several noted Moscow refuseniks. He has written to a friend of Igor, Yuli Kitaevich, now in Cincinnati: "They felt that he would soon be one of the most important prisoners, discouragingly, in a class like Sharansky."

The SSSJ and LICSIJ said that Senator Levin carried back with him an appeal to "U.S. Senators, Western writers, intellectuals and Jewish organizations" from eight leading Moscow Jewish activists, including Jews in the USSR chief editor Victor Brailovsky, Prof. Alexander Lerner and Anatoly Sharansky's brother Leonid. "We call on all friends, on everybody who realizes the importance and value of independent thought, on all concerned with human rights, to raise their voices in defense of Igor Guberman."

man," they declared. Kitaevich has formed a Guberman Rescue Committee. In New York City, on Sunday, November 4th at 2 p.m., at the Soviet U.N. Mission, 67th Street & Third Avenue, Manhattan, the Committee will stage a demonstration on his behalf. Ironically, Moscow will be preparing at the same time for the 62nd anniversary of the Revolution. His friends believe with Guberman that the idea of freedom can break through the mightiest Kremlin walls. That test is about to begin.

UNIT III - Soviet Jew As Captive; Is There A Link Between What America Does And Freedom For Soviet Jews?

Session VII

Should Tatyana "cooperate" with the KGB?
Why or Why not?

UNIT III

SOVIET JEW AS CAPTIVE: IS THERE A LINK BETWEEN WHAT AMERICA
DOES AND FREEDOM FOR SOVIET JEWRY?

"Igor Guberman: The Classic Victim"

ALTERNATIVE DILEMMAS

If the class agrees that Igor's wife and mother-in-law should cooperate with the secret police, one of the following dilemmas can be used to provoke disagreement.

- A. A possibility always exists that the Soviet promise to issue an exit visa in exchange for cooperation will not be kept. Should this make a difference in Tatyana's decision? Why? Why not?
- B. The morale and strength of the Jewish activist movement depends on the support and even the sacrifice of some of its group. The Russians will use Tatyana's so-called cooperation against her husband as yet another weapon to publicly embarrass and even denounce Jews further as "turncoats", "unreliable", "schemers", and "informers" who should be punished. Should this make a difference in how Tatyana acts? Why? Why not?

If the class agrees that Igor's wife and mother-in-law should not cooperate with the KGB, one of the following dilemmas can be used to provoke disagreement.

- A. Perhaps the marriage relationship between Igor and Tatyana Guberman has not been healthy for some years.

What if they have remained together for the sake of the children? Should this make a difference in the action Tatyana takes? Why? Why not?

- B. There might be a possibility that this harsh treatment has been affecting Tatyana's mother's health. The authorities often send a "disturbed" person who may not really be really ill to a mental asylum. Should her mother's health influence any decisions Tatyana makes? Why? Why not?

UNIT III

"Igor Guberman: The Classic Victim"**PROBE QUESTIONS**

1. Does Tatyana have an obligation to herself? To her children? To her husband? To her mother? Why, or why not?
2. Would it make a difference if there was no possibility that the exit visa for which this family has applied will ever be issued? Why, or why not?
3. Should Tatyana consider the possibility that Igor may be punished if she refuses cooperation?
4. From the point of view of Igor, her husband, what should she do?
5. Should her husband take into account the fact that his wife may suffer if she does not do what she is told? Why, or why not?
6. From the point of view of Igor's mother-in-law, what should her daughter do? What should she do?
7. What obligations does Igor have to his family? What obligations does Igor have to the Jewish activist movement in Russia? Is one more important than the other? How does one decide?
8. Is having your family think well of you more important than protecting yourself? Than protecting the activist group?
9. Is having your "community" think well of you more important than protecting yourself or even your family? Why, or why not?
10. Can real freedom be purchased with words?

UNIT III

Utilize As Warm-up material for
"The Voter's Dilemma"

Soviet may get trade deal for visa assurance

WASHINGTON — The Carter administration is pressing the Soviet leadership for a detailed oral commitment to liberalize their emigration policy, according to informed sources.

The effort to get the Soviets to agree to such a commitment is reportedly being conducted by Secretary of State Cyrus Vance and Secretary of the Treasury W. Michael Blumenthal. The administration would like to obtain agreement from the Soviets on the emigration issue during the forthcoming summit meeting, scheduled for June 15-18, in Vienna between President Carter and Soviet Communist Party chief Leonid Brezhnev.

Pressure on the Soviets is based on the 1974 Trade Act, which requires that the Soviet Union and other Communist countries seeking trade credits submit annual assurances of a freer emigration policy.

"The assumption has always been that these assurances should be in writing," explained Glen Richter of the Student Struggle for Soviet Jewry. "But you really don't need written assurances — the substance of the assurances is what counts."

"The Soviets have not yet met the test of the law," a spokesman for Senator Henry Jackson (D-Wa.), one of the trade act's co-sponsors, said. "And the law says that the President should not proceed with the waiver (barring trade credits) until he has received assurances from them (the Soviets) that their emigration policies will substantially promote a freer emigration process."

The spokesman added that the emigration issue, in Jackson's view, is not "merely one of numbers, but also the question of the refusniks, the prisoners of conscience and the ending of harassment of those applying to emigrate."

The issue of harassment is somewhat confusing. While administration spokesmen have indicated a decrease in official harassment of Jews and others seeking exit visas, a number of human rights activists in the United States and Europe have reported an intensification.

"There's a very low success rate," says Richter. "Of those applying to emigrate we estimate that maybe a sixth actually receive permission to do so."

UNIT III

"The Voter's Dilemma" * Session VIII

Here are the arguments that candidates running for a Congressional seat might use in campaign speeches. They are debating a very thorny question of the most vital concern to all Americans -- and maybe of extreme importance to the future of Soviet Jewish emigration. Read them and decide which candidate is more persuasive. Then decide which candidate you should vote for and write one or two paragraphs to explain your reasons.

CANDIDATE I;

American economic stability has been shaken in the 1970's and even more so into the new decade of the 1980's. Evidence of this is displayed in the deteriorating value of our American dollar, the skyrocketing price of an ounce of gold, and rampant, unrestrainable inflation that hurts our pocket-books even more. We need to increase the amount of manufactured products and agricultural staples such as grain that we export to balance our increasing dependency on the importation of foreign goods, especially oil supplies. One way to do this is to extend and increase our trade with nations that need what we have to sell - a nation like Russia. We must not use trade treaties and especially trade in food staples as a political weapon. Russia has long sought from us the trade status of a "most-favored nation". We have held back from making this kind of commitment to Russia for various reasons. We have tried to use the hope of this kind of treaty as bargaining power to

extract promises from the Russians to stop them from discriminating against national and ethnic minorities within their own domain. Specifically, the 1974 Jackson-Vanik Amendment to the Trade Reform Act of 1974 was enacted to coerce the Russians to allow more Soviet Jews to leave. The facts show that in spite of what we do or say Soviet Jewish emigration rises or falls for reasons known only to the Soviets. Despite the continuance of Russian internal discrimination, and even the reality of the "Afghanistan invasion crisis" of the early 1980's our country's economy cannot afford to lose such a trading partner. If this means re-evaluation of the Jackson-Vanik Amendment and eventually its nullification, then I will see to it that such a policy is pursued.

CANDIDATE II:

A good member of Congress - a patriotic American must not favor any one group or particular interest. No matter how disruptive to our economy, no particular neighborhood, city, or region should be favored above others. A Representative trying to pit one group against another or trying to gain more for one group in one area than for others at the expense of breaking vital commitments to human beings anywhere, even outside the borders of our own nation, will not assure that the rights of all citizens are protected. The Jackson-Vanik Amendment to the Trade Reform Act of 1974 provides some kind of framework and leverage for encouraging compliance with international basic human rights conventions signed by many

nations including Russia. There is evidence that this amendment definitely caused an upsurge in the numbers of Jews allowed to emigrate from the Soviet Union. I would not allow any modification in this amendment.

CANDIDATE III:

This Congressional district needs a person who understands its people and its ways. I know you because I am one of you. I understand our people and our religion. I know how other people think. If you vote for me, you'll have a friend who cares about us.

I chose the argument of Candidate () because _____

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Local Issues: What's Right
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UNIT III

"The Voter's Dilemma" Session VIII

PROBE QUESTIONS

1. Candidate I speaks about specific things and makes specific promises. Should voters think mainly about what specific things a candidate will do for them? Why, or why not?
2. Candidate II mentions representing the interests of a whole area. Does a voter have an obligation to consider whether a candidate will act in the special interests of the area or of the society in general? Why, or why not?
3. Candidate III argues that voters should be represented by someone with whom their own group shares a common background, common experiences, and concerns. Is this a better argument than the argument of Candidate II? Why, or why not?
4. What would our American government be like if everyone believed that only candidates who shared their own backgrounds should be elected to public office?
5. Should candidates make promises just to get votes? Why, or why not?
6. Do voters have a right to expect personal favors in return for their votes? Ever? Never? Why, or why not?
7. What is the purpose of this particular amendment passed by our Congress? Should Jewish voters be concerned with this particular question when they choose to support candidates for Congress?

8. From the point of view of a Jewish voter who has a relative trying to obtain an exit visa from the Soviet government, which argument is the best argument? Why, or why not?

9. From the point of view of a corn farmer in Iowa, which argument is the best one? Why, or why not?

10. Does an elected representative have to consider the same types of obligations as a voter? Why, or why not?

11. What is the purpose of government? Should voters be concerned with this question when they choose to support a candidate for office? Why, or why not?

UNIT IV

THE REALITY OF EMIGRATION: THE UPS AND DOWNS OF ABSORPTIONMORAL DILEMMA: "Difficult Choices" Session X

At the dinner table Mr. Rosen was wearily describing to his family the situation as it had unfolded at last night's meeting of the Budget Allocation Committee. "You know how hard it is to slice the pie evenly," he began. "Every Jewish communal organization in town and each valid Jewish need demands a fair share of the money that our Jewish Federation Council has to allot." "But at one point," he continued, "the meeting room was bedlam. The chairman finally had to bang his gavel while standing on a chair and scream for attention before order could be re-established."

"But, what was the fighting all about?" asked David, the Rosens' teenage son.

"I knew," Mrs. Rosen said, "that there would be painful choices to be made. After all, you've been telling us again and again as director of the Hebrew "Y", how necessary it will be for your own organization to drastically reduce its spending this year because funds are so tight. But, what kind of a problem could have kept you until 2:00 A.M.?"

"Somehow all the problems and conflicts related to the increased Russian Jewish emigration - to the increasing numbers of families who "drop-out" and choose America over Israel - finally came to a head," explained Mr. Rosen.

"Our 'Y' camp committee has received some very angry letters concerning summer-camp scholarships." "It seems," he went on, "that this past year the Jewish Family Service Agency has been referring double the number of youngsters of recently arrived "drop-out" or noshrim Soviet Jewish families. We had been sending them to our camp free through the funded aid program."

"The numbers of kids have risen in 1979," said Mr. Rosen, "because so many more Jewish emigrants have changed their minds and have chosen to come to America instead of their original destination - Israel. The social workers feel that our camp program helps the kids adjust better and provides a totally Jewish experience, perhaps for the first time." "The problem is," he continued, "that many more of our own paid-up members' children were turned down for aid last summer in order to provide funds for the increased Number of Jewish youngsters from the USSR."

"Dad, didn't you tell us that many 'Y' members have been paying extra dues to allow many of these new families free membership to the 'Y' as well?", asked David. "Those angry letters sure are justified," he exclaimed! "It's not fair for long-time members to help pay for free memberships here at the 'Y' and then not have their kids obtain scholarship aid on top of it! We've helped these emigrants enough," David blurted out. "Besides, aren't they also receiving extended resettlement aid, free Temple memberships and free job counseling services for themselves and their kids?" No wonder

the Federation funds are being stretched to the limit," concluded David. "Dad, I hope your committee decided to cut out all scholarship aid to these so-called noshrim," he cried!

"Well Dave," sighed his Dad, "that's the problem. We couldn't come to any agreement on this camp scholarship issue. Finally, at 2:00 A.M., we decided to table the issue. Tonight we'll have to resolve the issue (or find some kind of compromise) because the budget deadline is tomorrow morning."

Should the Federation Budget Committee deny camp scholarships to these Noshrim families?

Why? Why not?

UNIT IV

"DIFFICULT CHOICES"

ALTERNATIVE DILEMMAS

If the class agrees that the committee should continue to supply camp scholarship aid to the noshrim families and cut elsewhere, the following dilemmas can be used to provoke disagreement.

A. Mr. Rosen has been informed by the Board of Trustees at the "Y" that his contract will not be renewed unless he can persuade the committee to strike the noshrim scholarship aid from the budget. Should this kind of pressure make an impact on the decision of the total committee? Why? Why not?

B. These Soviet Jews are misusing their Israeli visas in order just to get to the U.S. Their change of mind midway in the emigration process could jeopardize the whole emigration movement. The Soviets allow Jews to leave for Israel to "reunite with families". These "breakaways" expose the whole basis for obtaining an exit visa to attack.

C. If the Jewish communal organizations continue to freely subsidize these "breakaways" beyond a couple of months in this country, many more Israeli-bound Jews will change their destination thinking how much easier it is to come to the U.S. than go to Israel. This will further strain our ability to take responsibility for them. If the class agrees that the Federation Budget Committee should not continue to

supply camp-aid to the noshrim families, the following dilemmas can be used to provoke disagreement.

A. By denying aid to these families we, too, in the Jewish community are violating our support for freedom of movement between countries advocated and accepted as a principle in the Helsinki Agreements of 1975. By denying aid to those who want to come to the U.S. we would be cutting off "freedom of choice" for Jews who have suffered too long.

B. How can we use aid-cut-off as a weapon to force Aliyah to Israel? As American Jews do we force Aliyah to Israel for all Jews who live here? How can any Jewish charitable organization or fund of resources not be used to help Jews no matter where, what and why?

C. The noshrim will continue to choose America. If aid does not come from Jewish organizations, they will turn to other organizations, some non-Jewish and even anti-semitic for help. Since our U.S. government does help our Jewish organizations with money for resettlement, this government money could flow into the treasuries of other organizations when HIAS and Federation really needs it for their total programming.

D. Cutting off aid to Soviet Jews who want to come to the U.S. would anger and alienate the Soviet Jewry movement's non-Jewish allies including elected officials who have worked for the release of Jews from Russia. Their fundamental

support is based on freedom of emigration anywhere.

E. A cut off decision would violate the Jewish principle that redeeming "captives" (Pidyon Shevuyim) and saving a life (Pikuach Nefesh) should be carried out **irregardless of the cost.**

UNIT IV

"DIFFICULT CHOICES"

PROBE QUESTIONS

- 1) Does Mr. Rosen, as director of the "Y", have an obligation to the paying members of the "Y" who have protested at the amount of aid being given to the Russian families? Why? Why not?
- 2) What kind of an obligation does he have to the "new" members of the "Y" even if they are not fully self-supporting members?
- 3) From the point of view of the "Y" as a whole, does he have an obligation to try to receive as much money as he can from the Budget Allocation Committee? Why? Why not?
- 4) Knowing that his job may be on the line if he continues to support the camp-aid program, should he continue to push for its continuance if he thinks it's a valid "Jewish need" that may take precedence over something else?
- 5) Does Mr. Rosen have an obligation to his family? Is it more important that he protects his job or voice concern for the welfare of others if he feels strongly enough? Why? Why not?
- 6) How would Mr. Rosen explain to his son David that he supported the continuance of the aid program at the expense of the Teen Weekend Away? Of the discontinuance of the program?
- 7) Would it make a difference in the committee's final decision if these noshrim families had come to the U.S.

according to the regular immigration process others enter under instead of using their Israeli passports to get to Vienna and then choose the U.S.? Why? Why not? Would it make a difference if they were totally self-supporting from the minute they left Russia and didn't receive so much free financial aid along the way? Why? Why not?

8) From the point of view of these noshrim families, what should the local Federation committee decide? Why? Why not?

9) From the point of view of a local Jewish family with limited resources, but a desire to see that their kids experience a summer Jewish living program, what should the committee decide? Why? Why not?

10) Is there a "difference" between the families that choose to go to Israel and the "drop-outs" who come to the U.S.? Is it "wrong" to want to come to the U.S.? Why? Why not? Is it "wrong" not to want to make Aliyah? Why? Why not?

11) Should the fact that many "drop-out" families are "non-Jewish" Jews have an impact on the decision of the Budget Allocation Committee? Why? Why not?

12) From the point of view of the Jewish Family Services Agency, how should the committee decide? Why? Why not?

13) From the point of view of the American organization HIAS (Hebrew Immigrant Aid Society) one of the major resettlement agencies involved with helping these families change their destination and gain entry into America, what should the committee decide? Why? Why not?

14) From the point of view of the Jewish Agency which is the major organization that facilitates emigration directly to Israel, how should the committee decide? Why? Why not?

15) Is it ever 'right' to act despite the fact that an entire group within a larger group disapproves and opposes the action? Why? Why not? How does one decide which is the most appropriate reason for such action?

...The committee ... particularly of ...
...the organized Jewish ...
...this month (Nov. 14-18) ...

...has developed ... categories ...
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Aging of population confronts Jews with massive care burden

By BORIS SMOLAR

(Jewish Telegraphic Agency, Inc.)

A new look at the problem of Jewish aged in this country and Canada is now being taken by the Council of Jewish Federations. The continuing increase in the Jewish aging population — particularly of those over 75 years old — is creating new challenges for the organized Jewish communities. They will be discussed at the CJF General Assembly this month (Nov. 14-18) which will be held in Montreal.

Longevity has developed two categories of aged Jews. There are now the "Young Old" and the "Old Old." In the "Young Old" category are those between 65 and 75 years of age; the "Old Old" are those over 75. While among the "Young Old" there is a certain percentage — not a very large one — that does not need or want communal aid, this is not the case with those in the category of "Old Old," whose number is growing and who constitute mostly an element of very poor, frail and lonely people in need of support and care.

The great majority of the "Old Old" seek admission into homes for the aged administered by Jewish communal agencies. However, only a very small percentage are accepted. The number of Jewish communal nursing homes throughout the country is comparatively very small — it is about 100 — and their bed complement is very limited. A candidate applying for admission must qualify under Medicaid regulations and must wait many months until a bed becomes available — usually after the death of a resident.

The rapidly aging Jewish population in the U.S. is older than any other religious, racial or ethnic group in the country. More than 13 per cent of the Jewish population is over 65 years old, compared with the general community norm of 10 per cent.

In New York, the average age of elderly Jews assisted by JASA, an affiliate of the Federation of Jewish Philanthropies, is 79. Two-thirds are women and single. JASA offers individual social services health services, senior centers and housing developments for elderly to more than 40,000 aged Jews annually; more than 7,000 are served hot kosher lunches. It maintains various service programs to help home-bound and frail elderly, including a kosher "meal-on-wheels" service and a mobile geriatric service for emergency care to mentally frail elderly.

Calls for new planning

With the American Jewish community having reached a plateau in its birthrate, it is anticipated that in the 1980s one of every six Jews will, by the end of the decade, be over 65. The jump will be about 40 per cent over today's proportion of Jews over 65.

Already five years ago, in 1974, the median age of Jewish residents in homes for the aged in the U.S. was 83, with 66 per cent being over 80 years of age. In housing projects for elderly Jews, the median age was 75. The proportion of aged over 75 is much higher today. The burden on the organized Jewish communities is, of course, also much heavier because of the mounting inflation.

The most difficult problem is the placing of aged in nursing homes. This is because the actual decision of accepting an applicant into a nursing home — including Jewish communal homes — lies practically in the hands of Medicaid, and not with the communal agencies supervising the institutions.

Must surrender assets

Medicaid regulations provide that an elderly person seeking admission into a nursing institution financed by Medicaid must turn over all income, savings, pension and other property to the Medicaid, and also that the spouse must carry this responsibility. The justification for this policy is that Medicaid covers the full cost of maintenance of the applicant when admitted, so that the aged resident is no longer in need of funds of his own for the rest of his life.

Benefitting from this Medicaid system are the poorest of the poor whose income comes mostly from Social Security and who may have insignificant savings. Such elderly Jews are willingly exchanging their small assets for permanent care in a nursing home. Not so the elderly who may have larger savings accumulated from better years. Any elderly person who does not want to yield his financial possessions to Medicaid, including joint accounts and part of the possessions of the spouse, can only be accepted as an individual paying his own maintenance, which now exceeds \$20,000 a year.

The Medicaid arrangement — which is a joint program of the federal government and the individual states — therefore enables only the very poor, or the very rich who can afford to pay for themselves, to enter an institution for elderly people. What about the aged of the middle-class who are in need of institutional care?

Dependent on Medicaid
(Continued)

The impact of Medicaid on institutions for the aged was reflected in reports from 65 Jewish homes for the aged in a number of communities. The reports said that in 1974 these homes received \$83.7 million from Medicaid and \$1.9 million from Medicare. This was five years ago. With the growing inflation during the five years, the homes became even more dependent on Medicaid funds.

The Medicaid system has resulted in brutal situations in many middle-class Jewish families. Anxious to avoid the handing over of their estates to Medicaid, some elderly Jewish couples are undergoing divorces after many years of happy married life. This inhuman procedure complies with the Medicaid regulations which provide that after two years of divorced life, an aged person can be accepted into a nursing home without the spouse sharing responsibility to Medicaid.

The American Jewish Committee has now completed a study of people over 65 years of age who face critical needs in health care, housing and income. Robert Wolf, director of the AJCommittee's legal advocacy program for the aged, who conducted the study, tells us that new directives have been issued now by the New York State Department of Social Services indicating that after a period of six months of physical — meaning not legal — separation by the spouses, the Medicaid eligibility of the person seeking entrance into a nursing home will be considered independently, without regard to the spouse's income or savings. Medicaid eligibility for an individual is currently set at \$275 a month income and allows savings of less than \$2,150.

After the individual is given the Medicaid benefits, the state will, under the new directives, determine "spousal responsibility" and will ask for contributions from the spouse's savings. The state may refer the case to a Family Court for a reassessment of "spousal responsibility." The court will then examine the spouse's finances and needs.

The Jewish Week

11/4/79

Absorption
Housing crisis
stirs appeal for
Russians in N.Y.
6/74/79

By ANDY EDELSTEIN

Several local Jewish communities have been asked by the New York Association for New Americans (NYANA) to provide additional temporary housing for the increased number of Russian Jewish immigrants who have arrived here this year.

Nearly 3,000 Russian Jews have arrived here since January — with 1312 alone arriving in May — according to Rheta Chernin, Director of Reception and Intake for NYANA, which provides housing, jobs, and other necessities for the immigrants. Upon their arrival here, the Russian Jews are usually placed in hotels which are used as temporary quarters until permanent lodgings are found in one of the several communities in which they have settled. That temporary housing has been swelled to the bursting point because of the increased immigration, due in large measure to relaxation of the Soviet Union's anti-immigration policies and special dispensations accorded Jews by the United States government.

Consequently, other communities were asked by NYANA to provide temporary dwellings. Mrs. Chernin said, including Far Rockaway, where Russians are using an apartment building on Beach Channel Drive, in cooperation with the Hartmann YM-YWHA and the Far Rockaway Jewish Community Council, and in the Crown Heights section of Brooklyn.

In Crown Heights, an apartment house on Empire Blvd, was renovated to serve as a boarding house-absorption center for newly arrived Russian Jews. 125 Russians are now staying in the 40 units, which were renovated by Chevra Machzikei Hashcunah, a controversial, non-profit community organization involved in housing rehabilitation.

"Many of the Russians now directly come from Kennedy Airport to Crown Heights and many of them choose to stay here after their initial time," said Rabbi Yisroel Rosenfeld of the Crown Heights Jewish Community Council. The Council helps Yisroel Rosenfeld of the Crown Heights Jewish Community Council. The Council helps subsidize the Russian families who remain in Crown Heights, Rabbi Rosenfeld said, but he added that his organization receives no out-

SENTINEL

End noshrim-aid proposals expected to heat up Jewish federations meet

NEW YORK — The issue of cutting off aid to the noshrimic Soviet Jewish emigres who do not settle in Israel — may become the hottest issue of the Council of Jewish Federations in Montreal Nov. 14-18.

Two resolutions — one by the United Jewish Community of Bergen County (New Jersey), and the other by the Jewish Community Council of Oklahoma City, affirm that Soviet Jews who arrive in Vienna with Israeli visas must go to Israel and that Federations in the United States should no longer be financially responsible for aiding in their resettlement in this country.

Both resolutions also state that those Soviet Jews for whom the federations have already assumed responsibility will receive the requisite aid. The Oklahoma resolution adds that "A Russian Jew who arrives in a local community through any means" should be aided in resettling.

The Bergen County resolution, which was passed 34-14, reaffirms "total support for the present policy of using world Jewish charitable funds and human resources to help all Jews exercise their right to emigrate from the Soviet Union" and that Soviet Jews "will receive our total support for the use of world Jewish charitable funds and human resources to aid all Jews to immigrate to Israel and be 'resettled' in Israel."

The resolution adds that Soviet Jews

"will have the right to resettle anywhere else in the world, doing so by utilizing family or personal resources. We declare that the United Jewish Community of Bergen County shall not allocate any future funds or human resources, nor accept any additional Russian Jews for resettlement in Bergen County."

The Oklahoma City resolution, which was adopted by the Community Council's executive committee, stated that "mindful of the need for increased immigration to Israel," the council requests that the UJA (United Jewish Appeal), JDC (Joint Distribution Committee), HIAS and its member communities take positive steps to insure that all Russian Jews who arrive in Vienna with Israeli visas be sent without delay to Israel."

A spokesman for HIAS said that neither his organization nor the JDC, both of which are beneficiaries of the UJA, ever initiate contact with Soviet Jews in Vienna to discuss resettlement with them.

The two service organizations discuss resettlement only after the Jewish Agency in Vienna, which handles transmigrant Soviet Jews, recommends to the JDC and HIAS those who insist that they do not want to emigrate to Israel. Even then, the HIAS spokesman said, his organization seeks by every means possible to first ascertain that the Soviet Jew in question is convinced that he or she does not want to go to Israel. p. 2 11/3/71

Workmen's Circle opposes strings on Soviet emigres

The Workmen's Circle has called upon American Jewish community leaders to reject proposals limiting the freedom of Soviet Jews to choose immigration to the United States. Aimed at frustrating the drop-out of Soviet Jews with exit visas for Israel who choose not to settle there after leaving Russia, these proposals, negotiated last week by Premier Menachem Begin of Israel and several leaders of American Jewish organizations, would cut off funds to Soviet Jews who refuse to continue on to Israel—funds raised mainly in the United States.

Several Jewish Community Councils have prepared resolutions to be presented to the 48th General Assembly of the Council of Jewish Federations meeting in Montreal November 14-18th, which would restrict funds to be expended where Israel is not the ultimate destination.

The National Executive Board of The Workmen's Circle, America's largest Jew-

ish fraternal, cultural, insurance society, took issue with the projected proposals on the grounds that "Soviet Jews should have the freedom to choose where they want to re-settle. An exit visa from Russia should not be contingent on the guarantee that Israel will be the ultimate destination and should not be held hostage for people already held hostage by the Soviet government. The price for an exit visa now exacted by the Soviets includes forfeiture of jobs, homes, pensions, and more. The emigre's difficulties should not be further compounded by these new demands that Jewish communities in the United States reduce their expenditures of aid to Soviet immigrants and make it available primarily for those who have close relatives in their cities."

Nov 8, 1979 *The Jewish Week*

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Jacobson points to rising needs of Russian Jews

Gaynor I. Jacobson, executive vice president of HIAS, which is a beneficiary of the UJA-Federation Joint Campaign, says that the number of Soviet Jews entering the United States in 1979 is likely to exceed by 150 per cent the number that arrived in 1978.

"The accelerated movement of Jews out of the Soviet Union," he explains, "leads us to project that more than 30,000 Soviet Jews will arrive on these shores this year as compared to the 12,265 Soviet Jewish refugees assisted by HIAS who arrived in 1978. This year's influx will represent the largest

number of refugees assisted by the worldwide Jewish migration agency during any single year in the past quarter of a century."

During the first eight months of 1979, HIAS assisted 17,486 Soviet Jewish refugees to migrate to the United States. This figure compares to 7,564 in the corresponding period last year.

Compromise desperately sought in clash over Soviet dropouts

1/6/80

By JONATHAN BRAUN

There is growing sentiment within the organized American Jewish community for a compromise-type solution to the problem of Soviet Jewish dropouts, or *nashrim*, as they are called in Hebrew.

This is the conclusion one draws from a random sampling of organized American Jewish opinion — in the form of telephone conversations with more than a dozen well-known lay and professional leaders around the country.

The individuals queried in this manner are almost unanimous in their firm opposition to any plan calling for a cut-off of resettlement aid to the *nashrim*; at the same time, however, they expressed feelings of frustration and disappointment at the high dropout rate.

They said they would be willing to consider proposals aimed at encouraging more Soviet Jewish emigres to settle in Israel, provided the proposals did not interfere with "freedom of choice."

A rift in positions

At the mere use of this emotionally charged term indicates how far the Americans seem to be from adopting the position favored by many Israeli leaders, including Prime Minister Menachem Begin. The Israelis have called for a virtual elimination of aid to Jews who, upon leaving the Soviet Union, decide to continue on to countries other than Israel.

The issue has nothing to do with freedom of choice, a New York-based Israeli government official asserted. "We have nothing against those Russian Jews who come to the United States on their own, or through assistance from relatives, although they would naturally prefer that they go to Israel."

What we are against is using Jewish resettlement funds for this purpose."

Approximately 65 per cent of the 100-or-so Soviet Jews who arrive by rail each month in Vienna, Austria, seek resettlement outside Israel. Making no secret of the critical need for new immigrants, the

Israelis have asked American Jewish organizations to deny aid to any dropout who does not have a close — or "first-degree" — relative already living in the U.S.

Plan favored by Begin

Because of this provision, the Israeli proposal, which carries the Prime Minister's endorsement, is known as the "Begin Compromise Plan."

But many American Jews contend that the plan does not contain a sufficient degree of compromise to warrant their support.

"It still comes down to an attempt to force people to go to Israel," said a senior staff member at one of the more influential national Jewish organizations. "And that kind of heavy-handed proposal just doesn't sit well with our people."

The same executive stressed that he perceived "a real need to dramatically reduce the dropout rate," down from 70 per cent a year ago.

Like several other organizational leaders, he sought to reconcile his seemingly contradictory views by citing reports that thousands of Soviet Jews are currently being denied exit visas because the applicants' recently emigrated close relatives have settled in the U.S.

"We can't say for sure if the Soviets are just using this as an excuse, in other words, if they intend to crack down on emigration anyhow," explained the Israeli official in New York who asked not to be quoted by name. "But the fact is that it is happening, and it is happening to thousands, not hundreds."

A tortuous process

To appreciate how the dropout phenomenon could even begin to play into Soviet government hands, one must first understand a bit about the tortuous emigration process.

Soviet emigration authorities require Jews applying for exit permits to do so on the grounds that they want to be re-united with family members in Israel. To support

the claim, the Jews must produce signed affidavits from Israeli kin; the affidavits are provided through Israeli channels.

Until recently, the Soviets rarely questioned an applicant's affidavit on the basis of the degree of relation expressed in it. In the past year, however, they have reportedly begun turning away applicants who fail to present affidavits from close relatives known to the Soviets to be living in the U.S.

"It works like this," a Jewish Agency staff member explained. "A Jew, let's say in Odessa, will show up at the emigration office with an affidavit from his cousin in Israel. But this Soviet Jew has a brother who emigrated last year. So the Soviets will ask him to produce a letter from his brother instead of his cousin, which he can't do because his brother is living in the U.S."

Russians monitor mails

Aided by an extensive intelligence gathering system — involving monitoring of the mails, information provided by foreign agents and the use of computerized files — the Soviet authorities, according to this emigration expert, are in an excellent position to know on which Jews to pick.

"We have said for years that the *nashrim* would eventually endanger emigration in general, and now it's happening," said the Israeli government official interviewed for this article.

Why now?

In the view of this source, the Soviets are coming under increased pressure to extend the right of family re-unification to other nationalities. As long as most Jews leaving Russia were going to Israel, the Soviets could justify the re-unification of Jewish families because it involved the additional and more weighty principle of repatriation.

Other experts disagree with this explanation. They theorize that the Soviets are preparing a massive, post-Olympics crackdown against all would-be emigrants; thus the crackdown against relatives of *nashrim*, according to these experts, is nothing more than a preliminary exercise.

The Jewish Week

UNIT V

AM I MY BROTHER'S KEEPER?; AMERICAN JEWISH OBLIGATION AND
COMMITMENT TO PLIGHT OF SOVIET JEWRY SESSION XIII

MORAL DILEMMA: "THE DECIDING VOTE; AM I MY BROTHER'S KEEPER?"

Chairman David Rosen approached the meeting room with an excitement that was more anxious than joyful. Since the voting of the school's Social Action Committee was just minutes away, he had to quickly sort out his jumbled thoughts and feelings. Ringing in his ears was yesterday's deafening debate over which one single cause should receive what they hoped to earn in their fund raising efforts for the current school year. He had checked the original by-laws; it was perfectly clear. Only one cause at a time, no matter how many worthy causes there were!

The total membership made up of students from several national, ethnic, and religious backgrounds had all turned out. Each and every member was sure that his/her "crisis" demanded immediate and concentrated attention. David's best friend had campaigned hotly for the cause of the 'boat people' and had told David to use his influence as head of the group to change some opinions.

David had taken a silent poll the day before. In his opinion the group appeared to be split down the middle. If there was to be a tie today, David's vote as chairman would be the decisive one. The narrowed down choice between which two opposing causes to support was not an easy one for Jewish

students in the group. But, for David Rosen the choice was especially difficult. He wanted to support his friend, but his father who was president of their Temple had just been asked to serve as the head of the local, Save Soviet Jewry Council.

The fact that Jews who were slated for extermination by the Nazis were generally made unwelcome in most of the free countries of the world, would not justify Jewish indifference to the plight of the 'boat people' and other refugees from South East Asia. On the contrary, the callousness of the world during the Hitler era has made Jews even more sharply aware of their obligation to save all human lives wherever possible.

But, Hitler taught the Jews another lesson which has been confirmed by several Arab-Israeli wars. If Jews don't watch out for themselves, no one will. Thus, the fact that the boat people are in need shouldn't distract Jews in particular from concentrating on their own kind and continuing to come to the rescue of the harrassed and repressed Jews of the Soviet Union. This discrimination and some say spiritual, cultural, if not physical "genocide" may presently be less dramatic than the plight of the "boat people" only because it has been carried on more subtly for a longer period of time.

"Allright! Come on, lets come to order!" yelled David, "It's time for us to make our final decision and choose which one cause will benefit from our sole concern this year."

David gave the group several minutes to mark their ballots and had them counted. He had been right! The vote was a tie.

Should David Rosen cast the deciding vote for Soviet Jewry?
Why? Why not?

UNIT V

AM I MY BROTHER'S KEEPER?; AMERICAN JEWISH OBLIGATION AND
COMMITMENT TO PLIGHT OF SOVIET JEWRYALTERNATIVE DILEMMAS

If the group agrees that David should support Soviet Jewry, the following dilemmas can be used to provoke disagreement.

- A. A local citizen's community action group has sprung up to generate support for the plight of the 'boat people'. One member, a rich and influential citizen, has made the school's action committee a proposition. He has told David he personally will match the group's earned total dollar for dollar, if it supports the cause of the 'boat people'. Should this influence David's decision? Why? Why not?
- B. David overheard a family discussion at home. His parents were angry because the newly emigrated Soviet Jewish family that had been befriended and given free membership at Temple had dropped out of the Temple and did not take part in other Jewish communal affairs. Should this influence David's vote? Why? Why not?

If the group agrees that David should not support the Soviet Jewry project, the following dilemmas can be used to provoke disagreement.

- A. David's family has been corresponding with a

refusenik family through a campaign sponsored by his Temple youth group. The letters they have received have made David increasingly aware of the suffering endured by so many Jews who want to leave Russia. A friendship had developed between one youngster and himself. In the all too infrequent letters that managed to get through to him, David had discovered that his 'friend' Mikhail's older brother had been kicked out of the university and been conscripted into the army so he could not leave Russia. Should this influence David's vote? Why? Why not?

- B. The local Soviet Jewry council - the one which just appointed David's father to be its chairman - has invited David to speak to its group about the wonderful job his Youth group has done in their letter-writing campaign. Should this make a difference in what David decides? Why? Why not?

UNIT V

"THE DECIDING VOTE; AM I MY BROTHER'S KEEPER?"

PROBE QUESTIONS

- 1) Does David have an obligation to support his friend if he has been asked? Why? Why not?
- 2) Does David have an obligation to follow the rules and cast the deciding vote? Why? Why not?
- 3) Is there ever a time when it is right to break the rules? Why? Why not?
- 4) How would David explain to his family that he had voted for the "boat people?"
- 5) As a member of his Temple youth group, how might David explain a vote for the Asian refugees?
- 6) From the point of view of the members of the citizen's action council, how should David vote? Why? Why not?
- 7) How might David explain that he voted for the cause of Soviet Jewry to the man who offered to match the group's funds?
- 8) As a Jew, should David concern himself with the problems and welfare of others who do not share the same heritage? Why? Why not?
- 9) Is always supporting your own group the most important factor in deciding how to act? Why? Why not?

Time, January 21, 1980

Should the Torch Be Passed?

The President first brought up the matter in his television address decriing the Soviet invasion of Afghanistan, and the threat was unmistakable. "Although the United States would prefer not to withdraw from the Olympic Games scheduled in Moscow this summer," said Jimmy Carter, "the Soviet Union must realize that its continued aggressive actions will endanger both the participation of athletes and the travel to Moscow by spectators who would normally wish to attend the Olympic Games."

That warning of a U.S. boycott of the Moscow Games was followed last week by a potentially even more humiliating suggestion from Vice President Walter Mondale. Said he: "It is my personal belief that the Olympics ought to be held somewhere else." Rosalynn Carter, campaigning in Iowa, also said the Olympic site should be changed, and at week's end the State Department said American participation in the Olympics was "an open question."

Thus was the Carter Administration wrestling publicly with the thorny question of whether its reprisals against the Soviets should, for the first time, include the Olympic Games as a target. Many supporters of the Games argue that a boycott for any political reason is totally wrong and inappropriate. "If the Olympic Games are to survive," says Don Miller, executive director of the U.S. Olympic Committee (U.S.O.C.), "they must be apolitical and remain in the private sector."

That sentiment about the Olympics has not always held true. In Berlin in 1936, Hitler turned the Games into a goose-stepping showcase of Nazi propaganda.



Moscow's Lenin Stadium, where the 1980 Games open

World Wars I and II snuffed out the 1916, 1940 and 1944 Olympiads. The 1972 Munich Games were shattered by an Arab terrorist attack on the Israeli team that left eleven Israeli athletes dead. Past Games have also been boycotted: in 1956, for example, Spain, Switzerland and The Netherlands withdrew from the Melbourne Olympics as a protest of the Soviet invasion of Hungary. And in 1976, 28 African nations abandoned the Montreal

Games as a protest against the participation of New Zealand, a country with strong sports ties with the apartheid government of South Africa.

Any major boycott or relocation of the Games would deeply embarrass and disappoint the Kremlin, which has tried ever since the early '60s to be named as host. Soviet leaders, notoriously insecure about their country's position in the world, view the Moscow Games as a way to greatly increase their nation's prestige, even as a way to legitimize their system. In the past three years, the Soviets have spent an estimated \$375 million in constructing facilities. They are looking forward to tourist crowds of up to 300,000, plus, more important, world television audiences in the hundreds of millions. To deprive them of this might have more impact than any move the U.S. has yet made, including the grain embargo.

Even if Carter decides to order a U.S. boycott, he lacks the authority to enforce it. According to Olympic rules, only a country's Olympic committee may withdraw its athletes, and the U.S.O.C. is strongly opposed to any boycott. Whether it would refuse a formal presidential request is hard to say.

Rather than pushing for a boycott, many in the Administration prefer Mondale's suggestion about relocating the Games. The only two likely alternatives: Munich and Montreal, sites of the 1972 and 1976 Olympics. Such a move could be authorized only by the International Olympic Committee, which is reported dead set against moving the Games at such a late date. But the matter may well come up when it meets at Lake Placid, N.Y., during the Winter Olympics. The U.S. has made no move to keep Soviet athletes from competing at Lake Placid.

The Administration is in no hurry to decide about the Moscow Games. The White House is taking soundings on the idea, and is holding "tentative" discussions with the U.S.O.C. Meanwhile, other countries are assessing the same option. Saudi Arabia has announced it will boycott the Games, The Netherlands has said it is withdrawing financial support for its team and Prime Minister Joe Clark of Canada has "questioned the appropriateness" of a Moscow Olympics.

UNIT V

"Dilemma 1980; The Moscow Olympics"

- 1) Should American Jewish athletes boycott the Olympics even if the whole team goes? Why? Why not?
- 2) Should the Jewish athletes let politics and religious causes enter into what is supposed to be simple competition on a personal and team level? Why? Why not?
- 3) From the point of view of the Russian Jews, should the Olympics still be held in Moscow despite the Russian invasion of Afghanistan? Why? Why not?
- 4) Should the fact that many American companies, including a TV network, may lose millions of dollars be a deciding factor in whether the Olympics should be held in Moscow in 1980? Why? Why not?
- 5) Should the threat that the Russians may come down even harder on the Jews if the games are boycotted enter into a Jew's decision to compete, if the American team does go? Why? Why not?

* Exhibit 1

The from **APPENDIX B** on the part of Soviet law
 is their right to religious freedom. It might want change, after
 reading the Constitution of the United States and of the
 Soviet Union. **Exhibits 1 - 14** should be a point of
 difference between the two nations.

The Constitution of the *The Constitution of the*
 United States: Book 114
Sample Materials For Classroom

Unit I - Sessions II - III are to dis-
 cuss the establishment of religion, or prohibiting
 the free exercise thereof; or abridging the freedom of
 speech, or of the press; or the right of the people
 peaceably to assemble, and to petition the Government
 for a redress of grievances.

and freedom of conscience,
 the church in the U.S.S.R. is
 separated from the State,
 and the school from the
 church. Freedom of reli-
 gious worship and freedom
 of anti-religious propaganda
 is recognized for all citizens.

Despite these fine phrases, the actual deeds of the Russian
 people made it difficult for the Jew to enjoy the guarantee
 of the Constitution of the Soviet Union. A comparison with
 the United States makes this clear.

The United States has had no history of affiliation of
 specific national or religious groups with or under sections of
 the country. There is no "Italian state," or an "Irish state"
 within the United States. Ethnic groups, developed as an
 organic whole up of specific nationalities, each have within the
 extended "American" the Jews were the exception to this
 general rule. They had always been limited to certain areas
 of the country. They had always been viewed as newcomers
 within the territory of other national groups.

* Exhibit 1

The focus of this new activism on the part of Soviet Jewry is their right to religious freedom. It might seem strange, after reading the Constitutions of the United States and of the Soviet Union, that religious freedom should be a point of difference between the two nations.

*The Constitution of the
United States: First Amend-
ment*

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

*The Constitution of the
Soviet Union: Article 124*

In order to ensure to citizens freedom of conscience, the church in the U.S.S.R. is separated from the state, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.

Despite these fine phrases, the social fabric of the Russian people made it difficult for the Jews to enjoy the guarantees of the Constitution of the Soviet Union. A comparison with the United States makes this clear.

The United States has had no history of affiliation of specific national or religious groups with particular sections of the country. There is no "Italian state," or an "Irish state" within the United States. Russia, however, developed as an empire made up of specific nationalities, each living within its traditional "homeland." The Jews were the exception to this general rule. They had always been limited to certain areas where they could live; they had always been unwelcome residents in the territory of some other national group.

* Exhibit 2
THE NEW YORK TIMES, WEDNESDAY, JUNE 27, 1979

Many in Soviet Concerned Over a Surge of Anti-Semitism

By CRAIG R. WHITNEY

Special to The New York Times

MOSCOW, June 26 — Soviet anti-Semitism, in both official and unofficial varieties, has taken on new and unsettling forms at a time when the authorities are allowing more Jews than ever before to leave for Israel and the United States.

The official campaign against Zionism in the press, in books and in propaganda has been particularly intense this year, perhaps as a way of discouraging even more people from emigrating. About 50,000 Soviet Jews are expected to be given exit visas for Israel this year.

The unofficial echo is a swell of deep xenophobia that combines historical Russian anti-Semitism and paranoia. Soviet sources, both dissidents and intellectuals in good standing with the Government, say they are disturbed by parallels with the Stalinist "anticosmopolitan" secret police repressions that began in the late 1940's and continued until the dictator's death in 1953.

Some of the worst examples of anti-Semitism are clearly being tolerated by elements within the bureaucracy. Last winter, an exhibition of paintings by the official Soviet painter Mikhail A. Savitsky in Minsk included one canvas that led scores of people to protest to the authorities.

Painting Is Not Withdrawn

It was part of a collection depicting the brutalities of the Nazi occupation of Byelorussia. The painting, titled "Summer Theater," showed a pile of naked Russian corpses in a concentration camp. Standing over them, a belated Nazi officer and a prison camp trustee, a Jew wearing a Star of David, grin sadistically at each other, as if in satisfaction over a job well done.

Despite protests in Minsk and in Moscow that the painting was both anti-Semitic and a gross distortion of history, the painting was not withdrawn. It was even printed in the journal *Literatura i Mastyak*, the organ of the Byelorussian Writers' Union.



"Summer Theater" by Mikhail A. Savitsky, a Soviet painter, shows a pile of naked Russian bodies in a concentration camp as two figures, one a German officer and the other a Jewish prison trustee, grinned at one another.

Anti-Zionist Letter Circulated

In February, for instance, mimeographed pamphlets signed "Russian Liberation Movement" appeared in apartment houses in Leningrad and Moscow. They charged that "Zionists" had seized control of the Politburo, the highest decision-making body of the Soviet Communist Party. The chief Zionist, the pamphlets said, was none other than Leonid Ilyich Brezhnev, the Soviet leader.

In any other country, such pamphlets might be discussed as the work of lunatics. Here, they raise the question of who allowed them to be duplicated — duplicating machines are strictly controlled — and handed out. The pamphlets identified the only "real Russians" on the Politburo as Prime Minister Alexei N. Kosygin, the chief ideologist Mikhail A. Suslov and the Leningrad party chief,

* Exhibit 3

Израильские оккупанты продолжают осуществлять аннексионистские планы на захваченных арабских территориях.
(Из газеты).



ФАКЕЛ ОККУПАНТА.

Рис. Е. Халыцкарева.



In order to veil the Zionist movement's main strategic goal of establishing dominion over the world, certain authors reduce Zionism's aim to the aspiration to resettle all Jews in their own state and abolish the diaspora. It is necessary to object decisively to such an interpretation of Zionism. The abolition of the diaspora has never been part of the Zionists' plans, and the creation of a Jewish state was not the main task but was subordinate to a more important aim — establishing the control of the Jewish bourgeoisie over the masses of the Jewish population in order to extend and consolidate capitalist exploitation and to turn this bourgeoisie into the ruling caste.

V. YA. BEGUN, *Vtorzhenie bez oruzhiya*, op. cit., p. 44.

[There are] known cases when the Zionists themselves prepared and provoked pogroms only in order to instill in the Jews a hatred of non-Jews (goyim).

Sovetskaya Byelorussiya, 22.6.1977.

In order to compel the Jews to settle in Palestine, the Zionists deliberately foment antisemitism, especially in the USA.

T. KICHKO and D. KORETSKY, "Trap for the Youth", *Dniipro*, No. 7, 1975.

Last month, an anti-Zionist letter that is being much discussed by the intellectual establishment in Moscow was sent to scores of influential people by a man calling himself "Vasily Ryazanov." Again, the letter was mimeographed. Again, it seemed to some of its recipients that only someone with powerful connections would have dared to write it.

"Not only in the United States Senate, but in the apparatus of the Central Committee of the Soviet Communist Party there exists a powerful Zionist lobby," the letter says. "They do not allow themselves to be attacked, with the excuse that this would bring on accusations of anti-Semitism, negative reactions in world public opinion, and damage to the policy of détente."

"The letter is written in a cool, rational style," said the writer Lev Kopelev, who is of Jewish descent himself. "It is not the work of a fanatic or a madman."

Nobody knows who "Ryazanov" is.

Jewish activists in the emigration movement do not believe the letter or the pamphlets are a reaction to the increased emigration now being permitted to Jews and to few others.

'White Paper' Is Published

"I think it's a traditional, historical Russian anti-Semitism at work," said one, "and it's a reflection of the struggle within the party involving Slavophile, Russian nationalist tendencies."

The "unofficial" anti-Semitism and the

official campaigns directed against "Zionism" appear, however, to feed on each other. A couple of months ago, the authorities issued a "white paper" to "document" the evils of Zionism. It calls it "modern-day fascism" and warns readers that it is financed and controlled by foreign espionage agents who blackmail and victimize innocent Soviet citizens.

Another book edited by one of the white paper's authors, and written by Yevgeny S. Yevseyev, a member of the Institute of Philosophy of the Soviet Academy of Sciences, was published in a controlled edition of 300 late last year and calls Zionism "one of the varieties of fascism, which is however more dangerous than the German, Italian, Spanish and other varieties of fascism."

Ministry Said to Print Book

Informants who have seen the book say it was printed by the Soviet Ministry of Internal Affairs, which controls the police. Some of its official descriptions are not as far-fetched as another set now being circulated in Moscow by Prof. Vladimir N. Yemelyanov, who teaches foreign students at the Patrice Lumumba University here. He charges that only Jews are allowed to rise to the highest levels of Freemasonry, and that Freemasons rule the world.

According to Roy A. Medvedev, the dissident Marxist historian, Professor Yemelyanov maintains that President

Carter, described as a 33d-degree Mason, actually takes orders from the head of the B'nai B'rith organization in the United States.

Even official Soviet explanations of why the authorities are now allowing more Jews to leave sometimes have an anti-Semitic tinge.

"A fundamental decision has been taken within the party to let go everyone who wants to leave," an official said, "but in practice that's only Jews and ethnic Germans. We don't want a disloyal fifth column here."

Diplomats and many Jews here believe the main reason for the decision is that the Soviet Union wants more access to American trade and technology to modernize its economy. Under United States law, the only way the Soviet Union can get that is by relaxing curbs on emigration. Mr. Brezhnev and President Carter were unable to make any breakthroughs on the question at their recent meeting in Vienna.

How many Soviet Jews want to leave is not known. According to the last available census figures, there were 2.15 million Jews in the Soviet Union in 1970, and at least 170,000 have left since then.

"If the present climate of anti-Semitism persists," an activist in the emigration movement said the other day, "all of them will leave, and there will be no more Jews in the Soviet Union in 20 years."

**The Greater
New York Conference
on Soviet Jewry**

* Exhibit 4

The Jewish Week 7/14/79

Soviet hate tract says chiefs are secret Zionists

Even George Orwell would have been shocked.

A new anti-Semitic hate tract published in the Soviet Union by the Institute of Philosophy of the Academy of Sciences and the Ministry of Internal Affairs reportedly accuses prominent Russians of secretly supporting Zionism and complains that Soviet media occasionally portray Jews in heroic or semi-heroic lights.

Spokesmen in New York for Student Struggle for Soviet Jewry and the Union of Councils for Soviet Jews report that the book, titled "Zionism in the Chain of Imperialism," was written by Evgeny Evseyev, author of a similar work, "Zionism Under the

Blue Star," and edited by E. D. Modzhinskaya, one of those responsible for the so-called "White Book," which lumps together CIA spies, Soviet dissidents and Jewish activists as forces working in close consultation to undermine the Soviet system.

The new book describes Zionism as a "form of fascism more dangerous than German, Italian or Spanish fascism."

Although the book's circulation appears to have been limited to high-level Communist party officials, the charge that philo-Zionism thrives in influential circles seems to have upset enough powerful figures to have resulted in a reprimand for the author and editor.

The state of Israel was created 30 years ago by the United Nations Organisation. At that time, the Zionists, speculating on the torture of the several million Jews who had perished during the war, pretended to play the role of "saviours of Jewry". In those years the world still did not know that the Jewish millionaires — including those who had reared the monster of Hitlerism — [and] the Zionist leaders were accomplices of the Nazis and accessories to their crimes. But there are no secrets that can be hidden.

L. KORNEYEV, "Terror—the Weapon of Zionism", *Nedelya*, 17-23.7.1978.

If it [the Torah] is considered from the standpoint of modern civilisation and communist morality, it proves to be an unsurpassed text-book of bloodthirstiness, hypocrisy, treachery, perfidy and moral degeneracy — all the basest human qualities. Jewish and Christian hypocrites alike keep silent over this.

V. YA. BUGUN, *Vtorzhenie bez oruzhiya* (Invasion Without Arms), Moscow, 1977, p. 40.

* Exhibit 5

Another, no less important, ideological basis of Zionism is the private property that was idolized in the Talmud, the cult of money elevated to the rank of an unshakable basis of society, the division into the poor and the rich. According to the Talmud, money, capital, are not only criteria of material values but also of spiritual values, and are the basis of human relations, morals and history.

R. BRODSKY and YU. SHULMAYSTER,
Zionism—orudie reaktsii (Zionism
—Tool of Reaction), Lvov, 1976.

Israeli intelligence undertook to capture Eichmann and remove him to Israel primarily in order to ensure secrecy over a number of Zionists' deals and the collaboration of their secret services with the Hitlerites during the Second World War.*

L. KORNEYEV, "The Secret Services
of International Zionism and the
State of Israel", *Narody Azii i
Afriki*, No. 1, 1976.

One of the most basic reasons for the expansionist desires of the big Jewish bourgeoisie is its swiftly growing financial might, its monopolisation of Jewish capital on an international scale and its search for additional sources of profit. Pursuing an expansionist line in the capitalist system, Zionism strives to lay its hands on the military-industrial complex as the most profitable sphere of business for monopolists. "Whenever blood flows so does money!", one of the American leaders of the World Zionist Organisation, the HQ of the world Jewish bourgeoisie, said shamelessly.

L. KORNEYEV, "The Most Zionist
Business" (part one), *Ogonyok*,
No. 28, 1978.

Zionism in a short period of time has enmeshed in its nets almost all the capitalist states and taken part in the colonial looting of the peoples of Asia, Africa and Latin America.

YE. YEVSEYEV, *Sovetskaya Litva*,
28.1977. (A review of "International
Zionism: History and
Policy", Moscow, 1977).

If the racists of the RSA [Republic of South Africa] talk profusely about white supremacy over black people, Israel's Zionists go even further. They openly declare the Jews' superiority not only over the black "coloured" people, but also over all other races.

TASS in English, 5.7.1977 (broadcast).

* Exhibit 6

The portrayal of Jews as a "poisonous mushroom" is an old anti-semitic device. For example, one notorious Nazi book for children, published by *Der Stürmer*, was entitled *Der Giftpilz. Ein Stürmerbuch für Jung u. Alt* (The Poisonous Mushroom. A Stürmer-Book for Young and Old), by Ernst Hiemer, illustrated by Fips, Nürnberg, 1938. Hiemer's book, which describes the Jews as the "poisonous mushrooms of humanity", carried the cover below.



This agent of Zionism and the US military-industrial complex [General Dynamics Corporation director David Packard] was a personal friend of [Melvin] Laird, Defence Minister in the Nixon administration. Laird supported Goldwater's candidacy for the presidency and played a principal role in formulating the US Republican Party's programme. Goldwater, US Senator for Arizona, is linked with the Jewish-Sicilian Mafia and known as an arch-reactionary and an advocate of the arms race.

Such is the system of Zionism — just get hold of one end and all of a sudden there unravels a tangle of mutually-penetrating links and Zionist nepotism.

L. KORNEYEV, "The Most Zionist Business" (part one), *Ogonyok*, No. 23, 1978.

Soviet Jewry Research Bureau

SYNAGOGUES IN THE U.S.S.R.

Soviet spokesmen claim 92 synagogues in the country. This number has not existed since the early 1960's. Below is a list of all those that can be traced as surviving.

<u>CITY</u>	<u>REPUBLIC</u>	<u>STREET ADDRESS</u>
1. AKHALTSIKH	Georgian SSR	(unknown)*
2. ANDIZHAN	Uzbek SSR	7 Sovetskaya Uliitsa
3. ALMA-ATA	Kazakh SSR	48 Tashkentskaya Uliitsa
4. ASTRAKHAN	RSFSR	30 Babushkina Uliitsa
5. BERDICHEV	Ukrainian SSR	8 Sverdlov Uliitsa
6. VERSHAD	Ukrainian SSR	Narodnaya Uliitsa
7. BAKU	Azerbaijani SSR	171 Pervomaiskaya Uliitsa
8. BAKU	Azerbaijani SSR	39 Dimitrova, Tupik 5
9. BAR	Ukrainian SSR	17 Marta Uliitsa
Vinnitskaya Oblast		
10. BARANOVICHI	Belorussian SSR	39 Svobodnaya Uliitsa
Brestskaya Oblast		
1. BATUMI	Georgian SSR	6 Ninth March Uliitsa
2. BENDERY	Moldavian SSR	69 Kotovskogo Uliitsa
3. BEREGOVO	Ukrainian SSR	17 Sverdlova Uliitsa
4. BIROBIDZHAN	RSFSR	9 Chapayev Uliitsa
5. BRYANSK	RSFSR	29 Uritsky Uliitsa
6. BUKHARA	Uzbek SSR	20 Tsentralnaya Uliitsa
7. CHERNOVTSY	Ukrainian SSR	53 Kobylitsy Uliitsa
8. CHIMKENT	Kazakh SSR	7 Svoboda Uliitsa
9. DAUGAVPILS	Latvian SSR	(unknown)*
10. DNEPROPETROVSK	Ukrainian SSR	Katsiubinsky Uliitsa
1. DERBENT	RSFSR	94 Tagi Zade Uliitsa
2. DUSHANBE	Tadzhik SSR	26 Dekkanskaya Uliitsa
3. DNEPROPETROVSK	Ukrainian SSR	9 Kotsubinskogo Uliitsa
4. GORI	Georgian SSR	(unknown)*
5. IRKUTSK	RSFSR	17 Libknecht Uliitsa
6. KOKAND	Uzbek SSR	45 Marshala Gonorov Uliitsa
7. KIEV	Ukrainian SSR	29 Shchekovitskaya Uliitsa
8. KULASHI	Georgian SSR	(unknown)*
9. KUTAISSI	Georgian SSR	47 Shaumian Uliitsa
10. KAUNAS (formerly Kovno)	Lithuanian SSR	Krasnoarmayskaya Uliitsa
1. KISHINEV	Moldavian SSR	8 Yakimovsky Pereulok
2. KAZAN	RSFSR	Pravokabannaya Uliitsa
3. KLINTSY	RSFSR	84 Lermontov Uliitsa
4. KOBI	Azerbaijani SSR	(unknown)*
5. KUIBYSHEV	RSFSR	84 Chapayev Uliitsa
6. LENINGRAD	RSFSR	2 Lermontov Uliitsa

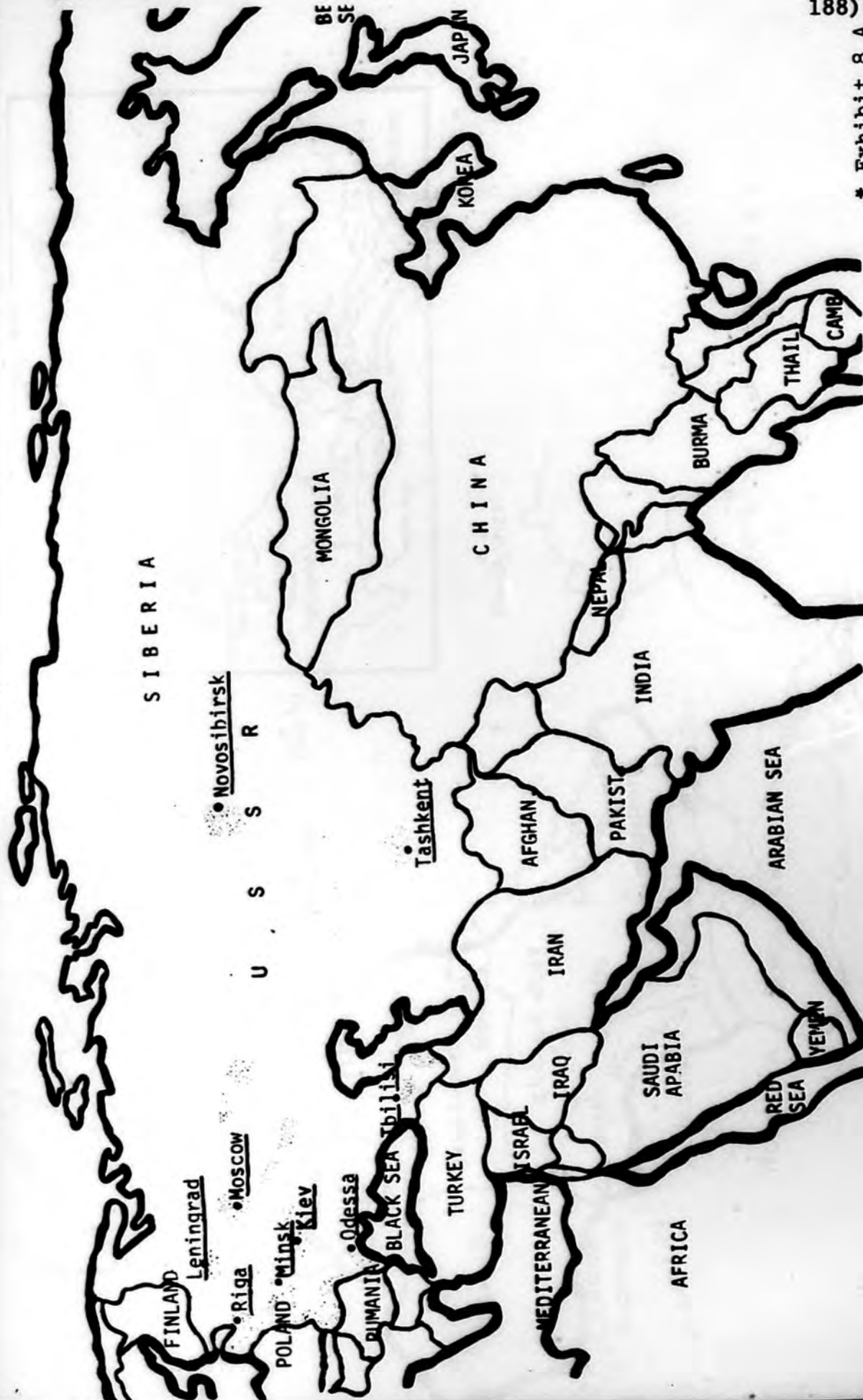
NATIONAL CONFERENCE ON SOVIET JEWRY

11 West 42nd Street, New York, N.Y. 10036 (212) 354-1510

<u>CITY</u>	<u>REPUBLIC</u>	<u>STREET ADDRESS</u>
37. MARGELAN	Uzbek SSR	Ulitza Shakirdzhanova 7, Tupik 4
38. MINSK	Belorussian SSR	Tslanskaya Ulitsa
39. MALAKHOVKA	RSFSR	20 Lermontov Ulitsa
40. MAKHACHKALA	RSFSR	103 Lenin Ulitsa
41. MOSCOW	RSFSR	3/5 Vyacheslavsky Pereulok
42. MOSCOW	RSFSR	8 Arkhipova Ulitsa
43. NAMAGAN	Uzbek SSR	Frunze Ulitsa
44. NALCHIK	RSFSR	3 Osetinskaya Ulitsa
45. NOVOSIBIRSK	RSFSR	25 Rabochaya Ulitsa
46. ODESSA	Ukrainian SSR	5 Lesnaya Ulitsa
47. ONI	Georgian SSR	(unknown)*
48. POTI	Georgian SSR	(unknown)*
49. RIGA	Latvian SSR	8 Peltavas Ulitsa
50. ROSTOV	RSFSR	18 Gazetny Pereulok
51. RYBNITSA	Belorussian SSR	Voikova Ulitsa
52. SAMARKAND	Uzbek SSR	45 Khudzhumskaya Ulitsa
53. SLAVUTA	Ukrainian SSR	Shkolnaya Ulitsa
54. SUKHUMI	Georgian SSR	48 Soyetskaya Ulitsa
55. SURAMI	Georgian SSR	Internatsionalnaya Ulitsa
56. SVERDLOVSK	RSFSR	14 Kulbyshev Ulitsa
57. TALLIN	Estonian SSR	9 Lasteyaya Ulitsa
58. TASHKENT	Uzbek SSR	24 Sagban Ulitsa
59. TASHKENT	Uzbek SSR	9 Chekalova Ulitsa
60. TASHKENT	Uzbek SSR	15 Vtoraya Sapernaya
61. TBILISI	Georgian SSR	47 Leselidze Ulitsa
62. TBILISI	Georgian SSR	65 Kozhevenny Pereulok
63. TSHAKAYA	Georgian SSR	(unknown)*
64. TSKHINVALI	Georgian SSR	(unknown)*
65. UZHGOROD	Ukrainian SSR	47 Mukachevskaya Ulitsa
66. VANI	Georgian SSR	(unknown)*
67. VILNIUS	Lithuanian SSR	39 Komyaunimo Ulitsa
(formerly Vilna)	Ukrainian SSR	59 Nekrasova Ulitsa
68. VINNITSA	Ukrainian SSR	78 Dobrovskaya Ulitsa
69. ZHITOMIR	Ukrainian SSR	

*Note:
Where address is listed as 'unknown', the synagogues are reportedly in small villages not usually visited by tourists or may not be on the approved Intourist list, and their addresses could not be verified.

Based on information gathered by the Soviet Jewry Research Bureau and Insight Magazine (London, England).

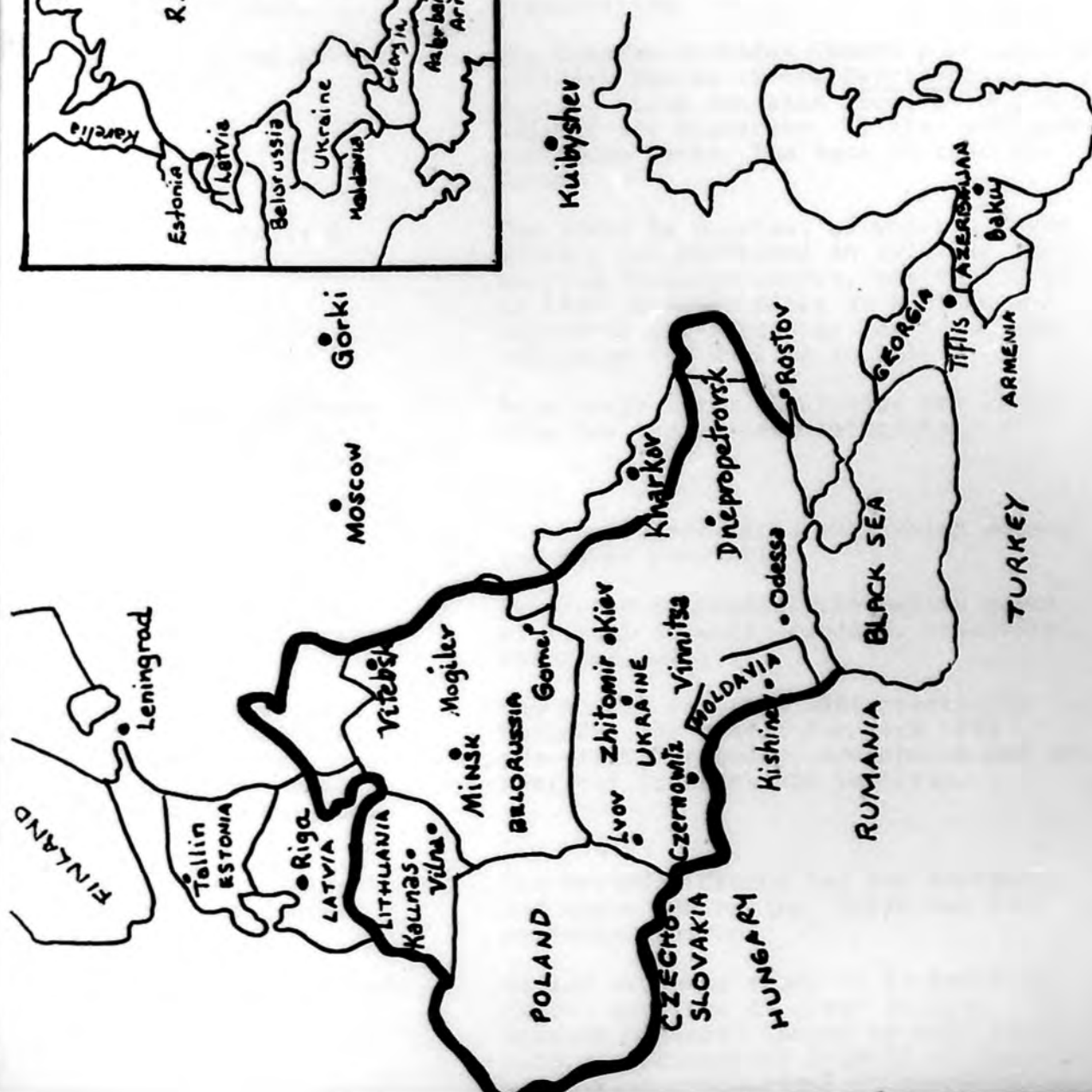


188)
* Exhibit 8 A

Centers of Jewish Population in the Soviet Union

material on this map was taken from THE RUSSIAN
JEWRY READER by permission of Behrman Hous
(c) 1974 by Evan R. Chesler.

* Exhibit 8 B



* Exhibit 9

The Greater New York Conference on Soviet Jewry
11 West 42nd St. New York, N.Y. 10036
(212) 354-1316

DIFFERENCES BETWEEN JUDAISM AND OTHER RELIGIONS IN THE USSRJUDAISMOTHER RELIGIONS

No central organization, no federation of congregations.

The Russian Orthodox Church, the Greek Orthodox Church, Islam, Buddhism, each has central coordinating bodies.

No kinds of communication permitted among the various Jewish communities in the USSR.

Legally authorized to convoke congresses and conferences of clergy and lay representatives.

Not a single religious publication is authorized.

The Russian Orthodox Church publishes an official Review of the Patriarchate of Moscow, which emanates from the highest body of its hierarchy. It also publishes religious texts. The same is true for Islam.

No Hebrew Bible authorized since 1917.

The Bible in Russian, of which a first edition was published in 1926 for the Russian Orthodox Church, was reprinted in 1957. Another Bible in Russian was published for Baptists. The Koran was published for Muslims in 1958.

No edition of Siddur between 1917 and 1956. In 1956, a single printing of 3000 copies was published.

Relatively large quantities are available for the various religions.

No government aid.

The government makes publishing houses and paper available.

Manufacture of prayer shawls, phylacteries, matzo is practically forbidden.

Permitted to produce the entire gamut of ritual objects--candles, crucifixes, rosaries, etc.

One synagogue and one rabbi for each 25,000 worshippers. (Based on estimate made in 1960; since then, the number of synagogues and rabbis has declined).

One church for each 1800 practicing Orthodox, one priest for each 1100 practicing Orthodox, one church and one minister for each 500 Baptists.

A single so-called yeshiva in Moscow with four students.

The Orthodox Church has two Academies and eight seminaries. Islam has four training centers.

No foreign contacts permitted.

Moslem students study in El-Azhar in Cairo; Baptists in Great Britain. The Russian Orthodox Church is affiliated with the Ecumenical Council of Churches and has sent observers to the Council.

*Exhibit 10

There are no memorials over Babi Yar -
 The steep slope is the only gravestone.
 I am afraid.
 Today I am as old in years as the Jewish people.
 It seems to me now that I am a Jew
 And now, crucified on the cross, I die
 And to this very day I bear the marks of the nails.
 It seems to me that I am Dreyfus.
 The worthy citizenry denounces me and judges me.
 I am behind prison bars.
 I am trapped, hunted, spat upon, reviled!
 And good ladies in dresses flounced with Brussels lace
 Shrieking, poke umbrellas in my face.
 It seems to me that I am a boy in Byelostok,
 Blood flows and spreads across the floor.
 Reeking of onion and vodka,
 The leading lights of the saloon bar
 Are on the rampage.
 Kicked aside by a boot, I am helpless:
 I plead with the pogrom thugs in vain.
 To roars of "Beat the Yids, and save Russia"
 A shopkeeper is beating up my mother.
 O my Russian people!
 I know that you are really international
 But those with unclean hands
 Have often loudly taken in vain
 Your most pure name.
 I know how good is my native land
 And how vile it is that, without a quiver in their veins,
 The anti-Semites styled themselves with pomp
 "The union of the Russian people!"
 It seems to me that I am Anne Frank,
 As frail as a twig in April.
 And I am full of love
 And I have no need of empty phrases.
 I want us to look at each other,
 How little we can see or smell,
 - Neither the leaves on the trees nor the sky.
 But we can do a lot.
 We can tenderly embrace in a dark room.
 Someone is coming? Don't be afraid - It is the noise of
 spring itself.
 Come to me, give me your lips.
 Someone is forcing the door?
 -No, it is the breaking up of the ice...
 Wild grasses rustle over Babi Yar.
 The trees look down sternly, like judges.
 Everything here shrieks silently
 And, taking off my cap,
 I feel how gradually I am turning grey.
 And I myself am nothing but a silent shriek
 Over the thousands of thousands buried in this place.
 I am every old man who was shot here.
 I am every boy who was shot here.
 No part of me will ever forget any of this!
 Let the "Internationale" ring out
 When the last anti-Semite on earth is buried.
 There is no Jewish blood in mine,
 But I am hated by every anti-Semite as Jew,
 And for this reason

Hunger of Jews in Russia for identity is touching to Moscow Book Fair exhibitors

By ELENORE LESTER

Two young Russian girls turned up at the Jewish book booth at the recent international book fair in Moscow and spent the afternoon copying the notes and lyrics of Haskivah. One man came every day and read Gershom Scholom's book on Kabbalah. An elderly gentleman painstakingly compiled a list of Jewish Nobel prize winners.

The hunger of Russian Jews for contact with Jewish life and culture was responded to in some small degree at the fair, according to exhibitors. In fact the widest distribution of Jewish cultural material in the Soviet Union since World War II was made there, reported Bernard Scharfstein, president of Ktav Publishing House and a member of the executive committee of the Association of Jewish Book Publishers.

"We gave away 9,000 Russian-language catalogues that contained descriptions of Jewish holidays and a five-year calendar, and we also gave out 4,000 recordings of Yiddish, Hebrew and liturgical music." He added that he regretted that the exhibitors did not bring 50,000 recordings.

10,000 visited booth

The giveaways turned out to be the only material distributed. The Soviet government did not order a single book from more than 750 on exhibit for distribution within the country. Nevertheless people came everyday, despite chilling rains, from Moscow and outlying districts simply to look and browse. Some 10,000 visited the booth.

"People literally pleaded for any small symbol of Jewish identity — a Star of David, a Jewish calendar, a Hebrew alphabet chart," said Scharfstein. He added that people begged for books, but had to be turned away because giving or selling books from the exhibit was forbidden. Nevertheless a few books were stolen and the exhibitors were informed that copies of the records had been made.

Four books slated for display were confiscated by Soviet custom authorities. They were: *The Holocaust Years*, edited by Roselle Chartook and Jack Spencer; *To Dance*, Valery Panov; *My Country*, Abba Eban; *Modern Jewish History*, Chazen and Chechen.

The booth, sponsored jointly by the Association of Jewish Book Publishers, the Jewish Book Council and the American Jewish Committee, was visited by Jews who didn't know the meaning of the terms Holocaust and Bar Mitzvah, according to Robert Goldman, a member of the Jewish Communal Affairs Committee, and Ruth

Septe, vice-chairman of the American Jewish Committee's Philadelphia Chapter, who noted that, coupled with intense curiosity, the Russians had a number of revealing misconceptions.

"We heard Israel described as a theocracy, and America as a country with too much democracy. When we asked what 'too much democracy' meant, we were told 'For instance, in America the people can even overthrow the President.'"

Young people study Hebrew

In addition people wanted to know such things as: What is the state of Jewish art? How many Jews are there in Chicago? Do American Jews study Hebrew? Does Bellow really know enough Yiddish to translate Singer?

The accounts of exhibitors were given at a press conference at the American Jewish Committee. It was brought out that the Israeli book booth had its shelves wiped out.

Mrs. Septe reported that "the drive for Jewish identity, the desire for Jewish culture and the renaissance of spoken Hebrew in the Soviet Union left a strong impression on all of us." She said that the younger people do not know Yiddish, but speak and study Hebrew and have acquired considerable mastery of it "without the aid of texts or schools."

A series of six articles is starting this week in Yiddish in *The Forward* by Joseph Klotek, education director of the Workmen's Circle, who also attended the fair. Klotek wept as he described his encounter with the Russian Jews.

Don't trust synagogue goers

"The young people are so beautiful," he said. "Their desire just to be close to other Jews is unbelievable. I was afraid when I saw what they do — how they gather every Saturday by the hundreds in front of the synagogues in Moscow and Leningrad. Most of them are between 18 through the 30's, but there are also older people. As a Yiddishist, I have to admit that most seemed to be speaking Hebrew. They are in this enclosed space outside the synagogue and they are watched. They came one day in a pouring rain. Some of them wear yarmulkas, but they don't go inside the synagogue because they don't trust the people there."

Exhibitors estimated that about 25 percent of the visitors were not Jewish and seemed to be there out of curiosity. The presence of KGB men was also evident.

PAGE 3

THE JEWISH WEEK-AMERICAN EXAMINER

WEEK OF SEPTEMBER 24, 1979

* Exhibit 12

The Jewish Week- 6/17/79

Soviet Jews studying Hebrew get secret tests from U.S. visitors

In a recently completed trip to the USSR, three noted American educators, taking calculated risks, clandestinely tested Soviet Jewish activists on their fluency in the Hebrew language; it was revealed at a press conference convened at the John Jay College of Criminal Justice.

The educators included Dr. Gerald Lynch, president of John Jay College; Dr. Bernard Gifford, Resident Scholar, Russell Sage Foundation and member of the Board of Trustees of New York University, and Dr. Seymour Lachman, Professor of Education, City University of New York and former president of the N.Y.C. Board of Education.

The educators tested a dozen Soviet Jews in both basic and advanced language skills. They reported that no official classes are available in Hebrew in Moscow or Leningrad because Hebrew is not a recognized language in the Soviet Union.

The examination was designed to test the proficiency of those Soviet Jews now studying Hebrew on their own. In the past few years, several Hebrew language teachers have been imprisoned on charges of parasitism, the Soviet crime of being unemployed since the teaching of Hebrew is not a recognized occupation. One of them, Ionif Begun, is now serving his second sentence in Siberian exile.

Dr. Gifford, who administered the examination on behalf of New York University, compared the testing procedures to his own experience in the American civil rights movement. "In 1963, I spent a summer in Mississippi attempting to teach poor Black people how to interpret the Mississippi State Constitution so they could pass the Registration Examination. Few of my

students passed, but none of them failed to struggle against overwhelming odds. Watching Soviet Jews train themselves in Hebrew, in cramped apartments, knowing all the time that they could be jailed for the radical act of seeking knowledge about Judaism, brought back memories of Mississippi in the 1960's.

"Black Mississippians, of course, had the support of federal officials, including the President of the United States, and the 1965 Voting Rights Act was passed, giving Blacks the right to vote. Soviet Jews, on the other hand, are the victims of State sanctioned anti-Semitism. USSR officials refuse to acknowledge the right of Jews to learn Hebrew," Dr. Gifford said.

Get advanced certificates

The educators reported that four of the twelve who took the examination received advanced level certificates. The certificates were issued by the New York University for Continuing Education. The test was drawn up by Professor Ruth Raphaeli of Columbia University.

Dr. Lynch expressed the educators' hope "that Soviet Jews will no longer be subject to parasitism charges as a result of their Hebrew language studies. We believe that this test symbolizes the support of American higher education for Soviet Jews seeking to discover their cultural heritage."

The group met with leading Soviet foreign policy officials, educators and lawyers. They expressed their concern about quotas imposed on Jewish applicants to Soviet universities and the capricious use of "state secrets" as a reason to bar the emigration of Soviet Jewish professionals for indefinite lengths of time.

"We found that the climate of pervasive and endemic anti-Semitism was openly expressed in university quotas, job discrimination and restrictions on cultural and religious rights, all of which, have combined to make Soviet Jews feel unwelcome in the USSR," Dr. Lachman said.

* Exhibit 13

Harassment cuts Jewish quotas in Soviet education

The Jewish Week

The current percentage of Jews in Soviet universities and advanced technical institutes has declined and efforts are being made to discourage those now enrolled from continuing, the Al Tidom Association charged.

The group bases its assertions on interviews with recent Soviet Jewish emigres as well as from incidents of harassment and outright brutality committed against current members of the Soviet professional community.

The latest example of such actions is reported by the Al Tidom Association as having occurred on June 4 at 9:00 P.M. Alexander Samuilov, a student at the Medical Institute of Moscow was leaving the Institute when he was accosted by a group of thugs who beat and kicked him mercilessly. Samuilov, barely conscious, remembers the leader of the group as having shouted as he left, "Jew, go to Israel and stop taking up our places at the Institute." Moscow police refused to accept a formal crime complaint requiring a subsequent investigation because there were no witnesses.

6/17/79

A KGB AGENT (blonde man at lower right) mingles with the crowd at the Jewish book booth at the recent Moscow Book Fair. More than 10,000 Soviet Jews, hungry for information about their religion, American Jewry, and Israel, visited the fair in the course of five afternoons, knowing they were being watched by Soviet secret police. The exhibit was a joint project of three American groups — the Association of Jewish Book Publishers, the Jewish Book Council, and the American Jewish Committee.

The Jewish Week 9/30/79 accompanies article
"Hunger of Jews in Russia for Identity is
touching to Moscow Book Fair Exhibitors"

by Sondra Gordon Langford

Background: On September 29-30, 1941, the Nazis murdered 33,000 Jews at Babi Yar as described here. Thereafter, using the same site as a "routine extermination point for Jews", over 100,000 more Jews perished. For many years, the Soviets refused to allow a memorial to be built and dispersed or imprisoned Jews holding services there. Finally, the Soviets built a small stone, then a large statue at Babi Yar, but in neither did the plaque refer to Jews. The Soviet poet Yevtushenko was forced to omit references to anti-Semitism from his poem "Babi Yar", and the poem itself no longer appears in collections of his works.

Leader: In the Second World War we were slaughtered

Response: Slaughtered by millions, by millions.

Leader: But, dead or alive, we were buried

Response: Buried in Kiev, in Russia

Leader: In Kiev, in Russia, in Russia

Response: In the Kiev ravine: Babi Yar.

Cantor: *Yis-ga-dal v'yis-ka-dash she-may ra-ba* (chanted)

Leader: Tonight was the night that it happened

Response: Tonight is the night to remember

Leader: How thirty-three thousand were murdered

Response: In the Russian ravine: Babi Yar.

Cantor: *Yis-ga-dal v'yis-ka-dash she-may ra-ba*

Leader: Together the families walked there

Response: Together they stared at their gravesite

Leader: Down they stared into their gravesite

Response: Down. . . down. . . down. . .

Cantor: *Yis-ga-dal v'yis-ka-dash she-may ra-ba*

Leader: The Nazis took aim with their rifles

Response: Down. . . down. . . down. . .

Leader: Aimed at men, women and children

Response: Down. . . down. . . down. . .

Leader: Thirty-three thousand went tumbling

Response: Down. . . down. . . down. . .

(over)

Cantor: *Yis-ga-dal v'yis-ka-dash she-may ra-ba*

Leader: Year fell on year: rocky silence

Response: Snow could not cover the thousands

Leader: Wind could not cover the crying

Response: One hundred thousand fell crying

Leader: Each wave interring the last wave

Response: Tomb of the Jews: Babi Yar.

Cantor: *Yis-ga-dal v'yis-ka-dash she-may ra-ba*

Leader: Gone are the stones that would mark it.

Response: Is there no Russian to mark it?

Leader: In our remembrance: redemption;

Response: Exile the price of forgetting.

Leader: This is the night of their Yahrzeit

Response: We pledge to recall Babi Yar.

Cantor: *Yis-ga-dal v'yis-ka-dash she-may ra-ba*

Leader: Wherever Jewish blood is shed

Response: There is our blood also;

Leader: Whoever takes a life

Response: It is as though he had taken my life;

Leader: Whoever saves a life

Response: It is as though he had saved the whole world.

Cantor: *Yis-ga-dal v'yis-ka-dash she-may ra-ba*

Leader: We dare not remember in hatred

Response: We dare not remember for vengeance;

Leader: But who, if not we, will sing Kaddish

Response: A Kaddish for all Babi Yar?

Cantor & congregation chant entire Kaddish using traditional melody.

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SELECTED ANNOTATED BIBLIOGRAPHY ON SOVIET JEWRY

The following bibliographic selection of materials lists and annotates essential reference works, books, pamphlets, articles, documents, other educational materials of a multi-media nature, and agencies and organizations where additional information and programming can be obtained. By no means comprehensive, these materials have been selected from an even wider variety of sources and topics related to Russia and Jews in order to aid teachers and students integrate the study of contemporary Soviet Jewry issues with moral development. Titles are classified in broad categories according to form and subject matter. Within each category the listings are alphabetized by author. Each listing has been numbered consecutively. Effort has been made to update materials produced since earlier bibliographies were printed. The periodical material dates from 1974. For earlier periodical materials refer to listings No. 1; 2; and 4.

BIBLIOGRAPHIES

1. Board of Jewish Education. Master Listing of Soviet Jewry For Teachers and Principals. New York: Board of Jewish Education, 426 W. 58th St. Distributed at a Board of Education Pedagogic Conference, March 9, 1975, 17 p.

Includes four-part listings which encompass background bibliography and resources for classroom and informal action projects, and programming. The listings of books, pamphlets, and brochures is annotated. Some of the source material is directly from Soviet Jews. Lesson plans are also included, as well as listings of media material other than written. Since the listings date through 1973, this material's usefulness is somewhat limited for teacher use on the contemporary situation.

2. Fluk, Louise R. Jews In The Soviet Union: An Annotated Bibliography. New York: The Publications Service of the American Jewish Committee, 1975, 44pp.

A selection of the most significant and accessible writings, both scholarly and popular on a broad range of subjects concerning Soviet Jewry published in English between January 1, 1967 and September 1974. The Bibliography is arranged alphabetically with some materials cross referenced in an index. Two other bibliographies are listed within.

3. Greater New York Conference on Soviet Jewry. Multi-Media Bibliography. New York: Greater New York Conference on Soviet Jewry, 8 W. 40th St. 1977.

Listing includes short films, feature films, filmstrip sets and slides, some of which may be suitable for seventh graders. One or two items are no longer available or may be outdated in light of contemporary situations. This bibliography updated by Jewish Media Service, Waltham, Ma. Multi-Media Bibliography. See No. 151.

4. Soviet Jewry Research Bureau. Selected Bibliography January 1976. New York: National Conference on Soviet Jewry, 10 E. 40th St., January 1976, 12 pp.

Listing includes books, periodicals, and pamphlets on varying topics and time periods - expected updating Spring 1980.

PERIODICALS

For a listing of periodicals which concern themselves specifically with Russia and Soviet Jewry, refer to page 1 in Fluk's Jews in the Soviet Union: An Annotated Bibliography, op. cit., No. 2 where some fifteen journals are listed. Also, consult the American Jewish Yearbook published annually by the American Jewish Committee and the Jewish Publication Society of America for developments affecting Soviet Jews during a given year.

BOOKS AND PAMPHLETS *

HISTORICAL MATERIALS

5. Baron, Salo. The Russian Jew Under Tsars and Soviets. New York: Macmillan & Co. 2nd ed. revised and enlarged, 1976, 468 pp. bibliography and index.

For teacher understanding and historical background. A one-volume basic history covering entire period of Tsarist and Soviet Jewish life, but lacking in the coverage of the later Soviet and contemporary periods.

* Starred material useful to students as well as teachers.

6. Cang, Joel. The Silent Millions: A History of the Jews in the Soviet Union. New York: Taplinger Publishing Co., 1969.

Primarily a teacher source for basic historical information. The book concentrates on the Stalin and Krushchev years with brief flashbacks to the days of Czarist rule. Also discussed is the situation of the Jews in the context of the treatment of other national minorities, as well as a survey of USSR-Israeli relations.

7. *Chesler, Evan R. The Russian Jewry Reader. New York: Behrman House, 1974, 147 pp. paperback.

Although this survey of the historical aspects of Russian Jewry covers events only through 1971, it is a valuable supplemental text specifically designed for seventh graders to fill in their gaps of knowledge about the history of Jews in Russia. For teacher use a discussion guide related to each chapter is available with this text.

8. Davidowicz, Lucy. ed. The Golden Tradition. New York: Holt, Rinehart & Winston, 1967.

A collection of original sources with introductions that span the 18th through the 20th centuries in Russia. The materials can easily be adapted to the classroom if allusions to history are made.

9. Dubnow, Simon. History of the Jews in Russia and Poland from the Earliest Times Until the Present Day. trans. by I. Friedlander; with a bibliographic essay, new introduction and outline of the history of Russian and Soviet Jewry 1912-1974 by Leon Schapiro. New York: KTAV Publishing House, 1975.

A reprint of the scholarly, classic three-volume history published by the Jewish Publication Society of America.

10. Gilboa, Joshua. The Black Years of Soviet Jewry: The Stalin Years, 1933-1953. Boston: Little, Brown, 1971.

For teacher background and general understanding of contemporary Soviet Jewry, this source provides excellent, documentary coverage of the Post World War II Stalinist period 1948-1953.

11. Kochan, Lionel. ed. Jews in Soviet Russia Since 1917. London: Published for the Institute of Jewish Affairs by Oxford University Press, 1970, 357 pp.

Much general background information is provided for teacher background in this collection of articles on Jewish life, Soviet Jewish literature, population, and history. The publication date makes some of the facts and statistics within outmoded for use in determining the contemporary situation.

12. Lawrence, Gunther. Three Million More. New York: Doubleday & Co., Inc., 1970.

Excellent source for specific teacher background information on the economic trials of the 1960's which reflected the continuing systematic anti-semitic campaign of Stalin's time.

13. *Porath, Jonathan. Jews In Russia: The Last Four Centuries: A Documentary History. New York: United Synagogue Commission on Jewish Education, 1973, 197 pp.

Although a high school text, many of the primary sources can be readily adaptable for the seventh grade for historical flashbacks. On the contemporary scene, the book is limited to sources that date back only to 1972. However, teachers will find very useful the provocative questions which follow each source in an attempt to always tie in Soviet Jewry issues with the American experience. An appendix offers suggestions for both classroom and community oriented projects.

14. *Saivitz, Carol, and Woods, Sheila Levin. ed. and compiler. "The Night of the Murdered Poets: August 12, 1952." revised ed. with foreword by Meyer Levin. New York: National Conference on Soviet Jewry, 1972/73, 34 pp.

Contains excerpts from the murdered intellectuals' works as well as a short essay that details Stalin's deliberate campaign to destroy Jewish cultural life culminating in the mass arrests and deaths of hundreds of the leading Soviet Jewish intellectuals of that time. The essay is informational and readily understandable by seventh graders.

CONTEMPORARY SOVIET JEWRY

15. Brafman, Morris and Schimel, David. Trade For Freedom: Detente, Trade and Soviet Jews. New York: Shengold Publishers, 1975, 96 pp.

The focus on the inter-relationship that exists between U.S. - Soviet trade and detente and the emigration movement highlights some of the controversial, moral, and political issues and dilemmas that face American Jewry.

16. *Cohen, Richard. ed. and compiler. Let My People Go: Today's Documentary Story of Soviet Jewry's Struggle to be Free. New York: Popular Library, 1971, 286pp. paperback.

Focuses on galvanization of American and world support of Soviet Jewry in response to the Leningrad Trials of 1970 and 1971 and especially the attitudes, emotions and actions of the first international conference on Soviet Jewry, the Brussels conference of 1971.

17. *Eliav, Arie L. Between Hammer and Sickle. New York: New American Library, 1969, 237pp. paperback.

Excellent source for teacher and student alike. The book's "stories" provide understanding of Russian Jewish life in 1960's and can readily be adapted as moral dilemma material for use in the classroom. Book also excellent for coverage of less often heard of Jewish population and communities in the Asian areas of Russia as well as the reasons for differences in attitudes between these Jews and those living in Russian republics closer to Europe.

18. *Gilbert, Martin. The Jews of Russia: Their History in Maps and Photographs. Foxton, Cambridge, England: Burlington Press, 1976, (Available through National Conference on Soviet Jewry), 78pp.

Of excellent educational as well as informational value for teacher and student alike, the maps and illustrations include information and statistics about historical events, population distribution and divided families with data current through 1975.

19. Korey, William. The Soviet Cage - Anti-Semitism in Russia. New York: Viking Press, 1973, 369pp. index.

For teacher informational background - a general overview of Soviet anti-semitism with specific focus on the Soviet use of trials as a method to crush Jewish activists.

20. Kuznetsov, Edward. Prison Diaries. trans. by Spier, Howard. with intro. by Leonard Schapiro. New York: Stein & Day, 1975.

Although Kuznetsov is now free, as of April 1979, the information within about the Leningrad Trials of 1970-71 and his own personal accounts could easily be adapted for classroom discussion on trials as an anti-semitic weapon in the USSR.

21. Orbach, Dr. William. The American Movement For Soviet Jews. Amherst: University of Mass. Press, 1979, 245 pp.

A full accounting is given of controversies and collaborations among various American Jewish organizations as well as the relationship among these groups, Jewish organizations abroad and Israeli agencies within the context of American politics and of Soviet and international events. Useful for dealing with dilemmas created by our commitments to saving Soviet Jewry.

22. Rass, Rebecca. (with collaboration of Morris Brafman). From Moscow to Jerusalem: The Dramatic Story of the Jewish Liberation Movement and Its Impact on Israel. New York: Shengold Publishers, 1976, 256 pp.

Through personal interviews the author focuses on the personal history of the early Soviet Jewish activists attempts to go to Israel. She traces the founding of a Jewish Samizdat, chronicles the Leningrad attempted plane hijacking, and also the curious silence of the Israeli government on the subject of Soviet Jewry at that time. No index or bibliography are presented to aid a teacher.

23. *Roth, Stephen. ed. Soviet Anti-semitic Propaganda: Evidence from Books, Press, and Radio. London: Institute for Jewish Affairs, printed by Narod Press, Ltd., 1978, 105pp. (Available through the American Jewish Committee).

Excellent for classroom use as is, or easily excerpted as examples which are anti-semitic in content, intention or effect - written, as well as illustrated material culled from the Soviet Media.

24. *Rusinek, Alla. Like A Song, Like A Dream; New York: Charles Scribner's Sons, 1973, 267 pp.

Poignant autobiographical account of a young Jewess whose Jewish identity is sparked and strengthened by the Six-Day War of 1967. The story she tells could be the story of thousands of Russian

Refuseniks. Passages could be introduced from the book to document the beginning of the activist movement in Russia in the early 1970's and the personal suffering she undergoes because of her determination to emigrate to Israel. Could be assigned as supplementary reading to advanced seventh grade readers.

25. Schapiro, Leon. Soviet Jewry Since the Death of Stalin: A Twenty-Five Year Perspective. pamphlet reprinted from American Jewish Yearbook, Vol. 79, 1979 by the American Jewish Committee - Institute of Human Relations, December, 1978, 27pp.

For teacher background. Of informational value, three stages of anti-Jewish bias are delineated: under Stalin, Krushchev, and now under Brezhnev. The irony of Soviet anti-Jewish policy is that it makes assimilation of the Jews, which continues to be the stated policy of the regime, impossible.

26. Schroeter, Leonard. The Last Exodus. New York: 1979.

An account of the Russian Jewish activist movement of the 1970's with its historical background. It focuses on subjects such as the 'prisoners of conscience'. This newest edition is important to the teacher for its up-to-date discussion of the moral dilemmas and issues facing the movement to save Soviet Jewry as it heads into the 1980's.

27. *Shcharansky, Avital with Ilana Ben-Joseph. Next Year In Jerusalem. trans. from Russian by Stefani Hoffman. New York: William Morrow & Co., Inc., 1979, 189 pp. illustrated.

Most up-to-date autobiographical account of experiences of Avital and Anatoly Shcharansky set within the context of the activist movement. An excellent supplemental source for teacher and student, also, for information about the refusenik and prison experiences. The pictures and letters can be educationally useful in the classroom.

28. Soviet Jewry and the Implementation of the Helsinki Final Act Report. London: Institute for Jewish Affairs, Narod Press, Ltd., 1977.

This "blue book" is an excellent source for the provisions of the Helsinki Agreement (also known as the Final Act). It also records through several methods of monitoring, the USSR's failure to adhere to a document it signed.

29. *Wiesel, Elie, The Jews of Silence. trans. with an Afterword by Neal Kozodoy. New York: Holt, Rinehart & Winston, 1966, 174pp. paperback.

Wiesel's encounters and personal assessment of the Jewish position and plight of Russian Jews in the mid-1960's is necessary reading for the teacher who can excerpt material for student reading. The vivid descriptions of the nature of existing communal life (or rather lack of it) for Jews in Russia was one of the catalysts that awakened the Jewish community to the plight of Russian Jews.

FICTION AS SUPPLEMENT TO INFORMATIONAL SOURCES *(SOME SOURCES MAY BE SUITABLE FOR ADVANCED READERS)

30. Babel, Isaac. Collected Stories. London: Penguin Books, 1971.

Authentic view of the 1920's and 1930's through the eyes of a Soviet Jewish author.

31. Kuznetsov, Anatoly. Babi Yar: A Documentary Novel. trans. by Jacob Guralsky. New York: Dial Press, 1967, 399pp.

Soviet Russia and the Jewish experience during the Nazi period including the Babi Yar massacres.

32. LaZebnik, Edith. Such A Life. New York: Morrow, 1978, 287 pp.

A popularized version of Shtetl life and emigration to the U.S. in the early 1900's written in form of personal memoir. An easy reading novel which could be used by student to contrast current absorption of Russian Jews in the U.S.

33. Malamud, Bernard. The Fixer. New York: Farrar & Straus, 1966, 335 pp.

A fictionalized account of anti-semitism in Czarist days in form of a 'blood-libel' accusation that was in reality leveled against Mendel Beilis.

34. ———. "Man In The Drawer." in Rembrandt's Hat. New York: Farrar, Straus & Giroux, 1973, pp.34-95.

Excellent short story for advanced reader to give insight into plight of Soviet Jewish author deprived of religious, as well as artistic freedom, and the dilemma faced by himself and an American he has asked to smuggle his stories out of Russia. Easily be adapted as moral dilemma material.

PERIODICAL ARTICLES, NEWSCLIPPINGS, AND DOCUMENTARY MATERIAL

ANTI-SEMITISM

35. Ainsztein, Reuben. "Anti-Semitism: the New Soviet Religion." The Jerusalem Post Magazine, Friday, December 29, 1978, 4 pp. Reprint distributed by the National Conference on Soviet Jewry.

Excellent for teacher background information, the history of anti-semitism in Russia and its official "demise" is recounted along with the observation and argument that anti-semitism is again on its way to becoming, once again, official policy.

36. "Castro, Fidel. "Address by Fidel Castro Before 34th Session of the General Assembly of the United Nations." New York Times, Sunday, October 14, 1979.

Passages from this speech are excerptable for classroom use as examples of the use of the Soviet "line" on anti-semitism couched in terms which equate Zionism with Nazism.

37. "Gardener, Sue. "Bess Myerson Sees Signs of Anti-Semitism in U.S." The Jewish Week-American Examiner, week of May 13, 1979, 7 pp.

Useful clipping for classroom use in comparisons of incidental acts of anti-semitism in this country vs. the endemic, vitriolic, planned type in Russia.

38. Jacobs, Samuel J. "The Blood Libel Case at Massena - A Reminiscence and a Review." Judaism Magazine, Vol. 28 (Fall 1979), pp. 465-474.

Teacher informational reading to stimulate discussion and relate Russian anti-semitism to incidents in U.S. Focus here on ritual murder charge made against Jew in America in Massena, N.Y. on September 22 and 23, 1928 and way it was handled.

39. *Jewish Encyclopedia, Vol. 4, "Blood Libel" by Slutsky, Yehuda, Jerusalem: Keter Publishing Co., 1971, pp. 1120-1132.

Useful teacher-student source for understanding definition of blood-libel and its historical and modern implications.

40. *Jewish Week-American Examiner. "Serious Anti-Semitic Incidents Reported in 30 of 90 Campuses." Week of June 24, 1979, p.2.

Can it happen here? Is it? Useful documentary source for classroom discussion.

41. Korey, William. "Updating the 'Protocols of Zion': A Soviet Media Campaign." The New Leader, (January 29, 1979), pp.10-13.

Anti-semitism masked in stepped up anti-Zionist propoganda in media by equating Zionism with every conceivable evil- even Hitlerism. Of informational value for teacher.

42. _____. "The Silent Screams of Babi Yar." Hadassah Magazine, Vol. 58 (January 1977), pp.12-13+

Ironical and insidious new form of anti-semitism reflected in the monument finally erected to recall the massacre at Babi Yar. Non-recognition of singular Jewish martyrdom effaces unique contributions and sufferings of Jews in W.W. II Russian life. Article also describes Yetvishenko's poem, as well as the authorities' fight to make him change it by refocussing on "Russian" loss rather than Jewish loss.

43. _____. "Making Anti-semitism Respectable." Moment, (December, 1978), pp.27-30.

Documentary evidence given in support of argument that the Soviet Academy of Science is being used by the Russian government to provide legitimacy to Kremlin anti-semitic campaign. The question is raised concerning U.S. collaboration with Soviet science programs. Could easily be adaptable for moral dilemma material.

44. Rosensaft, Menachem Z. "The Legal Status of Soviet Jewry: DeJure Equality and De Facto Discrimination." Columbia Human Rights Law Review, Vol. 10 (1978/79), p.29.

Examination for teacher background information of the dichotomy between the constitutional officially guaranteed religious freedom in the USSR and the de facto government sponsored existence of anti-semitism contrary to promulgated laws.

45. Segal, Boris M. "Soviet Anti-Semitism." Judaism, Vol. 28 (Fall 1979), pp.475-482.

For teacher background causes of continued anti-semitic growth are reviewed with stated conclusion that Jews have no future in USSR. It is choice of exiting or facing spiritual and perhaps physical ruin.

46. *Whitney, Craig R. "Many In Soviet Concerned Over A Surge of Anti-Semitism." New York Times, June 27, 1979. Reprinted and distributed by National Conference on Soviet Jewry.

Excellent visual, documentary and written evidence for classroom educational example of official anti-semitism in Russia today. Very anti-semitic painting not removed even after protests from officially-sponsored art exhibit.

47. *Yetveshenko, Yevgeni. "Babi Yar." in Russian Jewry Reader, by Chesler, Evan. New York: Behrman House, 1974, pp.85-88.

Necessary reading for all. Poem can evoke horror of W.W. II as well as continued and more subtle anti-semitism practiced currently in USSR.

STATUS OF JEWISH CULTURE IN USSR

48. Gitelman, Zvi. "What Future for Jewish Culture in the Soviet Union?" Soviet Jewish Affairs, Vol. 9 (1979) pp.20-29. (Reprint obtainable through National Jewish Resource Center. Policies Study '79, April 1979).

Excellent up-to-date background material for teacher concerning current demographic and social-political trends in the USSR. Opinion based on this information base makes for a bleak, but not totally hopeless outlook and that a concerted effort to develop an educational program which would serve Soviet Jews, Olim and emigrants to the West is a legitimate and worthwhile goal.

49. *Greater New York Conference on Soviet Jewry. "Differences Between Judaism and Other Religions in the USSR." New York: Greater New York Conference on Soviet Jewry, 1 p.

Excellent informational document already in usable educational form reflecting systematic government shutdown of Jewish religious, cultural, and social organizations.

50. *_____. "Jewish Culture and Religion in the USSR." New York: Greater New York Conference on Soviet Jewry, p.2.

Already usable educational material for student use reflecting dichotomy between guaranteed constitutional rights and the reality of a denied heritage.

51. *Greenberg, Blu. "A New Jewish Renaissance." Hadassah Magazine, Vol. 58, (June/July 1977), p.2+

Extent to which Soviets will go to prevent current "spontaneous" Tarbut (cultural studies) movement reflected in blockage of a planned 1976 symposium on "Jewish Affairs".

52. *Jewish Telegraph Agency. "Report Russians Name Synagogue Chief," November 2, 1979.

Russians appoint new chairman of Moscow Synagogue who at age 34 is youngest person to serve in that post.

53. *Jewish Week- American Examiner. "Russians Allow Two To Train As Rabbis In U.S." Week of June 15, 1979.

Nearly a century of history reversed as two Russians sent to U.S. for Rabbinic studies. Excellent for discussions on implications of detente policies and religious freedom for Jews.

54. *Jewish Week- American Examiner. "Soviet Jews Studying Hebrew Get Secret Tests From U.S. Visitors," Week of June 17, 1979.

Excellent student source for understanding of Jewish activist response in view of cultural deprivation by government. In spite of preventative measures, Soviet Jews are learning and teaching Hebrew with few texts and educational materials, but are succeeding.

55. *Kamookandel, Felix. "What's Going On Here Citizens?" Jewish Digest, Vol. 22 (March 1977) pp.177-78.

Useful as classroom educational motivation. A short, understandable piece of satire to trigger questions on the current state of Jewish culture in Russia.

56. *Korey, William. "Soviet Students -- A Shock Report." Distributed by the Greater New York Conference on Soviet Jewry.

Of informational value on a seventh grade level. A short outline of official anti-semitic educational policy which is working to reduce the numbers of Jewish students admitted to institutions of higher learning, thereby denying them access to higher levels of economic status.

57. *Lester, Eleanor. "Hunger of Jews in Russia for Identity Is Touching to Moscow Book Fair Exhibitors." Jewish Week- American Examiner, Week of September 30, 1979.

Short clipping for classroom use to document underground surge to consciously identify as a Jew. Although widest distribution of Jewish cultural material was able to be disseminated at the fair-since W.W. II - by giveaways, the Soviets did not officially order for distribution one book of a Jewish nature among 750 exhibited.

58. Litvinoff, Emanuel. "The Future of Judaism in the Soviet Union: Its Obituary May Be Premature." Jewish Digest, Vol. 21 (March 1976), pp.6-12.

Jewish experiences outside the usual framework of synagogue affiliation are being pursued by many, despite official directives and supervision which tries to prevent such pursuits. For teacher background information.

59. Rothenberg, Joshua. "Judaism In the Soviet Union: A Second Class Religion?" Obtainable through the B'nai B'rith Organization in New York.

For teacher background a study of the religious aspects of the Soviet Jewish problem.

60. *Soviet Jewry Research Bureau. "Synagogues in the USSR." New York: Soviet Jewry Research Bureau; distributed by the National Conference on Soviet Jewry, as of 11/'77.

Excellent student documentary source material to counter claim that a specified number of synagogues exist in Russia. As of this date, only 69 listed that could be traced and deemed surviving.

61. *Yaffee, Richard. "Russian Emigrant Criticizes Rescue Movement for Failing to Implant Jewish Culture." Jewish Week- American Examiner, Week of October 14, 1979.

Opinion expressed that exodus not only obligation. Responsibility to engender Jewish culture important so that desire to exit is based on desire to live as Jew rather than for political or material reasons. Useful to students for showing varying opinions on how to resolve Soviet Jewish problems.

REFUSENIKS

62. *Akselrod, Ernest. "The Daily Life of a Refusenik." New York: Mimeographed copy of letter from Soviet refusenik in Moscow obtainable through the Students Struggle For Soviet Jewry (SSSJ), July 1978.

Good first hand documentary evidence for classroom and student use that reflects conditions under which many refuseniks live.

63. *Beilina, Dina. "Soviet Roulette." Keeping Posted, Vol. 24 (December 1978), pp.18-20.

Excellent seventh grade student reading. Ex-refusenik outlines newest preventative steps taken by Kremlin to reduce emigration for some.

64. *Davis, Margy-Ruth. "Death Penalty for Four Jews In Ukraine Economic Trials Recalls Slaughter of 1960's." Jewish Week- American Examiner, Week of January 29, 1979.

Excellent informational evidence that can be adapted as an educational "trigger" to tie present to past. More repressive measures against refuseniks reflects stepped-up official campaign against Jews in Russia.

65. *Greenberg, Blu. "Encounters in Russia." Moment, Vol. 2 (February/March 1977), pp.27-36.

Although the names may have changed for the 1980's, the personal narrative detailing an outsider's look into the caged nature of refusenik life makes excellent supplemental student reading.

66. *Ivanovsky, M. "On the Line." Excerpted from Samizdat literature (underground Russian Journals) and distributed by the Student Struggle For Soviet Jewry.

A short satirical piece for student use pinpointing the nature of the fear and frustration, but also stubborn determination on the part of Russian Jews in an OVIR office and the arbitrary nature of the application procedures. Excellent for role playing in the classroom.

67. *Jewish Community Council of Greater Washington, D.C. "Soviet Jewry Backgrounder." Washington, D.C.: Jewish Community Council of Greater Washington, 1330 Mass. Ave., N.W., May 1976.

Excellent documentary material for student use. Contains excerpts from Universal Declaration of Human Rights, Dec. 10, 1948; International Covenant on Human, Civil, and Political Rights, Dec. 16, 1966; International Convention on the Elimination of all Forms of Racial Discrimination, Dec. 1965; The Helsinki Agreement, Finland, 1975.

68. *Jewish Week- American Examiner. "Soviet Psychiatrist Derides Treatment of Dissidents." Week of August 19, 1979.

Excellent student source - usable as example of one set of consequences for engaging in activist life.

69. *Jewish Week- American Examiner. "Slepaks In Israel With A Message From Jailed Father." Week of May 20, 1979, p.20.

Clipping of value to point up vagaries of Soviet bureaucracy which enabled son of long-time refusenik Vladimir Slepak to obtain a visa to Israel for himself, wife and infant, despite fact that he had criminally evaded draft.

70. *Jewish Week- American Examiner. "New Soviet Citizenship Law May Worsen Lot of Jews Seeking To Leave." Week of July 1979, p.2.

Of educational value as documentary evidence- New clause on law concerning citizenship of children may affect entire families' desire to leave Russia especially in divorced or separated families.

71. *"The Refuseniks." Keeping Posted, Vol. 24 (December 1978), 22 pp.

Teacher's edition, as well as student edition entirely devoted to updated accounting of treatment to which refuseniks subjected. Teacher's edition valuable for its lesson outlines, questions, and additional source materials.

72. *"Soviet Claims and Facts." Keeping Posted, Vol. 24 (December 1978) An updated version of the "Soviet Jewry Fact Sheet" distributed by the National Conference on Soviet Jewry.

Suitable seventh grade level reading, but some of the information will have to be more fully explained for seventh grade understanding. The question and answer format has excellent educational value.

73. "Women's Plea For Soviet Jews- The Moscow Women's Group: A White Paper of Hope and Despair." New York: National Conference on Soviet Jewry.

Biographical material and appeals by several women refuseniks. This material could be easily adaptable for classroom use.

74. *"Applying to Emigrate: A Step By Step Outline For Leaving the USSR." New York: Soviet Jewry Program Department, National Conference on Soviet Jewry, July 1978.

Excellent source material to enable student to understand the nature of the difficulties of the emigration process that refuseniks undergo.

75. *Reuben, Steven M. "A Jewish Guitar in the USSR." Keeping Posted, Vol. 24 (December 1978), pp.18-20.

Young American Rabbi and Educator gives first hand observations concerning his encounters with refuseniks who continue to press their demands for religious freedom and/or to leave. Excellent seventh grade reading.

76. *Students Struggle For Soviet Jewry. "Kidnapped! Marina Tiemkin: The Struggle of a Soviet Jewish Teenager." New York: SSSJ.

Relevant source material for seventh graders depicting extent to which Soviet officials have gone and will go as well as the problems created for Jews and children of Jews who are intermarried.

77. * . "Anti-parasite Law- Article 209-1 of the Criminal Code of the USSR."

It is a crime to "avoid socially useful work" (for example teaching Hebrew!) and to lead an anti-social parasitic way of life. Breaking this law brings punishment up to one year or correctional tasks for same time. Law used as squeeze play. Jews who apply to leave are fired from jobs and then prosecuted under this law.

78. *USSR Constitution- Article 34

For student use in comparing what is officially stated policy against the reality of actions taken which flout these safeguards which guarantee all citizens equally in all fields of economic, political, social, and cultural life.

79. *Synderx, Janet. "Our Meetings with the Refuseniks: To Feel What It's Like to Live In a Cage!" Jewish Digest, Vol. 21 (May 1976), pp.10-13.

Although the names of the families may not be current, the material is valuable for student reading since these visitors to Russia took children with them and these children participated in the personal exchanges of Jewish objects secretly transferred as well as in other moving experiences.

PRISONERS OF CONSCIENCE:

80. *Davis, Douglas. "Avital's Ordeal." The Jerusalem Post Magazine, Friday March 2, 1979. Reprinted and distributed by the National Conference on Soviet Jewry.

Good moral dilemma material here. Reading valuable for teacher and student alike. Easily readable personal narrative of Avital Shcharansky's introduction to the activist movement and to the man she would marry one day and leave the next for Israel or never leave at all said the Soviets.

81. *Glezer, Dr. Ilya. "After the Trials." New York: National Conference on Soviet Jewry, September 1978.

Speaking after emigration former prisoner describes life of "internal exile", as well as what conditions are like in Vladimir Prison where Anatoly Shcharansky is being held.

82. *Gluzman, Semyon. "The Case of Semyon Gluzman." New York: Greater New York Conference on Soviet Jewry.

This smuggled letter makes excellent reading for students as it illustrates the moral dilemmas facing even the very minor choices a prisoner may be allowed or forced to make in the everyday routine in prison life.

83. *Jewish Week- American Examiner. "Law Professor Says Shcharansky Trial Violated Soviet Legal Procedures." Week of August 12, 1979, p.19.

Where rights are concerned Russian Jews lose out. Useful material to utilize as educational "trigger" with Shcharansky trial material.

84. *North American Jewish Students Network. "The Trial of Anatoly Shcharansky - Based on Evidence and Documents from the USSR - Excerpts from the Original Dramatization." New York: North American Jewish Students Network (Canadian Bureau), 1979.

Excellent educational material to be utilized as is. Role playing Drama provides information about actual trial of Shcharansky, and at the same time focuses on concept of this trial as the USSR's weapon to destroy the entire emigration movement. The material can be utilized to integrate discussions of many moral issues.

85. *Sisten, Samuel. "The Prisoner of Conscience." New York: National Conference on Soviet Jewry.

Of informational value to student. The paper defines term "prisoner of conscience", discusses arrests and trial procedures used as one method of harassment toward Jews wishing to emigrate, and outlines the existing brutal prison conditions which include forced labor with reduced caloric intake.

86. *Zalmanson, Israel. "To Silva From A Prison Camp." Moment, Vol. 2 (February/March 1977), pp.37-40.

Although Zalmanson free, this letter reflects vivid sense of the physical and spiritual brutality of Russian prison life for Jews.

REDEMPTION OF THE CAPTIVES - PIDYON SHEVUYIM

87. Agus, Irving. Rabbi Meir of Rothenberg. 2 V. in 1 New York: KTAV, 1976. 2nd ed. 749 pp. See especially pp.130-146.

Agus disagrees with others that medieval Rabbi Meir refused to be ransomed and discusses Jewish medieval attitude toward idea of "ransom".

88. Glustrom, Simon. The Language of Judaism. New York: Jonathan David, 1966.

See specifically pp.30-31 for definition of Pidyon Shevuyim.

89. *Jewish Encyclopedia. "Ransoming of Captives." Vol. 5, pp.154-156; Vol. 10, pp.316-17.

Excellent student, as well as teacher source material on Pidyon Shevuyim. Talmudic sources listed as basis for this Mitzvot are found within.

90. *Maimonides, Moses. Maimonides: The Commandments. Chavel, Charles B., trans. Vol. 1 Positive Commandments, Soncino, 1967.

See specifically p. 209. Maimonides classifies ransom of captives under positive commandment no.195-Charity (Tzedakah), giving it higher priority than supporting and clothing the poor. Excellent idea for students to discuss Soviet Jewish redemption against background of Jewish experiences and sources. Arguments for and against payment of ransom provide much in the way of moral dilemma material.

91. *Keeping Posted. "The Anguish of Soviet Jews." New York: Union of American Hebrew Congregations (UAHC), December 1972, Vol. 18.

Student material - age suitable concerning the since voided Russian imposed exit taxes (Soviet Law 572, August 3, 1972). Was this considered "ransom?" Teachers edition provides sources, key questions and a basis for utilizing this material for discussion of moral issues.

92. *Tanach

Note the following sources from which the concept of Pidyon Shevuyim can be deduced:
Gen. 14: 8-24; Exodus 21: 30; Psalms 49: 8-9;
Job 33: 23-24; Job 36: 18-19; Deut. 15: 7; Lev. 25: 25-28; Lev. 19: 16; Prov. 24: 11.

AMERICAN INTERNATIONAL, AND CONFERENCE RESPONSE TO PLIGHT OF SOVIET JEWRY

93. Bensley, Norman. "The Jewish Cultural Re-Awakening and the Soviet Response: A Helsinki Test Case." Paper intended for use by the Commission of Security and Cooperation in Europe created by public law 94-304 on June 3, 1976. Distributed by the Greater New York Conference on Soviet Jewry.

For teacher informational background, the paper discusses the international legal framework which Helsinki reaffirmed and expanded for protection of cultural self-expression and provides specific documented examples of Soviet non-compliance since 1975.

94. Decter, Moshe. "Crisis in the Soviet Jewry Movement." Moment, Vol. 1 (April 1976) pp.33-49.

For teacher background - progress of the rescue movement discussed with suggestions to redirect the nature of the movement and emphasize Jewish education inside Russia and move toward linkage with the total Soviet dissident movement within Russia.

95. Friedberg, Marice. "Trying to Save Soviet Jewry: Some Successes and Some Failures." Present Tense, Vol. 6 (Autumn 1978).

For teacher information an excellent general overview of the Soviet Jewry protest movement that concludes that Western world protests and steps

already taken toward linking Jewish problem with American policy provide the only shield that may protect Soviet Jewish dissidents from worse reprisals than already taken.

96. National Conference on Soviet Jewry. "Policy Statement on Soviet Jewry." New York: National Conference on Soviet Jewry, July 18, 1979.

Up to date statement about direction and purpose of the conference.

97. *National Jewish Monthly. "Brussels II - Our Renewed Commitment". Vol. 90 (April 1976), p.30.

Of informational value to student on second of two world conference precipitated by and galvanizing concerted action on behalf of Soviet Jewry.

98. *Near East Report. "Who Else Cares- Does Our Government?" In "Heard in Washington: Call For Emigration." Vol. 21 (November 30, 1977).

For student information, this is record of vote for freedom of emigration for Jews and other minorities and reflects action other than strictly Jewish action on behalf of Soviet Jewry.

99. Riseman, Mervin, chairman. "1979 in Review: Overwhelming Achievement, Ominous Portents." Report to the Leadership Assembly of the Greater New York Conference on Soviet Jewry, 5 pp.

Record emigration statistics offset by rise in hard-core refuseniks and more subtle, but harsher forms of Soviet harrassment.

EMIGRATION: ABSORPTION IN U.S. AND ISRAEL

100. Friedberg, Maurice. "From Moscow to Jerusalem and Points West." Commentary Magazine, Vol. 65 (May 1978), pp.63-67.

Useful for teacher assembling background on attitudes concerning absorption of Russian Jews. Opinion voiced that it is easier for Soviet intellectuals to assimilate in Israel and that their presence in America is only welcomed by a segment not the total community.

101. *Gidwitz, Betsy. "American Roulette - The Ups and Downs of Russian Immigrants: But Still Unsettling."

Moment, Vol. 3 (November 1977), pp.15-18.

Excellent informational source dealing with negative aspects and serious problems experienced by Soviet emigres in adjusting to U.S.

102. Hawkes, Irene Kaminsky. "The New Immigrant: A Study of the Vocational Adjustment of Soviet Jews." Journal of Jewish Communal Services, Vol. 44 (December 1977), pp.161-165.

For teacher background on immigrant problems. Vocation, the major means of Soviet Jews to self-expression in Russia. Gap between economic expectation and unfulfilled realities in U.S. leads to loss of vocational identity, frustration, and anxiety.

103. Hebrew Immigrant Aid Society (HIAS). HIAS Annual Report 1977. New York: HIAS, 1977.

Includes description of workings of one major organization which takes over the guidance and support of Soviet emigrants who choose to migrate to western nations rather than continue on to Israel. Also found is an explanation of the 'letter of invitation' by which Soviet Jews can apply for exit visas directly to U.S.

104. *Jewish Week- American Examiner. "Problems in Israel: Mountain Jews Protest." Week of August 8, 1975.

Clipping of classroom value as example of absorption problems which arise because of misunderstandings - usually cultural ones.

105. *Jewish Week- American Examiner. "First of Series of Books to Aid Russians Issued." Week of May 20, 1979, p. 38.

Problem of reintroduction of Judaism back into Russian emigrant's life - one solution is to provide specially written Jewish literature.

106. *New York Association For New Americans (NYANA). "Background Memo: NYANA's Assistance to Jewish Immigrants." New York: New York Association for New Americans, 4 pp.

Source of information for teacher and student detailing workings and purpose of major agency assisting Russian emigrants once they arrive in New York.

107. *New York Times. "The Soviet Jews In Israel: Coping with Free Choices." Sunday, April 27, 1975.

Transferring from one society to another is not easy. News clipping chronicles social problems, job problems, and housing difficulties that affect newly arriving Russian emigrants.

108. *Novak, William. "American Roulette - The Ups and Downs of Russian Immigrants: Settling in." Moment, Vol. 3 (November 1977), pp. 9-14+.

Easily adaptable for role playing in the classroom these conversations with a sampling of Soviet emigrants to Boston reflect positive re-adjustment cases and few problems.

109. *Pincus, Chasya. "Youth Aliyah Provides a Decompression Chamber for Soviet Youth." Hadassah Magazine, Vol. 58 (January 1977), pp.18-19; 34+.

Focus on the problems faced when well-disciplined Soviet youngsters emigrate and are confronted with social conditions which allow freer choices. Material about youngsters' lives in Russia provide basic materials for moral dilemma stories.

110. Myerson, Charles, and Speckler, Martin. "Are Russian Olim Good for the Israeli Economy?" Jewish Frontier, Vol. 44 (April 1977), pp.23-25.

For teacher information - the positive and negative affects of Soviet emigrants on the Israeli economy are examined and arguments that the Russians gain unnecessary advantages are countered. Conclusion reached that emigrants will, in fact, raise the total standard of Israeli economy.

111. *Sovietskaya Rossia. "An Indictment Against the Zionists." trans. from the Russian. No. 01571 Document obtainable through the Greater New York Conference on Soviet Jewry. February 19, 1977.

Useful example to show student how Soviet propoganda machine distorts out of all proportion those Soviet emigrants unable to adjust in Israel.

112. Taft, Ethel. "The Absorption of Soviet - Jewish Immigrants - Their Impact on Jewish Communal Institutions." Journal of Jewish Communal Services, Vol. 44 (Winter 1977), pp.126-171.

Transference of Soviet Jew to totally different culture and value system has precipitated new comprehensive community approach to resettlement needs. These are not the same immigrants of our grandparents' era, nor are the problems the same.

113. *Weiner, Jon. "Soviet Resettlement: An Update." Moment, Vol. 4 (July/August 1979), pp.15-19+.

Informational source for classroom use which concludes that increasing immigration to the U.S. is both a jolt and a boom. It includes a detailing of services, budgetary needs, and logistical difficulties encountered by organizations such as HIAS, JDC, and local agencies in processing Soviet emigrants. Could be useful in considering moral dilemma issues concerning - priority of needs, for example, what should be the extent of the communal responsibility of American Jews?

114. West, Carole T. "Soviet Immigration: The Adolescent Experience." Journal of Jewish Communal Services. Summer 1979, pp. 382-385.

Teacher informational source touching on teenage adjustment difficulties due to transference from authorization - style schools and society to less structured individual - oriented U.S. high schools. Also, children and parents unable to trust helping agencies in spite of fact that they are Jewish because of their ingrained mistrust of Soviet authorities.

EMIGRATION AND LINKAGE: MORAL AND POLITICAL IMPLICATIONS FOR U.S. AND SOVIETS

115. Alexander, Z. "Immigration to Israel From the USSR." Reprinted from Israel Yearbook on Human Rights, Vol. 7 (1977) by Faculty of Law - Tel-Aviv University.

Along with excellent survey of emigration since 1968, a summary (chronological) of Israeli and world Jewry activist responses, there is discussion for teacher background on facts dealing with the Jackson-Vanik amendment and the trade agreement between the U.S. and the USSR.

116. *American Jewish Committee. "Jewish Emigration from the USSR, the Soviet desire for Trade and the Jackson-Vanik amendment." A Foreign Affairs Department background memorandum. New York: American Jewish Committee, 2 pp.

Should Jackson-Vanik amendment be waived in light of more liberalized Soviet Jewish emigration policies. Is increased emigration a Soviet ploy or true shift in policy? Useful source material for

discussion on question of linkage of Russian Jewish problem with American foreign or economic policy.

117. Baum, Phil. "Breaking the Impasse on Soviet Jewry Policy." Congress Monthly. February 1978.

Informational value to teacher as it relates all arguments along the spectrum concerning the tying of trade policy to the human condition of Jews in Russia. Author pleads for more aggressive linkage policy.

118. Braun, Jonathan. "Olympics Boycott Appeal Is Special Problem to Jews." Jewish Week- American Examiner. Week of January 20, 1980, p.1.

Since Russian invasion of Afghanistan and subsequent freezing of all hallmarks of detente between U.S. and Russia, the Olympics may be only point that remains vulnerable to Western pressure and killing the olympics may destroy the last incentive the Russians have for letting Jews out. Excellent dilemma material concerning image of American interests and Jewish problems.

119. Cohen, Steven M. "The Shcharansky Affair." Moment, Vol. 2 (October 1977), p.48+.

Treason charge against Shcharansky is attempt to link Jewish activists with general dissident movement to discredit both. Should American Jews be concerned for others being denied freedom or are obligations to those "closest" to them? Of value to teacher who can extrapolate such moral dilemmas from the material.

120. Goldman, Marshal. "The Case for Moderation." Moment, Vol. 2 (October 1977), pp.49-50.

Argument voiced that loosening up on trade credits, etc. is decisive way to effect saving of Jews.

121. Gwertzman, Bernard. "Emigration of Soviet Jews in March Sets Record; Gesture to Be Seen." New York Times. Wednesday, April 4, 1979. (Reprint distributed by National Conference on Soviet Jewry).

Opinion voiced that newest rise in emigration figures may be attributable to Russian wish to improve the atmosphere for Senate ratification of the SALT II Treaty, since it has been stated that treatment of ethnic minorities, particularly Jews, is a matter of concern on Capitol Hill.

122. *Jewish Week- American Examiner. "Russian Official Threatens Jews After Olympics." Week of April 15, 1979.

Useful source material to trigger moral discussions concerning obligations and responsibilities involving American Jewish athletes vis-a-vis participation in 1980 Olympics scheduled for Moscow.

123. Korey, William. "Soviet Jewry Plight and Prospect." Midstream, Vol. 23 (April 1977), pp.18-27.

Puts Soviet Jewry struggle in larger perspective of Real-Politik, big power struggle of last decade attempt of USSR to seek detente and trade with U.S. For teacher backgrounding in considering the moral issue of whether our country's need for balance of payments and foreign policy needs interfere with or supercede moral obligations.

124. *Reporter Dispatch. "Dissidents, Spies Swapped." White Plains, New York: Reporter Dispatch, Saturday, April 28, 1979.

Is Soviet position on Soviet Jewry softening? What made the Russians finally free the prisoners held from the Leningrad hijacking incident?

125. *Smolar, Boris. "Aging Population Confronts Jews with Massive Care Burden." Jewish Week- American Examiner, Week of November 4, 1979.

Priorities facing U.S. Jewish communities provide material which could be basis for moral dilemma situations.

EMIGRATION: THE NOSHRIM (DROP-OUT) OR "BREAK AWAY" ISSUE

126. *Azbel, Mark. "The Policy Must Be Changed." Moment, Vol. 5 (January/February 1980), pp.42-43.

Ex-refusenik argues that offering aid to Russians opting to go to U.S. is form of "seduction". He wants all emigrants to go to Israel and only then could they begin process of moving (not as immigrants) from one country to another.

127. Cohen, Steven M. with Heschel, Susannah. "Alternative Approaches to Soviet Jewish Emigration: Moral and Practical Dilemmas." Policy Studies '79. New York: National Jewish Resource Center, 250 W. 57th St., November 1979, 20 pp.

Current, balanced analysis of the Noshrim issue and its impact on world Jewry and especially the American Jewish community. Explores the practical and moral dilemmas inherent in the idea of any kind of aid cut-off proposals concerning "breakaways" (newly coined phrase utilized to diffuse the emotional, value-laden implication of use of "drop-out"). Also outlines background reasons for current shift in motivation behind Soviet Jewish emigration, reasons for the poor Israeli image, and the incremental proposals to stem Soviet emigration to the U.S. and encourage, but not coerce Aliyah. Vital, incisive reading for teacher.

128. *Dulzin, Leon. and Schroeter, Leonard. "Whither Soviet Jews: The Debate Goes on." Moment, Vol. 4 (September 1979), pp.7-14.

Two points of view laid out for students comparison. Arguments presented clearly on both sides. Dulzin, head of Jewish Agency (Israeli organization) argues Israeli view that wants to see aid cut off - arguing that American aid to "drop-outs" is in fact an invitation to drop-out and come to U.S. instead of Israel. Schroeter counters with major American argument- the humanitarian argument - that we are obliged to help any Jew that needs help and asks for it.

129. *Edelstein, Andy. "Cut Off Aid to Noshrim Boris Penson Urges to National UJA Delegates ." Jewish Week- American Examiner. Week of December 16, 1979, p.2.

Ex-prisoner of conscience now living in Israel argues for less aid for those who choose not to go to Israel from Russia. Argues that easier absorption process in Israel would lessen drop-out rate. Voices opinion that drop-outs only go to U.S. in order to assimilate.

130. *Fein, Leonard. "Let My People Go- Where?" Moment, Vol. 2 (January 1977), pp.7-12.

Of informational value to teacher and student alike, article states that idea of cutting off aid funds to Soviet Jews who don't go to Israel implies abandonment and coercion, a morally unacceptable position. Dismisses argument that drop-outs imply Jewish conspiracy which will anger Soviets and increase risk of total shut-down of emigration.

131. *_____. "No Need to Apologize." Moment, Vol. 5 (January/February), pp.22-23; 42-47.

Ongoing, plus new arguments voiced on noshrim issue. These, triggered by Israeli compromise proposals concerning aid cut-off to drop-outs.

132. Gitelman, Zvi. "Characteristics of Soviet Jews." The Jewish Spectator. Vol. 42 (Winter 1977).

Argument that increased rate of noshrim results from materialistic lure is denied as being too simplistic. Geography, distribution and culture of Jewish population are suggested as having bearing on situation.

133. *Goell, Yossi. "Why Soviet Jews Belong in Israel." in Open Forum, Women's American ORT Reporter, p.9.

Argument from point of view that Israel is center of Judaism while diaspora is secondary not equally valid center. If one posits Jewish survival as guiding principal for organized Jewish action, then all Soviet emigrants should be taken directly from Vienna to Israel, thereby permitting initial processing and absorption in Israel to act as brake against drop-outs.

134. Greenberg, Irving. "Crossroads At Vienna: Olim and Noshrim." Response, Vol. 10 (Winter 1976/1977), pp.11-25.

Although Aliyah bias clearly indicated, a clear statement of the problem of decision making and choices available in the resolution of the drop-out problem is made.

135. *Jacobs, Paul. "Let My People Go- But Where? The Dilemma of Soviet Jews." Present Tense, Vol. 4 (Winter 1977), pp.15-20.

Good article for teacher and student alike to understand how the noshrim problem began and why it has become such a decisive topic within the Jewish community. Focus on the 1976 attempt of the "Committee of Eight" (later of "Ten") to deny aid to drop-outs and the mounting resistance from lower echelons within organizations to such action.

136. *Jewish Week- American Examiner. "Kuznetsov Says Drop-outs Seek Merely Escape." Week of October 14, 1979, p.39.

Ex-prisoner of conscience voices opinion on drop-out issue. Useful for student in comparing and compiling arguments on the issue.

137. *Litvinoff, E. "Russian Refugees in Transit." Jewish Digest, Vol. 22 (July/August 1977), pp.30-36.

Excellent source for student understanding of what happens in emigration process after leaving Russia. Division and separation occurs in Vienna. Olim go to Israel, but others who choose west go on to Ostia, Italy. Discussion of problems that involve emigrants waiting for resettlement.

138. * . "The Russian Drop-outs." Jewish Digest, Vol. 3 (November 1976), pp.31-34.

Review of exit statistics 1968- 1976 reveal different trends and different problems. Article helpful for background on the origin of problem. Also stated is view that noshrim are seen as dangerous to "genuine activists and refuseniks" who may be compromised by "fradulent" usage of Israeli visas to leave Russia, but then go elsewhere.

139. *New York Times. "Many Russian Jews 'Drop-out' in Vienna". Sunday, August 12, 1979.

Clipping good trigger for discussion in classroom.

140. *Pfeffer, Barbara. "Brighton Beach: New Lives and Old; A Photographic Essay." Moment, Vol. 5 (January/February 1980), pp.24-41.

Russian "drop-outs" while having their share of problems infuse new life into older Jewish community beginning to decay. Illustrations will be of interest to spark discussions in classroom.

141. *Postal, Bernard. "Help Curtailed for Russians Leaving Israel." Jewish Week- American Examiner, Week of September 25, 1979.

New York Association For New Americans (NYANA) cuts direct aid grant to two weeks. Clipping useful in chronicling aid cut-off problem.

142. Rabinowitz, Malka. "Drop-outs: Israel Versus Diaspora." The National Jewish Monthly, Vol. 91 (January 1977), pp.26-30.

Article helps put noshrim issue into higher philosophic discussion relating to understanding of Jewish history. Differing points of view concerning the drop-out issue have increasingly become code words for fundamentally divergent views of Jewish history where in one view Israel is central to Jewish survival, while according to the other, the Diaspora also has a future.

143. Rabinowitz, Stanley S. "The Soviet Jewry Exodus." Conservative Judaism, Vol. 32 (Summer 1979), pp.23-29.

Of informational value to teacher, the author pleads for closing the gap between treatment of Soviet Jews in Israel and their treatment in the U.S. in order to deal with the issue of "non-Jewish" Soviet Jews.

144. Schenker, Abraham. "The Drop-outs: A Zionist and Jewish Dilemma." Israel Horizon, Vol. 26 (December 1978), pp.9-12.

A plea to improve the absorption process in Israel as means of resolving the drop-out problem.

145. Schnur, Steven. "Reform Moves to Correct Lag in Absorbing Russian Emigres." Reform Judaism, Vol. 8 (November 1979), p.1+.

Good for, view into attitudes of reform movement vis-a-vis Soviet emigrants to U.S. They voice concern about lack of outreach programs to persuade Russian Jews to affiliate religiously and then stay actively affiliated.

146. *Schroeter, Leonard. "In Defense of 'Noshrim'." Reform Judaism, Vol. 8 (November 1979).

For students author offers brief survey of origin of noshrim polemics and vows renewed support to reject any means to deny funds to Russian Jews who do not go to Israel.

147. *Sentinel (Voice of Chicago Jewry Since 1911). "End Noshrim-Aid Proposals Expected to Heat Up Jewish Federations Meet." Vol. 148 (November 8, 1979), p.2.

Useful article in conjunction with moral dilemma situations facing U.S. Jewish priorities. Local Federations propose aid cut-off. Will they win? Should their proposals win?

148. *Students Struggle For Soviet Jewry. "Problems of Soviet Jewish Aliyah and Absorption." 1976.

Letter directly from Russian Jewish activists deplore drop-outs, but see cessation of aid as dangerous to emigration.

149. *Tekoah, Yosef. and Eban, Abba. "The Soviet Drop-out Issue." Congress Monthly, Vol. 43 (November 1976), pp.5-6.

Excellent for student use to see two prominent Israelis argue from opposite viewpoints as the drop-out issue begins to be noticeable back in 1976.

150. *Vorspan, Albert. "Let My People Go- Only To Israel?" Newsday, Garden City, New York. April 19, 1977.

Good for student reading for a short, clear statement of moral issues and dilemmas caused by Soviet Jews opting for America rather than Israel.

MULTI-MEDIA MATERIALS

ANNOTATED BIBLIOGRAPHY

151. Kronish, Amy. compiler. Soviet Jewry: A Catalogue of Media Materials. Wellesley, Ma.: Jewish Media Service, 65 William St., 02181 - Tel. 617-237-3451. 2nd ed. 17 pp.

Listing of short and long films, filmstrip sets, slide sets, interviews on cassettes, games, records, and videotapes with content indicated and recommendations for age suitability specified. Excellent source for materials other than written material to supplement and complement classroom discussions.

FILMS (SUITABLE FOR SEVENTH GRADERS)

152. "The Longest Wave." 25 min., color, 1975, \$5. Alden/UJA Films, 7820 - 20th Ave., Brooklyn, N.Y. 11214.

Complexities of absorption of Russian emigrants in Israel. Although somewhat outdated, students could get a feel for what happened some years back.

153. "The Morning of the Second Day." 27 min., color, \$7. Brooklyn, New York: Alden Films, 1971.

Although it is dated, the issues remain and continue to stir controversy. Film focuses on the problems of a Russian immigrant couple in contrast with a young Israeli couple.

154. "Out of Bondage." 23 min., color, \$10. Wellesley, Ma.: Jewish Media Service, 65 William St., 1974.

Narrated by Theodore Bikel and produced by UJA, the film depicts the present day exodus against the background of Russian-Jewish history.

155. "Valery and Galina Panov." 15 min., color, \$5.
Brooklyn, N.Y.: Alden Films, 1974.

Documents the struggles and sacrifices of two Russian ballet stars in their fight to go to Israel.

156. "Yevgeny Yevtushenko: A Poet's Journey." 28 min.,
B.& W., \$25. Princeton, New Jersey: Films for the
Humanities, Harold Mantell, Inc., P.O. Box 378.

Brief account of non-Jewish, but humanistic, caring poet who sympathizes with the Jews.

THE FOLLOWING FILMS ARE MORE GENERAL, BUT COULD BE UTILIZED
SPECIFICALLY FOR TRIGGERING MORAL DISCUSSIONS ON SOVIET JEWRY
ISSUES

157. "Cages." 9 min., \$12.50. Hightstown, New Jersey:
Contemporary - McGraw Hill, Princeton Rd., 08520.

Themes of freedom, authority, imprisonment,
and the human condition - all of us are imprisoned.

158. "The Hangman." color, \$15., animation, Wellesley, Ma.:
Jewish Media Service, 65 William St., 1964.

A parable of social responsibility; the indifferent townsman who refused to become involved become the victims.

159. "The Wall." 4 min., color, \$12.50. Hightstown, New
Jersey: Contemporary - McGraw Hill, Princeton Rd.,
08520.

A cynical cartoon illustrates two people desirous of freedom. Does one stand by and let the other fight for the freedom both need and then reap the fruits of the first's labors and take advantage of the chances he took?

FILMSTRIP SETS

160. "Jews In Russia."- Part I - Under the Czars: 36 frames;
Part II - Under the Soviets: 44 frames New York:
Board of Jewish Education Press, 426 W. 58th St.,
10019, 1973. Purchase \$28.

Two-part color filmstrip with accompanying
sound tape cassettes which provide historical back-
ground. Animated figures.

SONGS AND RECORDS (Refer to Multi-Media Annotated Bibliography
op. cit.)

VISUAL AID MATERIALS

161. Poster Sets in color and black and white obtainable
through Students Struggle for Soviet Jewry, The
Greater New York Conference on Soviet Jewry, and
the National Conference on Soviet Jewry.
162. Newspaper files: Jewish Week- American Examiner (A UJA
publication); New York Times, The Jerusalem Post;
pertinent clippings usually found at both the
National Conference and the Greater New York
Conference on Soviet Jewry, as well as at the
Students Struggle for Soviet Jewry.
163. Education Department, American Zionist Youth Foundation.
"Mock Trial" from M'Sakim: Games: A Programming
Manual. New York: American Zionist Youth Foundation,
515 Park Ave., 10029.

Trial material could be useful educational
tool for roleplaying moral situations. Current
information could be adapted to format here.

164. Greater New York Conference on Soviet Jewry. "Soviet
Jewry Crossword Puzzle" from 1976/77 Soviet Jewry
Teaching Kit. New York: Greater New York Conference
On Soviet Jewry.

Useful educational tool for review of facts
having to do with religion and culture and definition
of terms concerning Russian Jews.

165. Ram, Shoshnah. "Route To Freedom." A Game. New York:
Board of Jewish Education.

Board game developed by teenage Soviet emigrant.
For ages 8- adult. Good for understanding exodus
process.

ADDITIONAL EDUCATIONAL MATERIALS, GUIDES, AND LESSON PLANS

166. Chesler, Evan. "Study Guide to Russian Jewry Reader."
New York: Behrman House, 1974.

Chapter by chapter questions are posed for sparking student discussion.

167. Greater New York Conference on Soviet Jewry. "Soviet Jewry School Kit 1976-1977."

Includes some bibliography, visual aid materials, crossword puzzle, fact sheet, but no specific guided lesson plan to help utilize these materials. A resource that has to be adapted for FURTHER educational use.

168. Keeping Posted Magazines. New York: Union of American Hebrew Congregations, 1972; 1976; 1978.

Three separate issues have been devoted to the plight of Soviet Jewry. Although information may not always be current, the teacher's editions provide lesson outlines, discussions of concepts and issues, and bibliographic sources for seeking additional information. Almost always the readings in this magazine are suitable for seventh grade.

169. Kronish, Amy W. with introduction by Nancy Karkowski. Soviet Jewry: A Film Discussion Course in Seven Units for Junior and Senior High School Students. An E Experimental, Educational Edition. New York: Union Of American Hebrew Congregations, June 1978, 37 pp.

Films used as both a focus and/or trigger for discussions intended to clarify problems of contemporary Soviet Jewry and develop sensitivity to their plight. An excellent source for film descriptions, their availability, and series of questions accompanying some of the units.

170. Meister, David. Lesson Plans and Programming on Soviet Jewry. Baltimore, Md.: Board of Jewish Education, 5800 Park Heights Ave., 21215., 1976.

Twelve lessons that range over a variety of topics, time, and material. Each lesson has been aimed at seventh grade level and includes specific readings and activities.

171. Montreal Committee for Soviet Jewry. Soviet Jewry School Kit: A Course in Five Lessons. Montreal, Quebec, Canada: Montreal Committee for Soviet Jewry, 1590 McGregor Ave., 1979.

Geared to sixth grade, but material adaptable to older or younger grades. Each lesson dealing solely with contemporary Soviet Jewry is scheduled for 45-60 minute class sessions. Includes useful map that can be copied.

172. National Conference on Soviet Jewry. "Study and Discussion Guide for Like A Song, Like A Dream by Alla Rusinek."

Useful guide for teacher that wishes to utilize the personal memoir for educational purposes.

173. Pollack, Miriam., Maloff, Irwin., and Marcus, Fred. "Feeling Our Past: A Unit on Shtetl Life: Part I and Part II." In Compass: Directions in Jewish Education. March and May 1977.

Specifically developed for seventh grade, focus is on Jewish life in the late 19th century. Shtetl life is presented by using role playing techniques, and values clarification exercises designed to involve students emotionally, intellectually, and spiritually. Bibliographic sources included.

FOR CURRENT INFORMATION CONCERNING SOVIET JEWRY PROBLEMS, PROJECTS, PROGRAMMING, AND EDUCATIONAL AND MEDIA MATERIALS, THE TEACHER AND STUDENTS MAY WISH TO CONTACT THE FOLLOWING AGENCIES AND CONFERENCES:

The American Jewish Committee 165 E. 56th St., New York City 10022	212-751-4000
Anti-Defamation League 315 Lexington Ave., New York City 10016	212-689-7400
The Greater New York Conference on Soviet Jewry 8 W. 40th St., New York City 10018	212-354-1316
HIAS (Hebrew Immigrant Aid Society) 200 Park Ave. South, New York City 10003	212-674-6800
The Jewish Agency 515 Park Ave., New York City	212-752-0600
The Jewish Minorities Research and Conference on the Status of Soviet Jews 16 E. 85th St., New York City 10028	
Joint Distribution Committee 60 E. 42nd St., New York City 10017	212-687-6200
The National Conference on Soviet Jewry 10. E. 40th St., New York City 10016	212-679-6122
The National Jewish Community Relations Advisory Council 55 W. 42nd St., New York City 10036	212-564-3450
The National Jewish Resource Center 250 W. 57th St., New York City 10019	212-582-6116
NYANA (New York Association for New Americans, Inc.) 225 Park Ave. South, New York City 10003	212-674-7400
Students Struggle for Soviet Jewry 200 W. 72nd St., New York City 10023	212-799-8900
Union of Councils for Soviet Jewry 2920 Arlington Blvd., Arlington, Va. 22204	
Union of American Hebrew Congregations Education Department 838 Fifth Ave., New York City 10021	212-249-9100

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*All succeeding citations will be shortened to Collected Papers...

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