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A CRITICAL EVALUATION
OF THE
TEACHING OF CHRONOLOGICAL
JEWISH HISTORY IN THE
INTERMEDIATE GRADES OF
THE REFORM RELIGIOUS SCHOOL

BY: Arnold Garth Kaiman

Thesis submitted in partial
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for the Master of Arts in
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ABSTRACT OF THESIS

Ever since the inception of organized curriculums for the Reform religious school in the United States at the turn of the 20th century, the function of Jewish History has been subject to controversy. Just where should it be taught? How should it be presented? Does the mental and physical development of the intermediate grade child equip him to handle Jewish History? From 1923 on the Union of American Hebrew Congregations has advocated the systematic presentation of Jewish History in the intermediate grades. It has periodically produced 3 series of chronologically based texts. The author was impressed with the lack of statistical evaluation as to the success or failure of the factual presentation. Following the modern educational evaluator's methodology, a full examination of the subject of Jewish History in the middle grades of the religious school is presented.

Firstly, the origin of the subject of Jewish History is examined. From the parental legends of the Biblical Period, the personality discussions by the rabbinical teachers of the Talmudic Period, the narrow discursive method of the Middle Ages, the enlightenment of the Mendelssohnian Period, History emerged as that area in the Jewish school which served as the melting pot of information formerly presented through thorough study of Bible and Talmud. In America the rapid entrance of the ethnic conscious East European produced a factual secular orientation to Jewish peoplehood.

Secondly, the mental and physical developmental tasks of the intermediate child is presented with emphasis on his social and emotional needs. The intermediate Jewish child seeks definition as an American Jew. He desires to involve his total individual worth in an active participation to present-day realities. Implications for Jewish History ~~are~~redrawn.

Thirdly, an analysis of present History curriculums is presented. The standardized Union curriculum, Zerlin, Kurzband, and Schwartzman monograph, are examined as to aims, approaches, and suggested texts. Concern for the psychological needs of the intermediate serves as the basis for comparison.

Lastly, a test instrument was created and distributed to statistically evaluate the present Union curriculum in Jewish History. Patterning the knowledge sections after Maller's thorough study of 1932, additional factors of background, attitudes, and understandings were formed through assistance of prominent educators and historians. A pre-test given to the fourth grade and a re-test to seventh graders completing the suggested Union cycle serves as the basis to evaluate the achievements of the chronological presentation. Correlations between the four factors are presented. Poor results on knowledge, attitudes, and understandings emphasize a need for thorough reconsideration on the value of the chronological method. A near zero correlation between background and attitudes indicates that the blame cannot be totally placed on the parents. The importance of emerging understandings and attitudes is discussed. Serious doubts as to the value of Jewish History in the intermediate grades are raised.

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A.G.K.

TO MY BELOVED AND DEVOTED

JUDY

"Each day with her is
as good as two"

Rashi

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CHAPTER I: THE CONTROVERSY

"History has its foreground and its background, and it is principally in the management of its perspective that one artist differs from another. Some events must be represented on a large scale, others diminished; the great majority will be lost in the dimness of the horizon and a general idea of their joint effect will be given by a few slight touches. The question is: 'How will the artist touch?'"
-----Macaulay

Evaluation in all types of education, whether it be secular or religious, is a continuous process of inquiry concerned with the study, appraisal, and improvement of all aspects of an educational program. Ideally, this process should be carried on co-operatively by all concerned with the growth and development of children. On the basis of the information about the growth and development of youth secured by suitable evaluative procedures in our Reform religious schools, judgments can be made by all concerned as to the quality of the total educational program and the effectiveness with which it meets the needs of the individuals and the congregational community as a whole. The strengths and weaknesses of the program are revealed and plans for dealing with the problems that emerge can then be considered. These steps can then be planned and taken that are most likely to assure more effective growth and development of the individual members of the congregational community and the improvement of life in Reform Judaism as a whole.

In recent years, widespread interest in evaluation in

all areas of religious education has led to the systematic study and appraisal of educational programs throughout the world. Policies and plans for action based on the results of these appraisals have led to many forward-looking changes in the work of the public schools and improvements in the environment that have enriched the life of the student. The question is, why have we lagged so far behind the public school? Where is the on-going process of evaluation in the Reform Sunday School?

The most satisfactory basis for evaluating any educational program is to study it "in terms of its philosophy of education, its individually expressed purposes and objectives, the nature of its pupils with whom it has to deal, the needs of the total community which it serves, and the nature of the achievement of the pupils to which it is ultimately responsible."¹

All our religious schools are instrumentalities for transmitting and improving our Jewish heritage and Reform ideals. However, there is no single best way of achieving this goal. Such is the case in the narrow field of the teaching of history in the Reform religious schools. There is no single best way that fits in all cases. What must be done must be on the basis of study and evaluation. It is to this goal that this study is dedicated.

THE HISTORY CONTROVERSY IN REFORM RELIGIOUS SCHOOLS

It was in this spirit of evaluation and self-criticism that Rabbi Harry Essrig recently said in an article in The Jewish Teacher: "Jewish education might therefore be conceived as the art of the possible, the process of spiritual maturation which, to be successful, should accord with or at least be guided by the demands of the environment and the fulfillment of human needs."² Rabbi Essrig makes an impassioned plea for a closer examination to the actual life-situations of the children for use in the formulation of our curriculum. He claims that the goals and objectives of our total curriculum are static and "congealing". He deplores the lack of reaction between the rabbis and their educational commission heads who formulate the policies of the educational movement. He explains the need for evaluation by claiming that "it is time to approach the framing of objectives inductively, in accordance with scientific method, with tests and questionnaires."³ Thus Rabbi Essrig has sensed the need for evaluation of the total scope of the religious school. Yet, for the purposes of this study, he makes an essential point as regards the place of history within that curriculum. To this prominent rabbi, chronological history has no place in elementary religious school program. It is too difficult to gain a personal "empathetic" relationship to the facts as they are. The child doesn't have any idea as to what the Talmud is or what its discussions indicate. Yet a child, to

Rabbi Essrig, does have a conception of life and people. He advocates a full curriculum in history via the biographical method to include past and present heroes. This is the only method of teaching effective history to him and should be the religious school's policy in the teaching of history. He seeks a type of "hero-worship" or identification by the child to his religious past. He quotes Brandeis who said that "I find Jews possessed of those very qualities which we of the twentieth century seek to develop in our struggle for justice and democracy. These Jews have made me feel that there was something saved for the entire world; that the Jewish people should be preserved; and that it is our duty to pursue that method of saving which most promises success." He claims that there are many texts available on famous Jews at all levels. By positively identifying with Jewish experiences through the lives of heroes of the past the child can absorb as through osmosis the constant Jewish ideals and virtues. This process can include the non-Jewish world also with its myriad of personalities who have enriched the world's moral sense.

To go along with this personality approach, Essrig asks for a "cultural-anthropological" background for the teaching of history. He looks for a richness and variety in Jewish life to be presented to the children. A positive feeling of appreciation for the sense of vigor in his people will lead the child to feel proud of his heritage. He argues against a traditional orientation in the teaching of history which

to him denies a "child-centered" approach or an "activity-minded" approach. Essrig concludes his remarks on history with the point that "group-belongingness" is his prime goal in the teaching of history. The concept of ethnic loyalty giving emotional security is his prime objective with the child. "Idealology is distilled out of human experience and knowing the men and women who produced our way of life makes it easier to endure our present destiny."⁴

It is not our purpose here to agree or disagree with Rabbi Essrig but only to applaud him for his critical thinking. Here is evaluation in its most meaningful sense. Here is an article that looks to the future on the basis of lack of success with traditional methods. The point that this author is making is that there are men like Rabbi Essrig who are dissatisfied with the manner in which we teach Jewish history to our youth in the religious school. There are men who have thrown their entire strength into the arena of evaluation, seeking a path towards the best attainment of our goals with our children. And yet, there are men who try with all their might to defend the status quo with its slow evolution of a history curriculum. There are men who seek to show that history as now taught in our curriculum is proper to the age-group needs, fits the child's mental framework at the intermediate grade age, and contains the approach to information that is consistent with our desires for his ultimate growth.

In the April and June 1957 issues of the Central Conference of American Rabbis Journal a symposium on the religious school curriculum was presented. Here in stark and bold relief four approaches to the religious school curriculum were revealed. Even so, it was not difficult to recognize a definite strain between two camps -- 1) the old guard "traditional", and 2) the new, liberal "child-centered"- "life experience" curriculums. It was in this symposium that the reader was able to see the sharp lines of the present controversy as to the essential viewpoints on the teaching of history in the religious school. The participants in the symposium were Abraham Segal, a United Synagogue (Conservative) Educational Advisor; Emanuel Gamoran, chief of the Commission on Jewish Education (Reform); Sylvan Schwartzman, Professor of Religious Education at the Hebrew Union College-Jewish Institute of Religion; Toby Kurzband, Director of Jewish Education, White Plains Jewish Center, White Plains, New York; and Rabbi Edward Zerlin, Temple B'nai Jeshurun, Des Moines, Iowa. The sides were apparent: Segal-Gamoran defending the status quo and Schwartzman-Kurzband-Zerlin urging for new attacks to the problem of educating the Jewish child. Before analyzing each author's approach especially in his view of history, it is noteworthy to mention that the Symposium in the Journal is a step in the right direction. To bring differences of opinion out into the open is a mark of true advance in the area of evaluating the Reform religious school. Progress

in checking the success of our schools can only come through a piercing self-analysis. Frank Gorman, an expert in the evaluative process at the University of Omaha, maintains in his class on Methodology of Educational Evaluation that "no weakness can ever be discovered when we are too weak to search; no strength can be strengthened if we do not have the strength to test its power."⁵ Yes, the symposium in the Journal may mark a new beginning of progress. The author earnestly hopes that such symposiums, so vital to our movement, will become a permanent feature of all our educational journals. But now to our analysis.

Segal, in his jibes at the three curricula of Schwartzman, Kurzband, and Zerlin, has an axe to grind in favor of the Union Curriculum. Notwithstanding, he presents two general criticisms of all four curricula. They are too brief and demand too much. He claims that all curricular goals should be in plain, concrete, and understandable English with many examples and illustrations. None of them present a continuous goal. All seem to be pointing to an attained goal. He would emphasize the "process as well as the product of study"⁶. He evaluates the content of the curriculum purely on their lack of having adequate texts. This procedure of judging content via the available texts is a somewhat dubious principle of evaluation. Frank Gorman again maintains that "if a curriculum has a sound approach we can create texts to fit it."⁷ In the second place, Segal suggests repetition to be

utilized more extensively in dealing with separate units rather than "demanding too much" from the child. He completely glosses over the entire first four years of the Union curriculum on history readiness where ceremonies, holidays, and personalities are repeated to the extent of ad nauseum. One statement of his is important to notice, though, when he states: "We do not learn additively, by accumulating separate INDIVIDUAL ITEMS OF EXPERIENCE, but by reviewing from the vantage point of maturer insights and wiser motivations."⁸ This principle holds for the teaching of history, so Segal claims, above all. One wonders if Segal, in trying to defend a chronological factual approach, is not actually biting his own tail.

In stating his case for the Union Curriculum's approach, large mention is made of the fact that it is the best of all evils in that it contains the most texts. All other approaches to history must be judged on the merits of the existing texts available. The statement by Gorman on the feasibility of creating texts once an approach is found is still ringing in our ears.

Segal notices three fallacies in the Schwartzman-Zerin curriculums. He questions 1) any use of educational theory as being applicable to the Jewish religious school. Why? Because educational theory is not practiced anyway and necessitates expert teachers and optimum conditions. This is a statement that no public school supervisor or educational

expert would ever maintain. In fact, Carter Good, an eminent research expert, maintains in his classic work on educational research that "Without an implementation of the educational theory as worked out in the so-called seminars of educational schools, there would be no advance over the Latin schools of the 1800's."⁹ Segal analyzes the Zerin-Schwartzman approach as that of curricular units around actual life experiences instead of around subject matter areas. Thus he brings into sharp focus the controversy on the curriculum level -- subject-matter with a factual base vs. actual life experiences with a subject matter base. Segal criticizes the later approach of not having any applicability to the religious school. Jewish children don't have actual life-experiences that are uniquely Jewish. The religious school is not in business to inculcate secular life-experiences within the children. In promoting a subject-matter based curriculum, Segal claims that "We teach to or learn with the child; we teach by means of subject matter; we teach through experiences; we teach for ideals."¹⁰ He views the Schwartzman-Zerin type of life-experience, child-centered approach as completely lacking subject matter. He claims that the ideals and aims of the Reform religious school cannot be achieved through giving the child the same type of approach through life-experience that he gets during the week in the school and at home. Granted that the child does count, but, and this is the basic point of Segal's approach to curriculum and to history, he is also

a future Jewish adult. The child must "stretch" or strive to achieve that level. The curriculum and the approach to the subject matter, implying the teaching of history, must be adult goal-oriented.

Segal's second major criticism of the Schwartzman-Zerin approach concerns his positive feeling towards "facts" being in our curriculum. Facts have great implications for his view on the teaching of history. Attitudes and skills will be developed in spite of the factual approach, summarizes his basic point of view. He criticizes strongly what he calls the "subservient" position given facts in the life-experience curricular approach. The choice must be found of the best "factual learning" that will lead to desired attitudes. The acquisition of the appropriate fact is the goal of the history text-book writer if we push Segal's position to the ultimate. (The same traditional appeal is made for chronological, "factual" history.) The point that the author here would like to make is that the controversy has reached now a definite statement, "chronological", choice facts versus "life-experience, child-centered, topical" presentation in the teaching of history in the intermediate grades of our religious schools.

Segal continues to emphasize that if facts have failed to produce the proper Jewish educational product in the past it is due to misinformation and poor teaching methods. Studying facts is giving the child something through which to achieve an attitude or skill. He feels that the third fallacy

in the Schwartzman-Zerin approach is their "here-and-now" orientation. He objects to duplicating the general environment of the child. Reform Judaism must make the Jewish school a unique, unparalleled experience. Thus a past-oriented conception in the teaching of Jewish history is imperative. This will give the child the unique feeling of pride in concrete Jewish life that is not present in our own "detrimental" environment. Thus history can be taught at any grade level. The only approach should be to make the facts more "concrete" at the younger level with emphasis on the sensory aspect. The older child thus can be easily equipped to deal with the more abstract and intellectual. Criticism like Essrigs' statements above, then, is a criticism of teaching procedure and not of the subject's grade placement.

Thus we have seen that Segal maintains that a factual approach to history, emphasizing the uniqueness of Jewish history as different from the child's present-day environment, is what is necessary for the future of history in our curriculum. An actual-life-experience approach will not give that sense of unique pride so necessary to the Jewish youth of today.

Emanuel Gamoran, in his article in the CCAR Journal of April 1957, begins with a statement concerning the lack of training so prevalent among the evaluators of curriculums in religious schools. Curriculum change must be a deliberate process and the innovators seek to leap too quickly. "Unless

an individual is trained in the science of curriculum-making and is aware of all the forces that act and interact upon the field of education he cannot hope to make a contribution in this field."¹¹ He goes on to point out that the convertible curriculum of the Union, adapted for one-day-a-week schools, does make provision for the different environmental influences that the child experiences. By placing textbooks designed for fifth grade and making them a part of the eighth grade history course the Union has been able to find the level of "the innate ability of the child."

Gamoran, like Segal, feels that personal bonds between the child and his historical past cannot be established through their limited experiences. A child must have a definite awareness of the past, a historic consciousness at every level. The convertible curriculum, in Gamoran's opinion, with its choice of allowing the child to make his "historic bonds" at an early or late age does accomplish this goal. Secondly, if we limit our historic curriculum to the present experiences of the child we will be perpetuating the status-quo imperfections of our environment. The child, even through interesting drama, arts and crafts, etc. experiences cannot rise above "the social and ethical structure of the environment of which he is a part."¹²

A whole section is given in the Gamoran article towards a defense of teaching chronological Jewish history in the intermediate grades of the religious school. Intermediate,

according to Gamoran, means grades five, six, and seven. The child is ready at that age to absorb factual information. Thus we direct, in the Union curriculum, our attention to history. The only criterion in the selection of names, dates, and other facts is if they express "a point of view or development within Jewish life." Again, the emphasis on trial and persecutions has been effectively eliminated through a new history series called "The New Jewish History" by Dr. Gamoran's wife, Mamie G. Gamoran. The new approach now is triumph over trial, or maybe pleasant fact over unpleasant fact. Thus a child can get "an emotional security in their Jewishness within the non-Jewish environment."¹³ This new approach can instill into the thought pattern of the intermediate child's feelings a positive acceptance of liberal Jewish ideals.

Dr. Gamoran's analysis of the criticism's of the present Union curriculum on history are also very illuminating on our point about the present controversy. History^{SAY THE CRITICS} should not be started in the fifth grade because 1) the time-space concept has not as yet been made a part of the child's maturation and 2) the child doesn't take history in public school fifth grades. To answer these salient facts a convertible curriculum was formulated -- the flexible postponement type mentioned above. Yet Dr. Gamoran claims that the child at the fifth grade level can grasp time-space conceptual matter. Most children do at that age read material of an historic nature, and children in the religious school can understand historic

movement with proper time-space emphasis. Thus Dr. Gamoran claims that our "choice" chronological, factual, time-space-oriented history curriculum is serving our needs adequately. What is important to us at this stage is that Dr. Gamoran admits a controversy of different approaches and that the "Commision on Jewish Education is anxious to perfect its curriculum and if necessary to change it radically to meet the needs of our children."¹⁴ A controversy on the side of the traditional curriculum has been admitted. The stage has been set. But, before we can draw the curtains, we must find out the liberal points of view that appeared in that same illuminating symposium in the CCAR Journal, April and June 1957.

Dr. Sylvan Schwartzman in his article points to the controversy in claiming that curricular changes are "a live issue" in present-day religious education. Public school progress in its curricular evaluation has laid a tremendous burden on the religious school to re-evaluate its approach in terms of life-experience. Progress in Unitarian, Presbyterian, and Episcopalian schools likewise forces us to re-evaluate our steps. Reform religious schools must now face the demands of *maturity*. He pleads for an evaluation of our approach through the possibility of multiple curricula. Since many schools have deviated from the set curriculum and there is financial support to effectuate several different curricula, the Reform Religious school must keep an open mind towards evaluation and progress. The failure of realistic

views towards the growing "one-day-a-week" religious school is also a basic point in Schwartzman's thinking. Educational objectives in the teaching of history for example are questioned. "How certain are we that the study of Jewish history actually achieves the objective of 'active participation in the Jewish community -- local, national, and world-wide?'"¹⁵ He posits the necessity for objective research in the field of evaluation to find out how effective the Union's curriculum's approach actually is. Do the means that the Union uses actually achieve their aims and objectives? As a "trained scientist of education" Dr. Schwartzman asks of all associated with Reform religious schools if we have our eyes closed to what is actually going on. Thus, Dr. Schwartzman pleads, during the 35th anniversary year of the Union Curriculum, for clear-eyed analysis of our religious school results. With one eye towards the modern advances to life-experience orientations of the public school and protestant religious education, and the other eye glued to objective research as to the effect of our present methods in Jewish Reform religious schools, progress can be made. A plea to solve the controversy has been voiced.

Dr. Toby Kurzband begins his part of the symposium by quoting Rabbi Barnett Brickner, who said in 1926: "The Project Method will tend to abolish our present curriculum, which is chronological and topical, encyclopaedic and bookish... and will put emphasis on the child and his free and

creative development of self-expression. Thus history instead of being taught chronologically and forward, which may be the logical arrangement, might be taught backward with the present as the point of reference, the approach being psychological... The project method will also call for a different type of textbook, organized around problems and projects rather than on a chronological arrangement of the subject."¹⁶ The importance of this statement of 1926 can be viewed if we place it alongside the comment of Dr. Gamoran. "History may still be taught chronologically if provision is made for purpose on the part of the children and for activity in a social environment."¹⁷ Dr. Kurzband notices ^{that} very little of the influence ~~of~~ ^{of} Rabbi Brickner has entered onto the field of Jewish history education in the last thirty years. Most all that has been done centers itself with mimeographed material on "an activity program", the term that has replaced "project-method". The basic point of view in this curricular approach is that a goal arises for the educator out of the natural experiences of the children, or which the child can be helped to feel is a worthwhile goal. The child takes satisfaction on being an active participant in the formulation of the goals. The acquisition of knowledge and skills helps him cope and formulate the environment around him. The unit approach is emphasized as the child keeps profiting by past mistakes and advancing to a higher level. Dr. Kurzband mentions that in 1926 Joseph Golub and Mordecai Soloff were trying to present materials to

aid this program. Golub attempted the problem approach while Soloff emphasized the social and religious setting of each period through the "supervised study" approach. These men made an advance in the field of teaching Jewish history in the religious schools of their day. At this same time Ben Edidin pointed out that the project method must have connection with the daily life of the Jewish student. He included Boy Scout merit badges for each area of the religious school. During this creative period Jewish educational evaluation was abundant, Dr. Kurzband points out, and progress seemed assured. He implies the question as to where that progress has led us. We are no further along than the recommendations of Rabbi Brickner in 1926, seems to be his subtle point. Dr. Kurzband, in his own local White Plains school, has sought to bring the child's life-experiences to bear in the area of religious school curricula. Creative worship services, exhibits, plays, parties, contests, publications, campaigns, or similar projects have been introduced. The "class library" in the field of history has been incorporated. "We have also found that it is possible to develop a vital six-year program without using the previous chronological teaching of history and avoiding many of the problems for which this method has been criticized."¹⁸

Kurzband, too, emphasizes the need for experimental evaluation within the Reform religious school. The encouragement of test instruments, exchange of publications and

experimental courses is a good sign to him. "This is the time when a fresh and creative approach will be eagerly welcomed."¹⁹ The parallel development of the National Federation of Temple Youth and its magnificent progress can guide us to realize what children can do. Judaism can survive through Jewish education if only the educators will look at the children and their needs instead of at themselves, and their theoretical formulations.

Rabbi Edward Zerlin became a belated member of this curricular symposium through an article in the CCAR Journal, June 1957. In this article Rabbi Zerlin presented the basic philosophy of his Living Judaism curriculum (see Chapter IV) and commented on Dr. Gamoran's and Mr. Segal's viewpoints (above). What interests us here is Rabbi Zerlin's position that Dr. Gamoran's curricular point of view as regards methodology in the teaching of Jewish history has a complete unawareness of the readiness levels in the general growth and development of the child as shown in the Union's history texts. Rabbi Zerlin claims that facts can be presented to children of any age but a chronological treatment of those facts should be delayed until the eighth grade or thirteen years of age. The convertible curriculum, so emphasized by Gamoran and Segal, provides no textbooks for the religious school. Rabbi Zerlin seriously questions the failure of Jewish history in our curriculum to be laid to the time lack factor. Quality always has been the proper substitute for inadequate

quantity. The necessity for week-by-week outlines within any history outline for teacher's is essential. The materials produced by the Union as of yet are too sketchy and "inadequate" to meet the needs of the average teacher.

In answering Gamoran's assertion that curricula of Zerlin's type are highly "contrived" works (CCAR Journal, April 1957, p. 19), Rabbi Zerlin unflinchingly points out that every curriculum has a quality of being contrived in the sense that it is structured. He asks if the systematic chronological treatment of Jewish history in a three year intermediate cycle is not "contrived"? His main point is that any history curriculum must be concerned with the ultimate use of the Jewish heritage in the living relationships of the child in his life now, and "not with learning about Judaism for future reference." He concludes his repudiation of Segal's view by calling his criticism of general educational theory and Jewish schooling an "extreme conclusion that there is nothing to be gained from the public school curriculum." The insights of Judaism might well be applied to the innumerable life situations that the Jewish child experiences in Public School five days a week. The broad public school foundation thus can be utilized by the Jewish School. We have a lot to learn from the educationally-economical grade levels for the presentation of the areas of Jewish study from these "indiscriminating" public schools. Again the Jewish school can be a benefit to the future insights that the child may

gain from public school. The Jewish school does have a role to play in ^{answering} the stimulating questions that the child brings home from his public school social studies (see Chapter III). The child may also transfer the "status-value" of the public school to the religious school which will be helpful to his self-motivation.

Rabbi Zerlin makes a remarkable analysis of the place for factual information. "Facts" and "insights" can have a remarkable relation to the accumulation of information. Just by increasing the exposure to more information doesn't insure a new quality in the child's sense of historical insight. At the same time, by altering the child's insights, the quality and quantity of his information can be changed. Learning must be a change of behavior and not an accumulation of subject matter as according to Gamoran and Segal. The author shall discuss Zerlin's historical curricular theory in Chapter IV.

This symposium has made a wonderful contribution towards making overt a controversy that is raging within the Reform religious school movement. Here in black and white the two sides have made their positions somewhat clear. In the area of general curriculum it is subject matter versus life-experience. To some extent it is "adult-centered, goal-oriented" versus "child-centered, need-oriented." Translating the controversy to the level of our interest, the teaching of history in the Reform religious school, it is traditional,

chronological, fact base versus life-experience, project, topical, child-need base. Yet, it would be a great mistake to think that this controversy is a product of 1957 educational thinking. This controversy is not new. It has been going on as long as Jewish educational curricula have been formulated in the Reform educational movement. It has deep seeds planted at the very beginning. It might profit us well to look at a few of the many articles that have appeared in the past so as to get a sharper look at the strength of disagreement that has been and is raging at present.

The lack of success of a chronological method of teaching Jewish history was voiced by A. M. Dushkin in his book on "Jewish Education in New York City". "These lectures on history seldom reach beyond the period of destruction of the Jewish state."²⁰ He comments negatively concerning a chronological approach in which he states that Bible and historical stories are told without discriminating between the historic value of one story and that of another. "The general mistake of lack of selection, poor organization and inadequate presentation, holds true in the teaching of Jewish history chronologically beyond the biblical period."²¹ He gives the impression that most chronologically organized approaches are satisfied only with re-telling the most-known or most "interesting" (to the adult) of the Jewish events. Duskin noticed even that the trouble with our method teaching Jewish history is that "There is no point of contact between the child's

normal interests and the persons or events they describe, and no reason or motive is given to the child for learning about these particular persons or events."²² We must not forget that Dushkin wrote this doctoral thesis in 1918, almost forty years ago. The stories to him are generally told through the factual method once, as exhaustively, and as "exhaustingly" as possible, and once they are related they are never referred to again. He objects to the idea of teaching the younger children the events of antiquity and the older pupils get the more recent events. This is the fallacy to him of any chronological approach. In 1918 Dushkin tells of an attempt to rectify these errors by arranging history in concentric cycles covering it three times during the entire religious school experience. In the early grades the student would be prepared via popular folk tales. During the middle grades, our interest, he would junk a chronological factual approach and replace it with a form of biographical sketches or hero tales. In the higher grades he advocates a kaleidoscopic approach to the history of the Jewish people around a central theme. For the high school adolescent he proposes a review of Jewish history in terms of the antecedent causes to existing Jewish movements and institutions. The basic point that Dushkin maintained though was that the Jewish child must be taken into account so that he can "live through" the past.

Leo L. Honor presented a whole course built around Dushkin's proposal that appeared in the Jewish Teacher in 1917.

"Yet, in spite of this fundamental change in our point of view towards the needs of the child, all of our text-books of study, seem still to be based on the chronological idea that the purpose of teaching history is to convert our pupils into store-houses of information, and that the purpose of history is to enumerate facts, events, names, and dates."²³ History, when viewed functionally to the child, must have a relative standard that the chronological approach doesn't have. The chronological type approach surrounding important movements that the child can experience in his American Jewish life is advocated between the ages of 12 and 14. His whole approach to this cycle is one of asking the child to connect the present experience that he has within Judaism to the historical development in the past that produced that central idea. Thus Honor's approach is basically a plea for the topical approach based on the actual life-experience of the Jewish child and THEN going back and tracing the history of that development. Thus Honor can be considered, as early as in 1917, as taking the viewpoint on the topical side of the controversy.

Eugene Kohn produced a manual for the teaching of Jewish history in 1917, in which he emphasized the need for attaching a moral significance to the events of biblical history. "The pupil must be constantly asked to exercise his own judgment on the facts."²⁴ Yet facts must be maintained within a chronological framework so that the child can see

the foresights and the logical development of the timeless ideas of his forefathers. History, if not taught with a chronological method, will make it appear to the mind of the child as if his Judaism was disconnected and chaotic. Kohn advocates attaching a "moral significance" to the interpretations of chronological facts as the key. Thus Kohn is on the other side of the fence between 1) chronological and 2) topical.

Mordecai Soloff, a great pioneer in the field of teaching Jewish history to children, in 1929 dealt specifically with the intermediate department in Jewish Education. He felt sure that in these three years (Grades 4-6) a complete connected summary of Jewish history could be presented. This mode of presentation was to be continuous and not fragmentary. The method adopted was that of "supervised study", an offshoot of the chronological approach. This was the approach of letting the child study by himself, becoming more active in the study process. We shall have more to say about this methodology later but suffice it for now to say that Soloff rejects the project method because of ineffectual teachers; Soloff rejects the laboratory method (Golub) as being too difficult for nine year olds; Soloff rejects the story-telling method because of poor teachers, the passive role of children, and lack of concern for individual differences within the children. The chronological method was made into units centering about problems. Another weakness of this approach, which Soloff

admits in the article, was that it is designed for one hour and one-half lesson periods. Yet he claims that such a barrier would not be insurmountable and that the "supervised study" method would ultimately prove workable.

Jacob Golub, a pioneer in this field, came out in 1929 also with his opinion on the teaching of Jewish history via the "laboratory method" as contained in the same Volume I of Jewish Education. Golub maintained that too often our texts and curriculums in history were just a mixture of naive legends, anecdotes, and "antiquated meta-physics." The task is to provide for retention of facts. What must be done is a unified purpose to the scientifically arrived-at-facts. A clear connection to show the factually deducible evolution of Judaism was the main goal of the curriculum. The method adopted was a laboratory approach where the student confronted many authors of history, saw their diverse approaches and became a master of Jewish historiography. Due consideration too must be given to show cause and effect, and evolution of the Jewish "process". "Our teaching should stimulate the attitude of comparison and contrast of past ages with our own, of evaluating human endeavor from the standpoint of permanence and transience. Pupils of the middle grades are not too young to be asked to react on this level."²⁵ The mastery of the fact through the child's effort would bring about the necessary change in attitude. This laboratory method of Professor Morrison's, of the University of Chicago, was an

approach to historical problems in which child would solve through a collection of historical data. Divided into "exploration", "presentation by the teacher", "assimilation", "organization", and "testing", Golub described his method as not of fact but dealing with the facts of Jewish history.

Dr. Emanuel Gamoran, whom we met first in the CCAR Journal described above, also took a definite position on the teaching of history twenty-seven years earlier in Jewish Education. Dr. Gamoran pleaded for functionalism in history. "To integrate the child into the life of the group by enabling him to interpret intelligently its present day social life and thus to extend to his experience."²⁶ A knowledge of basic facts and events is the only^{way} to achieve this goal in Gamoran's opinion. The supervisor of history must ask himself the question, "What should be the outstanding facts in the history course?". We must create first texts that present the proper factual approach to be followed by the experimentation of those texts. Yet through all this, and this is important in the light of Gamoran's statements above in the CCAR Journal: "When this is done (developing a course in Jewish history), it should be subjected to the most important test, namely, the point of view of the child."²⁷ Thus Gamoran pleads for a new factual approach that will have pragmatic functionalism as its goal. He has entered the arena of the controversy on the side of the "new-factual." This whole

approach was later systemized into a syllabus that appeared in 1950 under the title "Methods of Teaching Jewish History, A Syllabus for Jewish Teachers."

Dr. Gamoran in 1924 produced his classic in the field of Jewish Education called Changing Conceptions in Jewish Education. In this doctoral thesis he maintains that history must have a Jewish survival value aim. The individual child must become socialized into his group. "The criterion of functionalism points to the selection of those facts of the Jewish past which will make the Jewish present intelligible."²⁸ The importance of the present was intensified. "Only that will enter which is vital either because it is important for the development of a Jewish consciousness or because it is helpful to a understanding of the present."²⁹ (italics mine) There must be a universalistic appeal to Jewish history. The Jews must not be pictured as always victorious (reference to the New Series of Mamie Gamoran above in Dr. Gamoran's article in the CCAR Journal, April 1957). History should never degenerate into "propaganda" or "chuvism." The Jews should be presented as people that have shortcomings with the goals of the Prophets becoming important as the ideals that are worth striving for. History must not become just sheer fact. It cannot be didactic nor non-concrete. The goals are to select the most meaningful facts and blend them into a concrete developmental approach to chronological history.

Rabbi Jacob Pollack, the giant in the field of testing

Jewish history in the Reform religious school, advocated in 1931 that the study of Jewish history while necessarily being chronological must still be based on "careful study and research."³⁰ There must be gathered information as to whether our approach is adapted to the needs of the children. The needs of children are stressed as just as important as the needs of the Jewish people. He points out that Gamoran's study of 1925 on "Survey of 125 Schools" proved that our methods in the teaching of history are too general and unsystematic. We may analyze Pollack's position then as a desire to select those facts that are pertinent to the child's needs. His test, called "Jewish History Achievement Tests" with Julius Maller, was designed to bring out those facts that are important for the child to master in the knowledge areas and to give the supervisor the means as to select those areas that are in need of better texts, workbooks, or teachers.

Joshua Starr, in an article in Jewish Education in 1932, stated the fundamental issues for the teaching of Jewish History at that time. He maintained that it is impossible to combine history and literature in the same approach. Books like the Outline of Jewish Knowledge by Benderly and Goldberg suffer from the fact that they cannot keep their literary supplements within bounds. He criticizes the overly intellectualized approach of the Soloff series in which the social background is forced into terms of Graetz and gelehrtensgeschichte traditions. "No instruction in history is worthy

of its name, unless it is dominated by an uncompromising, critical method, free of traditional anomalies and apologetic motives, yet sympathetic and appealing withal, and unless it is primarily concerned with human lives rather than with the paler literary reflections of these lives."³¹ He advocates a more interesting biographical approach coupled within the chronological factual framework.

Dorothy Zeligs, a social-psychologist of Jewish history, as early as 1932 pleaded for a psychological approach to the teaching of this chronological history in the intermediate grades. She quotes the controversy as being that of the type quoted by Dr. Gamoran in his "Survey of 125 Schools" in which he observed that "The Sunday School brings the children into the Exile, but doesn't redeem them from Babylonia".³² She reminds us that the straight factual approach is too difficult for elementary grades. Political dates, names, and even events in the strict chronological approach find themselves being "emphasized beyond their due importance." The definition of history to her is continually evolving and dynamic. "What we get out of the study of history depends on what we seek in it."³³ Her central appeal in the controversy is to question whether history is not the story of the everyday life of everyday people called the Jews. The social group life of the people, to which all shared, is that which can be made meaningful to the child. These are the factors, not the facts that can be grasped in the intermediate ages.

Vivid family experiences can be made concrete in the child's life. History must serve the purpose of broadening the experiences of today. It must orient the child to the surroundings in which he lives today. He must take his place in the SOCIAL continuity of which he is a part. The knowledge of the past seen in this group life belongingness will give the key to understanding the present day institutions that are around the child. The American Jewish child can develop favorable attitudes towards Judaism only through group identification. The basic point of her approach can be seen through the statement, "Attitudes, then, rather than knowledge as an end in itself, should be the primary aim in these intermediate grades, a period when the child reacts to situations far more with his emotions than with his intellect, a period in which many people continue throughout life."³⁴ She again emphasizes the point that modern education claims that the learning process is the "doing" process. Learning must be a dynamic active experience. She advocates a series of activity units through narrative stories, not necessarily based on fact. Yet she feels that in order to fit into the present framework the stories will have to be placed within a chronological framework. The impression is given that Miss Zeligs is a liberal educator who will just go so far. In her pursuit of the child's actually living the Jewish historical experience she breaks with the factual approach, but in casting this unit-approach within the chronological frame she

remains in the traditional camp. Again revealing her liberal side she proposes problem approaches paralleling a topical approach, in carefully thought-out sequences, as "Where have the Jews of today come from?" "The comparison of the past with the present also offers a fruitful source for projects."³⁵ It is important to her frame of thinking that the child be the center of any new method. "It is important psychologically that the children feel that the purpose which they are carrying out is their own, and that the end in view is their end."³⁶ Granted that this theory sounds good, she tells us, there are some concrete difficulties blocking its incorporation, such as poor teachers, texts, facilities, etc. Yet the psychology of child-learning cannot be changed due to these particular problems which can individually be overcome. The importance of proper Jewish attitudes in intermediate grade Jewish children has been nowhere better expressed. Attitudes through activity does not mean chaos but a purposeful direction towards the child's capacity. Stereotyped directions will not achieve those attitudes. The child must participate wholeheartedly with opportunity for his own self-expression along constructive lines. The important idea though is that the motivation for studying about the past must come from within the child. Jewish schools must not be "listening" schools in which the child only hears of the past, but "doing" schools in which the child works through the past from his present maturational development.

Abraham Segal, who above in the CCAR Journal, April 1957, seemed to ^{be} on the side of the traditional chronological systematic method of teaching Jewish history, held quite a different opinion in 1933 and 1934. He published two articles which appeared in Jewish Education. In his "Jewish History Project" Segal maintained that he was tired of repeating history and desired to recreate history. "I decided it was more important that the children should like Jewish history and make it their own intellectual and emotional property than they learn or pretend to learn its contents."³⁷ The days of factual repetition were over for Segal. Using the Golub text on twelve year olds (In the Days of the Second Temple) he decided to teach the whole history course via a newspaper. Finding the children unresponsive to reading the text at home he asked them to read it in class and didn't follow the chronological method at all, "therefore not concerned with the succession of events so much, as with the large problems Dr. Golub uses as the basis of his book."³⁸ A lesson-unit approach dealing with just ONE problem occupied the class for two months culminating in a newspaper edition. He found that in doing any text reading he had to put all the questions to be sought on the board and to lecture on what should be found in the children's reading. He admits that in order to "overcome" the text he, the teacher, must be the prime motivator. "The children are too young to handle the process themselves, in conception as well as execution; or

to choose which events, and in which order, had best have news issues, and which are to be passed over or covered later."³⁹

That the children do not need tests is because they only derive the facts to be remembered from class discussions. "As for the remaining mass of dates, events, names, etc. the sooner the child forgets them the better. I am not developing memory or training scholars; I am acquainting Jewish children with their own and their ancestor's problems and their attempted solutions in the most pleasant and constructive manner."⁴⁰

The point of this newspaper project method is to make the children feel that history is more vital and close to their life in America. The child reacting out of his own experience can then identify himself with the past. A rational use of texts is of a classroom library approach in which the children go to the books for answers not just to mouth back isolated facts. The child learns "in the good old phrase, by doing."⁴¹

The child does not read from a book to pass it back, but to do and act. He will learn from self-expression as well as from "self-impression." The difficulties of this method are recognized though, in that the child tends to copy the facts out of the book without understanding them. The vocabulary of most of the texts is invariably above the child's mental capacity. He suggests no formal class work in the teaching of Jewish history. Use another project, is his suggestion. There are scores of projects that could be used. It represents quite a different point of view ^{from} as that adopted by Mr.

Segal in 1957 through the CCAR symposium above. We are not here questioning his shift in point of view but ~~attien~~ that there are many sides to the controversy of teaching history.

Mr. Segal also reflects the project-type of method rather than the chronological approach in his article "A Retrogressive Approach in Teaching Jewish History" that appeared in Jewish Education, 1934. There is no better statement of criticism of chronological method. Here, as a result of an experiment conducted with Dr. Solomon Grayzel of Graetz College, Segal came to the conclusion that in chronological organization our failure is in getting across to children. The child cannot gain through a factual chronological organization an "appreciative understanding of the various problems and situations in modern Jewish life."⁴² The starting point in the teaching of Jewish history must not be the fact but the question. We must be concerned with the "content" of the child's mental framework and not the "content" of history as is factually written down. We must intrigue the child into studying about his past. The chronological method does not answer this. It sets up facts ordered only in time and then seeks ⁱⁿ the child the material which will enable us to teach him those facts. "We believe that a system which begins with the remotest possible time and the remotest possible place from the child's experience and then drags him year by year, century by century, up to his own time is radically misarranged."⁴³ The facts are not arranged towards the inquiring mind

of the child. We are not teaching our children to be scholars in cause and effect. Our problem is to make the Jewish child love his past heritage. Segal views the problem, lab, or "supervised study" approaches, as basically "synthesized chronological forms." They are guilty of the same chronological fallacies. How can a mass of facts remote from the child answer any of his needs? He does not destroy the idea of teaching via chronology but he seriously questions the idea of succession in teaching. The story of any particular event like Chanukah must be told together with all other pertinent events and not just in its time-place successive order. The stories must be told to answer specific questions that the child would normally ask. This is involving the Jewish child in his Jewishness as he finds himself. Thus Segal comes out with a topical approach to history which he calls "retrogressive." He starts with a question that concerns the child of a particular age, or should concern him. Then, together with developed texts and discussions, the child traces the problem back into the Jewish past. Only the topics change during the different age levels of the children, but not the approach. Jewish history under this plan (even) is not sought for any grades lower than ages twelve through sixteen. They deal with contemporary problems. They start with the child and end with the child. He will build Jewish attitude through his own favorable impressions on how Judaism gives him the answer for today. Thus the problems of today become clearer

through the child's natural desire to return to the past. Motivation of the student is a prime essential. He gives a pre-test to find the problems that the children want to know about. It is a core curricular approach where the children are made to feel that they are seeking a solution in the past. The teacher serves as a guide and resource rather than one who assigns definite pages in an antiquated text. The children present their findings to the class for discussion, through which learning ensues. The whole procedure grows out of the child himself, and he attends to it in his own way. The difficulties lie in not having the children trained in utilizing a library or research methods. Yet a properly trained teacher can get across this hurdle. He advocates expert teachers and expert pupils to handle this approach. This will be ironed out in time, he tells us, by new materials, texts, and a new motivation in educators and pupils. "For we have organized history about the pupil's needs and interests, and provided him with opportunities for appealing self-activities along the lines of those interests. The traditional organization of history and the traditional methods of teaching it have not done this, and that is why in essence and result they have always been a forcing of the horse to water, instead of insuring that he was thirsty in the first place."⁴⁴

Rabbi Martin Weitz advocated, in 1935, a demographic approach to Jewish history, where the student deals with trips, projects, scrapbooks, interviews, etc. in the

intermediate grades, while chronological treatment, whether it be of the "supervised study" based on the child's rate of Soloff, be postponed to the seventh and eighth grades. By concretely experiencing the present the child will be able to deal at his own rate of speed with the facts of the past. Rabbi Weitz tells us that he has found that children in the intermediate grade level need to touch rather than to just hear. He does not negate the chronological method but he favors a concrete experience readiness.

Soloff, writing again in the Jewish Teacher in 1936, recognized, through the results of the Maller-Pollak achievement tests (see Chapter VI), that our children do not know the facts about post-biblical history. Something must be done to insure the pupil's knowledge about that area so vital to the Jewish experience. We cannot postpone teaching this period to the Junior High or High School level because "those classes must necessarily devote their attention to other subjects as well as to history."⁴⁵ Since history must be taught, and we only have one day, the only place we can fit it in is the intermediate grade department. We are influenced by necessity to teach a "limited number of essentials" at this level and hope for more time once we get a two-day-a-week session. To Soloff it is important that the children be given a continuous, even if brief, story of how the Jews developed from a nomadic existence to a great people. There is no substitute for Jewish knowledge. It was regrettable

that Dr. Maller proved that only one-third of those tested could pass his test but we cannot overlook that attitudes are only formed through knowledge. "Rarely, if ever, can attitudes developed on appeals to sentiment alone, stir any one to sustained vigorous action."⁴⁶ Knowledge tests, as Maller's, which show our weaknesses, should stimulate the formers of Jewish history to increase their efforts to teach the basic facts of Jewish history. By making the child active through his "supervised study" he felt that the facts could be made functionalized through his aims. By letting the child work at his own pace through workbooks and extra reference readings, activity within the child towards the facts can be generated. Thus Soloff's position is that because we must teach historical facts in the intermediate grades to get history across at all, let us do our best to let the child play the "actor" role through supervised study of a number of "functional" facts. Rabbi Robert Kahn, then a student at Hebrew Union College, proposed a problem approach to the teaching of Jewish history in 1935. He looks to the past to gain the historic antecedents of present problems. "Knowledge alone is not enough. Our concern must be, not with facts, but with attitudes and acts; not with dates, but with fates."⁴⁷ What is needed is a curriculum that generates out of the modern life of the pupils. The problems to be dealt with must be life-centered. Problems such as the type, "Can a World Jewish Congress unify Jewry?" were proposed for study.

The procedure was going from the known to the unknown past. "Of course we had to say farewell to chronology."⁴⁸ If the medieval period shed more light on the problem than the eighteenth century, then the pupil would proceed immediately to the 1400's. The most typical instance was chosen wherever it might have occurred. Having found the historical precedents the class returns to the present to solve the problem. In the process of solving these modern problems that can be developed so as to include the needs of the children, every significant period of Jewish history was touched. By starting with the present, motivation is made easy. A functional modern Jewish life is a part of every pupil's life. Jewish life becomes a chronicle from which the child seeks to identify. Movements and trends are given a total related view and not unrelated causes, events, and results. Again Rabbi Kahn feels that this approach is designed for high school and no lower. This method secures "interest first and knowledge afterwards."⁴⁹

Edward Nudelman noticed in 1940 in an article in the Jewish Teacher that quite often the so-called problem approach is completely lacking in the teaching of Jewish history. "For a genuine problem approach deals with the personal, individual, and real problems of the pupil, the answers to which he desires and is willing to seek."⁵⁰ Do the texts that we have in Jewish history like Soloff, Golub and the like actually propound problems that come from the child's experience? Another great danger in our school, he points out, is the exclusive use of

one particular method like the "supervised study plan", or "laboratory", or the "workbook being the catch-all." No single method satisfies every situation. The text should only be used as a resource guide with emphasis on projects, collateral readings, and the like. We must make greater provision for pupil expression through handicrafts and concrete experiences. "Our present weakness lies in our failure to implement the many valuable suggestions that have already been made and in our willingness to cling to the few traditional procedures which have survived in spite of their tested ineffectiveness."⁵¹ History readiness must include primary experiences that the young child can feel. A project on the Jewish home with model furniture and ceremonial objects could well be the basis for history to be taught in the early grades. Units on the Temple and Synagogue might also be included. Visits to Jews in other lands via costumes and drama would be part and parcel in the primary curriculum. Formal study of history in the intermediate department is not advocated. Concrete pictures of the social background of various epochs in Jewish life is what is needed. Historic pageants and plays would be the entire year's projects with the texts only serving as data for the scripts. Chronological Jewish history would not even be offered at the Junior High level but social study units on the contemporary Jewish world and its institutions would be the scope of the course. The topical approach towards the Bible, Ghetto, etc. is on tap for the eighth and

ninth grades correlating literature with them. Vocational interests and the like form the Senior High curriculum. The point made then by Nudelman is that chronological cycles do not solve our problem but that children's natural inclinations towards making things and presenting pageants should be our guide.

Dr. Gamoran took issue with Nudelman's problem approach in 1940. He claims that children just couldn't construct house furniture and the like in the one-day-a-week school. These time consuming crafts, granted that they deal with children's interests, are/^{NCT}"highly justifiable in the light of the aims of the Jewish Religious School."⁵² He repudiates the transference of public educational theory to the religious school. The Sunday School is radically different and thus must deal with its pupils in a radically different manner. He claims that again we must go slow and Nudelman's suggestions will have to be pondered and developed through time. (It is noted that none of Nudelman's suggestions have been incorporated into the Union curriculum but do appear in the Chicago Board Curriculum.) Gamoran claims that Jewish schools are supplementary in character to the non-Jewish environment. Any project in the teaching of Jewish history must of necessity be limited to this fact.

Dr. Azriel Eisenberg produced a manual on the teaching of Jewish History for the Board of Education of the Jewish Community in Cleveland. In this short syllabus the method

of choice facts arranged in chronological sequence was apparent. Here in 1942 we had essentially the Soloff system advocated. The child was to make his progress at his own level with the check being the workbook. The importance of the workbook was pushed to its extreme. The workbook would serve as the check or "test" on the child plus also being the key to the child's sense of concreteness and activity. The child would feel that he too is participating actively in the learning process through play activities, charts, matching, etc. Again we utilize games such as "Quiz Your Dad" and "Stump Your Mommy" to bring the history facts into the home. Campaigns built around essay contests and book reviews seek to serve as summary reviews to check and see if the pupils have assimilated the general ideas. Thus facts are to be stimulated to make parents assimilated.

Toby K. Kurzband, prominent in the experimental field in the teaching of Jewish history, reported of a new modern motivation in the teaching of history in 1945. As part of his class in a Demonstration School conducted at New York's West End Synagogue, it was found that the fundamental goal of history must be to give the children an understanding of and a desirable attitude towards the many significant events that are happening about them in the Jewish world and the historical precedents that formed them. "With this in mind we did not feel bound to the chronological presentation of events as presented in the textbooks. Instead we tried to

focus our attention on the significant problems of the day and through these, to lead back into history for interpretation and guidance."⁵³ Thus Kurzband tried to take into account the child's natural bent to understand the world about as he sees it through his own eyes. The great adventure to find proof and validity for the institutions around him provides the child with the impetus to delve back in the annals of history.

In 1950 Dr. Solomon Grayzel, world-renown Jewish historian and author of the one-volume Jewish history in our high school departments, wrote a stirring article in Jewish Education in which he deplored the lack of experimentation in the field of teaching Jewish History in our religious schools. "The unchallenged assumption down to the recent past has been that a mere retelling of the total story of the Jewish people upon every presumed level of the child's intelligence is bound to produce the desired effect upon mind, character, and interest."⁵⁴ We have produced through this all too general chronological approach generations of ill-informed, defiant Jewish youth. The children so long exposed to facts, names, and dates cannot pass a simple test of the 20 most prominent names in post-biblical history. Few could identify the Talmud, Midrash, etc. to which all our texts devote chapter after chapter. Granted that some of the fault may lie with inadequate teachers or time-allotment but the main criticism lies in the misrepresentation of events. The writers in their

anxiety to find the fact that can gain the child's attention generalizes to the point of "doing violence to historical truth."⁵⁵ He points to the example as to what happens to the Mithnagdim who were, after all, the majority as opposed to a small band of Hasidim. The impression of "persecution" is given to the area of Christian-Jewish relations. What kind of relevance does this have for the modern American child? Grayzel also deplores the false placing of the present into the chronological sequence of the past. The motivation is artificial and the child immediately forgets the narrow fact. "Chiefly, it seems to me, failure is inherent in the too early attempt to teach Jewish history chronologically."⁵⁶ Grayzel stresses that the value of chronology is important. You do not lay permanent roots in a person about the historical chain of his tradition without the chronological method, but this type of teaching is for mature minds. It involves the motives of man. It is beyond the grasp of the child no matter how exotic the language or pictures. Jewish history has an even deeper problem in that its history is a spiritual and ideological history. No pupil below the Confirmation age can ever hope to understand the complexities of the Diaspora. Grayzel admires a trend toward placing the child in the chain of society rather than in a factual line of tradition. Yet this approach too needs to have a present-centered base. The child must understand the bases for the present institutions around him. We must also provide the proper spiritual cement

to provide the child a means to build his loyalty. Grayzel recognizes though that history must be taught in our schools to give the child historic identity. He advocates a new approach. 1) Sacrifice large segments of unnecessary facts and 2) keep social objectives clearly in mind; "Our plans for instruction must derive from the demands that Jewish life makes upon us."⁵⁷ The child must understand the Jewish institutions that make up the spirit of his American Jewish life. Everything else can wait. Later on, the child can take on the chronological approach when he matures. A complete presentation must wait until "the foundations for actual living have been laid."⁵⁸ We have to teach now what it means to be a Jew today and acquaint the child with the elements of his Jewish personality. Direct factual instruction will not do this. We must do this through a biographical story approach. There would be three cycles of biography: Biblical, Middle Ages, and 19th and 20th centuries. The biographies would not all be martyrs or scholars but personalities that the child can feel and touch through present-day hero identification. The motivation is not forced since human stories are always relevant to the child's growth. The next level of instruction following this biographical cycle would include a study of Jewish Civics, a focus directed towards, what is a Jewish school? What is a synagogue? and Why Torah? These questions might be typical examples. An analysis of the community in which he lives and its various appeals would deal with the

child's natural environment and his natural curiosities. In every case, "the accumulated experience of the Jewish people is brought to bear on the institution from which the discussion began."⁵⁹ After they have been made acquainted with the community in which they live then they can take their rightful place in integrating their material. Then in the Confirmation department they will be ready to see how life moves at the same time on many fronts and how one front affects the others. "Chronological Jewish History will then not be a slow, tortuous, rather meaningless procession from one defeat to another."⁶⁰ History then will be a pattern of the indestructibility of Judaism throughout all ages even extending into the present environment in which they, the Jewish children of today and the Jewish leaders of tomorrow, are participating actively in. Thus Grayzel has, in an effective way, presented his side against chronology, directed towards the liberal side of biography and modern Jewish civics.

Dr. Gamoran also, in 1950, sought to unify his basic approach in a Manual for the Teaching of Jewish History published by the Union. It was a series of questions and implied answers directed to showing that the select factual chronological approach would satisfy the teacher, pupil, and the educational theorists of the 1920's upon which he based his two volume opus, Changing Conceptions. Elaborate general aims designed to unify the facts were presented along with various implementations designed to portray this method as the soundest

in the teacher's mind.

Ruth Persky and H. L. Blum attempted the same type of syllabus for the Cleveland Bureau of Jewish Education in 1952. Miss Persky cannot quite understand the new type story-history approach to chronological Jewish history, as Soloff and Mrs. Gamoran. She advocates a return to "a serious traditional approach" of Golub-type texts. She maintains that factual material cannot be sugar-coated. We cannot be "dramatic" to interest the child. We must return to fundamentals. Golub has done the best job of relating the facts of Jewish history to the facts of world history which should be our goal in any attempt to teach Jewish history to children. At the risk of being called old-fashioned Persky sincerely presents a case for those type of materials that will present "meat to the field of Jewish history."⁶¹ Persky has gone all the way to the right in the controversy and maintains that plain facts are the answer.

Ralph Lederman, a teacher at the Cleveland Bureau, explored the techniques of teaching history, especially chronological versus biographical. He comes out in favor of the chronological approach so as not to leave isolated stories hanging in the air without proper time-space equivalents. "The advantages of the chronological approach are that continuity is inherent, the relationship to world history can be made apparent, and the narrative can be dramatized."⁶² Granted that the chronological method can become dull and pedantic, nevertheless by using any other method chaos is

liable to ensue. The lecture method by the teacher to put across the facts of the different texts is also advocated over class participation, which forces the unprepared teacher to define her immediate objectives at too narrow a scope. The best approach is probably the research method applied chronologically by which the class can find the answers in their textbooks.

Thus we have been brought to the present state of controversy. Dr. Schwartzman maintains in his monograph curriculum that Jewish History as now taught in the intermediate grades is way beyond the child's maturational capacity and needs (see Chapter IV). Dr. Gamoran maintains on the other hand that the child must be taught a selected, grouped number of facts toward essential Jewish History in a connected, semi-chronological way. The controversy has been further enlightened by Dr. Essrig's suggestions toward a biographical approach. Dr. Grayzel has constantly pleaded for a study of present-day Jewish institutions to give the child experience with his present via the historical precedents that formed it. Thus the controversy is there. It has been placed in the open via the CCAR Journal Symposium of April and June 1957. We have seen that there are deep roots to the disagreements as to the teaching of Jewish history in our religious schools. It is not just a new discussion concerning Schwartzman's monograph position on history or Zerin's, or the Union's (to be developed in Chapter IV). This controversy, as

regards chronological, topical, problematic, or project approaches to history, stems from the very roots of organized Jewish education in the United States. And yet this controversy is not just a part of the Jewish realm in education. This disagreement regarding the methodology of teaching history to our youngsters has been going on in public education for years. This author could cite example after example to show how sharp public school educators disagree with each other in regard to the right approach. But, as was our point of view in not presenting an analysis of every single article that has appeared on the subject in the field of Jewish history, we will only present a few of the characteristic points of differences. If the controversy is pronounced in the field of secular five-day-a-week education to which the child is exposed to history five times as much as in the Sunday or one-day-a-week religious school, then there must be a pronounced controversy.

THE HISTORY CONTROVERSY IN PUBLIC EDUCATION

Ever since the dramatic change of public education's curricular emphasis on the social process there has been the question as to where "social studies" would lead. Actually, according to Miss Ruth Perry, professor of History Methodology at the University of Omaha, there is no definition of social studies as anything different than the modern approach to history. This means taking all factors that impinge on events

-- geographical, social, economic, and the like". Social studies as a term dates from approximately the turn of the twentieth century, and yet, in terms of direction, has never been thoroughly defined. It is in the definition of the place of history within this social framework that has caused such disagreement among public school educators. Just how should history be taught within this broad "democratic indoctrination" on the public school child in the United States?

The Scholastic Teacher, the largest circulating national publication within "social studies" (history) teachers' hands, attempted in 1952 and 1953 to answer the problem of the approach to history to be adopted in the schools. The editors felt that it would be a simple matter to get a committee of prominent educators to come together and publish an unanimous report. To their surprise out of the 25 educators asked to come together for three days not ONE agreed with another. So the magazine decided to run a symposium to attempt get into the open the controversy on how to teach history to today's youngsters in the Junior High grades and specifically the intermediate preparation program. The first article appeared November 5, 1952, by Harold Long reporting on the many failures in the New York State Board Regents Exam given to all high school seniors. Alarmed by a seeming lack of historical orientation Dr. Long reported on the great controversy in the intermediate grade departments of social studies. Here in the crucial stage of history preparation

there was essential disagreement as to approach. The "concentric cycle" method of presenting World History in the fifth grade followed by American History in the sixth grade was attacked. The repetition of the cycle in grades seven and eight was also questioned. Arguments pro and con towards the chronological and topical-problematic methods were presented as a result of the meeting of the top 25 educators from Harvard, Yale, Columbia, and Princeton. One side said: "A sense of chronology for the whole picture is useful as being one of the best means of enabling the intermediate grade student to avoid the mistakes, often anachronisms, of reading the present into the past, and of imagining that the past is always opposite to the present. Every period of history is in a large measure distinctive and peculiar; only an expert knowledge of it can deduce the lessons for the current age."⁶³ Arguments against the topical-problematic approach centered about its destroying unity and continuity. The point was made that each event and fact is different and cannot be lumped together in the non-critical mind of the ten to twelve-year-old. The topical method is too "playful", too present-oriented, and "theatrical". On the other hand, Dr. Arthur Schlesinger, world renown historian from Harvard, maintained that "the teacher of history cannot avoid dealing with issues or events which provoke or have provoked dissension, sometimes bitter and highly charged with emotion. But training in effective citizenship (social studies) requires

that pupils be provided with opportunities, which the atmosphere of the classroom affords for the development of necessary skills in the study of controversial questions so that they will have some training in analyzing and understanding the pressures and propaganda that later will beat upon them from various directions."⁶⁴ Thus a needful modern project method is what is called for in today's schools. These two positions aroused such disagreements among prominent history methodologists that a meaningful symposium was held in the issue of January 7, 1953.

The first article by Howard Jones, Director of the Teaching of Social Studies at Colgate University, maintained an anti-chronological position. "It is my strong conviction that those who studied history or citizenship education under a topical or problematic orientation are better prepared to wrestle with real life. After all, within any topical approach a chronological format is used."⁶⁵ Dr. Jones also maintained that a straight chronological type approach to history demands organizational and integrational skills which the great majority of educators and teachers themselves have not developed to a workable degree. He advocated a "reverse chronology" method by which we start where the student is in the present and follow to the historical orientation of the past via a present-felt problem. The teacher should ask the question to stir up a response of "How did we get this way?"

John Horton, Professor from the Department of History

of the University of Buffalo, had quite a different opinion. He claimed that "when topics for history are picked out of their temporal context, the danger arises to treating them with little reference to other topics in that context which help to give them their distinctive form, color, and character. This distorts the historic past; and since it is only in the light of that past that the present can be understood, it contributes but dubiously to the understanding of the present."⁶⁶ Dr. Horton believes in giving the youngster the taste of the continuous systematic method in history as early as possible.

Dr. Mary Weber, Head of the History Department of the schools of Dunkirk, New York, writes of her objection to the chronological method. "With my class of seniors in High School I found that the chronological arrangement often left the students groping with a bewildering succession of unrelated facts which tended to obscure the cause-and-effect relationship."⁶⁷ (Italics mine) Dr. Weber felt that a teacher must be justified in using current events and current-felt needs as a springboard to animate a historical force or trend.

Dr. Harry J. Carman, Dean Emeritus and Professor of History at Columbia College, glaringly remarked that "nothing is more boring and wastful than requiring the student to take a series of courses in American or for that matter any field of history which follow the chronological pattern and differ

only by the introduction of additional detail."⁶⁸ In advocating a modern topical approach Dr. Carman uses the argument of a freshness of approach found lacking in the chronological method. The topical gives a more comprehensive treatment; there is a better possibility of linking the past with current issues that are present in the "TV-conscious intermediate grader". There would not result from the chronological treatment a wide acquaintance with source material as the topical broad perspective view. The problematic method makes history borrow from geography, government, and other fields of human endeavor, which makes for depth. Thus the topical method is an antidote for the non-meaning superficiality of the fact.

Robert Fidler, an intermediate grade teacher from Gettysburg, Pennsylvania, takes up the chronological warclub by maintaining that "chronology will not let the student say that Julius Caesar invented the steam engine. He will have the right answer and that is what counts in his historical preparations."⁶⁹ Learning by topics is compared to making 12 trips to an art gallery to see 12 pictures. One could see, he implies, via the chronological method all 12 in one trip or at least half of them. Another trip to review might be the clincher to make the intermediate child prepared. Such is the chronological treatment's answer.

Dr. William Hartley, Professor of Social Studies Methodology at State Teacher's College in Towson, Maryland, offers

a defense for the problematic view of history. "The real danger in the topical or problematic approach lies in the isolation of certain facts so that they are not seen against the complicated social, political, and economic background which gave them meaning. Yet, this can be averted by an overview of main events first and then going back and tracing an important topic to show manifestations and meanings."⁷⁰ Dr. Hartley clearly states that the chronological method tends to cause a negative response feeling within the child. A positive appreciation for the breadth of the historical past must be the job of history taught to children five days of their school week.

One might think that this symposium grew from present-day methodology differences, but this is far from the case. This discussion in public education circles concerning the approaches to history in the intermediate grades has been going on for over three decades. One only has to search any volume of any educational periodical to be struck by the depth of the arguments.

Dr. Matt Lagerberg, an experienced teacher of history in Michigan high schools, wrote a very interesting article concerning the place of history in the student's mind. He maintained that it was just futile to offer a course in world history to junior high or tenth grade students. World History, chronologically taught is for twelfth grade maturity. Dr. Lagerberg stated that "apparently when we give subject matter

to students who are too immature to grasp the meaning of the historical information, they manage to memorize enough by rote so that they can pass the fact examination and be done with it."⁷¹ (Italics mine) Dr. Lagerberg also objects to the tendency in public education to place a cyclical chronological preparation for the high school student. European history facts, if presented in the sixth grade, will not in practice prepare the seventh grader for a grasp of American History. The best preparation is development of a fine historical attitude -- a real concern for what went before -- and a positive appreciation of the unfoldment of the human drama. This can only be brought about by projects designed to stimulate the child's mind and to "stimulate" it with his other daily experiences. "It seems to me that citizenship training (social studies - history) ^{goes} from the home to the town to the state to the nation, and finally to the world when he is ready to be graduated and leave high school. Isn't this the most natural development of the functional history program?"⁷²

Richard Sullivan, Professor of History in the Northeast Missouri State Teachers College, had a series of articles on the "Reconstruction of the General History Course" especially designed for the intermediate grades. These articles extending from January 1953 to April 1957 in the Journal of General Education seemed to be leaning towards a pro-problematic approach in Social Studies for the intermediate grade child.

"The fatal weakness -- that aspect which kills interest in world history -- springs from the obscurity in the student's mind as to the purpose for which history is taught."⁷³ This is the glaring weakness of the chronological method in Dr. Sullivan's opinion. Where is the student, immature to his own purpose in life, going to find a basic striving amidst a jumble of disconnected facts that are "interestized" into a present day trend? It is by being descriptive of boring facts having little significance to the world that the child lives in today, that makes his history course dull. Dr. Sullivan remarked concerning the religious history education of the world that the intermediate children receive on week-ends while they are not in school; "These children deserve to be challenged! To funnel their curiosity for the problems of the world about them to a dry mythos-based account of events that just may be true is a crime."⁷⁴ His central suggestion is for a study of certain institutions of the past built around certain problems of the present for a future solution. Thus future courses of action would be debated and discussed, built on a problematic analysis of the historical precedents, and an experience of the present institutions as they are functioning.

Charles Heathcote, Head of the Department of Social Studies of State Teacher's College, West Chester, Pennsylvania, also wrote a series of articles on the teaching of history to the pre-adolescent (ages 9-12). In one of these

articles, appearing in the noted Social Studies, the magazine-Bible for Social Studies teachers, he claimed that the opportunity for developing historical understandings in the intermediate grades must be limited to the biographical approach. We must catch the imagination of the child by a hero-identification. Starting with the personalities who are in important positions around the child we should carry a biographical approach down into the past of other important men who held that same post. In other words, he would analyze the life of Eisenhower with the child and eventually spring back into the historical past of Washington, Lincoln, and other Presidents. This is the only way in which the chronological facts, which are deemed important for the child to grasp, can be systematized. Commenting on the biographical approach to American History, a subject taught in most sixth grades, he stated, "The leaders, eminent men and women, who figure early and later in the history of America, help the child not only to know the interesting facts of their life history, but they come to remember certain outstanding events in the development of the nation."⁷⁵ Children will come to experience "the facts of their historical leader's lives." Yet the teacher must have a guiding "ideal" that threads itself through all the personalities. The value of chronology is essential when it is built about a central theme. "We cannot expect them to understand history in an exceptional formal way, but by presenting the life history of these leaders and helping

the children to understand their ideals in a fair and unprejudiced manner, we can help them to know and appreciate the value of historical truth."⁷⁶ Dr. Heathcote claims that chronology has always been the basis for public education in history and is the most equitable system of teaching for the mass. We cannot offer a specialized project or problem approach since it places an unfair handicap on the slow or gifted child who cannot, either by his lack of capacity or over-capacity, keep up with the normal progress of the class. Dr. Heathcote advocates historical "pilgrimages" to visualize the stories involved. In bringing out the details of the biographical approach he claims that there is seemingly a unique opportunity for developing characteristics as success, moral ideals, patriotism, and sacrifice. This biographical approach offers the child a way to see forthright personalities reacting amidst the background of history with a particular emphasis given on how that personality shaped the future background.

Probably the best summary of the educational theory on the teaching of history in the intermediate grades appeared in a controversial article of the January, 1956 issue of The Social Studies. Martin L. Seeger, Professor of Social Studies in the school of education of the University of Oregon, attempted to find some definite historical values that can be claimed either for the chronological approach or the problematic approach out of a normal sixth grade social studies

unit. Making a subtle blast at too much emphasis on the social process in modern education, Seeger quotes Frederick Branom, who said in his book on the teaching of social studies that, "the various types of curriculums differ only as to what may be included and the degree of emphasis given the different components of the course. As regards social studies it impinges over all."⁷⁷ The subject of history is torn in the middle of this engulfing program with educators fully disagreed as to its relative importance for study in the curriculum of the sixth grade. The question here is not chronological or topical but history as just "an incidental" or "an essential" aspect of everything taken by the pupil. The position of Seeger reminds the author of that taken by William Clark Trow in his book on Educational Psychology in which he deplored the relegation of history in the intermediate grades to the position of a supplementary aspect. Charles Arrowood attempted to defend the pre-history position by casting the new light on "the factual approach". Dr. Arrowood, ill-content with any "dry" chronology, maintained in the Educational Forum of March 1952 that history is not a mere collection of fact but must include "interpretations resulting in meanings that will throw light on the problems confronting the student and the society in which he lives."⁷⁸ This reminds the author of the position taken long ago by Mary Kelty in 1926 where "history is as yet possible of being made into a positive force for life."⁷⁹ Thus Seeger ardently maintains the position

that the peculiar role of history in the intermediate framework should be one of reconstitution and reconstruction of attitudes and ideas that might be products of past events for the purpose of producing mutual understanding. The child cannot be denied some "knowledge" from our common heritage of the past. He deplores the excessive concern with "contemporaneity" and neglect of all facts. He feels that a semi-chronological approach is necessary in order to make the study of history a springboard to many interests. In order to make learning have practical value it necessitates knowledge. In order to do this we cannot shirk the value of the "fact". The historical fact can be the springboard to the present problems. The history points covered by most sixth grades on Mediterranean countries can be the starting points for a "good many other ideas" such as the sciences, geology, etc. He claims that anytime, including in the religious school, the teacher or the text speaks of the "cradle of civilization", that one is bound to arouse the curiosity of the pupil. Yet to do this Seeger claims we need the most perceptive teacher we can find. He must present-orient the past-fact. As C. A. Harper implied in an article in Education twenty years ago, "No real history teacher teaches the past for its own sake, and all have as their only purpose the initiating of the student into his cultural, political, and economic heritage. The aim must be to infuse the contemporary civilization with the past."⁸⁰ The reader becomes a

little confused with Seeger's basic position but his summary of the disagreements as to the value of history and the various approaches is still invaluable. He claims all along that history suffers if everything from just the present is utilized as the basis for investigation. His view is that the historical development (semi-chronologically) is the coordinating point in all the student's curriculum. What is necessary is for the pupil to gain a broad "sweep of history and be able to trace it up to his present day. However it must be topical with a chronological system within the selection of each topic. History that goes everywhere without some unifying element makes the child travel through too many blind alleys."⁸¹ Seeger himself "feels that history, ~~is~~ properly taught, can be lifted from the dull fact and made into a meaningful present phenomenon via the topical-chronological approach. Our main fault is that we have neglected the chronological in our choice of units and are too 'modern' conscious."⁸²

Hollis Caswell, in his book Curriculum Improvement in Public School Systems, maintains that there are a number of new requirements which are demanded of the new social studies curriculum. They are, as Seeger summarizes, 1) greater international understanding, 2) improved intergroup relations, 3) increased emphasis on education for family life, 4) conservation education, and 5) contribution to understanding of atomic energy. What, after all is Seeger's claim, is more basic to "greater international understanding" than the "systematic"

study of nations? "In the lower primary grades, the study of other peoples, other lands, other customs, with the merest stress on mutual similarity and differences cannot help laying the foundations for better understanding. In the intermediate grades, the record of what nations have done, the efforts throughout the chronological history of nations to co-exist is almost the prerequisite to international understanding."⁸³ Thus, in the interests of this one area alone, chronological history has earned its place in the intermediate curriculum. If history is the story "not of man's progress, but of man's mistakes"⁸⁴, then factual knowledge of those mistakes is fundamental to future progress. As Albert Lynd says, "a systematic history saves time in bringing a youngster to an understanding of the present scene."⁸⁵ The child can, through the past, be brought to the general idea of a common humanity, tolerance, and a disdain of prejudice. The very process of developing his own feelings and actions in the light of a detailed glimpse of past civilizations will increase the intermediate child's ability to comprehend the identity of other groups and individuals. "The goal is understanding. History, systematically utilized, is an indispensable tool in the analysis and comprehension of the present."⁸⁶ The sixth grade child must be shown the patterns of development of history. Granted that the teacher will have to arouse enthusiasm in the facts; yet, having developed that interest in the child, we can expect the child "not only to continue

to grow in the subject itself but also to take increasing interest in the solution to present-day social problems."⁸⁷ Through linking present problems with the eternal problem of economics and resources, a considerable understanding of history, over and beyond the "facts", is made possible. In analysis of the distant past systematically the child can be made to see the problem of man's effort to adjust to his environment, to cope with the elements, to conserve his resources. One cannot achieve these understandings just through a purely problematic present study but must go deeply back into the past, and logically develop them. When he has traced chronologically what has happened throughout history, the child cannot fail to recognize the increased attention to the chronological development of the present. The subject of material sciences can easily be made a part of this historical-chronological emphasis. Likewise geography and all other social studies areas can be included. Each past civilization shows scientific and conservational contributions. The inspiring teacher can start the chain of interest. Her job is just to awaken the who and why questions in the child, and his natural curiosity will carry him through the seemingly "dull" facts. The teacher has furnished a type of telescope to view the past in the child's eyes. Once the teacher has given the past per se value of living history, once the teacher has made the peoples and civilizations of the past come alive, revealing their essential humanity, "all else will follow." He, then,

can come to the present. Through the appreciation of the past, treated in a logical, appealing fashion, the child can help solve the problems of today. "If the original interest in the record of the past has been aroused, a good start has been made for future investigations into the historical-problematic present."⁸⁸ The study of history demands a hard sense of research. This habit must be instilled within the child at an early age. It will make him have a more mature method of judgment for the solution of future problems. Teachers have a double responsibility in the intermediate grades that cannot be avoided. Granted that we must not fail to meet the immediate needs of the pupils, nor to help them in their practical future, but Seeger maintains that throughout neither must the teacher forget that these same children are going on to higher scholarship. "We must not forget that society needs scholars and that they must be well prepared,"⁸⁹ is the comment by the Committee of Seven. The teacher of history must constantly keep in mind that she serves society best not only by helping the child to adjust to society, but also by helping along those who conceivably could make a contribution to society. Seeger pleads a case for historical enthusiasm in the minds of teachers. Chronology can be made profitable if vigor is placed alongside with it. The child must pass through history with all of his potential tapped. The teacher may get across nothing but he cannot just halt the child during the intermediate grades with just answering to

his present needs. "One of the great contributions he can make is to make the factual history vital and alive. If he does this capably, and uses living history to bring out and vitalize the other elements in the social studies programs, the social living course in the intermediate grades will, pragmatically, more than justify its existence."⁹⁰ Seeger gives the reader the impression of pleading a type of chronology within the topical rather than straight chronology. He seems to be trying to put a stop to his term "contemporaneity" taking over all scholarship in public education.

In order to see if this theoretical discussion is being taken seriously in our present-day (1957) public schools in which our Jewish children spend 38 hours a week, the author decided to interview two educational research experts from two educational systems. Those selected were Dr. Leo Bennett, a research expert in the field of social studies of the schools of Lexington, Kentucky, and Dr. Julia Berry, Head of the research department of the Cincinnati, Ohio Public Schools. These two educators were quized as to their opinions on the place of the methods of history in the intermediate grades of their respective schools. The startling fact here was the complete disagreement. Here, in two school systems 85 miles apart, both headed by research experts in their early 30's and educated in prominent teacher's colleges, the approaches were completely different.

Dr. Bennett stated that "chronology is the only way

to get the basic point across to the student. We start the beginnings of world history in the fifth grade in our schools, and continue systematically through American History in the eighth grade." We cannot concern ourselves with each individual child's adjustment or there would be chaos in the classroom. The researcher claimed that there were certain standards that the high school desired in its entering freshmen in the field of history and the only place to meet those requirements is in the intermediate department. "The chronological approach allows us to proceed logically. It takes the pressure off the teacher who might not be prepared to handle several problematic units." It was his opinion that if the teacher gives the student a dynamic approach to the fact, then the children will get over that hurdle. Exposure to the contributions of the past is our definite goal at this age of the pupil. Naturally we expect the teacher to integrate the various facts into a meaningful unit. "We utilize the cycle approach to chronology; that is, if we cover enough ground in the intermediate grades we can repeat the periods in the later years of junior high school and the child will remember most of the assumptions that he learned in the intermediate grades." Dr. Bennett quoted one of his teachers, Henry Johnson, who said in his book, The Teaching of History, "... that it is almost impossible to make real a time in which we have not lived, but the teacher in the intermediate grades must attempt the impossible if we are to continue our

historical standards."⁹¹ Dr. Bennett also maintained that dramatic facts and stories of "long ago" give the child a relief from the critical thinking that he must do in arithmetic and reading. If the children keep hearing the terms over and over again, some of their meanings will rub off at a later date when they repeat the same general material in junior high school. As Gordon Hullfish stated in the Graduate School Record of Ohio State University in 1952, "There can be no ivory tower to learning history; the child must strive amidst a direct exposure. The teacher cannot afford to make everything a glossy negative for the pupil; he must learn to use the developer himself."⁹² Dr. Bennett subscribes to the chronological method with a straight systematic approach to world and American history.

Dr. Berry, on the other hand, favored a complete problematic unit type approach to history as it pertained secondarily to the pupil's basic "present-centered social studies course" in the intermediate grades. Children can be prompted to think back to "long-ago" only if they are exposed to present-day experiences and then seek to find parallel examples in the past. In fact, Ralph Preston, one of Dr. Berry's teachers at Columbia, maintained that since the intermediate grade child's time-space concepts are so hazy, schools should center complete "attention on the present in their social studies programs for the middle grades."⁹³ In general "we in Cincinnati believe that references to an approach to history

should be made only in relation to current happenings via the unit-problem approach." Why develop distorted ideas about the past which the child cannot experience unless through the glasses of his present state of immaturity? Why create negative attitudes as the result of continued failures in time-comprehension? She did feel that chronological history must be taught within the unit problem. In other words, take a general area of the child's experience, like the local Public Library, and trace within the child chronologically its origins. Order and sequence are a necessary part in the teaching of history provided the motivation within the child's inner mental framework is established. What needs to be established in the historical method to be used in schools is the exposure to the child of direct learning experiences in respect to the time words and symbols which the child encounters in his daily life, activities -- from one holiday to another, birthdays, age of parents in relation to the age of the child. This may help the child to gain in his comprehension of the meaning of some common time relationships. In any event the approach must be from the present to the past. In Cincinnati "we try in our social study units to relate the past in personally meaningful ways, to present life activities for the boys and girls." The past serves the function of giving the child a glimpse into the lives of some people who lived "a while ago" and whose work and dreams helped to build the democratic America of today with its skyscrapers,

television, and projected rocket trips to the moon. As Kurt Lewin maintained, so quoted Dr. Berry, "part of the over-emotional reactions of adolescents may be due to the attempt to face adult problems before sufficient time-perspective has developed. A momentary frustration is interpreted as an ^Aendulting defeat."⁹⁴ Behavior within the child, according to Dr. Berry, "depends upon the present and not upon the past or the future. We need to start with simple situations, drawn from the daily life of the pupil. The situations for historical analysis must be chosen from the common life of all the pupils, so that the problems will motivate all. Finally, these curriculum-experiences must be intensive, not vague and general; they must be at the molecular level of analysis, so that the child may carry a problem chronologically through all the detailed steps to a solution. Yet they must be child centered realistic problems."

NEED AND PURPOSE OF THE STUDY

We have seen the doubts and confusion regarding the teaching of intermediate grade history in both the religious school and public school. These sharp differences of opinion have led to a definite controversy as to which method should be employed and when. Amidst the disagreements centering on whether the chronological or problematic, topical or project methods are the best, one salient fact has stood out. This controversy among educators is not new. It has been present

from the very inception of history into the curriculums of the religious and public school. In investigating the numerous articles, books, and letters the author has found that much of this theory is based on subjective opinion with a definite lack of statistical evidence. The author could find only one test as to the success of method. This test, prepared by Rabbi Pollack and Dr. Maller, appeared in 1932. It is now a quarter of a century since that test of "knowledges of history" was given. Yet the controversy as to which is the best way of teaching history to our intermediate grade children rages on. Desiring to present a thorough analysis of the present practices in the teaching of intermediate Jewish history with emphasis on statistical facts, the author feels a definite need to study just what Reform religious schools are accomplishing in this vital area. The purpose of this study is strictly that of evaluation, with emphasis on the attitudes and understandings of the pupils being paramount. This evaluation, in the true and effective sense of the term as currently applied, is a process of making value-judgments on the basis of pertinent information that can be gathered about any significant aspect of the history program. The basic concepts that underlie this author's approach are that judgments about factors affecting the status and growth of learners should be made in light of the values and goals that are accepted; and that the validity of any judgment concerning the effectiveness of the history program is sure

to be increased if it is based on definite reliable information, data, and facts that define and clarify the problem or issue being faced, and on the basis of which practical judgments can be made of "what to do next". Thus the underlying approach sought for ~~is to~~ ascertain to what extent values and goals are being achieved in the field of intermediate grade Jewish history.

PROCEDURE

In the beginning of this chapter the author sought to show the controversy as to methods of teaching Jewish history to Reform religious school pupils. This controversy, kept in the ~~background~~ for many years, finally has been placed in the open via the CCAR Journal. The author endeavored to show that these disagreements concerning the ways we teach our pupils history are also very much a part of public educational problems.. Dr. Frank Gorman, in his summer 1950 course on History Methodology, stated, "Any effective program of evaluation must be comprehensive in scope and method. One should start with a historical orientation of the problem under study; he should follow with an analysis of the age characteristics of the pupils effected; he should analyze the aims and methods of the present practices; he should devise some instrument to test the effectiveness of those practices; finally, he should make recommendations for future evaluative studies."⁹⁵ In short, this is the basic plan of this study. In Chapter

II we shall present a limited analysis as to the "history" of the teaching of Jewish history in Religious Schools up to and through the formulation of the standard Union Curriculum of 1923 by Dr. Gamoran. In that chapter we shall see the different approaches to history from biblical times to the present. In Chapter III we shall endeavor to analyze the different environments in which the Jewish intermediate grade child finds himself in the United States in 1957. A view of the mental, emotional, social, and physical factors of the child will be presented along with a glimpse into his public school and specifically Jewish environment. In Chapter IV an analysis of the goals, texts, and methods of the four most important history curriculums of 1957 will be presented. The present history approaches of the Union, Zerlin, Schwartzman, and Kurzband will be studied along with the present texts available for the intermediate grade level. In Chapter V the author will explain the formulation of his statistical instrument to test the "knowledges, attitudes, and understandings" of history in the intermediate grades. The reader will be able to follow the process of developing an adequate test in this area. In Chapter VI the results of that instrument-test will be analyzed in full. In Chapter VII the conclusions and recommendations on the basis of the evaluative analysis of this area and the results of the test instrument will be given. This study is dedicated to a consideration of all aspects of the growth of the intermediate grade Jewish child

in history and the means and processes whereby he achieves that growth. This study emphasizes growth and is concerned with progress made in terms of needs and objectives and not merely with determining the status of the school's history program in terms of a norm or scale.

DEFINITIONS

In any study of evaluation that seeks to analyze the validity of a problem and how serious that problem is in education, there are several terms that need workable definitions at the outset. Someone has suggested that words are the forceps of the mind but that frequently the forceps are clumsy in grasping the thought. Anyone who reads current educational literature in religious or public school curricular organization recognizes the difficulty in so manipulating the forceps that the precise thought or meaning is deftly extracted. Hence, it seems advisable to define some of these important terms as they are used in this study:

Intermediate: Intermediate refers in public education to those boys and girls who are usually in the fourth, fifth, and sixth grades. These children are, generally speaking, nine, ten, and eleven years of age. Yet, in accordance with the suggested curriculum of the Union this study includes in the intermediate grade status those youngsters in the seventh grade or 12 years of age. At times the term "Middle Grade of Upper Elementary School" may be used synonymously with

intermediate.

Jewish History: Jewish History, as used in this study, denotes the full experience of the Jewish people and the development of their religion from creation to the present.

As a term explaining subject matter in the curriculum of the Jewish Religious School it refers to the complete cycle of the story of the past as offered in the intermediate grades.

Evaluation: This term, as explained above, refers to the process of testing the apparent strengths and weaknesses of our present curricular program. It is designed in order to determine what our aspirations in the future should be directed towards.

Chronological: This term refers to the science in the teaching of history of ascertaining the fixed periods when past events took place and of arranging them in the order of occurrence. Thus it is a method of arranging the events, dates, etc. of history in their proper systematic sequence.

Topical: This term refers to the method of analyzing a certain subject or phenomenon in history without regard necessarily to the proper historical sequence. Out of the basis of the child's experience today historical precedents are brought into focus.

Problematic: This term refers to the method/^{ct}teaching history via a question posed for solution or consideration before the

pupil. Creating the motive of solving a question, it proceeds to historical bases for the solution.

Project or Unit: A scheme of work involving constructive thought and action in connection with the learning experience. These sections of work are determined by a curriculum committee of teachers and administrators as being the most beneficial to the historical preparation of the student.

Developmental Tasks of Children: In selecting content from history which is of functional value in the intermediate grades, considerable attention has been given to "meeting the developmental tasks of children." The term "developmental tasks" means those common learning tasks (learnings, adjustments, achievements) which include individual needs and social demands. These common learning tasks are required of all persons from birth to death, within a given society, if the individual is to be judged and is "to judge himself a reasonably happy, well-adjusted, member of society."⁹⁶

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CHAPTER II:

HOW HISTORY BECAME A PART OF THE RELIGIOUS SCHOOL-

THE "HISTORY" OF HISTORY IN THE CURRICULUM

"Upon the knowledge of one's history depends the strength of the national consciousness, and for the Jews, having no common country to unite all of them, no uniform language spoken and understood by them all differing greatly in their mode and manners of living, feeling and thought, there is only one thing that unites them all, the orthodox and the reformer, the believer and the unbeliever, COMMON HISTORY! We are welded together by a glorious past. We are encircled by a mighty chain of similar historical impressions, pressing in upon the Jewish soul, and leaving behind a substantial deposit. We must carry out the meaning of our faith. We must keep Judaism alive through a knowledge of its history." (From a lecture by Rabbi Julius Rappaport in the Central Conference of American Rabbis Yearbook, Vol. 25, 1915, pages 303-304.)

There is no people existing today that has a historical heritage like the Jew. With over 5000 years of recorded history behind them, Jewish history is unique among the recorded annals of man. And yet the story of how the Jew transmitted his history to the young is clouded with uncertainty. No one actually knows when Jewish History began to be taught or studied as a separate subject. Some writers even claim that it was never taught except as supplementary material to Bible and Talmud. "The Jewish child received his entire history exposure, not through subject matter but through life in his family, pupil in his school, and contact with other civilizations."¹ We cannot know the precise date of the entrance of Jewish History into the religious school curriculum but it

must have been a major addition owing to the great controversies that are present concerning this nebulous subject that we saw in Chapter I. An investigation into the entrance of history as part of the school, a kind of "history" of history, is advisable. How did this great area of study in our children's lives get its start? Why did it spring up so suddenly in our religious school? What was its supposed function?

Solomon Grayzel, eminent Jewish historian, tells us that "the subject of history as part of the Jewish school curriculum is essentially a heritage of the 19th century. The medieval university did not know of it; neither the Yeshivah, not to speak of the lower schools, either Jewish or non-Jewish. Even the historical books of the Bible had not been studied as history in the early days."² To Grayzel, the 19th century up to the first World War was the background for the origin of the Jewish History curriculum. Educators in those days saw in history a possibility of a subject affirming two of the guiding principles of the age -- nationalism and progress. No one can underestimate the influence of the "historical attitude" that captivated the movement known as Wissenschaft des Judentums. This subject area history would be means for self-defense to prove the eternal survival of the Jew and his cultural contributions. It would prove, if systematically presented to children, that Judaism was a progressive religion that was not hostile to reform. Graetz was

a perfect example of formulating Jewish History for the purpose of developing self-pride and loyalty amongst the Jew. Others saw the road to their religious and political beliefs. The cause of Diaspora nationalism or Zionism could best be served by a study of Jewish History in the Jewish schools. In the course of time the educators began to ask questions. Grayzel claims that questions like "What exactly happened?" and "How did one set of circumstances evolve out of another?" began cropping up all over in the 19th century, forcing the retelling of the total story of the Jewish people, to be scientifically studied. The theory behind their investigations was that Jewish History taught on every level of the child's intelligence is bound to produce the desired effect upon mind, character and interest. This aim to instill religious piety, to foster faith in the progress of Judaism, to plant loyalty in the child's mind, to trust in the Divine Providence for the Jewish people was the spark that ignited the living torch of history as subject matter in the religious school.

On the other hand, Rabbi Richard Hertz traces the origin of history into the curriculum via the desire of Judaism after the Reformation for intelligent Jewish living. This required the educator to imbue a sense of wholeness toward the Jewish past in the mental framework of the Jewish child. Professor Dubnow, in Hertz' opinion, keynoted the origin of the "modern" study of Jewish history. This desire

to portray a common Jewish background among our youth has been the driving force in the creation of the study of Jewish history. Work had to be done in the creation of this phase of Jewish education. "Teaching the history of a specific people through varying fortunes and circumstances requires an understanding of the milieu of each historical period."³ Since its inception following the renaissance of the world, Jewish history has developed into one of the most important subject areas in the Jewish child's educational experience.

Here then are two opinions on the origin of the subject "Jewish History" in our schools. Yet is that the whole story? What are the historical antecedents that led to a definite subject area? Surely the past was always paramount in the educational adventure of the Jewish child. In the author's investigation in this vague area he has come up with a theory to explain the origin of history as a subject in the religious school. History, in the author's opinion, is somewhat of an amorphous mass that just seemed to float into the curriculum of the school. It seemed to make its appearance all of a sudden in the late eighteenth century. Yet there are very definite reasons why this is so. History to Mendelssohn must have been the salvation to a progressive orientation to Judaism. The Bible was not studied via the repetitive, memory system in his approach to education; neither was the pilpul method to be utilized in the approach to Talmud. History would serve to catch the broken fragments

that had escaped the Jewish student's mind due to the new approach to Bible and Talmud. This author could not find any evidences of the teaching of history in the biblical period (Moses through Ezra). During this period the only history taught was a type of Aesop Fable approach around the campfire or during the pilgrimage journeys to Jerusalem. The father would gather his sons about him and speak of the glories of past heroes. Neither did history make its entrance into the curriculum of the elementary school as set up in the talmudic age. The only history taught again centered around important personalities and events as they embellished the legal discussions that were laboriously analyzed. Throughout the Gaonic period, with its re-emphasis on the talmudic approach to education, history still seems to be left out. There are just traces of the historical biography of famous past personalities that make their appearance during the "decadent" age of Jewish education from the 11th century through the 15th. In the 16th through the 18th centuries attempts at Jewish history texts for pupils were made. Even these, however, failed to gain a foothold in the curriculum. The rationale for writing these texts was a catch-all for the facts and ideas that may have escaped the student's attention while pondering over Bible and Gemara. It was during the progressive reform approach fostered by Mendelssohn that history as subject matter begins to make its appearance. In all the German schools, fashioned after Mendelssohn's

"vernacular" emphasis, history was a topic for "debate, discussion, and interest."⁴ History seemed to be taking up the slack for the new approach to Bible and Talmud. These subjects, traditionally memorized and hammered into the consciousness of the student, now were approached through the German vernacular and secular environmental needs. Some subject had to be injected into the curriculum to fill the gap of "knowledge". This was the origin of history in the curriculum. History began to serve as that subject area which would answer for the void of historical traditions, ideas, and legends that were formerly garnered in the child's mind via an intensive study of Bible, Talmud, and Gaonic responsa. This problem of history became intensified with the mass migrations of European Jewry to the United States during the 1880's and early 1900's. Educators in the United States at that time noticed a glaring lack of knowledge of the historical facts that formerly were gathered by osmosis from a life consciousness of the philosophy of Bible and Talmud. Dr. Tepfer, prominent Jewish philosopher-historian of the Jewish Institute of Religion, stated it this way in a letter: "The Jewish mind had a philosophy of history via the life of the moral discipline of Bible and Talmud. During the Middle Ages and its subsequent persecutions, life consciousness seemed to disappear. With the breaking down of the ghetto wall and the subsequent Jewish approach to secular life some explanation for the survival of the Jewish past had to

be created. A new philosophy of history thus was formulated in writing where formerly it had been via the life experience. The growth of historical research, with its Dubnows and Graetzs, found its parallel in Jewish education in Europe and subsequently in America."⁵ Conscious of this need to create a subject area that would parallel the chronological approach of the Bible and Talmudic accounts of the Jewish past, systematic chronological Jewish History was born in America. Dr. Benderly, chief of the Teacher's Institute of the Jewish Theological Seminary, in 1909 was the first to actually state his curriculum and aims centered about the subject "Jewish History": "History must serve as the encompassing field of the total Jewish experience in the fast-rising religious school."⁶ Since 1909 various approaches to history (see Chapter I) have been formulated, all desirous of the best way to foster group identification and Jewish knowledge of the past. Naturally this theory of the origin of history as the "guilty conscience of the failure to impart Biblical and Talmudic information" needs substantiation. Therefore the author has divided the history of "history" into six major periods beginning with the biblical period, continuing with the talmudic and Gaonic period, followed by the Middle Ages up^{to} the 18th century, including the contribution of the Mendelssohnian period, followed by the early American period at the turn of the twentieth century, and ending with the various approaches since 1900. Each period will be analyzed on the basis of the

above theory. The author again emphasizes the term "theory" in his historical survey, although the evidence that is available seems to point overwhelmingly in that direction.

THE BIBLICAL PERIOD

"Many of Israel's traditions undoubtedly continued for centuries to be recorded simply in the minds of the people. As among the nomadic Arabs to-day their history was probably a recounting during the long evenings beside the campfires, as the shepherds watched their slow moving flocks, or at the wells as the maidens went out to draw water, or at marriage feasts and religious festivals. Possibly, as throughout all the towns of modern Palestine, there were found professional story-tellers among the fathers of the children, who, whenever men gathered together for recreation, recited with gesture and action their bundle of tales;"⁷ so writes Fletcher Swift concerning the history education of Jewish youth during the biblical period. The children would constantly hear from their fathers stories of heroes that appealed to their imagination. The stories of famous personalities were of the adventure and achievement of their ancestors, or else answered the questions uppermost in their childlike minds concerning the origin and development of their world, of different nations and languages, etc. Other historical traditions, embodying the definite historical experiences of their particular tribe were, no doubt, sacred testimonies from father to son. C. F. Kent,

in his Beginnings of Hebrew History, tells us of another large group of historical traditions that were transmitted during the pilgrimages to the Temple. There was probably a historical cycle relating to the history and ceremonies of each holiday which were recounted and "recalled and thus kept fresh in the popular memory of the child."⁸ In this picturesque type of experience the child would be exposed to the thoughts, the beliefs, the fancies, and the experiences of preceding generations. Granted some were at first intended just to entertain the child but others kindled patriotism and inspired true faith and action. The religious obligation of the father to inspire the historic continuity in his child cannot be over-emphasized. The most important task of the parents was to teach their children the historical background of their tribe and people. Long before the child could understand language he began unconsciously to receive lessons in holiness, reverence, and love of the Law. As soon as the children began to speak their parents began teaching them history through Bible verses. Long before the child could function as a tribal member, the never-to-be-forgotten stories of the adventures, calamities, and glories of his ancestors were embodied in his attachment to his faith. There was scarcely a question childish lips could frame about their past for which the answer was not waiting in the sacred writings. The story of Adam and Eve (Gen. 2:7ff.) answered the child's question, "Who made me and what am I made of?"; "Why

don't all the people speak the same language?" could be easily answered by the father telling the story of the Tower of Babel (Gen. 11:1-9). No matter what the historical question, in its last analysis and in its final effect upon the child, the Bible always gave the answer. In this atmosphere, "pervaded by a continuous sense of the holiness, purity and dominion of God, the historical consciousness of the child was awakened, stimulated, and nurtured."⁹ History was a definite part of the child's daily life experiences. Through beholding holiday observances, through assisting in preparing for them, and through listening to such explanations as parents and elders saw fit to give, the child received his religious-historical training and instruction. "The fundamental law of biblical pedagogy is that the child should be instructed in the doctrines of religion and should know them so clearly that he will realize that he ought to live in accordance with them. (Deut. 4:9)"¹⁰ Kennedy says in Hastings' Dictionary of the Bible, that: "Every home was a school, and every parent a teacher."¹¹ Through the reorganization of Ezra the Torah study became the summum bonum of Jewish education. The synagogue no doubt helped serve during his time as the schoolhouse for learning and all subject matter as history, music, dancing, trades, and arithmetic amongst Jewish children was taught through the exacting study of the Word. This idea of a non-systematic provision for history education sought to show the Jewish child the importance of

the historical personality to identify. The aim naturally was a development of character. This moral training of children through historic biography became one of the most weighty of the father's obligations. Thoroughness in the historic transmission was attained by the injunctions to make religious-historical training an integral constituent of the daily life. Great events in the national life and their anniversaries are to be effectually used as opportunities for impressing the eternal verities of the past on the child's mind. The father would recount these miracle stories of God ^{so} that "the generations to come might know them, even the children which should be born, who should arise and tell them to their children." (Ps. 78:4ff.) It is easy to visualize the wondering children sharing the pride of the past with their fathers amidst the consciousness of Divine Providence aroused by the recitals. These interpretations by father became a type of object lesson in the history of the Jew. History and songs formed then a dynamic part of the life of the Jewish nation. The stress on habit and repetition to push across historic understandings was in a sense the father's method of teaching history. "The sacred writings became the spelling book, the community, a school, religion, an affair of teaching and learning."¹² We know that Ezra made Bible a definite subject in the semi-school system of the Sopherim. Yet, on the whole the system of Jewish education during biblical times was domestic. With the contact of the Hellenistic world a type of intellectual

philosophy of Bible and, secondarily, history emerged. This influence, though, is questionable in the schools which concentrated wholly on a word by word analysis of the Sacred Writings in whatever language, Hebrew or Greek, the area desired. Yet, in every section of the Jewish nation "all the people, 'the men, the women, and the little ones,' were to assemble every seventh year at the close of the Succoth festival to hear and to learn the Law."¹³ (Deut. 6) (Italics mine) This must have made quite an impression (Weshinantom) on the child who returned home asking more and more questions about his heritage. Professor Lazarus, in his Ethics of Judaism, summarized this impression and sharpening in the child's mind as the "continuity of the spirit that was secured by the religious education within the group."¹⁴

The eldest son probably received some additional historical source education with the Levites as he received his sacrificial education. Graetz writes that "Collaterally (with the priesthood) there existed a custom, dating from remote patriarchal ages, which demanded that the first-born of every family should attend a class with the Levitical priesthood."¹⁵ Gamoran emphasizes that the general education given by a people "Living on its own soil and conscious of the need of transmitting to its young all those essentials of the race heritage which enabled them to develop in accordance with the possibilities of the environment in which they lived."¹⁶ (Italics mine) The classic Hebrew work on

the history of education amongst the Jews by Shalom Czarno gives us an indication of the type of historical education that rubbed off on the Jewish child. He claims that there were no written manuscripts to aid the parent in his transmission of history and therefore the "embellishment of the mouth struck the fancy of the child's imagination with the biblical life that he so daily practiced. The father told magnificent tales with enough interest to awaken even the laziest child. The use of examples from the life experience of the child was extremely effective in driving home the historical understanding sought."¹⁷ One of the earliest texts ^{used by} ~~said~~ the father and the priest must have been the Book of Jashar (II Sam. 1:18) which aided the arousing of interest in the child. The ~~Book~~ Book of Chronicles also, according to Czarno, must have been used for history narrative purposes alongside Midrashic accounts like the Midrash to the Book of Kings. (II Chron. 13:22, 24, 27) The motive behind these books was "to teach ethical conduct via historical example."¹⁸ The Levites were charged, he mentions, to make the people (implying children also) understand and comprehend the words of the Law. Thus we have seen that history was not formally taught in the biblical period but that the parents and priests (for the eldest son) combined to present a vivid personality account of the historical legends to their children. The family was regarded as the fundamental educational institution. History was part and parcel of the study of the Law.

Since there were no schools and educational system, the parents were held not only responsible for the instruction in history for their children but also for their conduct as a result of that instruction. "The ancient Hebrew family," writes Cornill, "was an absolute monarchy, with the father as absolute monarch at the head. The subjects got their historic duties from him and their contact with other subjects."¹⁹

THE TALMUDIC AND GAONIC PERIOD

During this broad 1100 year period (200 B.C.E. through 900 C.E.) the subject "history" as such did not as yet appear. It continued to be a secondary result of intensive study of Bible and rabbinic moral disciplines. Despite this supplementary method there arrived a new phenomenon on the Jewish educational scene -- the elementary school. The problem of the education of orphans outside the family had to be faced in the domestic method of education during biblical times, and about 70 B.C.E. an educational system was established by Simon ben Shetach in Jerusalem, with compulsory attendance. The details of the law cannot be clearly traced, but it seems highly probable that the education of orphan children of sixteen years of age was intended. A century later, however, the High Priest, Joshua ben Gamala, passed a law providing for the establishment of elementary schools, with compulsory attendance from the age of six. Children would come to school equipped with a knowledge of reading, of some extracts

of the Pentateuch, and ceremonials learned from the father. By this law each community had to provide a teacher for every twenty-five children, with an assistant if the number rose to forty. The curriculum was essentially religious, consisting of the Scriptures and "anything arising out of this in the way of arithmetic, history, geography, and general knowledge."²⁰ Josephus says in Contra Apion I:12 that, "Our chief care of all is to educate our children," and elsewhere (ibid., II:18) "from their earliest consciousness they had learned the laws so as to have them, as it were, engraven on their souls." Thus the theory of education during this millenium in Jewish life was drawn.

Education was regarded as the business of the life of the community. "The world exists by the breath of children", and "Whoso knows the Bible, Mishnah, and morals will not sin easily" became the mottos of education. A well-defined school procedure thus came to be recognized, and for the first time a traditional subject-matter area was established. The school age (five to fifteen) was divided into three periods -- one devoted to Scriptures, one to Mishnah, and one to Gemara. These subjects were then but the core of the child's studies. The child absorbed the story of the life of his people through the discussions and narratives of his rabbinical teachers. The tremendous stress on repetition served to implant the historical knowledge and understanding in the student's mind. The teachers are constantly reminded

to repeat to their pupils and with their pupils until the children mastered a subject area thoroughly. These wholesale reviews and revisions fostered a historical knowledge of the larger broader areas of the past. At the same time it was not desired so much that the amount of factual information imparted should be great, but that "the pupil should become master of what he knew, and if a pupil failed to comprehend, the subject area's method was changed."²¹ The connection between all knowledge and conduct was emphasized, and the value of impressions gained from the scriptural accounts of the past was measured by the expression in behavior. "Great is the study of the Law, for it leads to action," and again in the Talmud, "Not theory but present practice is the important thing." Thus a method of investigation from present problems and present needs was devised to bring about a historical attitude to the past through their study of Scriptures. Most likely "a verse of the Bible was learned every day, and the text was then explained with reference to daily living."²² This aim to attain morality in the present life seemed to dominate the whole approach to education. The talmudic subjects seemed to be the "warp on which were woven all other subjects, as for instance, history".²³ Samuel Arika illustrates completely this natural acquaintance with any other subjects when he says, "I know the paths of the stars, as I know the streets of Nehardea." (Ber. 58B) We might include a statement of our own like, "I sense the causes of the fall

of the United Kingdom, as I know the story of Rehoboam."

The method of instruction in vogue at these Bi-Medrosho^e is highly interesting because of its distinctive uniqueness even through the great Gaonic period of Saadya. It proceeded by question and answer. The teacher would propound a query which always led to almost interminable discussion. While the subject primarily concerned itself with the exposition of biblical Law, many and various historical themes were often introduced and treated more or less exhaustively in consequence of the association of ideas. History then was considered around a central idea for debate. Children could focus on that one "topic" of discussion and bring all factors of their present daily life into play. Maybe this might be reading too much into a period of Jewish education in which the direct references are few, but this author proposes that it was through this question-answer discussion that the topical approach to studying history came into being. Out of a systematic study of Pentateuch came a topical consideration of present day moral issues. Through this approach, reverence and love of the past were carefully developed. In the course of the discursive method the child's reasoning powers were encouraged. He was not given just fact but the focus was on "Grasp much, and you will retain nothing; grasp a little, and you will retain something." (Rosh Hashonah 4B) The teacher observed when dealing with the past a sense of graduated steps of instruction. He would teach about things distant

by that which was near, from the known to the unknown, from the simple to the complex. "He who observes this method of order is like a tree which yields its fruit in the season; but he who does not observe such order of succession is like the chaff which the wind blows away." (Abodah Zarah 19A-B)

In fact we can assume that this was the purpose of the rabbis interweaving the agadic materials in and around the text to help soften the rigidity of the subject matter of instruction. Telling the children tales and parables, culled from present-day folklore, would help the teacher break up the tediousness of the long hours of instruction, while at the same time instilling a historical disposition. This whole approach, to the author, seems pointed at a harmonious synthesis within the school theory and practice, between knowledge and action. The more one would study, the more the duties towards God and men became clear. There was a sense of intimate connection and relationship between the means and the ends. There was no need for an abstract statement of aims. While "learning leads to doing" and as Hillel stated "an ignoramus cannot be a pious person", it is equally true that "not study but doing is the main thing."²⁴ It was for this reason that a liberal approach to comprehension was employed. The reading of any historical document, including the Bible, was done together with its translation. As the children mastered the mechanics of reading the text, more and more attention was paid to the comprehension of what was read on the level of

the maturation of the child. Hebrew was not the only language of instruction. Since the primary objective was comprehension, any means to attain it was used. The Rabbis and Gaons did not let the national and even religious value of Hebrew outweigh their "concern to ~~make~~^{MAKE} sure that every Jew should understand the meaning of the subject under consideration."²⁵ The translation of the Bible was not always a literal one. "To some extent it was in the nature of an explanation and interpretation."²⁶ Thus Jewish education throughout this period laid stress on reaching the child in any way possible—through his felt problems, its application to his conduct, and through his natural avenues of interest. Mastery of the Law for an acceptance of the responsibility of the Law was the unstated aim of education. In order for the child to assume his role as a participating Jew he must consciously accept its tenets. The passages and stories chosen for instruction were in most cases descriptions of acts the pupil had unconsciously witnessed from his earliest years. Judaism in the life around him was equal to the Judaism encountered in the school and vice-versa. This concrete presentation could not fail to impress upon the child the necessity for historical present-day living of the gifts of his forefathers. From the very first, his parents, as in the biblical period, had explained to him, as far as his years and understanding permitted, the origin, real or traditional, and the significance of all that entered into law or rite.

In view of the relation that the Bible had to the life of the Jewish community along with the rabbinic dictums, it is seen that the work of the Jewish school during this period, far from being remote from life, was in reality a distinctly socializing process. The only way to comprehend the breadth of studies of the elementary schools in the Talmudic-Gaonic period is by recalling the varied nature of the contents of the Bible and Talmud. Upon this basis, it is seen that religion, morals, manners, history, and law as well as the three R's must have been studied in the elementary school for these are contained in the great literature there taught to the child.

Czarno reminds us over and over again of the intimate connection between Talmudic education and life. "In order to understand the relationship of education to 'life' in Israel during the Talmudic-Gaonic period it is necessary to remember that the aim of education was not to awaken abstract interest; but deed and spiritual idealism, to find the pearls in the ground of the historical traditions of the patriarchs and rabbis."²⁷ This was the investigation of the past to serve the present, to embellish the present with historical bases, and to encourage a future embodying the moral disciplines of the past. "There was no need for history as subject-area, for the arena of the present life was an on-going history. History was lived, not studied; history was discussed and applied, and not rationalized."²⁸ History was as the clay

to fashion the bricks of living the good life. History could not stand unless there was an attitude of understanding within its congregational applicants. No man could separate himself from the congregation to develop his own abstract conception of the Jewish past. "A fact of history was only as important as it helped confirm the congregation to the life it presently lived. Survival significance was not Judaism's goal but a developmental significance. Thus elementary education was a preparation for the future creativity."²⁹

In summary, then, of this lengthy span of Jewish educational history, we have seen that the elementary school as established by Joshua ben Gamala through the influence of Simon ben Shetah taught a vital connection between Mikra, Talmud, and "life". However, the Bible teacher did not limit his instruction to the teaching of the literal translation of the text into the Aramaic vernacular. He would also add to it historical explanations based on an harmonious synthesis with the teachings of the Oral Law. This discursive, question-answer approach to education served to create an alive historical understanding to the heritage of the past. The rabbis proceeded from the known to the unknown, from the present to the past, at the rate of the child's growth always recognizing the tomorrow in the child's educational life. The task of the Talmudic and Gaonic period was to impress upon the people the unity and interdependence of Written and Oral Law. Whether in the Bet ha-Midrash or in the Bet ha-

Keneset the method of scriptural interpretation and explanation was based upon the indivisibility in life of the Written and Oral Law. To apply this method of instruction even on the elementary level was an assignment that surpassed the ability of the average father who was so prominent in the biblical period of education. Thus the elementary school taught historical understanding, historical attitudes, and topical knowledge via the intensive study of the two-fold Law.

THE MIDDLE AGES PERIOD

The method of imparting history as a supplementary outgrowth of the study of the Bible and Talmud did not substantially change throughout the 750 year span known as the Middle Ages (1000-1750 C.E.) in Jewish Education. One distinguishing characteristic must be made at the outset of the discussion concerning the two types of Jewish schools during this period -- one, the traditional academy style school known throughout the talmudic period; and two, the rise of a new type school called the Talmud Torah. Neither employed history as definite subject matter but it will be well to notice that here was a further extension of the principle of common compulsory education to the Jewish elementary youth. In a sense this whole period can be summarized by a statement of Morris Joseph in Hasting's Encyclopaedia of Religion and Ethics: "Jewish educational ideals and methods varied with

the fortunes of the Jews themselves."³⁰ Whenever the Jew experienced a tolerant treatment and a civilized environment, Jewish culture extended its arms outward to more and more secular areas including a tendency to discuss the events of history following the completion of the Talmud. In North Africa and in Spain during the early portion of this period the Jew showed a marked enthusiasm for secular learning, without, however, losing their love for the traditional studies. All one has to view is the life and educational history of Maimonides to be firmly convinced. It was otherwise in the Christian countries of Northern Europe.

In France and in England, together with Germany, Jewish education reached its lowest ebb. The Jew, thoroughly ostracized by his neighbors, removed to ghetto areas, was thrown back on himself, and forced to seek his educational sustenance exclusively within the Bible and Talmud. Even the example of the general population, if it had been accessible to the Jew, would not have influenced his educational outlook. The Jew throughout the early stages of the Middle Ages extending through the beginning of the eighteenth century, showed zeal for the one possible study available to him; "the stream was all the deeper because it was shut up in a narrow channel."³¹ Yet in spite of this ardor the Jew lost the broad educational point of view that he had enjoyed during the biblical and talmudic periods. During the Middle Ages they were worse and not better taught than the rest of

Europe, and the deterioration in the educational method was, as reiterated above, accompanied by a diminution in the scope of Jewish culture. "The Jews, when thrown upon themselves in their dark ages, naturally turned to their Rabbinical traditions as their guide and norm."³² Yet they endeavored to obey the Talmudic dicta too literally and gone was the liberal approach of the rabbinical teacher. The child seemed to find a paradox between theory and practice. How was "love thy neighbor" being implemented in the ghetto? The Jewish youth emerged completely confused as to his role in life and that of his religion. The past seemed a mass of wanderings and persecutions. How the joy of studying the ancestors had been lost! The only avenue left was an unrelenting preservation of the word by word memorization of Biblical passages and Talmudic discussions. It wasn't a total loss however, as this immersion in the study of Talmud, with emphasis on its keen dialectic, sharpened the Jewish mind and fitted it to take its place when social and intellectual enfranchisement would ensue.

As in the Talmudic period, so in the Medieval elementary communal school, much stress was laid on the moral outcome as the ultimate aim of education. The supplementary process of assimilating history was encouraged only as it "proved to be a background for the moral conflicts of man."³³ Texts as the "Book of the Pious" (Sepher Hasidim-13th Century) were to be found everywhere as the standard curriculum of the

child between the ages of six and thirteen. Pious Jews were accustomed to leave at this time "ethical wills" for the future educational edification of their children. Most teachers and fathers, moved doubtless by their own educational objectives sought in the Book of Proverbs and the Talmud, pleaded for more and more study of the "word" of scripture. The historical background was to be neglected if it interfered with the prime goal of repetition of word for life. "Make thy Mikra thy companion, and thy library thy garden. Pluck the fruit that grows therein; gather the roses, the spices and the myrth. Do not concern yourself with that which is extraneous but study and live for today. Yesterday's heritage belongs to yesterday. Today's ethical challenge belongs to today."³⁴ Such is an example of a will of Judah ibn Tibbon of the 12th century. Jewish life being confined sought to confine itself even further by limiting education to the externals. To delve beyond the word, to seek historical understandings for the formation of good historical attitudes, was not done. No wonder that Abrahams calls the Middle Ages in Jewish Education an intensive narrow curriculum compared to an earlier extensive broad curriculum. Recommendations like the ones fostered by Joseph ibn Aknin of Barcelona concerning reading, writing, poetry, logic, mathematics, music, medicine, and history died an early medieval death. Educational perspectives of Spanish and Italian Jewry were short-lived. Intellectual darkness had descended upon the Jews of

the ghetto even to the choice of subject matter of the elementary school. As time went on, the general standard of education among the Jews of Northern Europe deteriorated rather than improved. By the 15th century it reached its lowest point. Young children were handed over more frequently than before to the private teacher, who was often only a little less ignorant than his pupils, and who taught the class, without method or discipline, in an overcrowded and stuffy heder. Such is the drab description of the low state of Jewish education during the Dark Ages. A few more isolated insights will show us just how far education had been petrified.

The encyclopedia type study of Aristotle, so influential on the Spanish Jewish mind, was forgotten almost as soon as it was uttered by Aknin and Charisi. Their recommendations concerning a carefully selected curriculum centering around subjects that would develop the character of the Jewish child's mind (including the systematic study of present day problems with their topical historical antecedents) went, so to speak, "by the boards." History to them was to be a great defense against the error that might enter the child's immature mind. This knowledge of the past would be the mainspring to proper conduct. History had a philosophy to an action-life to these men, and yet very shortly a reaction to their "liberal" educational principles soon set in. As with scholasticism, so with the discussion of the importance of studying the Jewish

past. Ignorance began to cover its defect in the medieval educator's mind by disputations as to what was important in the past, by quibblings, and by strawsplittings. The historical spirit of the Bible and Talmud discussions was forgotten in a mass of petty details and commentaries.

The philosophy of the teaching of history during the Middle Ages has nowhere been better explained than by Louis Ginzberg in his Students, Scholars, and Saints where he states that "the whole life of the Heder was the historical education of the medieval child. The teachings of the Prophets and the lives of the sages were not abstractions to the Heder boys. Though they studied the word, the life of the past seemed to jump out of its language limits."³⁵ Every encounter with the biographical story of a patriarch or rabbi became just one more incident to add to the "old and tired friends" that the Heder student encountered in his repetative study of Bible and Talmud. These acts and opinions, if taken at their face value, would leave an indellible impression on the child's mind. The Melamed, on the other hand, was not a critical historian. He could not be expected to differentiate between historical fact and fable. The gnat that was said to have bothered the brain of Titus was as historical to him as the Talmudic account of the destruction of the Temple by that same Titus. It was all up to the teacher to impart an historical sense of identification. The teacher had his text before him. Even though he was confined to the

word his voice, if properly utilized, could impart the attitude sought. Thus history depended on the voice of the teacher, the imagination of the child, and the resourcefulness of the words of the Bible and Talmud. Yet the interaction of Jewish experience in life, resulting from the contact of Jewry with new conditions of the Middle Ages was neglected as contributing to the historical understandings of the Jewish child. Intensiveness of study sought to replace extensiveness of interest. It was an expression of the Jewish needs of the time that neglected the history of the times. Even in the so-called liberal regulations of Cracow in 1551, the curriculum of the hedarim totally neglected any study of history while encouraging the reading and writing of the vernacular language. The theory behind this obvious shutting of the eyes was that the law of Israel should come before the history of Israel which could be reserved for adult investigations. That is why the study of the Bible began in the Heder with the book of Leviticus. After a part of this book was read the children returned to a smattering of study with the weekly portion of the week, the Sidra. Even though father and mother were studying the Sidra also, nevertheless, the child received such a minute bit of scripture and then abruptly stopped that, as R. Judah Low said, "its a wonder that he knew it was the Bible at all that he was studying."³⁶ Nathan Morris comments that it was probable that by the end of the year they have forgotten everything of the beginning

of their studies, and so in the second year they start over again, and the third and fourth years, and never get anywhere. Or, as Assaf puts it in his Hebrew work Gur Aryeh, "The study of Bible, or even of supplementary history, was worthless, for at best it was a study of the Hebrew language and not of the Torah."³⁷ The practice of re-reading the Sidra verse after verse, all together in a jumble, hardly made up for the inadequate instruction in the primary grades. One has to ask himself just what was the aim of this type of education?

The aim of Jewish education throughout the Middle Ages, after the destruction of the liberal Spanish-Italian opinion, was to relate the Talmud and Bible to the changed conditions of life by neglecting the narrow ghetto conditions of life. Instead of counteracting this confining tendency the Jewish educational aim was to restrict even more, and so new decisions and ordinances (Tossafot and Tekanot) were issued. The child was entered at school with a ceremony in the synagogue, and the teacher gave him his first lesson on the alphabet from a tablet smeared over with honey to denote the sweetness of learning. Thus symbolism to the life around the child was emphasized. The Jewish child always was instilled with his differentness from other peoples in the world. Even in the Book of the Pious by Jehuda Chassid, mentioned above, the emphasis on neighborly love, kindly treatment to animals, etiquette, and education concerned itself only with the Ghetto, the small Jewish school, and the short memory of the small

Jewish child. This aim remained constant even through the development of the institution of the Talmud Torah. Originally this type of school was a communal school for poor and orphaned children, but toward the beginning of the sixteenth century Talmud Torah societies were found in most of the Jewish settlements in northern Europe. Although they were more rigidly supervised (Cracow regulations of 1551), nevertheless they were not much superior to the Hedarim. The curriculum was much the same with Bible, Rashi, and Talmud remaining the repetative memory base. Religious instruction and practice were the main subjects leading to the Bar Mitzvah and laying of the Phylacteries.

The method in all the medieval schools was essentially the same, being oral, and traditional mnemonic devices and numerous reviews were employed. Several Halakot (abridgements of the Talmud) and Turim (compilation of the codes of practices) were formulated to serve as textbooks. The main books used on these lines were written by Isaac Jacob Alfasi, Jacob ben Asher, and Joseph Caro. The students basically prepared questions on their readings, which were discussed by their Rabbi at the next meeting. Another part of the course was devoted to scholastic disputation to clarify any difficulties or contradictions in the codes. This method of disputation (Pilpul) tended to become the end in itself, and led to the subtleties, but it demanded a ready knowledge of the fundamental codes and commentaries. Any history at all

centered about the stories surrounding the lives of the codifying rabbis. History was reduced from a broad perspective on life to a phase of the narrowness, formalism, virtual hostility to science, self-consciousness of the medieval Jewish educational movement.

In summary the author seeks only to point out that this dark period in the story of history in Jewish education brings into sharp relief the necessity for establishing some subject covering the Jewish historical past. The dreams and aspirations of the liberal Spanish Jews had been ~~transformed~~ into the cramped walls and long tables of the Heder. The word was so emphasized that the child became ignorant of the pride in the heritage of his past. Due to the inability of the teacher to handle the tremendous load assigned to him to hurdle the narrowness of repetition, history died an ignominious death. Something had to save Judaism from ghetto extinction of the knowledge of the past.

THE MENDELSSOHNIAN AGE

The modern father of Jewish education, who realized that the further progress of Judaism depended upon its restoration to the normal conditions of social life, was Moses Mendelssohn. The vernacular which the secluded Jews spoke through the dark centuries of isolation in the Middle Ages must yield to the national language of their German environment. In order to bring about this change, Mendelssohn

translated the Bible into German, knowing that the acquisition of the language of their adopted country would be the right beginning for the reformation, and, that the Bible, always the paramount book in the Jewish School, would be the most effective means for that purpose. Never was a man so serious throughout his years (1729-1786) and so passionate and above all so ideal in the pursuit of saving Jewish education. The subject of Jewish history seems through him to begin to achieve a rightful place in the new type religious school.

Attachment to Jewish religion and its customs is strongest, we have learned, when acquired at home, and interwoven with the reminiscences of childhood and with the child's devotion to his parents. When the Jewish tradition of education reached a low ebb in its seeming disappearance in Western and Central Europe during the eighteenth century, and many children learned little or nothing lasting in the Hedarim, Talmud Torahs, or their homes, there was a real danger of the child remaining ignorant of Jewish religion and history. The repetative memorization of the "words" of Scripture did not seem successful in the emancipator's minds and something had to be created that would put back motivation and enthusiasm in the Jewish school. The method would have to be topical selections of key passages that would be geared to the survival forces of Judaism. Quite naturally they/^{The Mendelssohnians} were not too well-versed in child psychology but there was some attempt

to reach the developmental stage of the child. It was through the connected subject of history that Mendelssohn claimed any slack created by the inclusion of new type secular subjects could be made up. History would give the child the connected story of his past which he formerly achieved through the weekly Sidra and pilpulistic discussions of the Talmud Torah. Since the new religious school was not to be patterned after the repulsive hedarim or Talmud Torah, the new Jewish religious school must incorporate attitudes alongside knowledge. The servant of knowledge was to be the subject-area of Jewish history.

Thus a new intellectual era dawned for the Jews of Germany and Europe generally. The Jewish mind seemed to be in the process of being rescued from the staggering static medievalism. The first fruits of Mendelssohn's untiring labors was the foundation of the Jewish Free School in Berlin, 1778, where the instruction embraced Hebrew, German, French, commercial subjects, ceremonials, and the "melting pot", Jewish history. Thus, for the first time a definite definition of the subject Jewish history was incorporated into the Jewish education. About the same time a movement aiming at the improvement of Jewish education, favored by the tolerant policy of the Emperor Joseph II, was initiated in Austria. The efforts of the reformers in all the countries had basically a two-fold direction: "secular teaching was to go hand in hand with Jewish instruction, but the scope of the latter

itself was to be enlarged. The tuition, more or less mechanical, in Bible and Talmud, to which it had hitherto, as a rule, been restricted, was to be supplemented by systematic instruction in Jewish history."³⁸ (Italics mine) Thus, topical selectivity coupled with chronological investigation of the past emerged. Jewish history textbooks for the elementary schools were coming slow but sure. Two textbooks written in Judaeo-German by Alexander b. Moses Etthausen in the late part of the eighteenth century were intended directly for the "middle grades".³⁹ The first, Beth Yisrael, was a history of the Jewish people from the creation to the destruction of the Second Temple. The author expressed the desire that the first part of the book, dealing with the biblical period, would enable the young reader to "find his way later about the Bible itself."⁴⁰ Nowhere could there be a clearer statement of the function of Jewish history at this time. History was to be the primer to later study, the spark that would ignite the fire to study. The old drab laborious method was replaced by a new attempt to stir up the imaginative curiosity of the child. The second work of Etthausen, Beth Habehirah, dealt with the structure and contents of the Temple, describing the altar, courtyards, Holy of Holies, etc.

Another source record we have from this transitional stage in the development of the subject of Jewish history is that of a story told by R. Jedidiah Tiah Weil, who tells us that his father Nathaniel did in fact teach in a school

where the books of the earlier prophets, as well as the books of Daniel, Ezra, and Nehemiah were used from their "historical value so that the children should know, in an interesting fashion, the history of the Jewish people from the Creation to the building of the Second Temple."⁴¹

In Austria, by the Edict of Tolerance issued by Emperor Joseph II (Oct. 29, 1781), Jews were permitted to establish schools of equal standing with those of the Christians. It was the basic aim of the "Toleration" to enable the Jews in the Austrian Empire to speak the prevailing language and enter into the trades. This was the great impetus for the Haskalah ("Enlightenment") movement. The ghetto wall was broken down; confinement was over and the Jewish mind could expand to its natural free state. This Edict of Toleration instigated Naphtali Herz Wessely, the close friend and collaborator of Mendelssohn, to publish the scheme for a new system of education which he had long sponsored. He did this through the medium of a series of letters addressed to Jewish communities in Austria-Hungary. These were later collected under the title of Dibre Shalom We-emeth, The Words of Peace and Truth. In this proposed curriculum, which became the basis of Jewish education during the Haskalah movement, Wessely disdained our previous inadequate method of teaching Jewish History through dull rote text exercises. His plan was for a systematic history, designed "topically" to accompany all-day Bible and Talmud studies.

These criticisms brought against the older system of Jewish history education by men like Mendelssohn, Wessely and Homberg were taken seriously only in Germany, but they were the originators of Jewish history as a subject. Their criticisms against Pilpul and rote memory bore fruit in the course of time with the switch of Jewish population to America.

THE EARLY AMERICAN AGE

Since ultimately the purpose of this chapter is to show how Jewish History took root as subject matter in the Reform Religious School of America, the author believes the jump to the Western Hemisphere shores is advisable. The emergence of the American congregational school, modeled after the Puritan Sunday School can be laid to Rebecca Graetz in Philadelphia in 1832, but actually it had its roots in the small Jewish congregations founded throughout the thirteen colonies at a much earlier date. This type of school was maintained in connection with a synagogue and usually met on Saturday afternoons or Sunday mornings and sometimes one other period in the week. Here the program was very vague and records are lacking. Presumably there was a little Hebrew reading, smatterings of biblical and post-biblical history, the Jewish creed, and singing. In fact, Rebecca Graetz claims that she modeled her religious school on a "less ambitious Mendelssohnian type of Jewish Free School meeting once a week."⁴² But often too, during this early stage the teachers

were voluntary untrained workers, the school did not have the full financial support of the parents, discipline was weak, the pupils attended at will and drop outs were very high. In fact, there was a very definite tendency, especially in the early "liberal" synagogues to abandon entirely the study of Hebrew and Talmud. Any early attempts to establish Jewish day schools which would include intensive study of Hebrew, History, and Customs failed, and by the 1870's parochial school efforts were abandoned. In fact, most of the courses in the religious school were not even taught in English but in German, the language spoken by over two-thirds of the Jewish population in America at that time. "During the 1870's two changes gradually took place in the system of Jewish Education: English replaced German as the language of instruction; and, because of the increased number of time-consuming activities, the afternoon optional sessions were replaced by the once-a-week school which met on Sunday morning."⁴³ Thus, the Free Sunday School, originally for children of parents who couldn't afford congregational fees, came into its own.

The pogroms of the 1880's in Russia and Poland intensified the hopelessness of the Jews and stimulated the growth of the Jewish nationalist movement and immigration to America. Educationally this mass movement of the center of Jewish population to the shores of America was accompanied by what the sources call the Heder Methukkan (the improved Heder) based

on the limited influence of the Haskalah movement in the nineteenth century. Thus, the importance in the early program of Talmud was constantly being decreased, and selected passages from the Bible was made as the center of study. Religious questions were all discussed from the point of view of the new enlightenment. The chief influence though of Haskalah reflected itself in the new type Jewish American view of education. It was not only a feeling of conserving the traditional Jewish life but also a sincere longing for education to serve as a means for adjustment to their new life in America. The nationalist strain made itself felt with this new East-European immigration in terms of seeking to transform Jewish life from within through the culture of the Jewish people itself. These newcomers to America soon organized their own new Heders, Talmud Torahs, and "Reform Sunday Schools." It is with this latter congregational based school that the author will hereafter deal. A need for popularization of Jewish knowledge to fit the needs of the masses was beginning to be a stronger and stronger problem. The dissemination among the new American children of East-European parentage sometimes would lead into direct conflicts with the older more settled German-American Reformists. Somewhere or through some means devices had to be set up to form some sort of a common curricular viewpoint. Congregational Sunday Schools were lax on the study of Bible, Talmud, and Jewish History. Something had to stem the tide

of growing assimilation and ignorance towards the legacy of the past genius of Israel. Thus the modernization was felt in the heart of Dr. Benderly as he organized the first Bureau of Jewish Education in New York City in 1909-1910. About this same time the Teacher's Institute of the Jewish Theological Seminary in New York was founded. In some of their early papers the subject of Jewish History becomes sharply defined. "Jewish History can serve as the God-send to the seeming lack of Jewish knowledge on Bible and Rabbinics. If the congregation must have a one-day-a-week session, then this subject, if systematically taught, can show the child the 'facts' of his legacy. Bible and post-biblical achievements can be properly aligned in the child's mind who is not exposed to Hebrew, Pentateuch, or Jewish literature. Jewish History can become the chief educational aim in the Jewish elementary school, thus introducing him to the wide scope of his religion."⁴⁴ This feeling of the necessity of the maintenance of the peculiar traits and ideals, life and habits that make up the Jewishness of the child could best be accomplished through Jewish History studies in a chronological systematic sequence. The problem existed almost from the moment that the first Jewish family settled in this land. This instinct of self-preservation intensified with each new drove of immigration. The concern for loyalty of the child to the demands and history of Judaism was the catalyst for the concern in Jewish History as subject matter. To inculcate and foster such a

consciousness the Jewish child had to be familiarized with the events that made Israel a great people. This could only be accomplished through knowledge. "Living in close relationship with a highly civilized group of humanity, confronted at every step with institutions and habits of life that are foreign and often hostile to their own, constantly surrounded by an atmosphere that breeds the germs of assimilation tending to destroy all racial and national distinctiveness, the Jewish youth in this land must be provided with a large fund of knowledge... which has always been the most potent means of withstanding the dangers of epidemics of all kinds."⁴⁴ It was with this guiding principle in mind that the Hebrew Sabbath School Union, established in 1886, set for itself the object of providing a uniform system of study of Jewish History by promulgating uniform courses of instruction and by training competent teachers. In 1905 that organization became affiliated with the Central Conference of American Rabbis and received annual attention and discussion at the annual meetings of that body until 1932 where Religious Education drifted into a short committee report. Its early attempts are represented by the Biblical Histories of Rabbi E. N. Calisch, being short summaries of biblical narratives.

In 1903, the Department of Synagog and School Extension of the Union of American Hebrew Congregations was organized. Originally known as the Committee on Circuit Preaching this department from its inception has devoted itself to

every aspect of the Reform educational program. It fostered the formation of history-based curriculums and became the largest and most influential publisher of religious textbooks for the Reform Jewish School.

In 1911, a Board of Editors was created to co-operate with the Department of Synagog and School Extension in its literary activities. For many years this Board devoted itself to the publication of additional lesson materials, including history outlines, for the Sunday School. In 1923, the Board of Editors became the Commission on Jewish Education. Instead of merely concerning itself with publishing literature for the Sunday School, the Commission became interested in all phases of the Jewish educational problem, publishing curriculums, enlarging in the publications of texts, and concerning itself with general youth activities.

Returning back, in 1889, the Jewish population in America was predominantly German in character. A large proportion of the German Jews were connected with Reform congregations patterning their religious schools after the German Free Schools of Mendelssohn's time. But, from 1889 on, Jews came in droves from Eastern Europe bringing with them widely scattered educational traditions and desires. Some area of the curriculum had to be emphasized that would serve as the collector of all phases of Jewish essentials. The subject chosen for the middle grades of the religious school was Chronological Jewish History. And so the controversies set

in (Chapter I) and became a general topic in Jewish educational magazines. The author, in this chapter, will not repeat each side's arguments but only will attempt to cast a developmental light on the history of historical approaches in the Jewish Reform Religious School as it developed after 1900.

JEWISH HISTORY IN THE REFORM SCHOOL CURRICULUM FROM 1900 ON

The emergence of Jewish History as a subject-area occupying at least one-half the total educational time of the intermediate grade child, according to the statistics of Rabbi Pollack in the CCAR Annual in 1929, can be traced in the Reform Sunday School through three definite periods. The first the author shall call the "moralistic-ethical monothetism" approach between 1900 and 1914. The second may be labelled the "emerging ethnic loyalty" approach between 1914 and 1940, and the third the author shall call the "eclectic developmental" approach having two strains, from 1940 to date. In this chapter only the major trends and attitudes expressed through the movement will be noted. The reader is advised to consult Chapter I and the bibliography if he wishes a more detailed treatment of the various approaches suggested since 1900. Mention should be made of how history curricula of the Sunday School of the Reform movement were made. Generally the subject area concentrations in Jewish history are divided by the local rabbi into so many parts

and assigned to the various intermediate grades. Three general attempts were made during the early period to formulate a history curriculum of a broader and more comprehensive scale. The Hebrew Sabbath School Union at its first convention outlined the subjects of Biblical History study in the intermediate grades for the Reform Sunday School. (See the Proceedings of the U.A.H.C., Vol. III, pp. 1991-1992) In 1922 the Commission on Jewish Education adopted a history curriculum for the elementary and high school departments after two years of careful consideration. In 1923, this history phase was published along with the general curriculum advocated and in 1924, the curriculum was again revised. This revisionary process has continued up to the present day with variations. (See Chapter III) In 1935-36, Dr. Franzblau introduced his suggested History Curriculum based on the Cycle Theory of Leo Honor. A discussion of his point of view in the historical development of Jewish History as the most important single subject of the Reform Sunday School follows below in Chapter III. Thus we have had three general trends in the development of this subject along with three attempts at unifying general curriculums for history in the religious school. Naturally, emerging approaches of Zerlin, Kurzband, and Schwartzman will be discussed in Chapter IV.

THE MORALISTIC PERIOD

History as a definite subject in the curriculum between 1900 and 1914 was emerging from the veil of Jewish literature which seemingly covered the entire history of the Jew. The development of what one may term the "historic sense", coupled with a general alarm at the conditions of study regarding Bible in the Sunday School led to the resurgence of desires to formulate texts, and historical methodology in the elementary school. Also the effect of historians and of Herbart was also felt by Jewish educators. The mass wave of East European Jewry had not completely made its mark within the early German Reform ranks as yet but they did create a pressure within Reform to specifically state its educational goals as regards history. It became a conscious realization that the Jewish American living amongst the greater community of the Jewish people, that lived so largely on its past glory, must teach history to its children. Thus was created the first historical approach within the Reform Sunday School which even today (1957) has not entirely disappeared. In fact, the early method of teaching Jewish History via chronological recital of tales, starting from "Creation" is still with us. However, the early method "followed the Bible stories with little discrimination as to their historical importance, and finishing, at best, at some point near the modern period."⁴⁵ Dushkin went on to remark that the Bible stories during this period "are told as authentic history

without discriminating between the historical value of one story and that of another. It has been very difficult for progressive Jewish teachers to know how to tell the Bible stories without, on the one hand, stating them as unadorned fact, and without, on the other hand, relating them as pure myth and fiction."⁴⁶ Actually there was no separation between biblical literature and history for this was the function of Jewish history, that is, to motivate a later study of the Bible.

Topics such as the origin, destiny, and historical ideals of Jewish life were completely foreign in this early attempt. Even in the few texts that appeared at this time through the Hebrew Sabbath School Union (Kohler; Calisch) there were no large central ideas which guided the choice of material and the organization of the mass of historic fact. Most of them were "satisfied with retelling in the simplest language at their command, the most well-known or most 'interesting' of the Jewish events."⁴⁷ Actually there was no point of contact between the child's normal interests and the persons or events that the texts described. There was no reason or motive given to the child for the learning about particular persons or events except the "moral" one. (See below) In a sense history was utilized as a pretext for preaching entirely unrelated "morals" for everyday conduct, making the mistake of using Bible and post-biblical stories as the excuse for inculcating observance of Jewish

customs and ceremonies. The most popular texts of this time were a series by M. H. Harris: The People of the Book (three parts), A Thousand Years of Jewish History, History of Medieval Jews and Modern Jewish History; and the Outline of Jewish History by Lady Magnus. Every tale or historical character was intended, it seemed, by God as a idea lesson for "you children" (adult centered language). Moreover, the children were not relied upon to draw the moral themselves; the teacher must make sure that they know it. i.e., that they can repeat it in the particular words in which the author wants them to retain it. Thus, the origin of the workbook exercises. Every lesson is fully "exhausted" until the pupils know it "once and for all." Most Sunday Schools, during these years, never covered beyond the "Destruction of the First Temple." To repeat Dushkin's piercing analysis is to summarize this approach that is still being used in Reform Sunday Schools (1957): "Much of the namby-pamby goody atmosphere of the Sunday School with its glib lip worship and its blissful lack of understanding, is due to this constant pressing of a 'moral out of every good tale or thrilling historical narrative.'"⁴⁸ But one cannot be too harsh on the sincere attempt to impart a living ethical faith in Judaism. After all, the first Sunday School of Rebecca Graetz was a pioneering venture. These adult historians were pioneers also. They had no previous textbooks nor curriculums in history. They were merely reflecting the classical Reform needs of the time, i.e., of implanting and

indoctrinating within the child a sense of positive identification with the ethical monotheism-social justice ideal of early Reform Judaism.

THE EMERGING ETHNIC LOYALTY PERIOD - 1914-1940

With the mass emergence within the ranks of Reform Judaism of tens of thousands of East European immigrants in the 1920's, the philosophy towards the teaching of Jewish History in the Religious School was bound to change. These people brought with them a close "ethnic" interrelationship. They had lived in Jewish communities of a protective Ghetto type throughout the periods of the pogroms. They sought throughout their Czarist subjugation some meaning for themselves as Jews. The lure of Zionism and Jewish Nationalism had planted its seed within their empty hearts. A sub-conscious feeling of nationalism being the rationale for their suffering gripped them. The survival of the purity of Judaism within this "evil" Gentile world must be the goal of every "loyal" Jew. A feeling of self-assertiveness and self-identification as a professing Jew possessed their minds and thoughts. To search into the past and find the glories of a past Jewish national peoplehood was to be the task of every Jewish youth. The curriculum of any Jewish school should correspond roughly with that of the East European elementary heder and consist of 1) Ivri (mechanical reading of the siddur); 2) Pentateuch-rote translation word by word; and

3) the commentary of Rashi. Can one imagine the conflict of this ideology with that of the stolid "moralistic", ethical monotheism of the slowly emerging one-day-a-week school of the American Reform Temples? And yet this is what precisely happened. Despite the eternal protestations, and early Reform "anti-Zionism", this "ethnic loyalty" overtook the Jew and the Reform Religious School. In what area could this ideal be fostered better than in the area of Jewish History? Here the American Jewish child of the first or second generation could acquire a glimmer of the pristine glory of Judaism. He would be proud of pure Jewish faith amidst all the "assimilationistic" influences of America. History was to be protective. Benderly and Goldberg were commissioned to be produce in the late teens and early 20's pamphlets describing Jewish history called Jewish Home Institute Material. The Outline of Jewish History by these same men came out in three volumes for Sunday School usage. Even though these books were not sponsored by Reform agencies (being Bureau of Jewish Education New York Publications), they were quickly taken over through the influence of the East European Reformers. At first the "Outline" was designed for twelve volumes, but was stopped in 1929 at three volumes, due to deaths, and the end of financial assistance during the early depression. They tried to answer this "quest for inner harmony and self-adjustment"⁴⁹ of this new type Liberal Jew in America. The Jew was shown, in these texts for the later elementary grades,

as one who was "in motion and evolution... fashioning his environment and being fashioned by it, creating new conceptions and new ways of life to meet new conditions, fructifying and uplifting the spirit of mankind, suffering and struggling but never succumbing." ⁵⁰ (Italics mine)

Ever since its inception the Commission on Jewish Education, representing both the Union and the Central Conference of American Rabbis, set for itself a program of a wide scope along these "ethnic loyalty" lines. They began to issue and promote a series of graded textbooks in every branch of Jewish History in order to facilitate this ideal which engulfed American Reform Judaism. Due care was attempted towards pedagogic considerations from the standpoint of content, method of treatment, vocabulary, and outward appearance. With this in mind, Soloff, Golub, and Levinger made their appearance through this agency. (See Chapter I for their individual methodology.) Zeligs produced her series following this "ethnic" ideal under the garb of an "epoch sociological" analysis of Jewish History via Bloch Publishing Company to which many Reform Religious Schools subscribed. Thus, the series approach within the intermediate grades was born. Attempts were made to consider the need for specific descriptions rather than the abstract ideas so characteristic of the "moralistic period." The children were shown, through valiant attempts by Zeligs and Soloff, very vivid ideas of their nomadic ancestors and the life of the

peoples amongst whom the Hebrews lived. (Chapter IV for text analysis) Yet the systematic approach via chronological development was still kept as the best frame to impart "knowledge." Conscious of the need for a child-centered curriculum, Soloff in particular tried to center each of his lessons about a central personality. The language was made simple and comprehensible to the intermediate child. The workbook became prominent throughout this period as the means for review and testing. The whole motivation was designed for individual initiative and activity to yield an "ethnic loyalty." Aware of the lack of training of the average religious school teacher these texts tried to take "the load off her shoulders through individual progress and meeting the needs of children of varying ability."⁵¹

Harry Comins, sponsored by the Department of Synagogue and School Extension, also produced during this time a biblical history text, The Social Life of the Early Hebrews, based on the activity method. The factual approach, characteristic in all these texts, was presented as activities in which the children engage with common "people loyalties", and, in the course of which, they acquire useful and worthwhile Jewish information, being stimulated to explore the past. This history of the people was attempted through a concrete, real, and vivid activity experience. A sense of identification with their "national heritage" became the ideal.

Rabbi Pollak tells us in an article in 1931 that,

"practically all the history curricula of the Sunday Schools are made according to two patterns, either the range of Jewish History is divided into 6, 7, or 8 sections following Biblical stories in grades 1 and 2, or Jewish History is covered in three cycles. In grades one and two, the so-called presentative stage; in grades 3, 4, 5, and 6 the representative stage; and grades 7 and 8 the reasoning stage."⁵² Pollak's clamor for the devising of a course in Jewish History, minus "national loyalties" and based on the "needs of the children; the needs of the Jewish people; and the importance of the various topics to be judged by scientific procedure"⁵³ went unheeded throughout this period.

THE ECLECTIC DEVELOPMENTAL PERIOD - 1940 TO DATE

The last seventeen years of Jewish historical writing for the religious school has seen the emergence of two widely different approaches to the teaching of history. One method, very similar to the "ethnic loyalty" approach, may be characterized as the development of the Jewish peoplehood. The second type, quite the opposite, emphasizes the growth and development of Judaism, the religion. These two divergent strains may be said to have just one point in common, being concerned with universal development of the Jewish heritage as the intermediate finds it today.

1) The Jewish Peoplehood - Dismissing the Soloff and Zeligs series which are still in use in the majority of Reform

religious schools (see Chapter V), only two major new history texts have appeared on the Reform religious school scene dedicated to the presentation of the "historical life of the Jew." These two series, one by Deborah Pessin and the other by Mamie Gamoran, were essentially off-shoots of the "ethnic loyalty" age of the last period. This ethnic focus is embellished with every incident in the life of the people to promote a pride in the adventures of the individual, the sufferings of the people, and the survival of the unique phenomenon called the Jew. Yet, there occurred a modern miracle that somewhat altered this feeling of national identification that surged through the newly East European dominated Reform ranks. That event was the creation of the State of Israel in 1948. The essential aim and method of the "ethnic" peoplehood approach was not altered from its original (1923) format, but now, through Pessin and Gamoran, the emphasis, in this author's opinion, switched to a somewhat all-inclusive systematic exposition of the life of the Jew. The trials and tribulations of Chelminitski, the ghetto, the pogrom, etc., all were pointed toward the present day experience of the State of Israel. Secondly, the child emerged as the central problem in the Jewish educator's mind. New formats of personalities, pictures, airplanes, increased hero-identification, and other techniques have overly left their mark. Despite the inherent difficulty of teaching ancient adventures of a people to the age level of children who have never heard of the glory of Greece or

the power of Rome, the Jewish child's historian, focused on the simple events of Jewish group life, has sought to leap over this natural obstacle through capturing the intermediate child's fancy toward the emerging bonds of world consciousness. Primarily the focus is on the people with Israel serving as the present stage of their adventure. To encourage the child to identify with the interdependence of the Jew is the aim. To sympathize with suffering, to empathize with Jewish pioneers (particularly Israeli), to realize the contributions of individuals---these are the foci of this approach to Jewish History. The method and facts of the "ethnic loyalty" age are the same but the vehicle seems to be more appealing.

2) Jewish Religious Development- The other approach, at the opposite end, emphasizes in no uncertain terms a thematic method toward the development of the religious faith of Judaism. This technique, fostered by the American Council for Judaism, and, more specifically by Allan Tarshish, author of Not by Power, has a religious focus and not an ethnic interest. It is eclectic in terms of a consideration of Jewish life in all parts of the globe; yet, it maintains a point of view centering on those events or experiences that make a definite contribution to the emergence of the religion to which the child identifies. Sensing that the child is primarily an American Jew (see Chapter III) and identifies Judaism primarily as his religion, Tarshish has tried in his

Junior High text to impart a sense of purpose to history. Events are only significant as they make a definite contribution to the whole development of the religion. Treatment of individual personalities as affecting the total experience are only as important as their religious contributions. Movements like Chasidism are treated in terms of its "religious significance" in the crystallization of Orthodoxy; Karaism is treated as a temporary halt in the development, as a return to the Bible, as a "retrogression"; Zionism, since it was not basically religious centered, is considered only as an outgrowth of a messianic return; Israel and America are noted as the "possibilities for future religious growth".

The universal contributions of the Jewish faith as contrasted to ethnic particularism are presented as the means of the historic survival of the Jew. History is geared to fill the religious void in the education of the Reform Jewish child. As Tarshish himself puts it: "Many histories of Jews have been written, but few histories of the growth of Judaism. This book tells the story of the religion, from the liberal point of view; how it arose and changed in the course of centuries, out of the experiences of Jews. It tells why Judaism is what it is today, and what it may be tomorrow, for the process of growth never stops. Haltingly, but determinedly, with many retrogressions, yet still moving forward, out of trouble and ecstasy, there has come a wondrous story."⁵⁴

Emanuel Gamoran has repeatedly pointed out the tension

that is operative in Jewish educational circles. It is a kind of dual stretch between humanistic and survival values that the Jewish educator has felt. A kind of "universalism versus particularism" question has gripped the Jewish child's historian. Shall it be the great contributions of a universalistic developmental tradition to world civilization that should be emphasized? Shall it be the particularistic story of the "ethnic group"? Shall the intensity of the Jewish in-group be intensified or shall Judaism, as a religion, have a wider task? Shall history encourage the heritage of the Jew or Judaism? Shall it be both, or neither?

How can the historian best serve the interests of the Jewish child living within the American Jewish Environment? How can the perpetuation of Jewish life and culture be assured? These are some of the questions whose "realistic" answers will shape the future of American Jewish History education within the intermediate and upper grades. Our purpose, then, is now even clearer. We must evaluate our progress so far with the methods we are now using. We must be conscious of the type of child we are dealing with. We must concern ourselves with his physical, mental, and emotional maturation. We must concern ourselves with his public school environs. We must concern ourselves with his Jewish environs and influences. With a clear conception of the "middle grade" child and his "developmental" tasks we are able to test his progress in his learning chronological Jewish History in the intermediate grades.

THE FRANZBLAU HISTORY PROPOSAL

There are two approaches to history that emerged between 1935 and 1940 that defy the author's categorization; therefore, in all intellectual honesty towards their presentation, two special brief sections of this chapter are included. One is authored by Dr. Abraham Franzblau, and the other by Dr. E. Nudelman.

Dr. Abraham Franzblau, profoundly influenced by the Cycle Plan of Dr. Honor (see Chapter I) presented, in 1935, his own curriculum which has served as "a guidepost for modern liberal thought on Jewish history in the elementary school" according to many Reform rabbis who were his students at the Hebrew Union College - Jewish Institute of Religion. All that was presented was the first and third cycle due to the appearance of the Golub and Soloff series in the early 1930's. The first cycle dealt exclusively with personalities based on the primary grades and the third cycle, called Thought Outlines of Jewish History, was designed for high school use. Franzblau emphasizes throughout his study that there is "no longer any valid excuse for any school to cling to an antiquated curriculum or to foist antiquated texts and methods upon its children."⁵⁵ He senses the great problem of the lack of a unified continuity with a central locale in Jewish History alongside the many "separate but important threads" in the various centers. Jewish History when properly viewed is not a history of wars and dynastic changes that

are concrete and easy to present to children but a history of abstract cultural and intellectual movements which are very "elusive to young children." Recognizing the tone of the "ethnic loyalty" period in the formulation of Jewish History, Franzblau reminds us that Jewish History cannot be just "caught" from the environment but must be "taught" thru the environment. He claims that there is a certain centrifugal pull away from the dominant American Culture that makes it imperative that we stimulate the Jewish consciousness of the past and supply through the past a raison d'etre for a dynamic "continuing of Jewish existence."⁵⁶ Thus there develops through Franzblau a feeling of something more than knowledge to achieve an "ethnic loyalty".

"The teacher who has made the child merely cognizant of the facts of Jewish history has failed unless she has also stamped in along with them certain dynamic attitudes, aspirations and resolves, which will identify the child with his common heritage and integrate him into his historic group."⁵⁷ Jewish History has no support in the daily environment unless Jewish History finds its application in Jewish life if our instruction is not to remain purely academic. Again too, Jewish education must remain alive to the fact that there is a limited teaching period. Franzblau calls the old "moralistic" emphasis on the biblical period alone as one that leads the child into exile "and leaves him there."⁵⁸ Other curriculums present the biblical period in the first six years and

present to immature pupils in the seventh and eighth years the last two thousand years in a confounded confused way. He criticizes with equal force the "consecutive segment" curriculum which divides Jewish History into eight consecutive segments (see Pollak's statistics of 1931) of equal or relatively equal weight, and assigns the first segment to the first grade, the second to the second grade, etc. In this presentation Franzblau deplores the great lack of graduating the material to the child's needs. The age and intellectual development of the child must be taken into consideration. The teacher is forced to cover a certain amount of ground in each lesson and gages her progress via the factual material covered. Again there is no repetition in this method to hit the historical understanding home to the child. The child will not remember the isolated material he has learned in his early formative years unless there is a cyclical return at a later age. With this critique that can be applied to all chronological systematic curriculums he proceeds to explain the Spiral Plan.

This plan requires the division of the school into three departments each of which completes the whole of Jewish History from a different point of view. In the first cycle, later adopted as the Union's historical basis (see Chapter IV), embracing Grades I to III a preparatory view of Jewish History is secured by means of the biographical method. "The attempt is made throughout to make the personalities alive and real,

and the objective of the lesson is achieved if the children admire the various heroes and thrill to their various deeds and exploits as they thrill to those of our American heroes like Washington and Lincoln."⁵⁹ The personality should stand out as the central hero figure.

The second cycle, directly affecting our intermediate grade study, presents "Jewish history as a series of vivid and dramatic episodes from the life of the Jewish People."⁶⁰ The one hero in this cycle is Israel, but, notice well, it is not a straight systematic chronological treatment. There are selected reactions sought in a continuous narrative in which the dramatic element is stressed. "Always the center of the stage is occupied by Israel, and the concept of his unity and continuity from earliest times to today through hardships and triumphs, is emphasized."⁶¹ Details have little place in this cycle unless they bear directly on the larger aspects of the picture Franzblau wishes to portray. Actually Franzblau's approach in this intermediate cycle is one of a mass problem approach through Israel, the people via the chronological method of presentation. "Much condensation of fact is necessary in order that each lesson may become a corporate unit, with a dramatic climax of its own in the larger story we are telling."⁶² One cannot pause and follow the by-paths to land in the obscurantism of "a welter of details." He accepts, almost hesitatingly, the texts of Goloff as they are already on the scene (1935). He pleads

for activities in this second cycle with dramas, handiwork, and collateral fiction serving as the basis. This second cycle repeats the first in its furthering of the dramatic vividness of the early grades' heroes lives by emphasizing the development of the Jewish people as people.

Franzblau admits one great limitation to his plan which has a direct bearing on the development of all history curriculums. The goal of history in the intermediate grades must only tell what happened and not why it happened. The child's reasoning power at this stage cannot trace causes and effects. The intermediate child is not yet mature enough mentally actually to make "history" a part of this cycle. We are still motivating him through an attachment to his people. Reliance is placed on the child's memory and imagination to sort of carry him through the facts.

"In the third cycle embracing the seventh and eighth grades we are ready to teach Jewish history as history."⁶³ The method is via reasoning topical selections. Each new topic must become a problem, which must be solved by thought and logic. Each event is pondered over and analyzed as to its historical causes as well as in the light of its effects on the future. It is at this age that reference texts can be consulted by the child and he can be placed on his own and no earlier. (Note how interestingly paradoxical he accepts the "supervised" study method of Soloff's in the second cycle).

Franzblau feels that his Spiral Plan adapts to the psychological level of the child. In the first cycle through sense experience; in the second cycle through memory and imagination to carry him over the facts; and in the third cycle to thought. Moreover this plan tells the educator what to include and exclude. In the first cycle material is centered about personality; in the second about peoplehood; and in the third about the dramatic topic selected.

It is not the purpose of the author to criticize or promote this major contribution in the history of the development of Jewish History in the Reform Sunday School, but only to point out Franzblau's unique development of the "ethnic loyalty" age. His was an unparalleled advance over a drab "moralistic" chronologically based curriculum of 1914. Though he hesitated to produce material for his intermediate grade second cycle, Soloff's chronological supervised study texts already being out, Franzblau ~~de~~-emphasizes the need for the dramatic, the vivid, and the impressive on the imaginative nature of the Jewish middle grade child.

THE NUDELMAN UNIT EMPHASIS

What role Franzblau played during the "ethnic loyalty" approach to Jewish history in 1935, Dr. Edward A. Nudelman played for the "eclectic developmental period" in 1942. There were five major educational considerations that were pointed out in the formation of any Jewish History curriculum: 1)

Nudelman is convinced that only through an intensive study carried over a substantial period time do pupils gain any real understanding of any life area past or present. A superficial acquaintance with Hassidism on one Sunday and the Haskalah Movement on the next results in no real learning, but rather in mental confusion. Subject matter must be handled in large units through the study of which the pupil attains a genuine historical understanding. The details of the subject matter are not in themselves important but should serve as assimilative material contributing to the basic understanding which constitutes the objective of the unit.

2) Pupils in the intermediate grades must be permitted to engage in the kind of activities which are best suited to their particular abilities and interests. Some freedom of choice should be allowed in both the "impression and expression phases of their learning."⁶⁴ A basic principle is that not all the children will have contact with the same set of facts; not all will express themselves in the same way in connection with a given unit of history. Each will approach his study in terms of what he brings to it in the way of accumulated Jewish experience (see Chapter III), special interests, creative abilities, etc. An interchange of experiences within the unit is the only guarantee to a successful Jewish History curriculum. 3) The child must get the "feel" of a period of history by emphases in two directions. First the child should read material designed to portray the everyday life

of the time -- how the people looked, dressed, ate, the games they played, the manner in which they earned their livings, their relations to their neighbors, etc. Second, the child should be put into contact with modified source material. Granted most of the sources are too difficult, but we must not let a textbook unreality be forced on these imaginative youngsters of the Middle Grades. Otherwise the whole system of history will remain totally meaningless. Nedelman, then, has expressed a limitation within. He fears the "eclectic developmental" method as being unreal to the child's growth. He expresses a fear openly that we are superimposing a past history on the child's real day-to-day experience. If there is no contact between the poles, no spark of enthusiasm towards the past can be expected. 4) General literature from outside non-Jewish sources should not be discouraged. The child should remain conscious of the general forces at work in the total world which cause Judaism and the story of our people to react. No child should feel in America as a totally different foreigner in exile. 5) Considerable lee-way must be left for co-operative planning by the teacher and pupils. The units are only in the path of suggested activities which the teacher may draw upon for the purposes of the particular class she is teaching. Various possibilities should be presented to the children. In a sense there should be multiple curriculums within the same unit-centered school. The child's own suggestions should be heard, evaluated, and acted upon.

Pupils should be made to feel that the study of the unit is their learning enterprise and that they have a definite say about it. Shades of the core curricular approach abound throughout Nudelman's unit emphasis. "A spirit of mutual respect for each other's ideas and suggestions should be engendered in the pupils. And each pupil should embark on his study activities because he feels that these will redound to his own benefit as a Jew and to that of the group of Jews of which he is a part."⁶⁵ Nudelman, in summary, toys with the unit approach to a systematic approach to history. He seems to be tied to a factual approach but tries desperately to find avenues to "reach" the child through the real forces acting upon the intermediate grade child's environment.

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CHAPTER III

THE INTERMEDIATE JEWISH CHILD AND HIS "HISTORY" ENVIRONMENT

"From the increasing knowledge of how human beings grow and develop has come the realization of an important truth: that teachers cannot effectively help young people develop skills or knowledge or attitudes - or any other learnings in history - unless they consider the nature of the historical process of the learner. It is now apparent that pupils bring with them to the classroom a wide range of personalities and patterns of behavior as well as a rate of physical and mental growth. All of these factors influence pupil's receptivity to what the teacher has to teach. One's effectiveness as a teacher of history is going to be partially determined by how well he or she understands human growth and development." (From "Human Development and Skill Development" by Celia Stendler and Glenn Blair in the 24th Yearbook of the National Council for the Social Studies, 1953, page 19.)

Most adults, including educators, having once been children, assume that they understand children. Nothing could be more presumptuous. Having outgrown the language, understanding, and reactions of childhood, the adult cannot reliably use his own dim and vague recollections as a basis for studying and training children. Better methods and approaches are necessary. That area may be termed, "an analysis of the forces operating to create a certain peculiar environment to the child in every subject scope."¹

The study of children has been hampered by the general assumption that they are little men and women, or, just as exaggerated, that a "child-centered" study has no permanent Jewish or universal value. Thus immaturity and lack of

interest in the Jewish child has often been regarded as a defect rather than a stage of growth. The adult recalls an occurrence, an attitude, or a perplexity of childhood in his Jewish family growth from which he emerged successfully. Having forgotten the fears, uncertainties, and conflict of the period, he now tends to regard it as a time when problems were simple, life was secure, and the joys in going to religious school were complete. Supposing that he remembers how he felt as a child, he is impatient with those who regard an analysis of childhood as an educational problem, an uncharted area, a field of research and investigation. Recollections of the childhood past, like the recall of dreams or distant occurrences, are invariably untrustworthy and not reliable. Even if such a recall was detailed and reliable, it would have only limited applicability to children who today are growing up in such different environments. The modern miracle of the impact of the State of Israel on the child with its manifold problems and identifications is an example of the different social environment in which the Jewish child of 1957 finds himself as opposed to his parent's growing up in the midst of a depression and its resultant "White Papers" and pink slips. The Jewish educator who realizes that he cannot assume that the child is like his former self, or the parent who recognizes that his own child is not a duplication of himself, has made a definite discovery. Humility must be our guide. Having recognized that the understanding

of children in any subject area requires study and investigation, such a person is on the way to successful Jewish Education in any phase. This chapter is dedicated to this principle as it applies to the field of our intermediate grade's history program. One must have a complete chart of the "history" of the Jewish child to plot his course within the heritage of his faith.

The training of children is a complicated process. The parent, being an amateur, may be pardoned for some of his ignorance about childhood and for his lesser offenses in the rearing of children. The Jewish educator, however, is under obligation to study the characteristics of the Jewish children that he is trying to guide. This is not child-oriented investigation, or "life-centered", or even goal-"adult-centered", but study based on the premise that the professional Jewish educator who truly learns his art with a love for his faith must acquire knowledge about the Jewish child, not wholly via practice, but also by extensive, intensive, and continued study.

The older studies on the nature and behavior of children with regard to history (Tryron, Kelty and Johnson) were sincere and thoughtful but quite subjective. The contents of their chapters were based mostly upon recollections, random observations, some reasoning, and an active imagination on what the history program should include. Granted that these writers showed shrewd insight and made keen analyses

but their findings have been superseded to the point that exceedingly little work in this field done before 1940 deserves current recognition. The techniques of research concerning children have been vastly improved, thanks to recent developments in the quantification of data which has accompanied the rise of scientific method in psychology and education. Natural conditions of behavior have been provided for observational purposes; observation itself has become objectified and systematized; conclusions have been "limited to findings"²; and the general interpretations and applications have been restricted to closely related areas. While many of the studies have been narrow in scope, as they must, the aggregate results provide considerable guidance for Jewish educators so vitally concerned with the Jewish child.

AUTHOR'S APPROACH TO CHAPTER

Naturally in a study of this type, limited to the area of Jewish history in the "middle grades", it would be pointless to investigate all corners of the frame that makes up the child between 9 and 12 (grades 4-7 in the religious school). In order to present any analysis of value the author feels that he must limit himself at the outset to those factors in the child's development and environment that affect his receptiveness to Jewish history by whatever method it is taught. One aspect to this "historical readiness" might be an analysis of what makes up the child at this age. Here we

shall concern ourselves with the 1) physical; 2) intellectual; 3) social-emotional; and 4) time-spacial development of the intermediate grade child as it affects the study of Jewish history. We shall want to know all about the child's physiological and developmental time-clock as he has reached this growth period on his way to adulthood. The history program of the Jewish school, if it is to be functional, must be activated not only by the demands of society, but by a recognition of the learner's nature. This is the purpose of the first section of this chapter. One must recognize that the seventh-grade child (12 to 13 years of age) has peculiar characteristics as he or she approaches puberty, so that a special division has been devoted to this important stage in the first part.

The second section gives a picture of the public school environment regarding "social studies" (see definitions Chapter 1). Here we are interested in the various points of view towards the presentation of history via the "development" of the child. Since the Jewish child spends five of his seven day week in the public school's historical approach, it is well to consider just how history is geared to the growth level of the child. Valuable insights can be gained if one doesn't reject immediately the possible "assimilationistic tendencies" of this vehicle for the fostering of democracy within children of all races and religions. There are three main viewpoints towards "social studies" (history)

as exemplified by three different school systems (Seattle, Bank Street and Cincinnati) that are presented to grasp the public school's concern with the process of growing up through the progressive stages of "history readiness" development. Again in this section a special division devoted to the seventh grade, the entrance to junior high, is given to emphasize its unique nature.

Finally, in the third section we shall investigate the peculiar factors in the Jewish environment that impinge on the child's studying the heritage of the Jewish past. We shall consider the areas of the "middle grade" Jewish child's self-identification as a Jew, his self-consciousness as a Jew, his Jewish home environment's influences, and his religious school's contribution as it affects his study of history. Through this approach the author feels that the Jewish educator may become conscious of the human being of intermediate grade age. Maybe, through this limited study, some insight, taken for granted hitherto, may take hold of our "understanding the children of today who become the parents of tomorrow."³

A) THE MIDDLE GRADE CHILD

A significant contribution to the study of child development as an aid in evolving any curriculum to meet the needs of adults and children is the concept of developmental tasks. Developmental tasks are those major common tasks that face all individuals within a given society or sub-group of

society. (the Jewish intermediate child) These tasks are determined largely by two forces interacting: one, the changes taking place in the physical organism through maturation, and the other, the experiences and pressures of society. By studying the development of the child we learn of his experiences, and thus find out what the experiences and pressures of society are as they operate upon the child. As we talk about the middle grade child, then, we will have to talk about him as he lives in our American-Jewish society with its cultural forces operating upon him. Children don't grow in a vacuum.

Children in the intermediate grades of the elementary school have generally been neglected in the studies of children. Infants have been comparatively easy to study. Their development is easily identifiable, particularly their language and physical development. Adolescents likewise show plainly dramatic shifts in their growth, and in their changes of appearance. Another factor probably responsible for the concentration of studies in these two age groups younger and older than the intermediate child, is that adults are so involved with them. Adults are so completely responsible for the care and direction of infants, and are equally on the spot in the guidance of adolescents to prevent serious problems. In comparison with younger children, the pre-adolescents take care of themselves and keep to themselves. Their problems don't seem to threaten such dire consequences as do

those of infants and adolescents. Though these children seem somewhat self-sufficient, they need our careful guidance. Many of the problems, it has been found, which appear later in adolescence have their origins during the middle grade period.

Careful observation, as well as a survey of research studies of children of this age period of approximately nine through twelve, indicate that the changes in children are not primarily physical. Of greater significance by far, are those changes which are social-emotional and intellectual by nature. The changes in the child's development in this period are largely culturally imposed, and the expression of the nature of the individual is in terms of the culture that he is growing up. This conclusion is confirmed by the findings of anthropological studies which indicate that the behavior of individuals during later childhood in other cultures is different in many respects from the behavior of children during that age period in our culture. In each culture there is relationship between the behavior of children and certain cultural factors. This is of tremendous concern to the Jewish educator. (See Section C of this chapter.)

It is equally important in studying the environment of children during the years of later childhood to keep in mind the basic needs of all children at all ages or indeed the basic needs of human beings. There have been many

statements of basic needs with minor differences in analysis, but there is an almost certain fundamental agreement as to what they generally are. Each child needs to be loved and wanted, to belong to others, to feel secure. He must relate himself to other people. During the pre-adolescence the child not only feels the need to belong to his family and school teachers, but especially to belong to a peer group. He must be wanted, feel that his opinion makes a difference, and have a part in a gang or group of his own age-mates. There must be a group that is his, that he senses is his, and not a super-imposed group from the outside.

In addition, the child must achieve self-realization, self-assertion, and recognition. He feels the need of being regarded as an individual of worth today. He likes to feel social approval, distinction, and individuality. He must maintain a sense of personal worth. During the years of later childhood it is especially important that the child achieve success, status, and recognition via his own manipulation in his own age group. It is important for him to succeed in his school, public or religious. A corollary of receiving recognition is extending recognition to others. All human beings in order to live happily in this complex world feel the need of contributing something to other people actively. There is a mutuality in living that is conscious in the mind of the intermediate child. Happiness comes not only from achieving individual success and recognition, but also from

being generous and humanitarian. Children in the age group which we are considering are becoming less egocentric and increasingly mutual or sociocentric in their dispositions. They want to understand society, but also to understand their place in it and be motivated to take that place and make a contribution to society.

Each child needs also to maintain physical and mental health, to achieve optimum physical development, to satisfy organic needs. He needs to master increasingly complex physical and technical skills. It is impossible to think of any phase of a child's development as separate from all phases of his development, but in attempting to analyze the studies of children it is almost imperative to separate them into different groups in order to see any pattern. It is fairly traditional and reasonably convenient to organize findings in terms of the physical, intellectual, and socio-emotional development of children. In addition, if history readiness is our interest, time-space development must be considered. One must keep in mind in this break-down that the process of growing up involves living through progressive stages of development. Each level of development makes its own contribution to continuous growth. Each stage of maturation is accompanied also by specific individual characteristics and needs. The integration of all these characteristics is the basis for the unified concept of personality which cause the middle grade child to react as a total person.

1) Physical Development

Studies of physical development of children from approximately nine through twelve show that physical and organic growth is relatively stable as compared with the years before and after. "It is a period during which muscular co-ordination is perfected. Children achieve greater manual dexterity and are able to make a greater variety of responses. They are interested in perfecting manual skills, and they welcome help in doing so."⁴ Allison David maintains that this manual training area opens up new vistas in the teaching of history via models, pictures, and projects. The child will learn so much by "molding the past environments with his own hands."⁵

Children are thus growing in ability to express in concrete form such as pictures, models, dioramas, or relief maps, ideas and small bits of information that they do have. These expressions serve as additional means of communicating with others. Though often valuable and pleasurable for most children, these experiences may serve especially well those children who are less verbal in history or have less language facility than their companions. These means of expression also serve well children with special interest and ability in them.

Children in this age group are relatively strong and have a tremendous endurance. The incidence of illness is lower than the years immediately proceeding or following this

period. It is important that any school program provide for them vigorous activity. Important social and historical learnings result from solving problems of inter-personal relationships and group co-operation which arise in playing games. One must learn and sense that to pass the ball in a history project is as important as in the basketball game. A competitive game approach to history, says Davis, "offers many chances to distinguish between mean play-study which hinders one's opponents, and clever, clean play which overcomes the opponents and teaches them the viewpoint upheld."⁶

This period of physical health and endurance with the need for activity is the best time to take children on excursions away from the school. They don't want to be boxed in and learn amazingly quickly when planning trips into the world outside. Trips into the world outside are especially suitable to foster later discussions as to the origin of the institutions visited. Intermediate children, just because of their physical endurance, strong interests in the world of reality, and in new experiences, and in the need for specific concrete experiences with the world can, upon return, leap over the natural hurdle of generalizing in the world of the abstract.

This period of mastery, and playful fighting, and keen rivalry can be the most important in the formation of basic habits. Kirkpatrick once called these years the period of "competitive socialization." The term "healthful Big Injun"

calls attention to the insatiable desire for activity. Their co-ordinations of eye and hand, says Strang, "and of muscles are being built through use. They cannot, by physical development, tolerate long periods of sitting and talking. They must move and move forward. Their urge to make things and collect things, to build shacks, to solve puzzles, to admire power, and above all the ability to do, are extremely important in all their studies. The outlets must be given or they will create them anyway."⁷ (*Italics mine*)

This resistance to fatigue, when the child is active, and the increased speed and desire for skill are very important in the teaching of any subject matter. To be creative, self-assertive, and proud within the in-group are direct outgrowths of his steady physical development. They prefer the strenuous activity, running where they could walk. They prefer to attack a topic or problem rather than have it systematically presented to them. All these factors must be considered in the development of any history program. Excellence of self-performance by the child must be always encouraged. Special physical characteristics of the seventh grader will be discussed below.

2) Intellectual Development

The intellectual development of children between the ages of nine and twelve is exceedingly interesting. As boys and girls feel their independence and seek to throw off the

guidance of their parents and teachers, they endeavor to find the realities of the world on their own. They are on the lookout for opinions of other authorities, sometimes to provoke arguments against parents and teachers. "Their concepts of nature are changing from fantasy to reality."⁸ Blair and Burton also maintain that the pre-adolescent is now ready to experiment with their environment, physical and social. They try out people and things. This is a period during which children's interests in both modern science and present-day history are strong. They are eager for more accurate concepts and information of the world about them. They seek stories having realistic adventures with characters that they can understand from their present experience.

Increasing insight into casual relationships marks this period of development with children. Blair and Burton state that there is evidence to show that children during pre-adolescence exhibit a rapidly increasing ability to see and use casual relationships provided they begin with the study of the present. The available evidence is largely concerned with the use of such relationships in mechanical or physical phenomena. The extent to which these children comprehend causal relationships in social and personal affairs has not been reported in studies. They they are confused over present cause and effect relationships in their own behavior is evident in their failure to understand why adults expect the kind of behavior that they do from children. They

fail to understand why they should walk instead of run, why they should let their parents know where they are going, or why they should abide by social customs which have grown up. They often do not anticipate the results of their own action. Sometimes the time lapse between behavior and their comprehension of the result is so great that they fail to see the relationship.

Teachers are wise who attempt to utilize many problem-solving situations in order to help children see clearly the how and the why. It is important to use the personal and social problems which children face to evolve learning experiences in which they use and test their ability to see causal relationships in human behavior. To be useful, these problems must be real rather than synthetic ones to which the teacher knows the answer. Problems of the present-day world are such that the answers are not known in advance. As children live together in elementary school, organize their classroom, care for materials, take care of equipment and supplies, work together in committees, do class and school jobs, perform experiments, do research work, give reports, discuss questions, and problems, and practice their needed skills, there are a multitude of opportunities for them to observe what kind of behavior works well with other people and what kind does not. Such learning experiences are often more productive in the history curriculum than studies of people far away and long ago who do not matter to these children who have such drive

to solve problems. This period of "constructive curiosity" can reap abundant rewards if properly channeled.

Concepts of place, size and distance are also important in social studies, and thereby history. The evidence seems to point to the use of definite rather than indefinite terms with reference to distance, size, and location. And a definite measurement term has no meaning to the middle grade child except as it is related to something which he has experienced. The term "a mile" is meaningful to the child only if he has a feeling for the distance of a mile from many experiences in traveling that distance. Lacking these experiences, he may partially comprehend what a mile is if it is compared to a distance which he does know and can understand.

It is important to understand that concepts are not static formulations acquired one by one. Rather, they develop out of many experiences in which children seek meaning. A fact does not exist by itself to them. It only exists as it functions in real situations. The child has to see a concept in many dimensions in order that he can free it from specific circumstances, so that later he can use it in new situations. He sees a sailboat on the lake, a canoe on the river, and a freighter going through the locks. He comprehends that a boat is not just a sailboat or a canoe or a freighter, but that it may have almost any size, shape, color, design, or material as long as it floats and is used to navigate the water. Then when he sees a tugboat in a harbor he recognizes

it as a boat. Out of the core of experiences of an individual come new formulations. When adults formulate generalizations for children they are forcing children to learn by rote rather than meaningfully. This is not real learning in consonance with their intellectual development. The presence of purpose and meaning in experiences of children makes for both quicker learning and better retention.

Not only do children need many experiences before attempting to form generalizations, but they also need a wide variety of experiences. Rich concepts and fine nuances in meaning depend upon broad and varied specific learning experiences. In order to fix learning, practice is necessary in terms of many experiences, not in terms of a repetition of the generalization. Allport says that the timid child especially needs to try multiple approaches to what he is finally trying to understand. Curti says, in summarizing studies of concept-development, "the intermediate grades, 'Clearly each concept is built up out of repeated experiences and only gradually can it become logical and fully serviceable. Such logical and flexible concepts cannot be acquired through mere word or workbook learning but are products of the constant interaction of the child with his physical and particularly his social environment.'"⁹ Surely, one of the basic needs in history teaching is the avoidance of excessive verbal teaching of concepts and the guidance of children in developing concepts through first-hand experiences in human

relationships.

During the years of later childhood most children increase their use of reading skills considerably. Studies indicate that interest in reading reaches its greatest height during this period. The majority of individuals probably do more reading as a leisure time activity during later childhood than at any other period in their lives. They are becoming more aware of and concerned about other people's ideas and beliefs. Reading is an important means of learning the ideas and attitudes of people removed from them in time and space. Yet, there must be a central personality in all their reading. "History reading is not systematic but all a part of their seeking adventure in whatever time period it may come. They compare historical personalities and epochs with the present. It's exciting. It's competitive. It's activity."¹⁰

Later childhood is the best age for children to perfect proficiencies in the tools of learning, including: observing, listening, and discussing. Children of this age appreciate the need for language skills as a media of social communication, and are ready to work at the job of improving them. They are anxious to gain independence in these skills as in other phases of their living. Thus, they gain freedom vicariously through experiencing adventure stories that are biographically oriented. Accordingly also, reading disabilities are very conscious in the child during these ages.

Reading difficulties of children of these ages seem to be related to emotional disturbances created by teachers and parents who are forcing their reading. Preston says in her study that, "social insecurity of the rote reading experience of the past unrelated history shows a significant relationship to children's reading difficulties."¹¹ History teachers can not assume that children have learned to read with complete facility, nor that they have learned to read all kinds of materials. Technical vocabulary cannot be used too glibly. In studying cause and effect relationships it is necessary to keep in mind more factors than just the words. Children need help and concern in mastering charts, diagrams, maps, tables, and graphs. They need careful selection in the extension of their history vocabulary. Materials, especially texts, which they use, need to be selected carefully so that the increase in difficulty will be gradual and not too sudden.

Great advances have been made in recent years in understanding the relationship between social class and learning. Studies have shown clearly that many intelligence tests are culturally biased and favor children of the upper and middle classes. Thus socio-economic levels influence the school's diagnosis of a child's intelligence. Likewise, grouping of children for classwork in any subject via the "I.Q." test is extremely questionable. This social concept does not have too much significance to the generally stable socio-economic environment of the Jewish child; yet, it is

well to note that intelligence tests or school grades may show mental abilities but progressive effects of the family's environmental conditions are not shown.

Thus intellectually, the pre-adolescent child demonstrates increasing purposeful interest and curiosity in his immediate environment; he desires to experiment with materials, to explore, and to engage in many purposeful activities; and, he is becoming more independent in planning and reasoning. The pupil wants increasingly to satisfy his curiosity, to learn new things, and to improve his acquired skills. He does voluntary reading if it touches a felt problem. "He desires specialization to the extent that if properly motivated in a topic he will pursue it to its ultimate without the teacher even making an assignment."¹² Caswell also maintains that the great increase in imagination and imaginative play in the intermediate child centers in realism and depicting problems that his parents are interested in. They are beginning to detect irreconcilable elements in an historical situation or story. They refuse to accept chauvinistic answers to their "how" and "why" questions. Even though he finds memory development at its best command during this age, the child cannot easily accept a dogmatic fact. The process becomes subtle in that "the child can repeat the fact back through his memory faculty but he rejects its absurdity if it has no applicability to his experience."¹³ In a sense during this age there is no learning without corresponding expression.

Unless the child's whole mind is employed there is no nutrition.

3) Social - Emotional Development

a) Social

Koch defines social development as follows: "By the social development of an individual is meant those processes of change in his behavior through the years relative to, a) human beings in their various aspects whether concretely or symbolically presented; b) the many facets of organizations of human beings or the symbols which represent them; c) social dictates such as are expressed in laws, rules, customs, and manners; d) the tools used in human interaction and intercourse such as language, books, credit, or means of transportation."¹⁴

One of the main problems in working with children has been that educators have not clearly recognized how social-development takes place. They have supposedly known that development means growth plus learning, or maturation plus acculturation. They have acknowledged the fact that physical, technical, and intellectual skills have to be learned by children, but if the curriculums of our religious schools are an indication, we have assumed that social skills are automatic and do not have to be learned. The public schools, long lagging too, have come to realize that school curriculums

must include clearly-thought-out and more carefully planned programs for the well-rounded social education of children, As Gesell says, "The complex process of acculturation depends upon a progressive organization of factual information and attitudes formed through actual experiences."¹⁵ (Italics mine) He also states that the culture "is something organic which must be lived into... The culture of today comprises a vast array of inter-related knowledge, skills, attitudes, values, and goals. It cannot be conveyed in neat bundles or subject matter; it must be assimilated in organic bits of experience which correspond to the maturity traits of the individual child... The child must learn to carry the culture into which he is born."¹⁶ What do ^{we} know of the social behavior which strongly emerges in this period of childhood? What basic needs are shown up which must be taken into account in planning our religious school history program?

First, we know pretty clearly that children from nine to twelve "reject the standards of adults."¹⁷ They seek to direct themselves -- to assert themselves. They seek independence and freedom. They are beginning to feel their powers.

Thus, the history program must be planned to include learning experiences in which children can experiment with freedom and independence in activities which are well-suited to their abilities and interests at this stage of their development. Children in the middle grades need to have more independence and opportunities in self-direction than do

children in the primary grades. They should be freed from minor routines and rules which younger children need. These children are more capable of working out their own approach, of directing themselves, and also of checking and evaluating themselves. They like rules when they help make them and when the rules make reasonable sense to them. As they throw off adult controls, they feel compelled to be more conscious as individuals. Fair rules are guides for them as they try new sorties into the expanding world before them. The major form of adult guidance in any subject area approach needs to be in the form of keeping the children from making rules that are too strict, for they have high standards and they try to live up to them. Pre-adolescents may well be encouraged to formulate their problems for study in history and their performance, standards, to help care for materials, and to help manage their own classroom.

When seventh and eighth graders are in junior high schools the intermediate grade boys and girls (meaning 4th-6th grade) are the oldest children in their elementary public schools. This is an important fact for Jewish schools, which lump all into an elementary school including seventh and eighth grade, as it directly effects the social development of the intermediate child. "It is very fitting then, that these children assume responsibilities for subject approach jobs that lead to an experience managing of a topic in history."18

They need responsibility, and they can take it. They are ready to help make decisions that concern them. They need to try their wings, to break away a bit from adults, and it is important that they have the opportunity to do that within the religious school, where they can develop good Jewish social patterns, where they can have a Jewish learning environment planned for them, and where they can feel the warm friendly guidance of understanding teachers. Children who have the opportunity to develop independence and self-direction within the Jewish school will not feel the need to break out in unsocial behavior. They will not be the ones who are wandering bored through the town looking for new worlds in history-making to conquer. Rather they will become busy with constructive work for their Jewish social community since they will gain feelings of importance through sensing their own achievement and receiving recognition from others.

Behavior of children in the intermediate grades indicates also that there "is not much companionship between girls and boys. In fact antagonism is evident."¹⁹ This is natural because each child has the developmental task of completing his own sex identification. A girl is in the process of learning to be a woman, a boy of learning to be a man. Our obligation in the Jewish school must be to allow girls to work with girls, and boys with boys; to recognize that such behavior at these ages is normal; and to accept it

without calling attention to it or being disturbed by it. But our obligation is also to retain all possible opportunities for boys and girls to work together in groups. We need to avoid putting them in opposition. We would be wiser to incorporate certain projects in our history curriculum for girls and others for boys when their interests are quite different, than to force them to approach a period together. We must help them through this stage of social development and on to adolescence when they will again be interested in the opposite sex.

Closely related to rejection of adults and the growing apart of boys and girls during these years is the formation of age-sex groups or gangs. Children form close friendships in these groups. They learn to subordinate their own interests at times to the demands of the group. They can be inspired to some group loyalty. They are often more competitive as a member of a group than as an individual. Teachers need to be sure that children have plenty of opportunities to work in and to develop loyalty to their own group in religious school. They are ready to break up study jobs into committee responsibilities. Sometimes two or three children enjoy reading a book together more, than reading it alone. Small groups often like to work out informal plays, produce a large mural or a blockprint for the room.

It is also highly important that these children are helped to be accepted by the gang. At these ages this is

almost more important than acceptance by many adults. In these tasks of the teacher sociometric studies have been invaluable. "They enable the teacher better to understand the natural inter-personal relationships within the group, to find children who are rejected by other children, and those who are isolates, so that he or she can better help the children to work together."²⁰

Children at these ages often like to form temporary clubs of their own. The fact that these clubs are secret, with rules, officers, and rituals does not indicate that there is anything bad in their purposes. In fact, the purposes are often hazy even to the children themselves, but the secrecy makes them seem a little bit more the children's own. These clubs help the children to solidify their groups, give them security and a feeling of belonging to something, and oftentimes give them a courage to break away from their families a bit. It is important that teachers, educators, and parents accept these clubs as normal development in the life of the child. Several educators in history often make use of this gang tendency by forming special "Nomad Clubs" or different tribes.

Adults need also to understand the child's changes in habits of dress, manner, language, and jokes. It is important to be like the gang in most respects. Cleanliness and neatness are seldom important to children at these ages. Such standards are those of adults. In fact, the disregard

for standards of cleanliness and neatness may indicate the child's independence. Greater conformity to the wishes of adults is oftentimes expected of girls than of boys. They have to be lady-like. Cultural expressions of expectations are more rigid for them than those for boys.

Studies have shown the different effects upon children of autocratic and democratic adult leaders of their clubs and of their class groups at school. "Greater amounts of hostility between children have been present with autocratic club leaders than with democratic. Significant effects upon child behavior of teacher behavior, 'dominative' versus 'integrative', have been reported."²¹ It is important, however, in considering such evidence that we be aware that the adult leadership is not the only factor in influencing the group.

Opportunities for developing moral concepts increase during these years when children are gaining some independence from adults and are trying out life on their own. True, they have to puzzle over conflicting codes -- child's code versus adult's code, the code of one class versus that of another socio-economic class, or even differing codes within a class or age group -- but from this struggle they develop the ability to judge situations for themselves and to make decisions. They are working toward a code of honor of their own. They are learning what is meant by ethical conduct based upon cause and effect relationships.

Children of these ages are often exceedingly fair, and

they demand fairness in others. They are likely to be quite critical of themselves. But they are also critical of others, even of adults. They will criticize themselves for hypocrisy and they do not like it in their subject matter, teachers, or parents. Adults find that their own white lies are not very acceptable to children of nine through twelve.

Adults have two responsibilities in their guidance of children during these years: a) to provide the children with opportunities for making moral decisions, and b) to be careful of their own patterns of behavior. Blair and Burton after bringing together studies relating to the development of moral judgment say, "The relationships of children of this age with each other appear to provide an opportunity for them to experience the authority of equals in status. This is thought to be a step in the direction of accepting group sanction based upon the good of the group."²²

The pre-adolescent's critical sense of justice often becomes apparent when they become interested in elementary discussions of social problems. Their world is broadening. They are just beginning to sense their community. Social problems, like historical problems, are thought of in terms of specific concrete situations. It is important that children not be pushed into premature generalizations and also that they not be encouraged to study problems about which they can sense nothing in their own experience.

During later childhood aggression is still evident

between children, but attacks may be less overt. Aggression at this age may more frequently take the form of criticizing, ridiculing, "teasing, deceiving, or ostracizing a child."²³ Recent studies of social classes have shown clearly differences between these classes in attitudes towards kinds of aggression which are permissible. Children need a type of skillful guidance in resolving their interpersonal conflicts. As Gesell says of these children, "All interpersonal conflicts are serious enough to demand adult intervention, ^{but} they should not be handled too impersonally, or too intellectually. Appeals to virtue in the abstract are rather futile. The child is entangled in a specific situation in which he needs assistance so concrete that his specific feelings and insight will be modified. It is a present incident, and the less said about the past or the future the better."²⁴

Children at this age, value the present and think in terms of the here and now. They will be better able to live happily in the future if they live fully now, solve their present problems, and meet their present developmental tasks with intelligence, courage, and purpose. The history curriculum can be a positive force for the refinement of the child's social interpersonal relationships if "it focuses on how the past can help the child to see more of the present institution that he started with."²⁵

b) Emotional

The years of later childhood are years of deepening emotions. They are also the ones in which behavior disorders are most frequently reported and most commonly found. Disorders beginning during these years often continue during adolescence. Some which are observed for the first time during adolescence had their beginnings earlier. Adults are aware of the outbursts which occur when children are confronted with a conflict between their standards and those of adults. They are not always as aware of the quiet child who is sometimes having a more serious problem. Among the most serious problems of a nine-to-twelve-year-old may be rejection by his gang. The isolate in the classroom group may go almost unnoticed. But he is failing in one of his most important developmental tasks, namely, that of identifying himself with, and being accepted by, his peers. Not only rejection by his peers, but also conflict within himself may occur as the child faces this developmental task. He previously had probably identified himself closely with a parent or a teacher or both. Now he is engaged in identifying himself more closely with his age-mates. Tensions often develop when he has to identify with two conflicting standards -- those of adults and those of children. Deep emotion is involved in the child's identification of himself with his model by which he patterns his life. This emotion is a strong motivating force in his

behavior. When he is torn between two conflicting standards, emotional conflicts result. Sometimes children are actually rejected by adults for what they do. Sometimes, though not rejected, they have feelings of guilt because of changed attitudes towards their parents and teachers, and they feel rejected. At times, these conflicts are severe enough to cause feelings of insecurity within the family and any classroom, public or religious.

As Symonds points out, delinquency has been found to be clearly related to emotional insecurity, particularly when children are "rejected by parents for their behavior."²⁶ Maladjustments occur frequently also when children are over-protected by adults, and are made to become sissies or goody-goodies. Educators, as well as parents, who live and work with pre-adolescent children, need to be adult and mature. That means to put the welfare of the child ahead of their own pride. He may be better off sloppy and popular with his crowd, than neat but isolate. It means to put first things first in guiding the child's development. It means to keep calm when a child bursts out in a verbal venom. A controlled adult furnishes a child a good model to follow in growing to maturity. Adults also need to hold for these children ex-
pectancies in terms of this generation. This is ^Adifferent world. Basic values remain, but they are differently interpreted, and should be differently presented. The major problem is to allow enough freedom so that a child gains a degree

of independence, and yet to maintain sufficient standards so that he feels security in his home and religious school.

The child's worries during these changing years are not always apparent to adults. The teacher must be alert to the child's feelings and must be a constant student of classroom relationships among children. Every child needs encouragement and reassurance to know where he stands and to know that his teacher wants to be aware of and to understand his feelings. He also needs to know that his teacher respects his right to have his own feelings.

Children's fears change during the years of later childhood. Fears of concrete and simple matters, such as falling, loud noises, or strange persons and places, gradually decrease. Fears of death, imaginary creatures, failure and like affairs of an imagined or anticipatory nature increase. This change is part of the child's whole pattern or emotional development during these years. He is turning from the world of fantasy to the world of his present reality.

Goodenough says, "Emotional patterns change as the child becomes more sensitive to the attitudes and customs of his social group. The potency of a given external stimulus for the arousal of emotional feeling and behavior is determined not only by the kind of event that takes place but also by its intensity, duration, novelty, and most of all by the context in which it appears. The context is not confined to the circumstances immediately present. It includes the memory of

that which has gone before in the light of which the present is interpreted and the future anticipated."²⁷ Educators need to ^{be} acutely aware that there are fine differences between children's emotions. There is a fine line between what is acceptable and what is not acceptable to a child who is attempting to adapt himself to the standards of his age-mates, but who carries with him the standards of the adults whom he has admired. For example, pre-adolescent boys consider it the thing to do to shove the girls, but they will not accept the boy who shoves the girls too hard. Likewise, girls approaching adolescence, begin to flirt with the boys, but they reject the girls who flirt too much. It is easy for teachers to miss these fine lines of demarcation. Any teacher must have free communication with the student. It is important that children have confidence enough in teachers to express their honest opinions and expose their true feeling, that they have the freedom to talk about their personal problems, as well as to talk about the school curriculum.

It is important also for adults to remember that emotion is an essential part of healthy living. Their aim should be to guide the emotional development of children and help them attach their emotional urges to suitable goals. Emotions are strong motivating forces. They make learning effective. Especially is this true in the area of attitude, an area completely neglected in our past religious school evaluation. People's emotions are a great force in urging them on to

improve our Judaism.

Here again, however, in the realm of emotion, balance is extremely important. School work must be interesting, but not too stimulating so as to arouse too strong an emotional response. During this period of deepening emotions children need not so much excessive stimulation as careful guidance.

A sense of humor plays an important role in the mental hygiene of emotion. Education in humor is important, and it comes mostly through contagion. A teacher who can establish a happy classroom atmosphere through parallel appealing material and indulges through the subject matter in wholesome give-and-take with children during these years of later childhood can help children to take advantage of humorous situations to develop their own sense of humor, thus helping them safeguard their sanity amidst this changing world.

Thus, increased control can be expected during this period. As Strang claims, "How to retain the spirit of adventure amidst systematic curriculum is the major problem of educators as they deal with the emotional development of the pre-adolescent."²⁸

4) Time-Spatial Development

One complication for children in understanding cause and effect relationships is their inaccurate time concepts. True, they have achieved to some extent, the power to think of the past as different from the present. They see some

relationship of the past to the present and some of the succession of events of the past, (chronology) ^{but they} ~~and~~ are unable to understand fully the time perspective. Carr, Wesley, and Murra in summarizing studies concerning time concepts, state, "A sense of time seems to develop independently of school instruction, though instruction and intelligence are both factors which may speed up normal growth in this area. Primary children display an almost complete lack of chronological sense; in fact, studies indicate that teaching historical periods and chronology is, for most pupils, a complete waste of time before the middle of the seventh grade and that the study of history in the intermediate grades does not necessarily facilitate the understanding of time. This does not preclude, of course, the teaching of time as opposed to chronology; there are many time-concepts which are not chronological which children can learn in the early grades."²⁹ Children often enjoy stories of the past, primarily because they are stories of a different life from the one they now know. Life in a different setting is exciting and romantic, and since they don't have to endure the hardships and face the problems of the people who lived in those times, it is fun to read about them. Other studies maintain that time-space concepts are constantly developed through topical projects during the intermediate grades. By analyzing in detail the chronological development of a definite problem or institution, the middle grade child broadens his view of the past

preparing him for a later systematic study of history as subject. Gorman claims that through this approach the child begins to understand that he has a tie with the past. They like to know how their lives as children are different from those of mothers and fathers, grandfathers and grandmothers. They are interested in details if they have a direct relationship to the experiencing of institutions and phenomena about them. They are amused by differences in clothing between the past and the present. They like to read about heroes who have done brave deeds, and since they are idealistic they often identify themselves with the heroes whose achievements they admire. Children enjoy the study of history as a problem-story, a true topical analysis, to be sure, in the vague past. But without clear concepts of time and chronology, the value of extensive study of history before the age of twelve is doubtful.

This specific problem for grades four, five and six was studied extensively by Kelty as early as 1925. She examined children's time sense and their comprehension of time expressions in the middle grades, basing her work upon earlier studies of such persons as Mary S. Barnes, Agnes S. Holbrook, and Clara Vostrovsky. In a series of articles which ran in the Elementary School Journal in 1925, Kelty found through testing that many children in grades four, five and six do not know what a date means, nor do they know such terms as a score of years, decade, fortnight. For example, they do not know

that 1951 means that 1951 years have elapsed since the birth of Jesus. They do not know that an event occurring in 1492 took place in the fifteenth century. It might be concluded from these studies that generalizations depending upon a time sense would probably be relatively unmeaningful to middle grade children. It might be well in this connection for teachers themselves to remember that to a nine-, ten-, or eleven-year-old child the teacher -- even a young teacher -- is a person who was born "long, long ago before there were television sets."

In 1922, E. C. Oaken and M. Sturt made the classic study on the development of the knowledge of time-space in children. They claimed that only through a direct learning experience in respect to time and space words and symbols which the child encounters in his daily life activities -- from one birthday to another, holidays, age and background of the child -- can time-space verbalizations be developed. "Only through a comparison with the present can the middle grade child comprehend some of the meanings of some common time-space relationships."³⁰

Ralph Preston warns that "in view of the middle grade child's lack of time perspective combined with an insufficient background of experiences to enable him to derive accurate concepts of life in the past from the printed page, educators must guard against a systematic approach that may develop misconceptions and distorted ideas which will be difficult

to correct in later years."³¹ Also, with those educators to whom history is primarily chronology, there is the feeling that to teach history without chronology would be damaging to the history and to the child because the order and sequence would thereby be lost. Therefore they advocate a postponement of chronological history concepts until the eighth grade and presenting topical-chronological problems for the middle grades. (See Chapter I for various opinions on chronology.)

In 1952, Edgar Wesley and Mary Adams claimed that "the child's ability to arrange sequence events outside their direct experience is very limited and that below the seventh grade there is little or no sense of chronology."³² The first thing that the child must acquire is an orientation in time to the culture that surrounds them. Therefore, the middle grades chronological time preparation should be centered with words, concepts, values, and skills which children need for a wholesome social adjustment. This development is directly related to the maturation of the child. The degrees of difficulty in presenting time concepts cannot be based on a uniformity of growth by grades for there are no mental norms on the difficulty of acquiring the various elements of the time concept; but one thing is certain, "Aware of the great differences in the way children learn, in their needs and readiness for learning, the teacher should go slow in determining just exactly when the time-concept should be considered mastered enough for chronological study of history."³³ First,

of all, facility in the use of the calendrical approach requires mathematical skills not taught in the early years of the primary school. Second, children are not primarily interested in arranging past and present occurrences according to an over-all scheme of logical continuity. Growth should not be forced by anxiety to have children reach adult understanding of chronology. (See Emotional Development above.)

A limited framework for building time relationships exists in each class unit, claims Louis^A Ames in the Journal of Genetic Psychology in 1946. "Each one contains a number of different time measurements as well as a variety of time sequences."³⁴ For instance, the building of a new religious school involves many separate operations or conditions that these children can experience, such as: excavation for the foundation, selection of the site, the overcrowding of the old school, the hauling of gravel and, the planting of the trimming and window frames, the voting of the money, the planning of the classrooms, and the formal dedication. Ames claims that there might be even a definite date on the cornerstone. Until the separate operations have been studied the youngsters should not be encouraged to put the events in the order in which they happened or to think of the length of time which occurred between the happenings. When the children are ready to do so, such relationships can be expressed verbally, dramatically, through play-building of their own school, or graphically by drawing sketches. "It should be

borne in mind that complete mastery of any one time-concept is not acquired all at once. There are several different levels of attainment; chiefly it appears as follows: first, the child is able to respond suitably to a time work; next he is able to use it himself in spontaneous conversation; and lastly, he is able to answer correctly questions dealing with the concept."³⁵ Thus, as young children are arranging events, or parts of a process they understand through their problem approach, in the order of occurrence, and are relating dates to happenings in their personal lives, they are beginning to develop a sense of chronology. When the child is twelve or thirteen he then can be encouraged to think of happenings in relation to the continuous passage of time providing that the time-words and symbols are in terms they can understand. Vocabulary expressions of time concepts is the most important single problem in presenting chronological history. Unless the expression can be internally impressed, the child even of 12 and 13 will reject chronology as something "adult-forced".

As children progress through the elementary school they should be occupied with those segments of the present and the past which are related to problems that arise as they explore their everwidening environment. The past that interests them is related to people that they can compare to the people now -- what they did, how they acted, and the thousand and one details of living. The children may pick

up a number of date-events which appeal because they are definite. Even the words ancient, medieval and modern, might be tied down by specific investigations, or tied to the life of a man whom the children have come to know very well, as Moses, Abraham, Isaac M. Wise, etc. Eventually during the eighth grade the separate frameworks may begin to dovetail together, but Jewish educators must be realistic to admit that an all-inclusive numerical chronology is not very firmly established at the end of the elementary school. Developing a mature sense of time and chronology is a slow, complex, sequential, cumulative achievement aided by planned learning experiences.

5) The Seventh Grade Child

Probably at no stage in the child's development is the sympathy and understanding of the adult more necessary or more gratefully received than in this stage of early adolescence. It is then that the mounting and increasingly diversified requirements of the school and family tend to submerge the individual child and result in dangerous breaches between the adult and the beginning adolescent.

At some time between the beginning of the seventh and the beginning of the eighth grade, most children enter upon a new phase of their physical and emotional development. Some few have reached it prior to this time; others, especially boys, enter it later; but the period of adolescence, most authorities agree, may begin at any time between the ages of

eleven and fifteen. The physical, intellectual, social-emotional needs and problems of seventh grade pupils are closely inter-related, but for the sake of definite clarity we shall discuss them separately.

a) General Physical Development

A marked characteristic of early adolescence of the seventh grader is a great increase in the rate of bodily growth. Accompanying this rapid physical development and often as a direct result of it, the following physical and physiological changes occur: 1) varied individual increase in height and weight, often not in proper proportion; 2) varied increase in bone growth; 3) varied increase in growth and strength of the muscular system; 4) glandular growth and occasional over-activity; 5) relative slowness in growth of the heart; and 6) appearance of secondary sex characteristics. These are mere generalizations of complex physical processes that the seventh grader is undergoing. The child faces many resultant difficulties which the religious school has to recognize through its program with the "traditional problem-grade". Much of their behavior then has as its basis their irregular physical development.

Bodily growth in the early adolescent is often uneven. In almost any seventh grade class there are nearly as many types and stages of physical development as there are individuals. In some the figure has lengthened; in others it has

broadened. There are cases of gangling awkwardness; of slow-moving heaviness; of apparently no physical adolescent growth; as well as cases of co-ordinated development of bones, glands and muscles.

It is easily possible to blame boys for their undesirable behavior because of slouchy and awkward posture which is the natural accompaniment of uneven growth. Appeals to personal vanity often successfully motivate posture training in the public schools in both boys and girls. Dancing lessons, so often a part of the child's environment at this age, aid muscular co-ordination and control. Educators advocate that seats and desks should be adjusted as far apart as possible to meet individual needs, and opportunities necessarily have to be afforded within the classroom to take account of the immense physical restlessness.

The need for a great deal of physical activity accompanies generally the increased rate of growth of this period. The teacher has to constantly keep her eyes open for signs of fatigue, for the seventh grade child is apt to drive himself beyond the danger point so that physical and mental functions are impaired. Since, during this emerging adolescent phase, the heart is comparatively small, boys and girls must be watched that they do not "overdo it".

Cases of emotional instability and lack of attentiveness may sometimes actually be traced to glandular upsets. Such cases, which the teacher is apt to think indicates a general

lack of control, may often be just a temporal stage in the child's physical development.

Many problems with the sex development are prevalent because adults have not properly prepared children for the changes that are going on within themselves. A cause of great embarrassment in recital to many a seventh grade boy is his changing voice. Although ridicule in the classroom needs to be avoided, the child's own sense of humor can be developed in such situations.

Growth may then be called in terms of the "pubescent spurt" with boys being in the midst of the puberal cycle and girls achieving possible sexual maturity during this period. The muscular development that has previously been stable is so rapid that restlessness has developed, due to the body framework and muscular development being out of proportion.

b) General Intellectual Development

Wise guidance is essential to satisfactory intellectual development at this important stage. The child is becoming conscious of his individual importance, is unsure of himself, and is, therefore, susceptible to new ideas and standards. His choice is varied in his reading, of motion pictures, and of radio programs. While the teacher must proceed tactfully, she can influence pupils to read books, to see and hear programs, mainly television, which will develop natural and true ideas about standards of living. Thus, the child is now

capable of "being influenced toward goals in education via his own reasoning."³⁶

The following general characteristics of intellectual growth are important in any attempt to deal with the seventh grade child: 1) a great variation in individual intellectual ability; 2) increased ability in abstract thinking (see Time-Space Development Above); 3) development of specific individual interests; 4) erratic changes of focus of interest; 5) growth in independence of thought and opinion; 6) growth in the ability to be susceptible to new influences; 7) curiosity concerning the laws of nature and the universe; and 8) a craving for adventure and "excitement" in stories and history.

The child in the seventh grade needs to feel the interest of the teacher in him as an individual even more intensively than the pre-adolescent. Classroom instruction in all subjects must take account of the wide variation of individual ability and development in mind. At this period the need arises for knowing how to study independently. The establishment of proper work habits becomes increasingly important. Although many interests are beginning to show themselves, the intellectual developmental task of the seventh grade child demands that tasks are completed and superficialities avoided.

Dr. Claude Courter, Superintendent of the Cincinnati Public Schools, mentioned in an interview, that the seventh grade child's space-time conceptual development shows a

knowledge of sequence but that the duration of his ability to see the chronological development of history is quite spotty. "Even though there is an increasing ability to deal with the quantitative aspects of the environment, the seventh grade child can't as yet maintain his interest for any appreciable time period."³⁷ They are just beginning to sense differences between abstract words and cause and effect relationships. They are just beginning to be capable of critical thinking and generalizations. They are just beginning to be capable of reserving judgment until alternate suggestions are presented and weighed; but many concrete experiences and visits are needed to develop a sound basis for generalization. They are just beginning to be able to answer questions of their reading of fairly complex accounts of events. They have advanced ability to follow directions but gradually withdraw from their role as recipients of adult direction. They spasmodically accept and reject guidance. They have a definite interest in personal achievement providing that it is along lines highly regarded by their associates. They are "searching for a broad range of experience and concentration within an historical period; ^{it} must be short-lived if any success is desired."³⁸ They often want a chance to develop their own opinions that may or may not be in keeping with the text. They show increased facility in verbalization with emphasis upon affecting others thereby. "The intellectual development of the seventh-grade child may be summarized in one word --

search -- they are searching for self-identification, self-realization, and self-pride providing they can use that search to impress others."³⁹

c) Social-Emotional Development

The social-emotional development of the early adolescent has a direct relationship to his social-emotional growth between 9 and 12. It may be classified within three groups:

- 1) relationship to adults; 2) relationship with peers; and
- 3) relationship to himself and his growth.

At this level the child's dependence on adults is lessening even more, but he still needs the security of the interest in him of the teacher and parent. He often accepts his teacher or parent as the hero pattern for his own conduct. This model is not taken from a textbook but a real personality. He craves friendliness and respect from this hero. What his teacher does both in and out of the school is of great importance, and a friendly person-to-person relationship is necessary to promote a secure feeling in the child's social adjustment. Sharing an interesting hobby with his teacher about the subject is an example of such relationship. In fact, with proper encouragement, the child desires to fulfill an individual project for his teacher in the hope of gaining a nice compliment. Children of this age definitely need a recognition of a successful achievement; the early adolescent must experience success in some field of undertaking. Repeated

failure may lead to frustration and emotional disturbance serious enough to interfere with the learning process.

At this time the gang spirit of 9-12 gives way somewhat to friendship for individuals, but the child is also very sensitive to social standards of his own group and must behave so as to be accepted by them. Another definite break from pre-adolescence comes in the beginning of a self-conscious interest in members of the opposite sex. This may take strange forms, such as teasing or vocal criticism, until at the end of the seventh grade the child begins to throw off all pretense in the matter.

Children in the seventh grade often begin to separate into little groups according to their social maturity with the result that immature individuals are not included with those whose social development gives them coveted leadership. This has a definite application toward committee structure in studying subject area. The necessity for the subject matter to have extra-curricular tints is important in the seventh grade along with the encouragement of informal extra gatherings for games, or dancing. Through such activities, which certainly cannot be dismissed as "un-Jewish", the child learns standards of behavior, socially acceptable, which he will then apply in the subject area's discussions.

Living has been described as a "continuous process of adjustment"⁴⁰ and the seventh grade child is often troubled and bewildered with himself. He frequently sees in himself

all degrees of undesirable personality traits. Normally he hovers between extremes of behavior. He needs emotional control in the adults about him. He must achieve a greater sense of personal freedom, but at the same time he must understand his obligation to proper authority. His worries and problems must be treated with respect, but his own actions must not be overemphasized to the extent that he takes himself too seriously. Children at this level respond well to the light or humorous touch but definitely withdraw from sharpness and sarcasm. Believing in fair play, they are sensitive to injustice and do not hesitate to show displeasure toward an offender of their standards even if he or she is their closest friend or a member of their "ethnic" group.

Intensity of feeling then is the common feature of the emotional makeup of the seventh grade child; but, while depth of feeling is usually an index of strong character, extremes of emotion habitually expressed are undesirable and may be due to the physical development variation of the child. (See Physical Development above.) Better emotional balance can be brought about by a sense of normality and comfort in all the school relationships that the child may encounter. Many of these youngsters suffer from timidity, self-consciousness, and fear of ridicule. They need to play active roles for leadership and successful achievement and not passive "receivers" of text material.

In summary then, if the child of 9-12 is blithe, the

seventh grader is reflective. Though his emotions are under firmer control, he is painfully sensitive. The seventh grader is a worrier. He worries about most every-thing, or he worries that he is going to worry. They are becoming acquainted with adult attitudes in the culture and tend to identify themselves with these. They are just beginning to desire adult status and privileges. They are just beginning to mature emotionally and feel intense about the growth. There are very definite surges of emotional desires, wonderings, and dreamings. In fact one word summarizes their over-all development -- wondering -- about themselves, their parents, teachers, religion, and life.

B) THEIR PUBLIC SCHOOL "HISTORY" ENVIRONMENT

Children in school vary in their own individual rates of development -- both in the total organismic rate and in that of specific abilities. Olson maintains that the "organismic age (expressed, for example, by a combination of height age, weight age, chronological age, mental age, dental age, carpal age, and reading age) of a child may vary widely from his chronological age."⁴¹ These same children however must be organized primarily in groups according to their chronological ages. This means that they will vary in their "organismic" age. Naturally there will be wide ranges in abilities, needs, and interests. Therefore, the history program in any type of school concerned with these "intermediate variables"

must give the child the opportunity for his own maximal development and feeling of achievement. Dr. Berry (see interview in Chapter I) maintained that "the responsibility of the social studies (history) program is to every child -- to help him understand his world and his heritage, to define his own place as a citizen within that heritage, and to achieve the purposes and preparation necessary to enable him to help improve his own and the wider society."⁴² These then are the goals of the varied history programs offered in the public school to the intermediate Jewish child. Yet, in a little survey via the letters of the author, there are a great variety of practices over the country to impart these goals via social studies. Roughly the descriptions received can be classified into three groups. One group, represented by Seattle, includes a curriculum for the middle grades based upon social processes, social functions or persistent problems of living. The second group, represented by ^{the}Bank Street School in New York, includes in its social studies program an approach to historical learning via developmental tasks or life situations. The last group, illustrated by Cincinnati, includes a program illustrating the inter-weaving of history geography, and the community with other related meanings. The seventh grade program, unique to the "early adolescent" is based on similar lines. The program offered by the Cincinnati Public Schools can be considered a fairly typical "historical" environment that our seventh-grader finds himself immersed in.

These classifications above are not to be considered mutually exclusive. A program in the group on the interweaving of history may include persistent problems of living or developmental tasks, and one classified through a developmental tasks approach may make use of geography and other related meanings. If read without attention to the curriculum maker's statement of philosophy or label of approach, the programs could rather easily fall into a different classification. These curriculum makers all agree, though, that the old programs dominated by demands of content alone are not what is needed by children today. The gradual complete substitution of the word "social studies for the separate subject areas of history and geography" illustrates the concern with the wholeness of the curriculum and the wholeness of the pupil. What grew was a common desire to attempt to meet the real problems of living of boys and girls in the middle grades. The feeling was that the goal of any social studies program must be improved experiences in social education. Curriculum builders of today, as demonstrated in the following illustrations of practice, are concerned about the wise use of content to meeting living needs. This is where the Jewish child finds himself over forty hours a week. This then is the public school's "historical methodology."

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1) The Seattle Program: A Program Based on Social Functions, Social Processes and Persistent Problems of Living

The social studies program in the Seattle Public Schools is an evolving program -- changing as times change and as new needs become apparent. But as changes are made, they are made within a framework of values and assumptions that have been worked out over a period of years. 1) An effective educational program in the middle grades must be indigenous. Each community has its own problems, history, patterns of behavior, and in a sense its own expectancies. 2) A sound social studies program cannot function effectively in a narrow compartment, isolated from the total program. Meaningful relationships to the total program of the school must be created in all the units of work. Subject area lines are frequently totally lost as the program carries on. 3) A sound social studies program must be based upon the recognition that children vary in rate of growth and development. 4) Readiness is an important factor in determining content of the unit and approach in developing a sound social studies program. 5) A sound social studies program is flexible. Current events, emerging needs, local environmental factors, and even transitory needs of the moment coupled with the child's interest of the "now" must be utilized. 6) A sound social studies program provides for the sequential development of essential understandings, basic skills, and

socially acceptable attitudes and behaviors. The child really understands the wall map of Europe only if he understands it in relation to the hill on which the school building stands. Historical perspective is most effectively developed as the child moves from the "near" to the "remote" and from the "known" to the "unknown". 7) Knowledge must be based on its usage. A fact is only meaningful as it is used by the student. 8) Real learning is that which becomes a part of behavior. "Our concern is not so much with what the children know about the history of a people as with how they feel about it. Facts are sterile things unless opinions grow out of them, and understandings and opinions are barren unless behavior is influenced."⁴³

The Seattle point of view emphasizes a dual responsibility in middle grade social studies programming. On the one hand the school must meet the needs of the individual, and on the other hand, the school also has a responsibility to society. The child develops an understanding of a subject for its ultimate practice in life. An active intelligent participation by the student insures growth. An authoritarian, teacher-centered classroom insures negation. Thus in the social studies area the sequence follows: Grade Four -- Living in Seattle; Grade Five -- Men and Women Who have Helped Build Our Country; Grade Six -- Living in the Americas; Grade Seven -- Ancient Living in Comparison with Modern.

In Grade Four, the experienced base is selected from

the child's immediate community and region. The unique factors of the local history and its institutions have a peculiar fascination for the child. As the children study about their Indian settlers they have many opportunities to draw comparisons between the way the Red Man utilized his resources and the history of the ways people use these same resources today. The children are taken on field trips every week to see industries, railway terminals, locks, and the scenes of important historical monuments. Optional parent trips with the child are scored as "extra homework points" to encourage family participation. In fact, Jewish monuments form part of a unit that all children visit. Does the Sunday School have such an interest in visiting institutions that so impress the child? "A keen sense of appreciation of their heritage and an awareness of individual responsibility in the use of community resources is more readily translated into good citizenship and co-operation in community enterprises when the immediate environment and local regional materials are used to lay the foundation."⁴⁴

In Grade Five the children build on the content of Grade Four. Here the interest shifts to their natural (see Chapter III - Intellectual Development) fascination for hero-biography. They gain a genuine pride in the personality studied. Each person contributes to a unit theme, such as mutual respect, co-operation, and industriousness. Selections are made from all stages of the nation's history with

no chronological pattern or sequence followed. History is made a series of adventures. "Complex historical factors and chronology only hamper the fifth grade child's natural interest in concrete adventure and people."⁴⁵ However, the biographical approach here does offer some historical growth. From a study of Columbus, LaSalle, etc. much of the geographical influences of the country are taught. Comparisons of equipment show advances in technology. Contrasts are drawn between Boone type pioneer life and the highly independent life of the modern city. The children then move with each group, of personalities through the span of American History, building, as they go, a picture of change in methods of exploring, pioneering, organizing the nation, transporting goods, etc. Thus, they see how change has come about and how they have many changes to anticipate in their own lifetime.

Teachers here endeavor to make the child a part of his living culture. Other figures, not mentioned in the textbooks, are studied. Grandfathers, grandmothers, etc. all are mentioned to show the on-going processes of building nations. It is always emphasized that the "common man and woman" who did their daily tasks, and followed the leaders are just as important as the hero in contributing to the nation's greatness.

In Grade Six the child's horizon is broadened to include the Western Hemisphere. They study the islands and

continents as geographic regions. It is hoped here that the boys and girls will learn where people live, why they live where they do, and to recognize the influence of geographical factors -- soil, fertility, etc. Children become familiar with common community interests of the "other brother" and the increasing inter-dependence of the peoples of the Americas. To illustrate how the sequence broadens, the work of grade 6 builds on the accomplishments of grades four and five. The child has already studied how people in his own community have been influenced in their way of life by geographical and historical factors. He has learned how men change their environment in certain ways. He has also learned how men became increasingly inter-dependent as all these processes were going on. All this applies to his own community, region, and nation. Now the generalizations are developed on a hemispheric scale. In the 7th grade it will be extended to the world via the comparison with the ancient past. Field trips are constantly used in the sixth grade to show the inter-dependence of peoples and institutions. Familiarity with reference materials, atlases, encyclopedias, etc., are encouraged with committee problem-units on the various methods of what might be termed "K'lal Adam".

Considerable emphasis is placed on the development of social skills in the intermediate grades such as a) gathering, and organizing data; b) formulating and solving self-created problems; c) using library facilities; d)

presenting data in oral and written form; e) learning to interpret data. By the time the child enters the seventh grade he is "just ready to look at the concept of world history and world problems utilizing the various skills he has just mastered."⁴⁶

In the Seventh Grade the child studies the ancient history of man, utilizing museums, art galleries, and model cities. Through the method of social contrast the child is exposed to the workings of an ancient society, the need for law and moral codes, the education of children, and other problems that he is just at the level of accepting in his own understandings. Equipped with skills in map reading and data recording, he can investigate in somewhat systematic order some topic of special interest geared to his individual developmental needs.

Seattle's program illustrates how meaningful situations, which cut across subject area barriers, can be utilized in a gradually unfolding study of history via the social process. It is also interesting to note that chronological history first begins in grade nine.

2) The Bank Street Program: Child Growth and Learning in Social Studies Experiences

"Today curriculum breathes in a wider and more friendly atmosphere. Our very vocabulary in curriculum discussions has changed. We speak of "flexibility", of

"building", of 'children'... we talk about 'environment', 'experiences', 'activities'... These words mean that today's schools are thinking in terms of a curriculum that contains much more than subject matter and training in adult ways."⁴⁷

In New York, several private school groups, representing many years of experimental education experience, have collaborated with the Board of Education in its vast program of curriculum improvement. The Bank Street College of Education has worked in the field of social studies (history) to bring to teachers and children ways of implementing newer concepts in classroom practice. Fundamental to the Bank Street School are 1) understanding of the maturity levels of children; 2) recognition of the crucial need for individual personality development of the child in the middle grades via social experiences.

Too often school programs in history and related fields in the middle grades lose sight of the values of teaching children through new kinds of experience. They fail to give the child opportunities for individual dramatic interpretation of the world as he is coming to know it. They deprive, through factual confinement, the child of emotional affirmation of his intellectual adventures as his world becomes filled with the wonders of the long ago and far away. The Bank Street group emphasizes the child's natural seeking of knowledge and answering as to "if everything is all for the best", doesn't present a new inventive technique or new axiom

in educational practice. This group has sat down and established principles based upon the needs and purposes of children, related to the world in which they live, and reaching for constant ideal social values. The development of good attitudes and appreciative understanding is their purpose of teaching social studies to the intermediate child. Attitudes, to them, are not taught by a verbalization of a social, moral, or ethical code. Children must be given within their own experience numerous opportunities to practice good social techniques through examination of the present and past. Situations must be developed in which children find it necessary to assume roles of leadership in investigation, responsibility, and contribution. The excitement for learning must be real.

"In the elementary schools it is not possible to 'cover' all the facts in the history of man. We must, therefore, make selection, and inevitably we do this in terms of our values. In the very choice of content we have made available the materials with which children can build sound social attitudes."⁴⁸

The story of mankind may be taught with the present as a perfect or semi-perfect condition, hardly to be improved on in the future. Children's textbooks in history, to this group, often state facts but often neglect the underlying reasons and relationships. "Democracy springs full-bloom from the wigged heads of the founding fathers, and one closes the book on the president who happened to be in office at the time of publication, and that is that."⁴⁹ It is conceivable

that a history program even for young children can teach any culture as an on-going process, its roots deep in the ways of people who lived in earlier times and distant places. The middle grade child needs to be encouraged to conjecture about the future since we know with certainty that it will be vastly different from the present. This most difficult of roots to plant, the root of historical heritage, can and should be taught without chauvinism. The experimental quality of the struggle for right in man must not be missed. Perhaps the final goal of the social experience of history should be that the children are so taught that they come through the middle grades with group values that are positive but not absolute.

Where subject matter begins and experience leaves off, is hard to determine in the Bank Street program. The School believes that a) children in the middle grades need first hand experiences to learn; b) living out the pseudo community pattern of life so as to play the "role" of the adult and their need for knowledge of the past and present; and c) identification with the people who make and do with an institution thereby relating the child emotionally as well as intellectually to his culture and its roots. This School believes that the vitality of learning through re-creation of experience need not be ended with block play or play stores of the first three grades.

Group play-work life is built into the school program. Class jobs become the prime method of this experience. The

fourth grade child runs with the fifth grader a printing press with old-time headlines such as "Columbus discovers America Today" and related articles. These seemingly play-functions are the possibilities for the integration of the child's attitudes and understandings. The child feels important towards his contribution of the historical understanding to the rest of the school. They develop strong attitudes for social responsibility for the total school as well as good standards of work. But one may ask, where is the real content and how is it covered?

The adult goal of the subject area is laid down in broad outline, to be filled in by the needs and interests of the children in a particular group. There is a logical pattern, recognized as the basic outline but not rigidly adhered to. It is hoped that the class job, that becomes a part of every unit, will provide shared social experience which will make exploration of the historical content valid, even necessary, from the child's point of view. Let us take American History for example: "The American story, as it grows out of our land, our Western European heritage, our technology and social philosophy, can be made available to the intermediate. If we strive for understandings rather than accumulation of fact, if we give action to ideas, if we underpin intellectual concepts with emotional reaction, we can so live with children in a social-historical experience that an ambitious dream becomes a reality. And this is in essence the

curriculum approach for the school."⁵⁰

The fifth and sixth grader via his printing press thus investigates the roots of our American culture pattern-language, law, art, music, and religion. With teacher guidance and stimulation the child asks, "Why do we make an 'A' like this? What is an alphabet? What good is it? Who invented it, anyway? What kind of people were these and how do they live?" Perhaps, from our point of view they ask, "Did people always have our kind of religion? And who made our religion and why?"

In other words, they learn to wonder at the artifacts and the arts of people who lived so long ago. They can actually see the relation of technological revolutions of the past towards the reactions of the people who lived through them. "They are learning history via actual culture influences."⁵¹

One needs to emphasize and underscore the child-like quality of the experiences in which such learning take place. The first weeks of school for any class carrying on a job program are largely devoted to setting up the job, practicing the new skills called for, getting the group organized as special individual abilities manifest themselves, and carrying the responsibilities of the job as the school community swings into action and materials and services are needed.

The teacher looks for the cues to individual interests in the jobs and so integrates each child in the program.

She places historical novels on the child's level into their hands and sometimes reads aloud to the whole group a particularly fine story or original material like the "Odyssey". She encourages interruptions for questioning and discussions. She searches the community for concrete experiences. Uses of films, slides, and museums are essential in this job orientation to the child's natural "developmental tasks and needs." "The child working on a model of an Egyptian tomb in the carpentry shop or the child reproducing a costume in the classroom is as truly engaged in research for a ten-year-old as the more verbally-oriented child who is searching the library for factual answers to his questions."⁵² Thus such a program has a place, even a need, for all kinds of research. When a group is really soaking up the climate (not the temperature and rainfall) of people's lives, there is validity to encompassing the things of its culture, as well as its manners and modes. The time often comes during this program when the children are ready for creative experiences. They want to use their art media, music and language as well as paints and clay, to help them in recreating the ways of life of these strange far away people. Sometimes there is a synthesizing of all these aspects of the study into an original play, which calls for everyone to contribute facts for a plot, knowledge of dress and artifacts for costumes and properties, architecture for scenery, music and dance for atmosphere.

The value of such experience is represented when the

children become earnest searchers for pictures so that costumes will be accurate, when they begin to talk in the vocabulary, even the cadences of the people they are studying, when they hate to put aside their roles and costumes, and want to go on "being" their parts after the play is over; in short, when they identify with a larger experience than the purely personal, increasing their stature thereby. Thus the knowledge of child-development and growth has provided the base for modern progressive thinking with the intermediate grade child. Active participating experience provides the best climate for learning. It becomes the school's responsibility, therefore, to seek out learning opportunities, to provide materials, and to develop methods by which the child, in living out these planned experiences, functions successfully at his own child level and receives techniques and tools which equip him for intelligent, active participation in the adult society in which he will live.

3) The Cincinnati Program: An Approach Through the Interweaving of History, Geography, the Community, and Other Related Meanings

Social Studies is a term used to include geography, history, and civics as taught in the elementary school. History in this program treats the culture of peoples and their ways of living as viewed in the light of their origin and development in terms of relationship to geography and civics.

Thus social studies are concerned with man and his society, with his culture, past and present. To accomplish a growing understanding and appreciation of peoples, their distribution over the earth, their work, their ways of living, and their problems is the only way that history has meaning in this "inter-woven" curriculum in the intermediate grades.

Instruction in this approach to social studies serves three major purposes. The first of these is to enable pupils to understand social life in the classroom, the school, the community, the nation, and the world. To achieve this goal the pupil is taught to 1) master facts and skills of globes, maps, charts, etc. as they relate to man's way of living and the world's changing physical environment; 2) to understand the unity and continuity of history as it is influenced by geography and civics; 3) to understand the problems of other people outside the nation; 4) to develop interests deep, varied, and challenging enough to result in independent reading and study about peoples of the world. The second major purpose is to help the student think through the economic, political, and social problems of the community, the nation, and the world. Here the student is urged on to a) learn the basic facts, concepts, and understandings necessary for thinking through social questions; b) to define a problem clearly and desire to do something constructive about it; c) to evaluate and organize available facts and materials for the purpose at hand; d) to conceive new plans, ways, and

means; e) to withhold final decisions and conclusions until all available facts are considered; f) to be willing to reconsider the problem in the light of additional evidence.

The third and final purpose of the social studies is the purpose of all education -- to enable the pupil to increase his ability and desire to act wisely in social situations and to provide opportunities for participation in social situations that will help them acquire proper social attitude; assume responsibility for maximum contribution to group endeavors; appreciate the contributions of others; and exercise proper self-control. The whole social studies program is viewed in terms of the center or core of the total curriculum making contributions to the language arts, music, and dramatics. This "interweave" approach has the following scope and sequence.

As the pupil passes in the Cincinnati Schools from the primary to the intermediate grades, he gradually extends his horizon to include not only the home, the school, and the community but also far away lands; he deals with important phases of social life on levels increasingly more mature. Throughout these grades there are units which contribute to a continuously increasing understanding of factors important in man's life the world over, such as his physical environment, ideas and customs transmitted to each new generation, man's ingenuity in controlling his environment, and the greater necessity for co-operation among peoples to avoid serious

conflict as the world becomes smaller as measured by time required for transportation. Since the understanding of these factors evolves slowly and unevenly, the school promotes each instructional unit so that it can make progress towards an ever-broadening and deepening understanding among his pupils. The activities within each instructional unit then are suggestive, not prescriptive. Common needs of man concerning food, clothing, shelter, keeping well and safe, getting along and living well with other people, getting an education, and recreation are emphasized.

The fourth grade units develop an understanding of people in other lands whose ways of living differ from the pupil's because of their physical environment and cultural heritage. The fifth grade units develop an understanding of our own country: the effect of physical environment upon ways of living, the independence of different sections, the people who have made up the United States and are making it today. The sixth grade units help pupils realize their indebtedness to Europe through a study of its cultures, past and present, and of European peoples as a basis for studying United States history in grades seven and eight. The course interweaves a development of a knowledge of the geographical factors that have influenced life there and the problems presented by the constantly changing order.

The unit is an organized pattern of instruction consisting of all the related activities in the study of some

significant topic. These activities are of the motivating interest type to develop significant understandings, and proper attitudes with the accompanying co-operative thinking, planning, working, and evaluating which are so necessary to social, mental, emotional, and physical development. This unit organization of instruction lends itself to co-operative planning and purposeful group work essential to the development of socially efficient children. Through group work each pupil participates in the give-and-take of school life and so comes to realize his part in the total integrated whole of history, geography, and civics. He learns to participate collectively in a democratic society. In addition facts and significant data are considered in terms of some worthwhile phase or problem of contemporary life. The breakdown for each grade shows how effectively the unit approach works.

Children in the fourth grade are just beginning to appreciate the contributions which other civilizations and cultures have made to our culture, comfort, and progress, and to understand these peoples to the end that we may live well together here at home. To this end, instructional units have been chosen to show how people live in different types of lands and climates and how they have adjusted their ways of living to the conditions of their natural surroundings. The units also help the child to understand how ancient customs and cultural heritages direct and influence the lives and thoughts of people today. In the fourth grade the emphasis

is placed on the lives of children in these regions. Although the central theme is "Ways of Living in Many Lands," transportation is studied first to motivate the child's natural interests.

The fifth grade pupil is given, through the unit, an opportunity to appreciate his own country -- the people who built it, its resources, and ideals. He learns how it was discovered, the "melting pot theory", the western trek, the abundance of natural resources, and finally the responsibilities of citizenship. The theme is "United States, Today and Yesterday", always from an examination of institutions around the child. Using their own knowledge of institutions about them, the fifth grade expands their viewpoint to isolated epochs of the past.

In the sixth grade the pupil is given the opportunity to understand and appreciate the origin and development of the civilization in which he lives today. He observes man's activity through the ages as a continuous flow of history from the hardships and struggles of primitive times to the highly civilized life of today. He is made to understand how these activities have been influenced by climate, soil, rivers, mountains, seas, etc. He analyzes history through the eyes of the activities of civilization. In each historical period he notes man's tendency to strive for a higher goal. Topics are selected in each unit to illustrate man's obligation to be an intelligent responsible citizen. He is

given sequence only in terms of contributions of civilizations. Inter-dependence and tolerance coupled with open-mindedness are keynoted to this theme of "Europe's Civilization Today and How It Came To Be". Countries selected for intensive analysis are Egypt, Britain, Russia, and France. Thus, an integrative unit-topic approach is suggested in the Cincinnati curriculum centering about children's interests, growth, and ever increasing responsibilities.

4) The Seventh Grader's Historical Environment

Social Studies in the intermediate grades in the Cincinnati schools gives an introduction to the world's peoples, develops the early history of the United States, and provides background for the understanding of the European heritage of the United States. It had treated briefly also the geography of Europe, the Orient, and the Pacific. In grade seven there is only a gradual change toward the topical-chronological approach to history. This sequential development occurs in most schools throughout the United States, and can best be illustrated by looking at the Cincinnati unit plan.

In grade seven an orientation unit of one week is planned for pupils who enter junior high schools that are new to him. The time spent here on this unit varies with the complexity of the school organization. This change for many pupils is indeed a serious one in their emotional development.

For the first time they have classroom switches, final examinations, and detailed homework assignments. According to the Cincinnati plan the student is expected to have two hours of homework each night and three over the weekends. This change of school environment, which occurs for "75% of the nation's public school pupils today,"⁵³ must be considered in the planning of the Reform Religious School. School psychologists tell us that reassurance via a different type approach must be the format of all studies outside the school if the child is not to become negative to all "extra-studies."

The year long theme for the seventh grade is "The Land We Live In." Its development includes: the history of the United States from its beginning through the end of the reconstruction period (the administration of Andrew Johnson), the geography of the western hemisphere, and state and national civics. The study of state and federal government may stem from the Congressional Constitutional Convention historical analysis. Thus current problems become superimposed over the various units which for the first time are treated systematically.

Through the study of the American neighbors of the United States the pupils are expected to gain an understanding of the way the life of people as affected by their physical environment, historical development, and cultural patterns; an awareness of the adjustments these neighbors are making in the modern world; and the relationship these

adjustments bear to the solution of this country's problems. "History in the seventh and eighth grade is treated topically, each large topic being treated chronologically within itself."⁵⁴

In the seventh grade pupils also approach today's problems through a study of current affairs. The continuing study of current affairs yields a direct relation between the historical events studied in topical form and modern events. Current events are utilized to shift units from one to another time. Elections, holidays, etc. all play a real "present-day role" in the choice of all historical material.

In developing the program in the nation's schools there are two alternate plans that are utilized for the seventh grader's history presentation. In the first, the teacher starts with geography, history, and civics as separate fields and integrates them into instructional units, building the related materials from all fields about large centers of interest. This is the traditional method. The teacher using this plan attempts to seize every opportunity to use related materials from the other fields and continually introduces new sub-topics in the form of challenging problems, "to take the edge off the new systematic approach."⁵⁵ In the second plan, the teacher starts with unified instructional units and introduces essential elements of the geography, history, and civics as integral parts of the unit. (See interweave approach above.) All essential phases of geography,

history, and civics are checked to see that they are included in each unit. In order to understand the integration possible in a unit the author includes a brief description of a unit.

The development of a unit in its broadest sense is more difficult in the seventh grade than in the lower grades even though the method is the same. The problem of correlation becomes a real one and a challenging one. Each teacher must, therefore, make a greater effort to realize and use natural avenues of integration. Planning the unit of work is the co-operative task of the teacher and pupils at any level. The planning centers about the background and needs of the class and outcomes desired, pupil planning being a guide to class investigation.

In the beginning of the unit approach the teacher has the pupils develop a common background through such varied activities as: 1) examining pictures, posters provided by the teacher; 2) discussing suitable materials brought to the school by individual pupils; 3) reading and studying appropriate selections; 4) taking excursions; and 5) having guest lecturers. After the common background has been built, the teacher guides the class in selecting and organizing those activities that result in the essential learnings.

In carrying on the unit there are three types of pupil activities including: 1) Acquiring information and developing understanding through reading, talking, experimenting, taking excursions, or studying visual aids; 2) Gaining in

appreciation by listening to the period music, talks, and stories; 3) Developing an ability to organize and express ideas through reporting, writing stories, models, drama, charts, painting, singing, dancing, and sharing ideas. The teacher selects from the list of accompanying suggested activities those which best serve to introduce the instructional unit, develop it, or summarize it. The same activity in varying circumstances may be an approach, a developmental activity, or a culminating activity.

Evaluation of these units by the pupils is an integral part of the unit-learning process. The pupil learns, especially by the end of the seventh grade, to ask himself: 1) Were the activities real? 2) Did the unit fit my broad individual interests? 3) Did we utilize all available sources? and 4) Am I motivated to explore independently?

Basically then, the seventh grade environment is one of the unit approach emerging in the study of the development of civilization in the Americas with special attention to the similarities and differences in the life, language, government, and institutions of contemporary life in the North and South American nations. The changes are traced in the United States as it grew territorially, assimilated many diverse peoples, and started to develop its natural resources. Emphasis is given to the influence of past events in shaping the present, and of today's events in possibly determining the future. A continuing unit on an important topic, treated

systematically, enables the maturing pupil to follow consecutively the unfolding of some significant current or past problem.

5) Significant Jewish Factors in the Intermediate Jewish Child's Environment

In all of the five years experience of the author teaching preadolescents, one salient point has impressed itself on his mind consistently. The Jewish Intermediate grade child regards himself as an "American" Jew while Jewish educators and parents, looking at the child's environment through adult superimposed eyes, regard themselves and their children as "Jewish" Americans. In the author's opinion no more important realization must come forth, when looking at the Jewish pre-adolescent, than the child's lack of real concern concerning anti-semitism, "dual loyalties", and potential American assimilation away from the "Jewish way of life". The middle grade Jewish child is just not concerned. The reality of his concrete experiences does not reach such theoretical and philosophical questions concerning the possibility of Judaism's extinction in the American culture. In fact, studies have shown that the American Jewish child, particularly the Reform child with whom the author is concerned, regards his Jewishness as an accepted fact of his religious affiliation in America's freedom of religion. He is directly conscious that he is a Jew and is not afraid to assert his

Jewishness. What he looks for is an extension of the vague, unexpressed ideal of the "American way of life" through a study of his religious faith, Judaism. The author's thesis here is that the pre-adolescent is wondering how his religious faith, chosen for him by his parents, represents all that is fine and good in the story of democracy that he is constantly learning in his public school association, studies, and non-Jewish peer groups. He is seeking a knowledge of his faith that can be applied in his daily living to develop pride and a sense of personal worth. Since this is the basic drive of all pre-adolescents (see above), why should adults kid themselves into believing that this child needs a hard shell of protection against possible discrimination and bullying from his "anti-semitic" gentile acquaintances? Granted that the child finds himself a part of the minority sub-group with all its limitations in terms of the majority's fixing his opportunities; yet, at this stage of his development, the child is not concerned with a theoretical armor to shield him from the awful truth. In reality, the Jewish child seeks Jewish self-worth. He recognizes that he is Jewish and seeks, with all his immature might, to find meaning in Judaism to utilize in his American acculturation. An examination into four significant areas of the middle grade child's Jewish environment will demonstrate this desire for "understanding the faith of his religious heritage so as to contribute to the wider American heritage that is all around his Jewish

sub-group."⁵⁶ The first area we shall call "the self-consciousness" of the Jewish intermediate, demonstrating the startling revelation that the religion of his fathers is "accepted and held in high esteem in the mind of the pre-adolescent."⁵⁷ The second area might be entitled "the self-identification" of the Jewish middle-grader, developing the notion that the Jewish child of this age seeks a knowledge of his faith so as to assert himself as a Jew in America. Thoroughly settled in the American environment, usually a third or fourth generation American, the child sees no European force of a close Jewish community or a conflict of American and European cultures. The third area, so blindly misunderstood, deals with the new type emerging Jewish "family influence". Gone are the days of the Yiddish-speaking home, or the concern about "American assimilation" and possible anti-semitic pogroms. What has emerged is an unresolved confusion as to what to offer the pre-adolescent in terms of a "Jewish" home. Parents just do not know what to do. Should they emphasize the "Chosenness of the Jew" and his separation from all other religious sects in America? Should they emphasize the complete "equality between Jew and non-Jew"? Yes, this third area might be labelled the "Jewish family influence?" The fourth area might include the "religious school's influence". Here, for once a week in most cases, the Reform pre-adolescent experiences a unique feeling of group belongingness. Here is security within a sub-group of

his own mates. Yet, do the senseless curriculums, so distant from the "real intermediate's experiences", cause a negation of his Jewish self-acceptance? Does the religious school, starting off with a favorable attitude of acceptable desire in the intermediate's mind, come off a sad last in the child's expectations? Does the Jewish child find in his religious school only a block to his natural feelings of joy in coming to a school of students much like himself?

These four areas then, are the specific avenues of the Jewish environmental influences on the intermediate child. This author sincerely believes that it is about time that adults open their eyes to see the child as he actually is, and not through the clouded glasses of their own "second-generation American adjustment." If the religious school seeks any success with its pre-adolescents the following areas must be realistically considered.

A) Jewish Self-Consciousness

To summarize, at the beginning of this section on the Jewish self-consciousness of the intermediate, the author turns to a sermonette sentence by one of his sixth grade pupils at the closing religious school exercises in his congregation during Shavuot 1957: "We Jewish boys and girls do have a real sincere affection in being given the privilege to be born into such a wonderful religion as Judaism. We

hold it in esteem. We want to know just how we can help keep its banner high."⁵⁸ Jewish pre-adolescents are constantly searching for the whys and whats for their natural religious pride at being Jewish. They hold in high esteem the fact that they hear constantly the term "Jewish " applied to them. The desire to hear story-fantasy of the Jewish warriors and martyrs has been replaced by a conscious "self-consciousness" at what they are being asked by their non-Jewish friends, "Just what does it mean to be a Jew?" When the wars of Israel, the crucifixion of Christ, the parental discussions on philanthropy, and other incidental remarks are sensed, the Jewish pre-adolescent feels that he is under some sort of a cloud. "He has not enough knowledge to explain his impressions and experiences."⁵⁹ It is natural for his curiosity and independent inquisitive mind to be set in motion. Yet through it all he recognizes that he cannot avoid the label Jew and that he must find his place within the sub-group. In school he learns about the contributions of many peoples to the upbuilding of America. He learns about Norse, Anglo-Saxon, and Greek mythology; he learns about Egyptian, Greek, and Roman adventures. Mention is made of the "Jewish contribution to civilization" but in a vague manner. The child feels a natural pride in being a Jew but can see no direct connection to his immediate present. On the other hand too, he grows up in an Anglo-Saxon culture with its emphasis on a Christian civilization. He learns about "Christian" charity, goodwill,

justice, peace and brotherhood. He is told that these are prophetic ideals which Judaism and Christianity have in common, but again he searches for definite-preciseness. He is a Jew, even proud of his Jewish heritage, but how does he count? This desire for personal participation is the strongest drive in the Jewish pre-adolescent. If the Jew is to be praised, he wants individual praise. If the Jew is at fault, he wants to know why, without receiving sugar-coating as a primary child, so that he might do something about it. The child awaits to be won over by his Jewish influence. He is there waiting to participate.

One of the problems of this search via "self-consciousness" lies in the pre-adolescent's inability to put his finger on his Jewishness. "For better or for worse, there is no longer a single model of Jewishness. It is not surprising therefore, that even many adult Jews, to say nothing of the children, are hard-pressed when asked for a more-than-glib characterization of what they mean when they say that they are Jewish. The Jewish child discovers that there are many versions of Jewishness and that each of these, and each in its own many variations, is professed and/or lived-by by decent and reasonable people with a right to their particular versions. The child understands this and seeks to go beyond. The adult doesn't, and stands still."⁶⁰ In a sense, the self-consciousness of his Jewishness is stronger in the pre-adolescent than even the adult. He is a Jew and admits that fact

to himself. This child lives through personal association with his family, teachers, and friends. He participates in the general culture in association with other Jews. He does not sense the later problem of doing anything Jewish requiring that he withdraw from the general stream of secular activities. Jewishness is accepted and not compartmentalized as with the adult who plays the role only at certain times through "services and foods".

In a study in the YIVO Annual of 1955, Joshua Fishman maintained that the American Jewish child "rushed in, early in the interviews, to insist that Jewishness is no problem at all for them,"⁶¹ and that American people and customs did not influence their attitudes or feelings towards being a Jew. In fact Jewishness and American-ness were equated. The pre-adolescent sensed the obligation of all Americans to have their religious faith. His was Judaism. Granted that he didn't choose this faith, but, it was of no concern to him to choose. He was content where he was. He wanted only to find out how his religion might help him as it does with all his non-Jewish friends. In fact, Fishman concluded that the Jewish child is "unaccustomed and uncomfortable about verbalizing any awareness of the differences between being Jewish and being American."⁶² The implication is that the Jewish child feels that one's religion did not keep one from being a good citizen; in fact to be a good citizen one must be religious. Kurt Lewin even doubts that the Jewish pre-adolescent

even experiences restrictions in the non-Jewish environment as caused through religious differences until much later. Rejections and name-calling are resorted to by peer group friends as a result of negation of the individual personality and not by the social group to which the individual Jewish pre-adolescent belongs. It is a convenient way out for the other person. He thinks that the Jewish child is "self-conscious" of his Jewishness and that he can strike a blow through the "dirty Jew" label, but to the Jewish child of this age the reaction flows along a different line than that imagined by the parent. He feels rejected as a person and not because of his Jewishness. The abstract and theoretical implications of the scapegoat "dirty Jew" comment are not as yet vivid enough in his mind. His only consideration is his individual self. As the term Jew impinges on that self concept then the impact of being Jewish grows stronger.

B) Jewish Self-Identification

The Jewish pre-adolescent, through his social studies in public school on democracy, America, etc., finds that he is a complete American. He finds no conflict with being American and being Jewish. Realistically viewed, the Jewish intermediate finds Judaism as his religious affiliation. His sense of the interdependence of Jews reaches only to the religious level. The Jewish way of life is interpreted as the American way of life, If there is to be meaning in his

self-identity as an American. He is aware of his difference as a Jew from the non-Jew only on a religious affiliation basis. "Johnny who is a Catholic goes to the Catholic Church and I, who am Jewish, go to the Jewish Temple" is the typical attitude. It ends just there. He is not deeply affected at this age on the theological grounds that Johnny goes to the Catholic Church, and he goes to the Temple. The survival of Judaism is essential but as a matter of course, the survival of any religion is important. Judaism to the pre-adolescent fulfills the religious affiliation-need that is so vital to be a "total American". "This all-pervasiveness of Jewishness no longer exists for the pre-adolescent Jewish American child. There is nothing about the comic books, television, the secular English curriculum, riding in the subway, playing baseball, or any number of other activities of modern living that brings home one's Jewishness other than religious affiliation. And, even those current activities for which one's Jewishness was once germane to the child, are characterized by less emphasis on the Jewish aspects."⁶³ The need to identify oneself as Jewish is narrowing in today's society. When that need shines through, on a religious affiliation base, the pre-adolescent does not hesitate to identify his religion as Jewish. In a sense the pre-adolescent's Jewishness is one of psychological isolation being restricted to an "island in the personal life space"⁶⁴ Jewishness becomes identified in the child's mind with certain activities at certain times,

as when one is in temple or Sunday school. The connection between these occasions and activities depends on how the specific Jewish identifications play a role in the larger identification as an American. This self-identification of the Jewish child, realistically viewed as narrow, does reflect the failure of the Jewish home and school. The essence of meaning is that something is meaningful only insofar as it is tied up with other things in the outer world and with the mainsprings of feelings and motivations in one's inner self. The Jewish school must be awake to realize that this self-identification as the compartmentalized Jew in the pre-adolescent's world presents the challenge. "The more circumscribed does Jewishness become, the less meaningful does it also become."⁶⁵ The self-identification of the child must be broadened. He must be taught its wider applicability, but from the realization that he now feels Jewishness to be just a "part of his total being."

Nowhere does the Jewish pre-adolescent feel that Jewishness is ranked above or is in a primary, overshadowing relationship to Americanism in a manner that might indicate a voluntarily distant personal feeling toward America. It is not one's "Jewishness per se, as a 'given', which in and of itself determines the child's attitudinal response toward America, but it is, rather, the response which one's Jewishness elicits from the 'generalized other' of America (The American value system) which is seen as fashioning a return

response in the child."⁶⁶ There is in short a type of informal relationship with the concept of America in the identification of the Jewish child. Judaism must have relationships with the total American ethic if he is to broaden his identification with Judaism beyond the Sunday School or religious services stage. Meanings within the total whole of America must be shown if practical applications of his Jewish learnings are to be considered. Acceptance in the peer group, one of the prime motivations (see above), means contributing to the total common background of the non-Jewish peer group. His friends and clubs are Jewish and non-Jewish. The common bond is America. If his Jewishness contributes a response to the unexpressed American ideal his identification with Judaism becomes stronger. The task of the religious school seems to be, in the pre-adolescent's mind, to reconcile the two, Jewish religion and Americanism, so that being the one means being the real other. They have the strongest urge to be the "typical American". This strong attraction of the American core society conditions all. Fishman found that the pre-adolescent didn't mention anti-semitism as a block towards the incorporative American feeling. "Moreover, it was not anywhere stated that the allegedly greater power feelings of non-Jews vis-a-vis America are in any form or at any time translated into anti-minority group actions of any kind. In fact, the Jewish child felt that not being the majority he was more sensitive on what it meant to be an

American."⁶⁷ In response to the question concerning the possibilities of Americans being unsympathetic to Jews and Jewish customs, Fishman found that most Jewish middle grade children felt that the instances of the good, sympathetic and kind far outweighed the bad, unsympathetic and unkind. This was the child's conviction. He couldn't see anti-semitism as a destructive force nor was he desirous of hearing stories about those heroes who conquered this tremendous block to "Jewish living." At this stage of his development his idol and interest is the "American mass society man", and it is "un-American" to be affected by attitudes that there is intolerance here. Non-Jews, when they understand Jews, would react positively to the Jew, is a basic underlying trust of the pre-adolescent. Americans or non-Jews in American don't typically reject or are they opposed to Jews, is part and parcel of the Jewish child's American identification. Jewish education only can work at odds and achieve a firm negation if it tries to buck this pre-adolescent attachment to the wholeness and all-embracing quality of the American way of life. If the religious school's study program, particularly in the historical exploits of martyrs, is so far removed from their intensive democratic education in social studies and gangs, they reject Judaism and the religious school with one fell stroke. Meaning for today's American life is their positive desire as they identify themselves as American Jews. If we in Jewish Education ever seek to go beyond the narrow

"island" we must use a boat that can float on today's waters.

C) Jewish Family Influence

Probably no area needs more guidance and specific analysis than the influence of the home on the Jewish pre-adolescent. Parents are confused and breed confusion upon their children who are just emerging into the state of desire for independence from the home (see above). The parent of the average Jewish home can only view his responsibility as a Jewish father or mother as one of protection from the shell of anti-semitism that must be striking his poor little child in school and clubs. This fear of the outside world, so foreign to the child's mind, only breeds the Jewish distance between parents and children. The child sees only too clearly the fear and insecurity with regard to Judaism in his home and the glaring lack of knowledge in response to his natural curiosity about his religious affiliation. One child put it, "After all, I am a Jew because they were Jews, and now they don't even know why they are Jews." Yes, parents can be a confusing lot to the Jewish pre-adolescent inquiring mind. This tension concerning whether to show their children a complete "assimilation with America" or a real, overboard Jewish distinctiveness causes turmoil in the average Reform Jewish home. What to do, what to show, what to say are the basic problems of the parent. And yet, to let things take their course, to search with the inquiring nine year old, to

be with him in his inquiry, this is beyond the imagination of the parent. To realistically admit that they are "lost", to strive to parallel their child's development, these are the steps to answer the riddle of the Jewish home. The adult fears, when they do become verbalized they most often increase the distance between the Jewish child and his parents. He figures that they are unreliable for information, that they are "lost", and that they can't possibly help him. They are not able to give the Jewish child concrete illustrations on what it means to be a Jew, nor a story-background to his questions on the Jewish past. The pre-adolescent seeks from his parents answers to the concrete revelations about Jews that he discovers everyday. If they cannot answer, and in their lethargy they most often cannot, then the pre-adolescent loses all confidence in the Jewish contribution that his parents can make. On the other hand, if ceremonies are so overdone to the exclusion of questions on the Jewish moral viewpoint, if the child learns to identify the Jewish home as only the place of Chalah, wine, and candles, then he feels a lack also. Since he seeks a religious response to the Americanism that encompasses him so broadly, he feels that his home is "old-fashioned". No, the golden mean of balance between home ceremonies and Jewish story backgrounds via discussions is the unexplored avenue of the Jewish family's influence on pre-adolescents. Rabbi Zerlin puts it this way: "At a time when the implications of science

are being realized in their full impact, perhaps, for the first time, when old world views are being eliminated with atomic dispatch, when the cultural lag between the view of the new universe and man's understanding of his new responsibilities is becoming ever greater, Jewish youth is undergoing a period of great indecision."⁶⁸ The child is seeking to find himself in relation to the Jewish and American worlds in which he lives. Parents must realize that the question is being asked. Their responsibility is not the direct answer but a helpful co-operative approach to the answer. If they do not know, they must let the child know that they are searching also.

Certain parental techniques at influencing pre-adolescent reactions have recently been made in the Jewish field. Bruno Bettelheim maintains that unless the child develops an inner security with the circle of family, unreal warnings of anti-semitism only serve to make the child "withdraw from strangers who intend to be entirely friendly, with the result that the child's premature awareness to which he has not sensed in his peer group life contacts, may bring on the dislike it was meant to protect him against."⁶⁹ The parent must realize that there are stronger Jewish values in life than being subjectively immune from the stings of prejudice, nor is the criterion of pre-adolescent Jewish security an "adjustment" to the non-Jewish world. The "different but equally good" approach to Judaism is again a nonsensical

approach to the middle grader. He knows this already through his Cub Scouts, and club groups. He looks with disgust on parents who give this answer to his Jewish questions for it shows clearly that they are not thinking nor do they want to be bothered. What, then, should Jewish parents do with the intermediate?

The first thing to realize is that questions must be answered via the personal, immediate, concrete experience. The parent must become equipped with a recognition of the child's world, their striving anxieties, conflicts, and satisfactions. They must realize that it is the individual child reacting and not the whole Jewish group that needs to be answered. Their child wants to know just how it affects him. The parent must recognize that most anti-minority feeling at this age is merely the external form of the other child achieving his own personal satisfactions. To deal with discrimination as discrimination in the abstract leaves the child flat. The parent must deal with discrimination as one step in the total ladder of climbing, "what it means to be a Jew." To find out that there is a sub-group called Jew, that the child finds others like himself finding group security and belongingness, is one avenue in which parents can show their child just what he is searching for. It is axiomatic that aggression towards anything breeds counter-aggression; any emotions of anger and resentment at discrimination, however, justified in the parent, must be allowed to settle in a

parent's emotional makeup in discussing Judaism with her child. To sanely help the child direct himself to the group of Jewish pre-adolescents is the task of every parent. This full acceptance by the child of ever larger groups is part of the slow process of education. For the youngest child there was the family, the primary in-group; all else belonged to non-family. Then came the sandbox playmates, the kindergarten friends, and finally the children on the block, the summer camp, and scouts. The normal child must be taught to move with greater assurance from the smaller to the larger groups. The "Jewish" group -- regardless of the "equality" -- minded parents who would desire to abolish all such distinctions, is an important intermediate step in the pre-adolescent's way of feeling himself a member of society as a whole. The parent must show, by a calm attitude of searching with the child, that she is desirous of her intermediate achieving what he internally desires, personal status within a group with which he has common bonds.

At the same time, the parent secondly must build within the child an individual self-respect toward being Jewish. The child is self-conscious and self-identified with Judaism and only seeks parental reassurance that Judaism is good for the "American way of life." True self-respect at being Jewish can be achieved by parents with the intermediate only when the parents show that they do not depend for their own self-respect on arbitrary externals. The Jewish parent who is

denied access to a certain hotel, or feels a guilty conscience at being Jewish, and receives this as a blow to his self-esteem, or the parent who expresses being tolerated where other Jews are barred is surely not the example of "group belongingness that the Jewish child so urgently needs".⁷⁰

And, on the group level, parental communal emphasis on the cultivation of the Jew, not for his own sake, but only as an armor toward their fear of prejudice, only further undermines the pre-adolescent's respect for parent and the Jewish group. No child is attracted to feed like parent on insecurity, doubt, and confusion. Any indication of a deep gnawing anxiety within the parent only alienates the child. The child may even see through the anxiety of anti-semitism as displayed by the parent as really being a cover for personal inadequacy, or general social insecurity. The parent has the responsibility to show the child the "real adjustment" of the Jew to his surroundings. The parent has the responsibility to wonder and question together with his child. The parent has the responsibility to study and investigate with his child.

Jewish educators are beginning to recognize also that parents are inquiring also. There is a positive hunger to make sense of one's Jewish identity and to find something worthwhile in it. The problem of the modern Jewish parent has been summarized by Kurt Lewin where he states that "there also seems to exist in every under-privileged group a tendency

to accept the values of the more privileged group in a given society. The member of the underprivileged group therefore becomes excessively sensitive to everything within his own group that doesn't conform to those values, because it makes him feel that he belongs to a group whose standards are lower. Such feeling against one's own group conflicts with the natural tendency of the individual in favor of it. The result is a typically ambivalent attitude on the part of members of an underprivileged group toward their own group."⁷¹ This dilemma, within the middle class social class struggle, makes the parent ask himself too, just what is a Jew? Until that answer is forthcoming how can he be expected to remain calm and assuring to the education of his inquisitive pre-adolescent?² This marginal Jew sees in every Jewish question a threat. He looks at every question through the eyes of the Jew and non-Jew. The marginal parent doesn't feel sufficiently rooted in his Judaism to be clear and confident about his views and his personal relations with his Judaism. He is therefore compelled to remain in a rather vague and uncertain but permanent inner conflict. The parent is the "eternal adolescent." He shows the same unhappiness and lack of adjustment.

"We may conclude⁴, then, that in regard to the Jewish problem the action of Jewish parents should be the same as in matters of sex or any other education, namely true, open, and realistic."⁷² The child must be encouraged to belong to the group through the parent's interest at fully being a

member of the group. This inter-dependence of study together, of living together, of understanding each other, of a common fate, these are the proper family influences the parent can impart to the Jewish pre-adolescent.

D) The Jewish Sunday School Influence

In the preceding section group belongingness became one of the most significant drives of the Jewish pre-adolescent. It is through the religious school that the Jewish child can find an avenue towards that security of personal worth. Contrary to all popular indications, the Jewish pre-adolescent, at the beginning, yearns and desires a satisfactory religious school experience. He feels that through the associations of his peers at the religious school he will be able to extend his positive inclinations toward "doing the right thing." Fishman maintained above in his study that the Jewish child is so full of Americanism that he looks for all avenues to pursue his search for the "American way." Judaism offers that extension to concretize his feelings toward the American ideal. The pre-adolescent sees a tangible opportunity to express these American values via Jewish associations. Jewish religious education initially in the child's mind becomes the opportunity to interweave all the varied experiences of his life, his school, home, and club group. And yet, when the child comes into contact with abstract, senseless, "foreign" material, he is repelled. This doesn't fit with his

search; this only blocks his avenue of inquiry. The tendency to make the child feel distinct from the American pattern, the drive away from the present problems that are "real" to the child, all force him to reevaluate his initial enthusiasm toward religious school. Instead of that looked for opportunity for group belongingness interaction, it becomes the impediment toward his basic seeking out of the actual life around him. They are repelled by the memoriter use of their heritage rather than a functional application to their felt needs. The child is seeking a quality of self and social actualization that can be realized through the creative relationship between the American democratic heritage and the traditions of Judaism.

"The need to make sense of one's Jewishness is in part conditioned by another and relatively independent force which plays a major role in the psychological situation of the Jewish pre-adolescent. This is the need to belong, i.e. 1) to have feelings of accepting, liking, and being at ease with the other members of the groups of which one is a member; 2) to feel that the other group members reciprocate these feelings; and 3) to experience a sense of fittingness and appropriateness in being a member of these groups."⁷³ This need for belonging in the religious school is felt keenly by the intermediate for he knows through his peer group associations that all his non-Jewish friends are attending Sunday School each Sunday morning achieving a

pride in their sense of belonging, then is a necessary condition for countering a sense of isolation and for providing a well structured "life space" within which the individual pre-adolescent can operate. To the extent that it is lacking, or if the religious school fails to impart a sense of security within the gregarious instinct of the intermediate, there must be a tension in the individual to find it elsewhere even through a complete negation of the religious school together with other frustrated intermediates. To feel that sense of fittingness and appropriateness which the religious school must impart to the Jewish child, the intermediate requires that his very membership in the religious school is not senseless or objectionable. He is searching for a solution to his questions on the immediacy of his life "environs" and satisfaction with his Jewishness. Even with the religious revival so characteristic of the American scene the glimmer of the religious school soon wears off for the questioning pre-teenager.

Lewin tells us that "the group to which an individual belongs is the ground on which he stands, which gives or denies him social status, gives or denies him security and help. The firmness or weakness of this ground might not be consciously perceived... but dynamically however the firmness and clearness of this ground determines what the individual wishes to do, what he can do, and how he will do it."⁷⁴ The pre-adolescent can develop himself through the "ground" of the religious

school providing he is considered as the student who will have to wade through the ground. Too often gullies and swamps of abstract meaningless "memoriter" are created that weaken the foundation to the point of a cave-in and then the opposite ground is hardened making a bitter resentful feeling toward the "intruding religious school." "The feeling of belongingness based on such a realistic sociological and psychological understanding of interdependence would I think go a long way toward a proper balance in Jewish action."⁷⁵ So Lewin emphasizes the necessity of proper group feeling as the balance-key of the religious school's influence on the child. The feeling of meaningful participation, a feeling that "my contribution through study and discussion does make a difference in the history of Israel," a sense of "interdependence of fate" are the watchwords towards effective use of the religious school environment of the intermediate Jewish child. Lewin's wife (Gertrude Weiss Lewin) writes, "This brings me to the point: It often seems to me that many youngsters remain indifferent or become negative towards Judaism because they have never been exposed to experiences that make for a wide and comprehensive concept of it."⁷⁶ The interests of the middle grader are wide and varied, being comprehensive in scope; the religious school must answer this need or admit failure.

Thus the interests of the Reform Jewish pre-adolescent cannot be channeled into a narrow insular framework. Their

self-identification as a Jew on the American scene is there. Their self-consciousness of the "interdependence of fate" of all Jews is there. Their desire to extend the "American ideal" into Judaism must be answered through a self-confident parent and religious school both working together, according to the intellectual, emotional, and physical development of the pre-adolescent to ever increase his sense of "group belongingness" with Judaism. With this approach even the widest vistas, including a sense of personal attachment to the distant state of Israel, can be unlocked. Knowledge of the Jewish past will not supply the child with inner security in the face of hostility; participation in the community rituals and observances will not effectively cancel out any future experiences of exclusion from the non-Jewish world. And yet, no institution can provide the answer. It is still the parents and the religious school, by instilling a proper group feeling in the attitudinal formulation of the pre-adolescent's makeup, that in the long run can adapt these children to the impact of adult Jewish life.

Looking at the Whole Child

When we want to make a dress, we choose a pattern and then we get the kind and amount of material we need. When we want to educate our Jewish children though, its a different story. We start with both the material and the pattern supplied. It is important that we study our material -- the

child. If we are observant, he will reveal his own pattern. He will let us know the direction in which he was meant to grow, and he will tell us when he is ready for the next step in that direction. He will also let us know how much he is capable of growing. We cannot make the Jewish child take the next step in growth before he is ready to do so, but we can make sure that when he is ready, nothing will prevent him from taking it. We cannot force a child to exceed the growth limits of which he is capable, but we can help him make the most of his capabilities within the pleasant environs of a good home and religious school. We cannot really help the Jewish child develop and grow to the best of their abilities unless we can understand and accept their individual growth patterns. We must be able to see growth as a continuous, forward-moving process marked by spurts, stalls, and occasional regressions. We must realize that the Jewish child wants to grow and needs to grow -- and that, generally, he will grow. We must be able to view growth and development as a total process, something that is happening to the whole child, not just to his body, or his mind, or his emotions. While different aspects of growth at pre-adolescence develop at different rates of speed in the case of each child, the child himself develops as a unified whole. All aspects of his growth are closely related -- his health, his emotional development, his social adjustment, his school adjustment, his religious school adaptation, and his mental development.

From what we have learned about growth, we can see how mistaken are old-fashioned concepts about children being merely smaller editions of adults -- "little men" and "little women," with the same kinds of feelings and needs as adults, but in smaller quantities. We know now that children not only grow bigger and stronger as they develop, but that they also grow and change qualitatively. Physically, changes take place not only in the size of the various parts of the body, but also in the structure and the way they function. And feelings, ideas, and Jewish reactions undergo similar changes in quality.

Recognizing the forces of growth within a child, and giving these forces the maximum opportunity to move forward, will help him reach the point where he can gear his activities with the needs and rights of his fellow Jews. This emergence of Jewish self-direction will make the Jewish educational process of the child, by choice, endless.

NOTES TO CHAPTER III

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CHAPTER IV

AIMS, APPROACHES, AND TEXTS OF PRESENT

DAY INTERMEDIATE HISTORY CURRICULUMS

"The curriculum must always be considered as a series of experiences which learners enact and undergo in the process of their deliberate induction into the subject-area, and which the school as a social system influences significantly. To analyze the curriculum via the realistic maturation of the child is a prime responsibility for all who seek to evaluate." (From Kenneth D. Benne and Bozidar Muntyan's Human Relations in Curriculum Change, p. 5.)

In his report on the strengths and weaknesses of Reform Jewish Education in March 1955, Dr. Gamoran stated: "Another of our weaknesses is that we have not sufficiently realized what the nature of our changing curriculum ought to be. When the Commission on Jewish Education was first established we sought to shift the center of gravity from 'vague talk' to 'information' and to emphasize that the Jewish Religious School should teach Judaism to its children. It is now necessary to recognize that a school aims not merely to convey information, but has a very important function to perform in the development of appreciation and attitudes, particularly as we live in a great democracy."¹ Curriculum evaluation is an area which until recently was totally ignored. Only through the avenue of the provocative symposium in the CCAR Journal, April-June 1957 (see above) was the subject even brought to the rabbis' attention. ^{within recent years} An analysis of the status

quo in the field of intermediate history is a necessary prerequisite for any systematic evaluation. "Only through a thorough looking at where you are can you tell where to go."²

The materials and methods of education have been subject to criticism and improvement from the earliest times. The remote general reason for this is the recognition of lag between education and life, and of lag between educational processes and research findings concerning those processes. The same holds true in Jewish educational research. An immediate, and we hope temporary, reason for some criticisms is the insecurity and the uncertainty from 1) the current period of world crisis; 2) the emergence of Reform Judaism; 3) the fluctuation of the State of Israel; and 4) the recognition of the wide gap in what Jewish education deems desirable and what is available in textbook materials. Yet, we cannot adopt a defeatist philosophy that we cannot learn the solutions to our problems from outside sources. We cannot negate general educational theory with the claims that it is "subject to periodic trends, often reviving as 'new' and 'progressive' the very same fads that were castigated as 'old-fashioned' and 'traditional' only a few years before."³ A gap probably will exist always between curriculums and processes of any school and the life society and of the individual, but the gap should be narrowed as far as possible. We cannot dismiss secular educational advances by looking only at the black. Neither can we look through the optimistic white. A critical,

balanced attitude is necessary if the Reform Jewish curriculum is to have any dynamic meaning.

First, then, we need constantly to study and improve our curriculum to keep in line with the needs of a changing American Jewish society, and with the needs of the individual child growing up within that society. Second, we need to openly evaluate all proposals to expand the functions of the religious school as an "inculcation instrument" in the life of the child. Desirable changes in educational aims, once admitted and understood, necessitate "blue-print" changes in the curriculum. Then and only then, when the best goal is sought, can textbooks be fashioned. Third, we need constantly to feel the need to revise the curriculum to bring it in line with emerging research findings on the nature of the learner, of the religious learning process, and of the teaching process. Fourth, we may note that the Reform Jewish way is and has been from the beginning that of experimentalism. Our movement was founded by a tentative, experimental philosophy. Our core of reasonably stable values was produced in part by our experimental view and procedure plus contemplation. To borrow a much overworked word, we may say without levity that it is "un-Reform" to wish to retain the status quo in the curriculum, to insist on the curriculum under which our fathers were trained. Despite its difficulties and its rationalizations concerning "poor" teachers, evaluation of curriculum is an inescapable part of any program for producing materials or

improving curriculums. We cannot wait for the final results in the religious life of the child who becomes an adult. We must determine as best we can, as we go along, how well the course or curriculum seems to be functioning. The problem must be attacked courageously despite the handicaps. It is to this end that this chapter on the area of intermediate Jewish history is directed. A basic principle in education is that a curriculum-development program emerges out of an accurate picture of what the curriculum is now doing. One caution must be borne in mind. We are dealing with the American Jewish child. Granted that he is living with the "minority" culture, within fear ridden homes that are afraid of anti-semitism, hydrogen bombs, and themselves, the intermediate Jewish child has no basic psychological or physiological difference that makes him unique from any other intermediate child. We found in the last chapter that Fishman claimed that the American Jewish pre-adolescent is not conscious of a conflict in cultures, dual loyalties, or all the other "contrived" fears that adults superimpose on him. There is nothing special or unique about the Jewish child studying a religious subject.. He is seeking a definite extension to give content to his vague definition of the "American" way. "Children studying Jewish history or Hebrew, for instance, are not merely learning history or language; there is something special and unique about their study, involving elements like the Jewish religion, relationship to

Israel, life in the minority 'culture' within a differing majority, and so on."⁴ This type of adult pseudo psycho-analysis is totally without basis. It is expressive of adult Orthodox guilt feelings yearning for the lost East European parental-based nostalgia. Curriculum makers and evaluators must be objective in their analysis of what the child really feels. "Realism and the humility to admit misdirection are the two prime forces that operate in an evaluator's mind if he seeks to improve the curriculum."⁵ To insist on continuing a practice that is failing and blame it on "poor" teachers has been the insistent rationalization of Reform Jewish Education almost from its inception. Recognizing then, that "central to an understanding of the system of religious education in American Reform Jewish congregations is the matter of curriculum,"⁶ how shall we analyze the present curriculum before us?

First of all, one must recognize his limitations. Owing to the general fact that any curriculum in the Reform religious school will be modified to the local needs and rabbi's philosophy (therefore the promotion of the multiple curricula idea by Schwartzman) the author has selected only four curricula for study. The four chosen were those studied in the CCAR symposium including Union, Kurzband, Zerin and Schwartzman. Actually of these four only one is known as a "movement curriculum". Kurzband's "watered down Union" and Zerin's Living Judaism are strictly local congregational outlines for the

curriculum in White Plains and Des Moines. Schwartzman's monograph is merely a "Blueprint of things to come," a sort of touchstone for future axes to carve. Thus the author will analyze one curriculum, two local approaches, and one "future sketch".

Secondly, we are limited to the area of history in the intermediate grades. This subject will be analyzed in terms of the various curricular aims, approaches, and texts. In regard to aims we shall consider their "realism" and application to the maturational level of the intermediate child. We shall look at the aims of the history program in terms of practicability to time available and flexibility to the needs of the intermediate. We shall check their organization, statement, completeness, and clarity as the individual school administrator would understand them. In the author's analysis postponement of the statistical test-checks of the aims is made until Chapter VI. The author admits subjectivity in his discussion of aims but points out that his views are determined by his own teaching experience coupled with rabbinical administration and the results of the test as discussed in Chapters V and VI.

Thirdly, in discussing approaches to intermediate history we shall not deal with detailed exposition of the various methods of presentation. This is beyond the scope of this study. If information concerning the detailed manner of presentation is desired the reader is urged to consult Isaac

Levitat's Methods of Teaching Jewish History. In this section a presentation of the general approach of the history curriculum will be briefly summarized. Details as to where the grade placement of history fits, the general manner of presentation and time periods in relation to the total education of the intermediate in the religious school, will be discussed with the author's analysis following. .

Fourthly, in discussing the related texts one must keep in mind their relationship to the historical aims as set forth. Texts will be considered, not in terms of their content but their foremats, purposes, and their use as material that enable the child to meet the sought after objective. The ability of the text to achieve the aim is the limitation we shall place on the discussion of a particular book or series. Owing to the general fact that most all the history texts in the middle grades^{ARE} in the form of series we shall summarize each series collectively. Included at the end of the chapter are text analyses of miscellaneous texts that form a part of various local religious schools. For a full report on what texts are being used and in what grades the reader is directed to Chapter VI. Thus, the text will be considered from the aspect of 1) The degree to which it emphasizes the educational objectives of the curriculum area involved (history); 2) The appeal of the contents to the interests of students; 3) Suitability to the maturity and reading level of the majority of students who use the text; 4) The organization of the contents;

5) The physical makeup of the book including foremat and the use of illustrations; and 6) The consideration of the text in teaching history or developing story Midrashim.

Following the analysis of each curriculum, and a section on miscellaneous texts, the author's general summary is included.

A) THE UNION CURRICULUM

Since 1923, the Union Curriculum has been the backbone of the Reform educational movement. Starting with a huge organizational task the Commission on Jewish Education succeeded in planning its own "blueprint" for Reform Education and sowing the seeds of text implementation. This curriculum, revised many times to date, has developed into a printed Bible to the selection of courses and texts among rabbis and school administrators. Starting over 35 years ago with a general program based along four lines consisting of study of contemporary Jewish life, liturgy, Bible study in English, and Jewish History, Dr. Gamoran has accomplished his "changed conception" of Jewish Education where the Union Curriculum is used in the vast majority of Reform Religious Schools although it seems to be sagging in usage as of late with the appearance of other "changing curriculum conceptions." In 1955, the Commission on Jewish Education appointed for the first time a Curriculum Committee to investigate possible avenues of curriculum improvement. With the advent of the "coming of age"

of Reform into the state of adulthood, the Union Curriculum does, possibly unwillingly, show slow deliberate signs of growth.

1) Aims

"Aims are value judgments. They represent choices by human beings."⁷ No statement could more aptly describe the formulations of the aims of the history section of Gamoran's Union Curriculum. Gamoran himself has posited the necessity for having sound educational aims. "Even though he may not be able to accomplish his objective, he must establish direction for his course of study."⁸ Whether one agrees with the above statement or not concerning formulation of objectives beyond realization, one still notices the emerging Union concern for a statement of aims that was completely lacking in the formulation of Gamoran's curricula from 1923-1956. A special committee, consisting of Rabbis Bamberger, Fram, and Glasner, Mr. Grand, and Dr. Gamoran formulated for the Commission on Jewish Education the General Aims as well as the Specific Objectives that were presented in June 1956. We shall concern ourselves here with those pertaining to the teaching of history.

Rabbi Freehof in his Guiding Principles of the Commission on Jewish Education states: "The drama of Jewish history, especially the story of Israel's unflagging courage in behalf of its faith, must become a proud possession of the soul of

every Jewish child."⁸ This aim then seeks in the Jewish child a sense of dedication via the courage of sustaining adverse environments. This drama must become a "life-long culture"⁹ to every Jew without just a restriction to child-education.

In the General Aims of the Union's curriculum, we find history included under the second heading called "The Jewish People." Abstract statements as "A. Knowledge: 1) Knowledge of Jewish history; 2) Knowledge of the history of Jews in America; 3) Understanding of the structure and character of Jewish life in America"¹⁰ appear as the general considerations and objectives of history. As for the important area of "Attitudes, habits, and appreciations" of "The Jewish People" we find included: "1. Development of a sense of identification with the Jewish people; 2) An appreciation of Israel's mission; 3. Active participation in the Jewish community -- local, national, and world-wide; 4. Understanding and knowledge of the importance of the State of Israel -- its history, problems, and life."¹¹ The role of the peoplehood of the Jew is sought as a common understanding. To find a place within this historic continuity of a people and contribute to that ethnic community are the general aims of history in the curriculum.

Regarding the Specific Objectives of the narrow focus of history the general concept is again to promote the living experience of the Jewish people. "Good courses of study imply a concept of Judaism as the living experience of the Jewish

people."¹² The history course in the intermediate grade section (Grades 5,6,7) is treated as three-fold: "1) to emphasize what is interesting and dramatic in the story of the Jewish people; 2) to stress the achievements of Judaism, particularly in the areas of social, religious, and cultural values; and finally, 3) in telling the story of Jewish persecution which cannot be ignored, to accent the inner fortitude which made it possible for Jews and Judaism to survive, holding aloft our Jewish ideals despite tragedy."¹³ History as subject matter has as its general aim permeating through all the specifics a sense of idealistic triumph over the trials that have continually plagued the Jew! What must be inculcated in the historic atmosphere surrounding the intermediate is a sense of pride in the martyr-like quality of his faith which "stuck by its guns" amidst gentile persecutions. Guided by this sense of pride in adversity the child will emerge with a positive attitude and desire to participate in the unfinished task of Jewish existence. The challenges of the world about the child can be withstood if this aim is realized. The goal of Jewish history is not just story-drama, not only information, but understanding towards an interpretation of the problem-areas of today. The ultimate objective is to create a value-sense in the intermediate to select out of the present, on the basis of his study of the past, those choices that will keep Judaism, through the story of its people, going on and on. "Survival Significance" might be

considered the object lesson of history.

In a recent experimental publication, Rebecca Lister, under the auspices of the Union, added these to the general aims of history in grade 5: "A. To develop Jewish consciousness. B. To explain the Jewish present in the light of the past. C. To give a picture of the life of the Jews throughout the ages. D. To tell the story of Jewish achievements. E. To convey to the student an idea of the major problems and movements in Jewish history and related material."¹⁴ Again the same strain of history being directed to an appreciation through knowledge of the Jewish people is seen. In general to feel a part of the in-group of the Jewish community is the goal directness of the Union Curriculum.

AUTHOR'S ANALYSIS

For an aim to be considered adequate there are, in the author's opinion, two major criteria that must be met: 1) The aims must provide the foundation for all curriculum planning; 2) The aims must maintain a reasonable balance between universal and particularistic objectives. The Union's first attempt at aims meets neither of these two essentials. The objectives are generalized platitudes that have little influence on the individual classroom or the local school. For years the criticism has been leveled at rabbis that they treat curriculum as matter of text selection. These abstract generalizations do not offer an answer. There is no consideration of the

anticipated behavior of the child. In fact one is surprised at the complete lack of sub-ordinate objectives. The statements reveal this glaring lack. Rabbi Freehof desires to instill an inner bravery amidst the tragedy of being Jewish. The intermediate child has absolutely no conception of "persecution", "adversity", or even "anti-semitism". Granted that he does experience rejection, but it is of a personal nature to the majority group. They do not stop to theoretically analyze the philosophical tenets of Judaism. As was shown in Chapter 3, the pre-adolescent Jewish child is motivated by the desire to belong to the peer-group American culture and not to be shunted off into a protective shell of a minority group that seeks to shield itself from the wider arenas of American life. The child, strictly from his emotional maturation at the intermediate age will reject this aim as being "unrealistic," and "foreign".

As for the general aims that cluster about Jewish people-hood, one must ask what is "Knowledge of Jewish History"? What does this include -- facts, movements, causes, effects? The statement is so nebulous that a normal school administrator would say: "That's nice, but what do I do?"

In the aims directed to Attitudes and Appreciations, trite statements as "identification with the Jewish people" are meaningless. As was shown in the preceeding chapter, the intermediate child naturally assumes his Jewishness. His religious affiliation is regarded as natural to himself

and his friends. He comes to the religious school with that attitude. His question is rather, "Why should I continue to identify myself as a Jew?" Aims that start with the child and go beyond are to be sought rather than superimposed adult tautologies.

As for the balance that is sought between universalism and particularism the Union's aims can be classified as strictly unappealing to any pre-adolescent's urgent desire to be accepted by the total group. Granted that a sense of belongingness to the historic interdependence of Jewish fate and his own sub-group is desired but to state that the total aim of the history curriculum is triumph of the clustered Jewish group over the "bad gentile world" is a chauvinistic approach which the intermediate quickly negates. Statements like the achievements of Judaism are fine if they have a relation to the contributions to total mankind. The Jewish intermediate is seeking pride in giving, giving to all men.

Thus, the statements of aims must be comprehensive, realistic, and unambiguous if they are to afford a guide either to planning instruction or planning evaluation. "Aims must be broken down into desired behaviors essential for their attainment."¹⁵ This breakdown is not visible in the Union's statement of historical aims. No one would quarrel, for example, with "Active participation in the Jewish community -- local, national, and world-wide"¹⁶ but if the statement of aims is to be serviceable, the situations in which these

"participations" are to function must also be specified and the desired behaviors in each type of situation should be clearly defined. Such statements, while pretty, afford little guidance to either teaching or testing. These fragmentary or pretentious statements miss the requirement of behaviors frequently and crucially needed in the life situations now of the Jewish pre-adolescent. In this sense Segal was right when he claimed that "curricular goals, for example, should be presented in a full analytical discussion couched in clear concrete terms and with many examples, illustrations ... the introductions to the Gamoran curriculum are too brief and general to help the average working teacher, principal, or rabbi. It is not enough to state an aim in a single summary sentence: it must be fully worked out and justified."¹⁷ (*italics mine*) The Union curriculum is not clear as to the procedure directed toward or for its aim. What the individual teacher must do to attain the vague generalities is not given.

2) Approach

Essentially the Union curriculum, with regard to the teaching of Jewish history, has a systematic approach. History is treated chronologically via the additive sequence. In the fifth grade the child begins with creation through the Biblical Maccabean period; in the sixth grade from the days of the Maccabees to the discovery of America; in the seventh grade from Columbus through the creation of the

State of Israel in 1948. Thus through the cycle the child achieves a broad "historical" experience in the calendrical development of the Jewish peoplehood.

The approach is basically conditioned by a feeling that intermediate grade children are ready to absorb factual time-space information. "The intermediate grades, five, six, and seven, represent a period in the lives of children when they are ready to absorb considerable information. This is the time when we would like to direct their attention to Jewish history."¹⁸

Some consciousness of the previous failures with unrelated factual presentations is evidenced by the gradual switch in approach away from persecution to triumph. "The effect of this approach will be to give children in our non-Jewish environment a feeling of security in their Jewishness. Secondly, through this new approach we shall endeavor to give the child a point of view which, as a Liberal Jew he can not only accept, but which he consciously or unconsciously might integrate into his pattern of thought."¹⁹ This "triumph" approach is developed through spiritual and cultural achievements of the Jewish people. The systematic approach enables the "triumph" to be illustrated from every facet of the people's experience. One example of the approach from Lister's "Teacher's Syllabus for Grade V" should be sufficient for illustration. The period to be considered is the division of the Northern and Southern kingdoms corresponding to Unit 5-A

Nation Divided utilizing the text, The New Jewish History, Book One, by Mamie Gamoran.

"Developing the Lesson: Read pages 107-113 of the text. Why did the kingdom divide into two nations? Who are the important people of the period? What was the relation between the north and the south? What was the relation between Judah and Israel? Compare the results."²⁰

"Activities: 1. Prepare briefs in order to present this problem to a United Nations of that period. Which countries would be members? What would be the advice concerning Rehoboam? What would they advise Jereboam?"²¹

What can be considered the historical readiness for such a systematic evaluation of the periods of peoplehood? The preparation follows very closely the first cycle theory of Franzblau (see Chapter II). "In the first four grades the center of gravity of the course of study is usually in Bible stories, post-biblical hero stories, and historical projects related to the Jewish holidays, customs, and ceremonies. Capitalizing on their hero identifications, the children are introduced to the Bible story in Bible words, to a more systematic study of the Jewish history."²² These stories are in the main midrashic accounts such as Abraham breaking the idols and the like.

A point should be mentioned concerning the "convertible" curriculum advocated by the Union in its "Modified Curriculum-Course of Study II". "In this course of study, history teaching

takes place through the hero series (Hollender's Bible Stories for Little Children; Cohen's Bible Tales, Book II; Lurie's The Great March, Books I and II); present-day Jewish life is emphasized in Grades 5 and 6 (Gamoran's Days and Ways; Conovitz' Dorothy and David Explore Jewish Life; Alofsin's The Stream of Jewish Life), and Jewish history and literature are taught in junior high school. This course of study, utilizing the Golub series, is intended to meet the criticism that Jewish history presents many problems which are difficult for children below the junior high school level."²³ Thus the difference between the "Basic Curriculum" and the "Modified Curriculum" is the switch of history to the junior high and the placement of present-day Jewish life in Grades 5 and 6. "In the modified course of study in which the teaching of Jewish history is postponed to the junior high school, the young people are introduced to Jewish history as history in Grades 7 and up, where they use the Golub series which is planned along topical and unit lines."²⁴ (italics mine) They reach modern Jewish history in grade 10 in this plan using Golub and Green's A Short History of the Jews.

An additional "Extended Curriculum" designed for two or three day a week schools contains absolutely no change in the history approach. In fact history is taught only one day of the proposed three and the distinction from the "Basic" and "Modified" curriculums is that history receives five minutes less time in Grade 6 and 15 minutes more time in

Grade 7 each Sunday.

Thus the Union's approach to history is a two-cycled one. The first, coming from Grades 1 through 4, deals with midrashic hero stories; the second, embracing Grades 5 through 7, deals with systematic history from creation to the present. The secular technique is dramatic telling of the events of the courageous "triumph" of the people.

AUTHOR'S ANALYSIS

The Union's history approach is no approach at all. It is a fact centered, text-oriented conglomeration with no thread or theme to bind the isolated events of the history of the people together. Its insistence on the approach of "triumph" over "trial" is a distinct curricular fallacy. Firstly, this "triumph" is not part of the child's innate desire to be accepted in the wider peer group. He doesn't care if the Jew survived a catastrophe. He is interested in its functional character towards the American group to which he belongs. Secondly, the approach is conditioned by one series of texts rather than the curriculum developing procedures and principles to which the text series subscribes.

The assumption concerning history readiness that the child will emerge with fanciful hero-identifications is fallacious also. Firstly, the stories are not "actual" history but "contrived" incidentals. The stories are entertaining and beneficial for their own sake, for entertainment, and

general interest. But to make them as a history foundation is absurd. Just as "Aesop's Fables cannot be the transitional basis for chronological world history"²⁵ so Bible legends and heroes cannot serve as the immediate predecessor to systematic sequential Jewish history in the intermediate grades. There must be something in-between.

"Children in the intermediate grades must have a focal continuity in the presentation of any subject area."²⁶ There is nothing to hang your hat on in the history presentation of the Union -- no central idea, no central theme, no central identification to make. It seems that the approach changes as new textual accounts of the "facts" appear. "When a new book of merit appears in the minds of the educators, room is at once made for it, but seldom in terms of a coherent educational philosophy. Under such conditions what else can we expect than the crazy quilt design which is the present Sunday School history program."²⁷ In this age of technological advance is it too much to ask to have some sort of scientific approach to historical approach even if the systematic method of history is maintained? At least parallel a systematic presentation with a systematic approach.

In a report of meeting of Educational Experts on February 13, 1956, presented to the Joint Curriculum Committee of the CCAR and the UAHC, Mr. Samuel Grand presented several interesting conclusions of the panel that have a direct bearing on the author's analysis of the Union's approach to

teaching history. "A curriculum should include a more detailed explanation of what we hope the pupils will achieve beyond the completion of an indicated text."²⁸

One of the first criticisms was concerning the inflexibility of the definite time assignments, including the definite "45 minute" history type session. Secondly, supplementary texts by other publishers than the Union have a definite place in any approach to a subject area curriculum. Thirdly, and most important, the "technicians suggested the advisability of dovetailing the curriculum of the Jewish religious school wherever possible with the course of study (especially Social Studies) in the public school, for example, ... Ancient Jewish History with general Ancient History. There was also the criticism that in all our history series (Golub, Soloff, Gamoran) we follow a 'chronological' approach rather than a problem approach which starts with the present and traces its antecedents. Another criticism was that in our history books we give a disproportionate amount 'to the past' and not enough emphasis on the present."²⁹ (italics and inner quotes mine) We can only assume that these "technicians" were able curriculum critics, sought after by the Union for criticism. Their history suggestions center so heavily on texts and their approach that one may easily assume that the Union's approach to any subject area is textual and not curricular. Such a past centered systematic approach certainly does not "dovetail"^{with} the Social Studies approaches we viewed

in Chapter III that all Jewish children experience five days a week.

Concerning the Union's assumption that children are ready at the intermediate level for time-space history, the author, rather than repeating, refers the reader to the section on time-space relationship development of children in Chapter III. The Union's approach seems to be operating on a general fallacy that intermediates do understand cause, effects, and time sequence. Looking at Lister's Syllabus as a teacher's guide to the historical approach the author was struck with her complete dependence on text and lack of feeling if the child "really" could feel the historical adventure of the people described. Does the child have the ability to even sense why kingdom ~~is~~ split? Do the important people of the kingdom period have any functional relationship to the child? Does he gain the answer simply through a superficial reading of a text that "doesn't make any difference to his real self"?³⁰ Can the child of ten effectively participate in an activity centering about the abstract concept of the membership rights of members of the United Nations? No, the Union's approach seems to the author to be one gauged by "foreign intrusions" to the innate capacities, needs, and development of the intermediate child. Rather than "extending" the sphere of the child it only forces him into a protective shell of negation.

Again concerning the "Modified Curriculum" does the

switch of a 5th grade text (Golub) that is outmoded, and discarded, (see below) to the seventh grade answer the recognized criticisms of the difficulties of history to the intermediate? Is this book even being used? (see Chapter VI) Is curriculum improvement conditioned by the changing of texts or the altering of a complete educational philosophy? We will never lift the Sunday School out of its doldrums through non-selective creations of texts but through a complete open discussion of underlying evaluations.

The author deplores the lack of values that will emerge from such an uncritical factual approach. "We should indicate those Jewish cultural and religious values which may be derived from Jewish History."³¹ Functionalism and not "factism" must be our motto. Our Union curriculum cannot afford to be text-centered but must emerge as a response to an inner philosophy that does make an effort to cater to the age level of the child. In the field of history curricular development, no more crying need could emerge. Does personality study, largely about non-factual material, prepare a ten year old to dive into a sea of unrelated facts about his people? Does a sociologically oriented essentialist historical approach yield an understanding appreciative Jewish pre-adolescent?

3) Texts

A wide gap exists, in this author's opinion, between the aims so vague but enthusiastically set forth and the

actual curriculum material that is offered to the teacher. While the Union talks a good deal about its consideration and the importance of child experience and its dramatic and concrete presentation of valuable concepts, their material fails to provide this. In general it is highly abstract in its content, dealing with questions and problems that are too difficult and comprehensive to be meaningful to children of this age even on just an intellectual level. In general the Union's texts make the familiar error of believing that if the intermediates are given content that deals with highly valuable ideas, such as how the Jews got along together, and moral "martyrdom" of Judaism, that this subject matter will, ipso facto, have its effect upon the children's own personality and character. With this general criticism in mind, the author proceeds to analyze the intermediate texts in history offered by the Union utilizing the criteria for text analysis given above.

A) The Soloff Series

This series, consisting of three volumes, is advocated for usage in grades 5, 6, and 7. Originally the series began in the fourth grade of the school beginning with nine year olds. The series has a number of fine features including 1) The print, size, and type are very good in terms of what type of physical textbook should be offered the intermediate child. 2) The illustrations and maps are numerous and outside of a

color consideration they are mostly attractive. 3) The whole design of the series was to write in a simple style that would employ a language that could be read by intermediates. 4) The various technical and stylistic innovations of the author at the time of publication (1934) were tremendous advances. 5) He makes an excellent attempt to utilize holiday ceremonial objects as an interest motivating factor. 6) He attempts a semi-topical analysis of each chronological period via a question at the beginning of each chapter and attempts somewhat of an answer amidst the load of facts. Yet, despite these interesting advances over his predecessors, Soloff still is within the dry systemology of facts. The author, in his preface to the first volume, When the Jewish Was Young "begs us to note two things about his book, (1) that it is not just another collection of Bible stories, but a connected history of the Jewish people from the time of Abraham to their return to Palestine, 536 B.C.E. and (2) that while he 'has attempted to present only facts as history' he has made every effort to avoid slighting tradition."³² (italics mind) Dinin points out that Soloff often connects compound sentences of unrelated facts which have no connection to each other with an "and". Soloff has connected characters in the various periods without showing connectedness between the events and the characters. Dinin calls Soloff's first volume, "a rationalized account of the story of the Bible".³³ In fact he does not recognize it as history at all but connected

biography. This desire for rationalization permeates the entire series where miracles or martyrs are justified. Thus for example he accepts the story of the revelation at Sinai, but relates it in the following way: "It was Moses who taught the Jews to know God. He brought them to a mountain located in the desert to the south of Palestine, called Mount Sinai. There Moses told them of the great God who had created this mountain, and there, while the lightning flashed and thunders crashed loudly, Moses gave to the Jews the Commandments of God."³⁴ Coupled with a lightning illustration, divine revelation is "revealed." Is this in consonance with the stated aim above of showing a "gradual development of Judaism"? What place do such stories have in a Liberal "progressive revelation" school? Again showing this paradoxical treatment, Soloff tells the story of the conquest of Canaan without the miracles, but he does not relate how that conquest even took place. Soloff seems to get himself shackled amidst his own chain of events in his usage of historic facts.

Supervised study as a method of presentation is severely open to question. The basic procedure in this method is individual reading of text material and writing of answers to questions given in a workbook accompanying the text. The teacher at the outset outlines very briefly what the children should look for in their reading (using the Teacher's Guide Outlines) and then the child finds in his text frequent directions (so many its hard to distinguish text from directions)

to answer questions given in the Workbook. "These questions serve to direct their attention to the facts they must learn."³⁵ At the end of the lesson the class as a whole, emerging from the individual investigations, makes up a factual summary of the lesson. "In this manner, the children are taught to select important facts, and are provided with the opportunity to check on their ability to do so."³⁶ (*italics mine*) Thus, the Supervised Study Method is a "fact-culling" sequence in which it doesn't matter if the child appreciates or understands, but his gauge of success is the number of facts he has assimilated.

This arrangement of each lesson in the form of a separate problem, the solution being found in the reading of the text is both confusing to the child and teacher. Wherein lies the total point of the course? Where is the constant factor that unites all of the "problems"? How does this factual connection answer the aim of "active participation"? One seriously might ask why come to Sunday School at all? Couldn't the individual child, with the varied interests of the workbooks, go through the series on his own?

One notices that each book was designed to be covered in one year's time utilizing "one and a half hours"³⁷ per lesson. Since history occupies but 40 to 60 minutes of the Union Curriculum (see Basic-Modified-Extended Curricula) some adjustment as to the coverage of the text should be given, but is not. In fact almost 25 years have elapsed

since the publication of the first book of the series and still there has not been a revision. Does the same motivations, study methods of the "depression" generation of the 30's apply in the hydrogen 50's and 60's? Even Soloff's great vocabulary "toning down" job into readable English has been superseded. Can we expect a ten year old to know, without definition, the word "traitorous"? The experts tell us no.

Following Klapper's 1926 method, Soloff encourages a pre-outline of the most important facts to be covered such as an "Outline of Guidance" directed towards difficult words, names, places, and method of study. Commenting on this ancient approach, Dr. Frank Gorman remarked: "Functionalism must replace this ancient fossilism. No child can be expected to jump out of himself and his own interests. A constant value judgement of applicability is made in the child's mind and the text author of any subject area cannot let him down."³⁸

A note about the workbook is in order. It contains for each volume questions on each lesson with space in which the children are to write their answers. Each section of the workbook also contains an objective test to be done at home. The answers are expected to reveal if the child has assimilated the lesson. In addition the workbook provides illustrations for "hero-charts", and extra supplementary reading for exceptional children to occupy their time. This "factual rehash" serves no motivation of the child at all. Instead of

a challenge of applying any knowledge or attitudes to a modern intermediate Jewish interest, the workbook serves as a copy source where the child transfers the printed word of the text unto a blank space of a workbook. "Writing down material never fixes itself in the child's mind. The child must use the material in some meaningful form. The child needs no policeman; he just needs a means to interest him to think."³⁹

The drab monotony of the primary grade ceremonies is used as the entire motivation for Volume II of the series How the Jewish People Grew Up. In the introduction to this volume Soloff admits of the constant necessity to revise facts "down to the level of the intermediate" but still carries the systematic process on through "foreign" questions. This question-answer approach itself becomes so overworked that even the italicized type referring to the Workbook and outside readings cannot help. In dealing with the controversies of the Pharisees and Sadducees, occupying almost one-third of the volume, he bogs down so much that he even admits "one doesn't have to know every point", but asks questions on every statement in the workbook. Absolutely no connection to the present day environment of the pre-adolescent is made and terms such as Marranos, Ha-Levi, etc., become as remote to the child as Ibn Saud. Its quite wrong to have a wholly past orientation but when no reference to the present is made it becomes inexcusable. In speaking of the love of peace and hate of war of the Jew, he illustrates them through the Chanukah revolts

and Purim triumphs. Power triumphs over any ethical or moral pride that the child may achieve. Involved sentences, extreme facts, biographical method, false hero adjustments cause the educator to reject this conservative apologetic completely.

In his third volume, How the Jewish People Lives Today, Soloff carries the intermediate through the modern period. The questions center on "Why Study Modern History? How did the Exiles Shape Our Lives? What kind of Jews did the Poles want as leaders? Why a Messiah? Why did the Jews turn to Chasidism? Why did Chasidism weaken and die? How did Reform, Haskalah, Conservatism Emerge?" These abstract motivations can no more grasp the marble playing, active pre-adolescent than Ezekiel and the Temple cult could interest the fifth grader. Here, with seventh grade children, personalities rather than themes are emphasized. Just when the child is semi-prepared to deal with causes and effects, Soloff directs him back to the second grade biographical orientation. The hero is made so infallible that he becomes less than human. A failure is unheard of, and even Sabbatai Tzvi becomes a Jewish model. The best part of the volume occurs in his "Questions to Think About" which do not even become a part of the classroom discussions according to the teacher's outlines. In fact this interesting section, which could help save the series, is so intertwined with supplementary references to Giants in the Earth and other Union publications that one can hardly notice them.

The general criticism about the series, that does ^{the sure} bring to/face a history in readable language, is that Soloff is not sensitive to the intermediate child's need for participation in his study. The text leads to the workbook and never to the student. It is readable but dull; simple but foreign.

B) The Gamoran Series

At this writing (August 1957) only two volumes of the intended series for the intermediates have appeared. The author cannot see where any basic change from Soloff has been accomplished. The material is seventh and eighth grade cause-effect relationships couched in fifth grade language. The gaps between periods are enormous having no interconnectedness to any theme pertinent to the pre-adolescent. "Triumph" over "trial" ^{may} be real to an older adolescent, but to the pre-adolescent seeking concrete reality it is so distant and meaningless. The facts and details are still there but in sugar-coated candy airplanes. The systematic style and vocabulary are still present but guided in a superficial flare for the dramatic.

In the first volume, divided into nine units, each dealing with a critical period in the story, there is no obvious connection between the significant sections. Growth and development are not present in the presentation of any institution. A statement or story is told and dropped only to fall into the abyss of the workbook. The author is sincerely conscious of the failure of factual presentation so she tries

to rationalize the physical, cultural, and ethical growth of the people through illustrations of archeological discoveries that authenticate the Bible and other events which can find their raison d'etre in history. One of her contributions, learned from Zeligs (see Miscellaneous Texts), is a picturization of the daily life of the Jewish people in Canaan, Israel, Judea, and Babylonia. This concern for the setting of an event is a step forward no matter how small.

In the second volume, in use for one year, there are nine units covering history from the Maccabean period through the Spanish Expulsion. The story of Jewish persecution and the years of the Crusades are told with a matter of factness designed to emphasize the bravery of the Jew as he went to his death. No attempt to describe the life of the Jew during that period is given except for his unwavering stubbornness not to assimilate. One cannot see the claim for the statements concerning "the important contributions to the world" the Jewish people made during ~~the~~^{these} dark years. Biography amidst any period is a technique used to stiffen the blow. Certain key personalities as Maimonides and Ibn Ezra are gloried to counteract the masses of Jews who did convert or waver in their faith. Methodical treatments of Karaites as "gloomy" Jews or Medieval Seventh Day Adventists are given. The Jewish people cannot be pictured as looking anything but forward, so Saadiah Gaon, the intellectual, stems the backward tide. Utilizing personalities with "exciting brains",

the child is expected to be captivated with illustrations of their works and contributions.

Mamie Gamoran's series still is not history. Legend is taken as historical fact, which may cause trouble when the child, "in his continuing Jewish study", learns he has been tricked. In her desire to be simple, she often makes sweeping generalizations that are neither accurate nor understandable.

According to Gamoran, the aim of this work is threefold: "to emphasize what is interesting and dramatic in the story of the Jewish people; to stress the achievements of Judaism, particularly in the areas of social, religious and cultural values; and in telling the story of persecution, which cannot be ignored, to accent inner fortitude which made it possible for Judaism to survive."⁴⁰

The account is therefore given as a running story, to hold the interest of the child. And that is where it bogs down. This author finds that the accent on "story-telling" to be foreign to the close experience of the pre-adolescent reader. It is too difficult to "empathize" with a prophet whose character is one of detachment and separation from the group. "He too, like the prophets before him, declared that sacrifice which did not come from the heart had no meaning. He called on the people to follow their ancient laws -- not only to bring offerings to the altars. 'Your burnt offerings are not acceptable, nor your sacrifices pleasing to me.'⁴¹ Does the idea of sacrifice or Jeremiah's rejection of it

"really make a difference" on the Jewish life of the pre-adolescent? The fact is that such pains have been taken to present dramatic stories that one finds it difficult to evaluate just what was the purpose of the series, history or edification? If edification and entertainment were the goals, then some advance on reaching the child has been gained. If history, in the sense of instilling an "inner fortitude" was sought, then this series does not accomplish that aim. Rather than picturing the Jew as a courageous, brave soldier, which would bear a strong relation to the intended aim, Gamoran's two volumes attempt to show the Jew as a "real" person, capable of choice between right and wrong. And yet one gets the impression that the modern environment of the child is not considered in the possibility of the choice. She maintains that the child can absorb factual information now and will reason with the choice of facts at the high school level. Can any child accept information without reasoning, even on an immature level? If Gamoran is so sure that reasoning is necessary to "choose the basis of facts", then might it not be well to postpone the facts, which are disguised in the bodies of aeroplanes, until the high school level?

The best feature of her volumes are the sections "Something to Talk Over in Class". Yet, by the time the intended activities of the supplementary workbook are done, and the "important" names of the section "Something Important to Know"

are mastered by rote memory, the teacher no doubt skips this section in favor of rushing through the long text which must be covered in thirty sessions of forty some minutes per session.

When she does ask a question in the body of the text, it is so treated rhetorically that the child has little time to realize a question was asked. When she does utilize the motivation of modern jet aeroplanes the child is unaware as to where the plane is going except to another fact. It does not take too long for the child to realize just what the subtle disguise is, and he will eventually lose interest in the motivation. When she does try to incorporate modern scientific advances to reach "social and cultural" ends, she is participating in modern historical emendations. The series will present such additions and then asks the question: "Is it true or not?" whereupon the orthodox interpretation, whether rejected vehemently by Reform ideology or not, is given. When she does give a date like 4657, then the child, with no explanation of the Jewish Calendar, is expected to make the transition to 1857 which may appear right beside it. A typical quote will show how confusing this approach is to the immature time sense of the pre-adolescent. "For the next 200 years, Jewish history was being made in two places at the same time. We shall have to try to remember what happened in Judah while we follow events in Israel, and also keep in mind how Israel fared when we discuss Judah."⁴² Is it practical to

expect such place shifts in a ten year old child just because he is Jewish?

Or, to illustrate the name over name confusion: "As a real proof of friendship Ahab's daughter, Athaliah, left Israel to marry Prince Jehoram of Judah. Like Solomon, Ahab was married to a foreign princess. Her name was Jezebel, and she came from the powerful kingdom of Phoenicia."⁴³ *ONE WONDERS HOW MR. SEGAL CAN SAY THAT* this is the "importance of material drawn from the Jewish past, from Israel and so on? Such material is rich in precisely those elements of concrete Jewish experience which our children cannot obtain from our environment."⁴⁴ If this is the direction of making history more sensory, physical, and concrete, then we are hitting our children over the head with a concrete bat. No teaching procedure could jump over such bad subject-text placement. The illustrations may be nice; the print and language may be readable; yet, when the content is so abstract and nonsensical, what can be expected from the student but cries of "No, No", or "Do I have to go?"

C) Golub Series

This series, used for years in the Union's curriculum recommendation for fifth, sixth, and seventh grades, is now recommended as the texts for the "hard-top" or "convertible" curriculums of grades seven and eight. It is hard to visualize a text so ineffective for fifth graders being thrust on inquisitive junior high students. A hedge-podge of chronology worked through a "laboratory procedure" describes this series

that has been "postponed". Even with its use directed toward seventh graders, a move in keeping with recognizable intermediate difficulties with systematic history, this series is used in so few religious schools that, for practical purposes, it continues in existence only on the paper of the proposed curriculum.

First of all, the series consisting of Israel in Canaan, In the Days of the First Temple, and In the Days of the Second Temple, only carries the student through the biblical period with no material given for the important Middle Ages or Modern periods. The Union claims that Raisin's modern history text or Golub and Green's history will provide the empty "medieval and modern" void.

The Union insists upon calling the Golub series a group of volumes "planned along topical and unit lines." ⁴⁵ Golub, however, calls his approach a variance of the chronological method. The teacher is to use this chronological problem-fact text in a sequence. The reader is very hard put to draw a topical idea out of this text. This author questions seriously the view that any fact source book of this type can be utilized for unit or topical purposes. Again the prohibitive age (1930-31) of these volumes for modern seventh grade experience.

The only fundamental merit of this series lies in its treatment of the importance of social history. The stimulating discussions of the austere conditions of a nomadic and wandering shepherd life,

and the evolution of Hebrew justice could well serve as primers for intelligent seventh grade discussion. It is to Golub's credit also that he has succeeded in weaving his multitude of details into some summary patterns. Thus the pupil could, by rote drill, memorize the summaries to reproduce them.

Yet, Golub must have been a victim of his own method. What this method is, is revealed to the reader in the introduction to In the Days of the First Temple: "Like the two previously written by the author, this one treats of Jewish history through the problem approach. The material is organized in large units of instruction, and the outstanding facts and ideas connected with any one period in Jewish history are told and taught in the course of the development of these large units in sections."⁴⁶ (*italics mine*) Such a method of writing history can be successful only if the problems are real and fascinating to the seventh grader, and if the units of organized material are fairly equal in size and easy to handle. This treatment is beyond the grasp of Golub in any of his volumes. An example of this disparity can be seen if one examines Volume II, In the Days of the First Temple. There are five sections to this book, all answers to the following problems: (1) Was the union worth its cost? (2) How long did the Hebrew kingdoms maintain themselves? (3) Did our ancestors advance in civilization during the period of the divided kingdom? (4) How did our ancestors learn to

become teachers of religion? (5) Who were the prophets? To the first section are given 31 pages, to the second, almost 100, to the third, forty-two, to the fourth, forty-three, and to the fifth, 43. As can be easily seen, the second section is tremendous in size in comparison with the other sections. It is impossible to sustain a seventh grader's interest (as was shown in its failure on the fifth grade level) in a problem of this sort over such a long stretch. Then too, interrelationship between political, social and economic history is torn apart by covering all the political history in one section, and by divorcing the discussion of the kings from the prophets.

Dr. Golub's series has been called "dispassionate."⁴⁷ In his scientific "laboratory" desires he has lost contact with the emotions of a child. He writes with such matter of factness and with almost a pain-ridden coldness. As Gamoran (above) went overzealously into the story drama, Golub has pictured history in the opposite extreme via cold facts. Some sort of a balance that impinges into the real emotional makeup of the child is necessary. "The lines of Golub never sing. The writing is lifeless."⁴⁸

Golub assumes a developed time-sense. Just when this ability to see continuity in the past is emerging he clamps such definite time place settings on the child so as to make him overly conscious of this new immature skill that is becoming a part of him. The use of footnotes to define difficult

words (the text is full of them) is very distracting, along with the stark black-and-white use of illustrations which are so ink-blotted as to be a constant blur.

Jewish history if viewed only through the Golub series would be classed as political and militaristic. The Maccabean War, the reign of the Hasmoneans, Herod, petty conquests, court intrigues, official murders are all described in painful detail. The great contributions to civilization by the Jew during the periods are glanced over in a few words. Does this fit with an "active participation" or "an appreciation of mission"? The seventh grader, going through the ethical sensitivity age (see Chapter III) will read this series and feel that his ancestors were "petty people, with petty kings, and concerned with petty problems."⁴⁹ The seventh grade spirit is seeking spiritual achievement and this 1929-1931 series avoids his interest. No application to the daily problems and developmental tasks of the thirteen year old's life are given. Lack of inspiration inevitably causes desparation in the use of this series.

The description of rebellions and Temple destructions are unbearable in terms of capturing the imagination of any reader. The causes and effects of such calamities have no vivid description nor any meaning.

Several minor criticisms also should be mentioned.

1) The use of italicized answers to his questions is very confusing to the child who does not know when he is finishing a question and beginning an answer. 2) He treats Israel as

if it were a world power when it was a nation, instead of its "buffer" quality. 3) The important features of a place are described with the cubical intensity of a Temple. 4) In order to get across persecution or forced labor (Egypt) the child is told to imagine his father being taken away. This type of illustration is inexcusable. 5) In the exercises no examples or models are given the child. 6) Complicated charts and graphs are given with no explanation. 7) Rationalizations for Jewish failures are always accompanied with "its the fault of the times". 8) Some footnotes are a full page long. 9) When the Bible is quoted no explanation of the meaning of a particular passage or its context is given.

If the Union honestly feels that history is too difficult for the intermediate and does recommend a "Convertible" curriculum then proper texts of a modern, provocative variety must be created and not a reliance on old 1929 factual treatments that are as dry as the dust that covers them.

B) THE KURZBAND CURRICULUM

Dr. Toby Kurzband's curriculum, for its very nature, was designed with a local end in mind, the White Plains, New York Jewish Community Center. His curriculum has "tried to maintain the traditions of the Demonstration School and the Curriculum Workshop"⁵⁰ as organized by Dr. Gamoran in the West End Synagogue of New York City in 1941. One gains the impression of Kurzband's curricular method as that of an

"experimental" one, utilizing to the very best of his child-centered orientation the focus operandi of the Union. It is a type of "watered down" Union Curriculum taking more and more into account such public school methods of 1) Integration; 2) Developmental Tasks; 3) Content based on children's curiosity and maturational level. Through the Demonstration School Kurzband has "found it possible to organize a curriculum for grades one to six based largely upon courses produced in these experiments."⁵¹ Sensing the validity of the everyday experience of the American Jewish child, this general curriculum has emphasized creative worship services, exhibits, plays, parties, contests, publications, campaigns, "or similar projects which are most likely to arouse the pupils to become interested in carrying them through to a successful conclusion."⁵² This all-around approach to the Jewish child via creative activities, games, and extensive readings has developed to such an extent in White Plains that "Class Libraries" are sought in every grade rather than textbooks. It is specifically in the field of history that the tie with the Union has been broken.

Aims

One can easily criticize Kurzband for not stating his aims either towards the general curriculum or more specifically to history. As of this writing (August 1957) they have

not as yet appeared and the author eagerly awaits their publication.

Approach

"We have also found that it is possible to develop a vital six year program without using the previous chronological teaching of history and avoiding many of the problems for which this method has been criticized."⁵³ (*italics mine*)

History, in the Kurzband curriculum, does not appear as a subject matter area until the seventh grade where it is "integrated" with Religion. History readiness proceeds throughout the first six grades of the school through 1) Festivals -- Grades 1 and 2 as observed in Temple and home, emphasizing stories from the Bible and post-biblical literature; 2) Family Living -- Grade 3 gives stories on biblical family life; 3) Synagogue -- Grade 4 gives the child the immediate experience of examination of the Temple's ceremonial objects, miniature synagogues, history of ^{the} local Temple leading to the origin and development of Jewish worship and Jewish school; 4) Jewish Ways of Life in Many Lands -- Grade 5 promotes an awareness of the religious differences in his own community leading to a study of the background of these differences in Europe, Israel, and the world; 5) American Jewish Community -- Grade 6 surveys the Jewish organizations to which the parents belong via the "Family Tree" method of tracing historical ancestry of the individual child. A "Hall of Fame" of great American Jewish personalities, and their

contributions to American Life is formed via discussions and debates. "This is related to the pupil's experience with leadership in their own activities and to Jewish attitudes toward their own heroes as told in the Bible and other literature."⁵⁴ It is not then until the Junior High, which Kurzband calls the Confirmation Department, that a three year chronological study of Jewish History is made including Bible, Literature, and Contemporary Problems.

Kurzband's History course, in a sense, is a two-cycle plan utilizing the first six grades as a personality based readiness program coupled with investigations into areas that the child can experience. The second cycle, chronological history in the junior high, then reinforces this understanding with the introduction of a past heritage. The first six grades focus their attention on understanding and appreciating the present with isolated past proofs. The next three grades give content to reinforce the child's notion of the Jewish past. Let us look a little closer at the unique history readiness program.

In Grade 1, each holiday is treated as a unit culminating in a "party" involving stories, dramatizations, art, and food preparations representative of the various Bible stories related to the festivals. In Grade 2, Bible stories from creation to Abraham are related to the child's experience with nature, animals, and friends. In Grade 3, these stories of Jewish ancestors from the patriarchs through the First Temple

are given a family life twist with emphasis on the relation to the experiences of pupils in their own families. In Grade 4, the history of the synagogue is studied through a tangible field experience with the local sanctuary. The institution of the rabbi and its history is also included. In Grade 5, the origins of the Jewish way of life in the local community are studied. Origins of Reform Judaism are also included. Hero stories from 1492 to the present become a major part of the fifth grader's study. In the sixth grade, American Jewish History is studied through the Jewish contribution to democracy, settlement in America, the American Revolution, World Wars, and current problems.

Beginning with Grade 7, the student investigates Bible selections, supplementing his reading with modern archeological discoveries and historical research. The approach here is a constant interplay of biblical application to the pupil's experience and events in American life. An examination of the "Teacher's Syllabus" for White Plains, a compilation and selection of activities as reported by teachers at the school over a number of years via "logs" of their lessons, will give the reader an ample reaction of this present-centered method of teaching chronological history. "Throughout this history course, these analogies with American history (Washington, Revere, Bunyan) will be made as frequently as possible to take advantage of the student's knowledge of American history, legend and contemporary American Life."⁵⁵

Session four of the seventh grade, concerning Abraham, Founder of a People, is very illustrative of the approach. Emphasized factors are: 1) ancestry from Noah (shows continuity); 2) God's promise to Abraham; 3) covenant; 4) Birth of Isaac; 5) Sodom and Gomorrah; 6) Abraham's "bargains" with God; 7) Binding of Isaac; 8) marriage of Isaac and Rebecca; and 9) nomadic customs of hospitality and courtship compared to our own. Activities include: 1) A "panel" discussion on the meaning of the Covenant today; and 2) a debate on why the "birthright" was so important in nomadic times. Pre-tests and re-tests are given throughout the three year cycle to judge make-up work and lesson planning. Included in these tests are questions from future history periods to be studied in order to determine what can be reinforced or what has to be presented anew. It is beyond the view of this study to describe the approach in Grades 8 and 9 except the mentioning that the two final grades of the "Confirmation Department" carry the student from the prophets to the present via investigations of each prophet, literary gems-Talmud, and analyses of the "ages" of Jewish history. Classroom libraries rather than texts are encouraged. Mention also needs to be made that each historic period is related to an important "pre-adolescent problem in contemporary life." "Thus the present motivates the study of the past and the past is utilized to help with the pupil's understanding of the present situation."⁵⁶

AUTHOR'S ANALYSIS

Kurzband's own "modified Union" curriculum certainly is an advance, even if only on a local level. His complete outlines of content for each session of the calendar year are a joy to behold rather than the Union's listing of timings in minutes within each session. His "party-centered" unit approach to historical readiness certainly seems to have worked for his group as recorded in the "Teacher's Syllabus". His emphasis on the immediate experience of the child is very close, and admirably so, with the progressive public educational point of view. The function of his curriculum seem to arise naturally out of the child's experience, on which the child is helped to feel is a worthwhile goal. This author views the process as one of "extending" the horizons of Jewish history through the child rather than "superimposing" abstract foreign material, no matter how fancy the garb (Gamoran's New Jewish History). Kurzband's preparation seems to let the child take part in the planning of his junior high study of history through the development of talents and skills from which he no doubt obtains great self-satisfaction.

The approach to find analogies with the American way of life could not have fit better with Fishman's conclusions (see Chapter III) that the Jewish child seeks American life definitions through Judaism. Kurzband's whole approach gives

practical meaning to history. One may quibble whether the seventh grade or the eighth is the proper place for the beginning of the chronological cycle, but none can dispute that Kurzband is trying to translate the material into a meaningful experience that makes Jewish history function in coping with the adolescent environment of the Jewish child. The joy of working towards this common goal is accomplished through unit-participations. Somehow the combination, or "integration" as Kurzband calls it, of the synagogue, America, and Jewish history is a meaningful message to the junior high student looking for identity. Since history before the seventh grade was extracted for unit purposes like synagogue, family, etc. so the method in the chronological junior high approach does not limit itself with fact.

One realistic limitation to the approach is noticed. The type of approach needs a skilled teacher, long on experience within Reform and Public Education. Again the courses do lack continuity. Each course in the historical preparation is divorced from the preceding year. The area covered one year needs effective transition to the next. The process of "extension of the horizon" does need order. These continuity details must be prepared fully for the teacher and it is questionable if they could be done on a national level. Some congregations might think that this curriculum sounds "esoteric" or "real fine on paper". Its implementation then must be judged locally within each congregation. None can deny that

it has worked in progressive White Plains.

TEXTS

Kurzband utilizes the classroom library approach through the intermediate grades in his history readiness program emphasizing such books as Pessin's Giants on the Earth, or Pessin's History of the Jews in the United States. Since these are not considered official texts and do not figure in many Reform congregations (see Chapter VI) the author just mentions their intermediate usage without analysis. In Grade 7 Cohen's Pathways Through the Bible is used as the history text alongside Golub's In the Days of the Second Temple (analyzed above). Rabbi Morris Hershman in his Towards a Curriculum in Bible for Ninth and Tenth Grades says: "Pathways Through the Bible is an excellent medium for Bible study by adults. Its chapter-delineation makes clearer the place and significance of various books and chapters of the Bible. It also recognizes realistically that certain portions of the Bible are repetitious in subject matter, and do not commend themselves to the reader's interest. However, it falls far short of being an adequate text-book for the religious school pupil. From the numerous discussions with instructors of the Bible, I have observed that only the most superior, resourceful, and imaginative teachers -- and we have too few of these -- can make Pathways Through the Bible a stimulating, inspiring medium for pupils; and even superior instructors find it a most difficult chore to do." (Hershman, op. cit., HUC-JIR, 1957 pp. 152-3.)

Golub's book, whose usage in the Kurzband curriculum is unfortunate, is reviewed above. In the ninth grade such texts as Browne's Stranger Than Fiction, Golub and Green's A Short History of the Jews, Grayzel's A History of the Jews, Ish-Kishor's Everyman's History of the Jews, Levinger's Story of the Jew, Roth's A Bird's Eye View of Jewish History, and Tarshish's Not by Power are used via the classroom library approach.

C) THE ZERIN CURRICULUM

Zerin's "Living Judaism" curriculum, like Kurzband's, was formulated for his local congregation, Temple B'nai Jeshurun, Des Moines, Iowa. "Evidence drawn from other studies had indicated to me that while historical facts could be used at all age levels, chronological history should be delayed until the age of 12, and preferably 13. Although there is a convertible curriculum published by the Union which suggests postponing the teaching of systematic history until the Seventh Grade, no textbooks have been presented to date for this curriculum alternative."⁵⁷ In order to get a first-hand answer to the aims and approach of this unique educational curriculum which has as its prime goal "the adjustment of the child as a Jew in the world in which he lives now,"⁵⁸ a letter was sent to Rabbi Zerin.

AIMS

Living Judaism is directed towards a total interaction

of the child with his environment and his heritage in order that he may grow in the world in which he lives. "Its goal is the realization of the child as an informed-participating Jew in the world in which he lives. It seeks neither a child who is simply filled with facts nor a child who merely engages in activities."⁵⁹ History has as its prime goal in this curriculum a learning involving facts, skills, and attitudes that will increase the child's level of Jewish life-experience. Only through Jewish experience in the present can history be taught or considered for future study. Thus the aim of history is to enable "the children to develop, in terms of the Jewish heritage, living relationships in life now, and not with learning about Judaism now for future reference."⁶⁰ Zerlin rejects as any aim that which takes the child away from his immediate "life" experience.

Historical learning is viewed as "aiming towards a change in the life behavior or attitude of the child."⁶¹ These effective human relationships can only be achieved through a study of history viewed toward "applicability." The life-centered aim seems to extend the needs of Jewish society unto the child's experiences so as to "blend responsibilities of the community and Jewish child toward participation through pleasant human relationships."⁶² History is viewed as the area of "living consideration" that can promote "dynamic adjustment" through pleasant child responses in which the present plays the key role. "The educational

process should not be regarded as an attempt to put a fixed content into a child but as the interplay of the forces of a heritage with the forces of the human response. The aim of learning history, should never be construed merely as memorization or accumulation of knowledge. Historical learning should be defined in terms of a change in present behavior by virtue of experience gathered through a study of the past."⁶³ Subject matter is essential to effective history education, even to Zerín, but the aim of facts and information as it comes to bear on history is unique. "Individuals must personalize history and the isolated facts in their own problems of living. No child of any age ever acts upon isolated facts or pieces of information, but upon meanings which he has built into or around these facts or information. Only these facts and knowledges have value which can be utilized by the learners in building better meanings. However, these meanings are not ends in themselves, but are a means to improving behavior, since better behavior results from improved meaning."⁶⁴ (*italics mine*)

AUTHOR'S ANALYSIS

In this daring curriculum proposal, Zerín has brought out the realization that Jewish history education must have as its goal a selectivity of resource material that points toward a goal. Zerín, in going a little overboard on his "life-centered" aim, nevertheless shows the need for

consideration of the "dynamic adjustment" to the world that the child undergoes when he studies history. Functional practicality of the material to the world in which the pre-adolescent lives now has nowhere been stated so emphatically in Jewish educational circles. History can serve as a type of vast treasure house in which the pre-adolescent, through guidance, can pull out illustrations to help him in the emerging contradictions of his present day environment. The aim to make history adjust to the successive growth level of the child/¹⁵also in line with Chapter III. Realistically Zerin has made "the survival of Judaism and the Jewish people a by-product, not the goal, of Jewish history planning."⁶⁵ (italics mine)

APPROACH

"During the religious school years, Living Judaism places its curriculum emphasis, therefore, upon the present achievement of meaningful and satisfying relations by the child through the use of Jewish materials selected in keeping with each situation rather than an intensive chronological or philosophical study of Jewish tradition. In so-doing, it doesn't discredit the validity of chronologically-organized or philosophically oriented study. Living Judaism desires an informed as well as a participating Jew. Methodologically, however, it holds that through the early adolescent years a heritage is integrated best when instrumentally or psychologically organized rather than chronologically or logically

systematized. While some beginnings may be made before the confirmation age, usually fifteen, Living Judaism prefers to place the burden for the intensive chronologically or logically-organized pursuit of Jewish historical subject matter upon the post-confirmation. Living Judaism is not unmindful of the fact that the post-confirmation, too, has new relationships to establish... however, Living Judaism does recognize that it is in the post-confirmation years that the child's intellectual capacity has matured sufficiently for him to cope adequately with the chronologically and logically oriented aspects of his historical heritage."⁶⁶ (italics mine)

Zerin claims that history permeates his curriculum from the first grade on although systematic history as a definite subject matter area begins in grade eleven of the Senior High School. More specifically in the fourth grade Living Judaism teaches about "Living in Des Moines", "Which is an historical study of the religious and other Jewish institutions of our community."⁶⁷ In the sixth grade "we study about Jewish communities in other parts of the world, including Israel, Ethiopia, India, etc."⁶⁸ In the seventh grade "we introduce our first sustained course in history although the material is not presented systematically."⁶⁹ This course is called "Living in the United States" and has the following type of unit approach: 1) Opportunities are given for the seventh grader to relate himself as an individual and as a member of his group to the American way of life through emphasis

upon his own family history and upon the experiences of his forebearers in coming to and settling in the United States; 2) Opportunities are given to the seventh grader to relate himself as an individual and as a member of his group to the American concept of religious freedom through an emphasis upon his Jewish heritage of Chanukah; 3) Opportunities are given to the seventh grader to relate himself as an individual and a member of his group to the unique American adventure in Human Freedom and Dignity through an emphasis upon the contributions of Judaism and the Jewish people to the American Way of Life; 4) Opportunities for the child to relate himself as an individual and as a member of his group to the unique American adventure in Human Freedom and Dignity through an emphasis upon the Passover message of freedom from slavery; and 5) Opportunities for the child to relate himself as an individual and as a member of his group to the American way of life through an emphasis upon the Jewish concept of Torah. In the eighth grade "we introduce our first systematic course in Jewish History. I am right now in the process of completing the teacher's annuals for the course."⁷⁰

AUTHOR'S ANALYSIS

In the main Zerín's "life-adjustment" approach is just emerging. As a one man research department he is constantly revising, developing manuals, texts, and teachers. One can not judge adequately his materials or call his curriculum

"contrived"⁷¹ on an artificial level until all teacher's manuals appear (9 of 11 are complete). Generally Zerin seeks to make the religious school fill a void in the child's life experience. He, even more than Kurzband, "extends" the domain of Jewish life as it defines America. His pre-adolescent history consists totally of a historical byplay of "Living in Our World" and "Living in the United States". Contemporary events are seen as the cues to participation for history readiness to be taken up in the post-confirmation years.

This author was impressed with the many variations that are possible. Potential for switches and development of point of view is possible. Take for example the switch Zerin has made between grades 5 and 7. Finding a study of other religions going on in the public school in grade 5, and the study of American History included in grade 7, he changed the order of "living" to meet this need for parallelization. Now "Living in the United States" is a part of the seventh grade with a new approach gauged about 1) outstanding Jewish personalities, 2) Jewish immigration problems, 3) Jewish religious settlement. Thus Living Judaism is not a fixed subject-matter approach but is applicable as a unit situation to the changing dynamism of the pre-adolescent. The life situations within each community using this curriculum proposal can be effectively utilized for local specific emphasis. "Jewish life experience must be created if the community is to succeed in motivating its children. Living Judaism does

give the parent some responsibility in creating the present background. Reliance totally only⁶⁴ the past, too difficult for the pre-adolescent, or on the other hand our connection with Israel, which is 'foreign' to the 10 year old, or on our ethnic culture, which is too 'distinct' for the intermediate can only lead to failure."⁷²

TEXTS

"Living Judaism proceeds on the assumption that a qualitative re-evaluation of Jewish education must precede any quantitative re-enlargement of Jewish education. Living Judaism therefore, presents the teacher's manual as a substitute for a thorough text. Qualitative re-evaluation must be made, and all efforts bent towards its fruition before Jewish education can be deemed an effective instrument for self-realization and social fulfillment."⁷³

Zerin has called for a new type of textbook. No longer should the history text be "encyclopedic in compass, detailing the sequences of history or the outlines of the holy days. They now become anthologies of selected experiences and values, past and present, serving as resources for enriched self-realization and social fulfillment as an American Jew."⁷⁴ He utilizes a loose-leaf binder approach to texts into which he includes various stories, legends from Judaism which are constantly replaced, rearranged, added to or subtracted from "according to the dictates of life itself."⁷⁵

In Grade 4, he utilizes an individualized text called Living in Des Moines which is an effective primer to the individual histories of the congregation, various rabbis who have served, a who was who in Jewish development, and analysis of local institutions.

In Grades 5 and 6, the text advocated for story reference is Ish-Kishor's American Promise an extremely readable account of American Jewish immigrant and settling experience from Columbus through World War II. However, the language difficulty of the book for intermediates makes its advisability questionable for the 10 year old. Ish-Kishor himself admits the book was designed for an eighth grade course in response to Levinger's History of the Jews in the United States. Such statements as "an explorer-nation by necessity, they became a citizen nation in a epoch that forced them to face every danger, by meeting the difficulty of hard pioneer days, by fighting and dying for the ideals of liberty and faith"⁷⁶ are way beyond the pre-adolescent's concrete sense level. One cannot sense the "life-experience" application of this book to Living Judaism since there are no analogies to present day life that permeate the book nor are there exercises or thought questions. Notwithstanding the fair and impartial treatment of the divisions of the divisions of American Judaism (Rabbi Wise died in 1900, he had accomplished his aim", page 110), the interesting format of personalities viewed through dramatic and imaginative eyes, the many

concluding chapters on what makes America and Judaism synonymous, all make this book helpful in accomplishing Zerín's basic aims. If a new revision, written in the style of the intermediate, coupled with an account of the relation of America to world Jewry (Israel) was published, then this author would heartily recommend such an engrossing account.

For the first systematic course in history at the eighth grade level, Zerín is forced to utilize an old (1941), outdated, "peoplehood" history of Judaism in one volume: Romance of a People by Howard Fast. Here the suffering, persecutions, pogroms, and triumph approach is kept even though it is one volume and not three. Relationships to time treat the junior high student as a two year old. "You will have to go back four thousand years to the year when the story starts. That is a long time. We in America are citizens of a great nation, but that nation is only a little more than one hundred and fifty years old. So you see how long 4000 years are."⁷⁷ In addition the balance is so heavily weighted toward biblical history and a rehashing of patriarchal personalities with only forty pages being given from the Talmud to the present. Any text that so neglects a miracle phenomenon of Israel (1948) definitely needs revision. Some of the martyrlike illustrations just are not valid in terms of the young Jewish state. Chapters on the Kings of Israel and How the Jews Kept Alive are straight Bible summaries and accept miracles, revelation as standard facts. Use of this

Orthodox one-volume summary with the critical minds of eighth graders looking for the "truth" is questionable. Cruelties, war, hatred, trial abound so that the child is liable to regard Jewish history as the Jewish escape. The illustrations though are realistic and definitely appealing. There are no excercises or modern application threads that run through the book. Statements like "And what could the Jews do? Fight back? No, they were scattered over a million square miles of land. They could not fight, they could not resist. They could only say, 'If I must die, Judaism, at least must live' ", are so far from the aim of a "life-centered" curriculum that it is surprising that Rabbi Zerlin still permits its use. Even he admits that "unfortunately" this is the only readable one-volume Jewish history for children in the Junior High School level. Perhaps the author can direct Rabbi Zerlin to Browne's Stranger Than Fiction which despite its limitations is much more readable than Fast's volume based on trials and tribulations. Perhaps, also, Rabbi Zerlin should not employ a religious text and employ his loose-leaf binders of stories from the Jewish past to illustrate present problems. Perhaps the total systematic coverage can be completely postponed till grade 11.

D) THE SCHWARTZMAN CURRICULUM

"In part the new concern about curriculum arises out of the very atmosphere of change that permeates the Reform

movement today."⁷⁹ With these words Dr. Schwartzman has sensitized himself toward the changes in society, "influences which affect our congregations",⁸⁰ effects of the developments that have taken place in the public school (see Chapter III) and Christian Education, and the questions that exist "about the various aspects of our curriculum (Union)."⁸¹ From his energies at analysis of the maturation of Reform, Dr. Schwartzman produced a "blueprint for change" in 1955 called "Toward a New Curriculum For the One-Day-A-Week Reform Jewish Religious School". In this proposal he gives a thorough re-examination of many of the principles and practices of earlier days as they emerge for today's challenge. In what has been one of the most misunderstood publications in the area of Jewish Education, Dr. Schwartzman continually re-emphasizes that his is a curricular proposal whose "lacunae" at this present time prohibit its usage. "Many additional educational resources, books, and materials for both school and adult use will be needed, teachers will require special instruction in the unit approach, and lay leaders will no doubt have to be recruited and trained to conduct many of the parent-education courses."⁸¹ Dr. Schwartzman only makes the attempt at convincing us that there is a need for change so that once acknowledged the "means to meet it will not be long in forthcoming."⁸² Thus throughout this section we shall refer to the "Schwartzman proposal".

AIMS

Basic to the Schwartzman consideration are three educational principles that have emerged in the modern curriculums. "One... is that we teach children, not subject matter. Another holds that the success of the learning process depends mainly upon the motives, feelings, and attitudes of the learner, and the third, that successful education for adulthood is achieved by enabling the child to meet his own needs and problems at each advancing level of maturity."⁸³ Schwartzman focuses all his aims around the incorporation into the religious school of these principles.

In defining the total goal of the religious program Schwartzman maintains that "our immediate and fundamental aim should be to develop a Confirmand who is deeply committed to Reform Judaism as his way of life and who possesses the necessary Jewish religious skills, feelings, and understandings to enable him to appreciate the worthwhileness of his Judaism and to implement it in day-to-day living."⁸⁴ Relation to the social experience of the child is constantly emphasized. History in Schwartzman's conception is intrinsically related to a new category which he calls "Jewish Social Studies", "corresponding to the broad fields curriculum of the modern elementary school in social studies and language arts."⁸⁵ This integrative aim of history must follow along lines so as to provide the child with a "wealth of meaningful, personal experience with contemporary Jewish life,

leading to a realistic understanding of present-day American Jewish life in all its essentials."⁸⁶

The aim at inculcating primary loyalties towards Reform Judaism is also paramount in Schwartzman's proposal. Only through a pleasant acceptance of the prime group can the child expand them into k'lal Yisroel. This "expansion" must be conditioned with the aim towards continuity and repetition "that keeps pace with children as they grow in Jewish experience and maturity."⁸⁷

The imparting of factual information per se is not a part of Schwartzman's conception. The development of "relevant understandings, warm Jewish feelings and practical religious skills"⁸⁸ demands selectivity to what is taught. Positive feelings are the prime goal. Thus parents, being a strong influence on the environmental background of the child, must be co-ordinated ^{with the education of the child} through a definite program ^{for parents in religion}. Fundamental insights and understandings via creative activity takes the place of isolated fact.

The child must be exposed to the realities of living as an American Jew. Therefore he must come to experience the past development of an institution through first-hand present experience. No subject area can be attempted until the child has sufficient experiential maturity to profit from a study thereby.

AUTHOR'S ANALYSIS

Schwartzman has made a tremendous advance in considering the limited capacities of the American Jewish child. His stress on relevant understanding and warm attitudes is the process to which Segal is looking for. "It would emphasize the process as well as the product of study."⁸⁹ Schwartzman succeeds in recognizing what his predecessors, with the exception of Zerin, did not -- only through a adequate preparation in skills, attitudes, and understandings can the child cut the cloth of knowledge. Schwartzman's aims are realistic, child stimulating, and are designed to build the fire under the child rather than burning him out with subject matter.

The one limitation of his statement of aims is that they are incomplete with regard to subject areas. One would expect a sub-detailed aims section for each one of his five major areas. Selfish as we are, we can find no definite goals sought for in the "Jewish Social Studies" area for the intermediate grades. Once the "proposal" is reworked we would expect a detailed treatment of aims for each department under each area.

The emphasis on history as "alchemy for another purpose", or learning about the past in integrated Social Studies fashion for the future along with the consideration of why we teach, are all steps in the right direction which Schwartzman has made. The simple ultimate objective in showing the

child just what Judaism past has to offer toward the solution of his own present is wonderfully illustrated in this curriculum.

APPROACH

Dr. Schwartzman's approach to the teaching of history may be classified as, truly, a progressive "Reform". It focuses about a three cycle, experience based exposure to Jewish history. The first cycle centers about the experience with Jewish living through grade four. The second cycle, from grades five through eight, repeats this experience through an understanding of Jewish life. The third cycle, beginning with the ninth grade and extending through confirmation may be classified as a topical-systematic approach to the development of Judaism as a religion. Thus the cycle via repetition on still higher levels seeks to develop Judaism as the Jewish child develops. Essential features of the approach include: 1) a broad unit type approach (see unit description in Chapter III) designed to convey insight rather than fact, creative activity rather than rote memory exercises; 2) a purposeful exposure of the Jewish child to the "realities of living as an American Jew",⁹⁰ centering about a firm exposure to Reform Judaism and as a result of his own sub-group associations the child approaches the larger idea of the "household of Israel."⁹¹; 3) a realistic appraisal of maturation of the child before exposure to systematic history (notice experience

and understanding cycles); 4) a utilization of the broad fields curriculum of the public school in areas of Jewish Social Studies and Jewish Religious Living; and 5) an approach from the known to the unknown, from the "more immediate to the more remote. Thus, participating in an ever-widening circle of experience with Jewish life, he moves from the understanding of his home, religious school and temple to an ultimate grasp of the important sociological aspects of world Jewry."⁹² Through a guided tour through the experience of contemporary Jewish life, and the developmental understanding of the major facets of modern Jewish life around the child (Temple, Rabbi, Jewish Federation) Schwartzman prepares the groundwork for a maturational significant study of systematic history through topics. An essential ingredient to the approach must be a parallel parental program designed to supplement, through the creation of a proper, positive Jewish environment, the areas of experience that the child is studying. Parents become equipped to answer questions, to discuss intelligently around the breakfast table, and to be "real, adult Jews" in the eyes of their children.

History readiness in the Schwartzman proposal may be broken down through the following Jewish Social Studies Units:

- 1) In the kindergarten the pupil gets to know his Reform Jewish surroundings -- a type of school orientation of the Temple, home, and religious school.
- 2) In Grade One the child gets to know his Jewish Religious Community -- experiencing Orthodoxy,

Conservatism, and Jewish institutions. 3) In Grade 2 the child continues his experience of the Jewish community by seeking answers as a) how the community cares for the feeble, b) how the Jewish center works, c) how special Jewish service agencies work, and d) how national causes are important in the local community. 4) In Grade 3 the child is exposed to the general religious community through visits to Christian homes, schools, churches, and religious organizations. 5) In grade 4 the child centers his attention on the functioning of the American Jewish community with its great heroes, ethical contributions, and its religious divisions. 6) In grade 5 the child gets to know the World Jewish Community through a geographically oriented analysis of the homes of World Jewry. Significant world movements and world Jewish life are emphasized. 7) In grade 6 the second cycle officially begins through an "Understanding of our American Jewish Life". Areas such as the economic distribution of American Jewry, their religious structure, social structure, philanthropy, and the developmental principles of present-day American Jewish life become the centers of interest for the "understanding" phase. Facts that are salient, which formerly emerged secondarily through prime experience, are now "structurized" through the "understanding" repeat. 8) In grade 7 the child applies the same method to World Jewish life through "understanding" analyses of the political, religious, social, and economic structures of the Jew in the world today. 9) In grade 8 the

inculcation of the "Reform" ideology is emphasized. Surface comparisons with present-day Conservatism and Orthodoxy, beliefs and practices of Reform Judaism and their leaders, the structure of American Reform life, and the advantages of being a Reform Jew are emphasized. 10) In grades 9 and 10 a topical-systematic approach to history from Bible times to the present is incorporated with "the focus throughout being the derivation out of the past of the principal factors that continue to operate in Jewish life today."⁹³ (italics mine) Systematic history becomes divided into topics as a) What the prophets contributed to Jewish life, b) the rise of Mohammedism and its effect upon Jewish life, etc., which all seek to present the main effects of the past upon modern Jewish life and the principles that seem to govern the development of Jewish life. Throughout the systematization of history significant principles and contributions as they develop Judaism as a religion are selected for topical analyses rather than straight fact chronology of the Jewish secular peoplehood.

AUTHOR'S ANALYSIS

Self-improvement through self-analysis of the realistic developments of the child truly characterizes this unit approach to the child's gradual exposure to Judaism. The author notices a healthy type of extension from the prime experience to a final principle analysis of the initial experience of childhood. Here the visions of the stage of the early grade field

trip, of the middle grade unit understandings, all contribute to make the systematic study meaningful in terms of lasting principles that do "make the difference" in the life of the child today and the Jewish adult of tomorrow. The importance of feelings, understandings, and attitudes has no-where been more pronounced than in the Schwartzman proposal. The raw material, the fact, is tempered into a golden balance. The child comes alive for his search within Judaism for definition is alive. Personalities rather than being the sole historical goal become interesting for sheer entertaining edification alone.

The criticisms might naturally dawn that in the early stages of the history readiness program the child would only get a "superficial view of the various religions studied."⁹⁴ Yet, isn't that just what the first cycle is supposed to do? The second cycle of "understanding" will use the "superficial", provocative initial experience for deeper study and thereby achieve a continuity of positive feeling. However, one may ask if the spacing of the various repetitive cycles is carefully thought out. Does it seem advisable to repeat World Jewish Community in grades five and seven, or American Jewish Community in grades four and six? Won't the pupils feel that the spacing of the two similar courses, granting the higher "understanding" cycle, is too close for proper stimulation? Likewise the crowding of systematic history in two years of the confirmation puts a tremendous strain on other meaningful materials suggested in the Monograph for those grades. This

author might be tempted to stretch the two year topical treatment into three and begin in the eighth grade. No matter what these minute criticisms, Schwartzman's child-centered, Reform goal oriented, and present-day experienced centered approach is definitely sound educationally in the present-day emergence of Reform.

Schwartzman's emphasis seems to be in this author's opinion, one which openly states that understandings, skills, and attitudes dealing with positive appreciations of the values and meanings of Judaism must precede a subject exposure to systematic Jewish historical knowledge. The approach seeks to "repay the promissory notes of the aims" even though the aims in history are not thoroughly worked out in departments. The illustrative use of content for present day needs, interests, and maturational levels of the pre-adolescent is by far the significant contribution of the Schwartzman approach.

TEXTS

Owing to the fact that the "blueprint" was published in 1955, no texts for intermediate "Jewish Social Studies" have yet appeared. Schwartzman himself does not encourage adoption of the Jewish Historical unit approach until such texts do appear through the efforts of Rabbis, students, and educators. "Remember, when the Union began in 1922-3 it had only a blueprint in front of it; then when the proposal was considered necessary the texts were forthcoming. This then is the twist 35 years later."⁹⁵

"Perhaps the difficulty is that the textbooks or teacher's books which are needed for carrying out this proposed curriculum are as yet lacking. Perhaps what we actually have is not so much a curriculum but a blueprint for the curriculum work of Dr. Schwartzman's own department at the Hebrew Union College."⁹⁶ When a Reform Jew becomes convinced of the Reform task and the Reform need, "the will and the means to meet it will not be long in forthcoming."⁹⁷

MISCELLANEOUS TEXTS

There are two series of systematic texts used in the intermediate grades of the Reform religious school which are not Union publications. In fact, Pessin and Zeligs, are so utilized that the Commission on Jewish Education, publishers of the Union curriculum, now proposes to include references to them as Supplementary Texts. Since they are not Reform oriented and are basically Conservative and Liberal Orthodox, their use in many Reform Schools (see Chapter VI) is quite surprising especially since Dr. Hertz' study in 1953, "Education of a Jewish Child" did not assign them so prominent a place.

Pessin -- This is a series The Jewish People I, II, and III, arranged for a three year cycle for intermediates between the ages of ten to thirteen. The first begins with the early history of Judaism -- the patriarchs, experiences in Egypt and the wilderness, and ends with the return of the exiles

from Babylonia. Book II attempts to show how the pioneers rebuilt their shattered homes and lives, and how the Jews fared in the lands of the Diaspora. It also includes the growth of the Jewish way of life in its contact with the Christian and Moslem worlds. Book III deals with the Jews in the modern world, beginning in Spain and continuing up present America and Israel. She has tried to organize her material into broad psychologically based units. She makes a realistic attempt to vivify the past by a "conservative" clarification of the child's problems. One must constantly remember that this series was written from a Conservative angle and seeks to promote "Conservative aims". Thus the Jew has to remain apart from the gentile, a typical East European Conservative idea. Reform Judaism that seeks to convince both the Jew and the Gentile of the utility of working together for common goals must reject this philosophy. One cannot teach Judaism through texts that are not designed to inculcate positive feelings toward Reform. If a school has objectives for Reform "indoctrination" how can they use "Conservative" separationist loyalty books? As was pointed out before, this protective courage idea within the martyr-like picture of Jewish history is totally foreign to the emotional level of the intermediate Jewish child's development.

One contribution that Pessin has made, though, is the condensation of factual information within each historical

period that makes it definitely possible to cover each volume within a year's span. Again she constantly encourages debates, discussion, and plays which are useful activities to the pre-adolescents. The illustrations in this series are the second main contribution being colorful, large, and inviting. Thirdly her treatment of the prophets is much more realistic than any "Reform" treatment utilized by the Union. Translation into concrete examples that the "Conservative" child is able to experience would fit these chapters into any curricular approach. The "Let's Pretend" quality of imagining we are way back in time is interesting but vastly overplayed when the child just doesn't have the equipment to pretend.

Several basic criticisms have been noted: 1) She does not explain her many detailed Bible quotes which often are way above the language development of the average intermediate. 2) Events described are way beyond even the most imaginative child's experience. 3) Too often the dramatizations are conducted via the old context rather than the new. The literalness of tradition is emphasized without any desire to picture the human qualities of the people or rabbis. 4) Names, that old chronological phobia, completely engulfs descriptions of the Talmud so that the personal confusion of the child is bound to be illicit. 5) Her quotations, very detailed, of Spanish poetry are left unexplained. 6) As for the Jew living in the Christian World all he has to his existence is the badge. Ghetto and persecution are over-played in order to create a Jewish martyr complex in the child. The

life contributions, the interlocking of fates, prominent in Ghetto life, are definitely avoided. 7) Un-understandable adult synonyms for words are constantly used to explain historical terms rather than the intermediate's short concise vocabulary. 8) Even though she does come to "conservative" essentials, all "system" breaks loose. 9) Her treatment of Reform Judaism and its origins is so stilted that it can hardly be recommended for instilling permanent loyalties. So many more pages, stories, and illustrations are given for the "middle of the road" position that forces Reform educators to think twice before adopting. Institutions that "are considered essential" focus around JTS, Schechter, and the like. 10) Her treatment of Israel makes the child believe that the state today is exactly like the one 2000 years ago. Fighting and survival are the key messages of Israel rather than culture and religious development. Truly her book is a product of the "secular ethnic loyalty" age of Jewish child historiography. Her great ease of format, stories, organization, and illustration appeal to the author if its use were defined solely for "Conservative" schools.

One mention should be made of the story technique. She tells history as told by each succeeding generations in terms of the memories they inherited from their forefathers. Thus she thinks she is avoiding telling legends as historical facts. But stories can, as they do so effectively in her Conservative indoctrination, help to keep alive the most

important facts and experiences in the growth of a people and thus in themselves become powerful historic influences.

Zeligs -- Zeligs too has produced a three volume series for the intermediate used in many Reform schools. Her series is by far the most psychologically sound in terms of the maturation of the intermediate. Her interest in the drama of childhood, with its accompanying desires for clothers, foods, and answers all find a place in her child-centered method. The basic flaw in the oimment is the necessity to attach the "fact" to this interesting facade of reaching the child on his own terms. Her method is simple. She motivates the child through geographical appeals and stories and then at the tale end of a story of a provocative foreign-named character, she slips the fact in via high school language (fortification, etc.). The fact destroys any real quality to the classroom story adventures that transport the fictional text class around the world. She does recognizes that "fact" cannot be heaped upon "fact" so she does present "epochs" which are in reality fact collections. The names are provocative but antique. What child is interested in an Abadallahske except as a museum piece?

Language barriers are immense in this 1930 classic series. Abraham, patriarch of the Hebrew is a foreign sounding character. What's wrong with Jews? Or phraseology like "doth my father yet live" is certainly separate from the normal speech pattern of a ten year old. If only the author

did not have the "factual" axe to grind and could let her knowledge of the interests of the child be utilized in modern experiential terms then her text could easily be incorporated.

The attempt to picture group life in a given period is interesting but certainly confusing. There is no sense of continuity to the present status of group life drawn for comparison. The modern Jewish child feels he is studying about a relic rather than about the origins leading to his developmental present. Then again, if history is really what is sought, then the historical and imaginative cannot fuse. Since her books are basically designed to instill "a continuing sense of system" to Jewish history then her lack of distinction between history and literature must be criticized. An illustration from her book A History of Jewish Life in Modern Life will suffice: She presents a legendary imaginative analysis of personalities of the 18th century German period right together with stories about Moses Mendelssohn and his followers. Isn't there a likelihood that the children when they are through with the section, will be confused between the imaginative characters in the stories that precede and succeed the life of Moses Mendelssohn, and the actual of story of Moses Mendelssohn?

All three of her volumes show very definitely an extreme hesitating tendency to avoid the formal factual procedure of her chronological predecessors. It may not be perhaps too accidental that by the time she reaches a description of modern Jews in America, she gives only ten pages to

her former method of group life environment and 64 pages to a factual treatment of the history of the Jew in the United States. The attempt to divide each section of the material into two parts, one of which is factual history, and the other a motivating type of literature associated with history, accounts for condensed writing here and there which is not too well organized. Thus her series becomes neither history nor entertaining literature in the confused mind of the pre-adolescent. This is probably due to the fact that the author is compelled to give as much information as possible in the "history" sections. As illustration we may take such material as is found in Book 2, page 45, under the title, "Palestine Weakens as a Center of Jewish Life", or Book 3, page 61, beginning with the words "Elijah of Vilna".

Her sections "Things to Do and Talk About" are interesting but she offers no techniques. To whom are these sections intended, teacher or pupil? Although the author objects to the workbook technique (see Jewish Teacher, Nov. 1934, Vol. 3, No. 1, page 9) she herself in these sections asks such questions of the intermediate as "What is meant by the Decapolis?" (Book 2, page 228); "Who were the Magi?" (ibid., page 233); and others.

The problem as set forth in the beginning of Book II is not a real one for intermediates who already have identified with their Judaism (see Chapter III) and need no philosophical rationalizations such as "Why you are you?" Is this a valid supposition within her great child psychological

background?

The physical makeup of the series is uneven and blurred. Practically no illustrations are given and if they are, they are so clustered within two or three pages that they are completely forgotten by the time the child meets another one some 50 to 60 pages later.

Despite the interesting sociological method this author seriously doubts the advisability of constant shifts of social climate within the thought pattern of the intermediate. The Jew is almost always completely hated in any environment which serves as a terrible force in the child's attempt to find Jewish definition. The theory behind Jewish heroes is that each one conquered adverse prejudice. Every question on an individual period or personality is weighted on "How did it help the environment of the Jewish people?" Under this interpretation Karl Marx even becomes a modern day Jewish saint. Questions at the end of each unit such as "Would you have like to live during X period in X country?" without even trying to show present relevance are examples of the lack of psychological correlation that Zeligs, weighed down with the chronological burden, avoids.

The best unit in the book is that on Israel simply because it is the most relevant but she even clouds the facts here by treating the problems as with every other country and gives such involved geographical trips and involved descriptions that would confuse even the native who would try to get from

place to place. Her treatment of Zionism makes a battle for Jewish victories the only incentive. Her treatment of the different Jewish communities is again so conservatively slanted that she barely is able to sneak in two pages on Reform. Questions such as "How is the Jewish Life affected by the decrease in the immigration procedures of the East European Jew and his influx into America?" have no real motivating effect. Zeligs found the method but lost it within the "factual" load.

NECESSITY FOR CONTINUOUS CURRICULUM REORGANIZATION

"The gap between life and religious school curriculum must be narrowed."⁹⁸ The one fundamental reason for Reform curriculum revision stands out starkly. Curriculum ~~is~~ must be under constant revision in order to keep pace with the constantly changing needs of the Jewish child and of his Reform Jewish society. Reform religious school education is one of the basic institutions and social forces through which Reform Jewish society is perpetuated, and through which the Jewish child may realize his own unique Jewish possibilities and responsibilities. Reform education is to introduce succeeding generations into the Reform culture surrounding them, prepare them to live within it as loyal Reform Jews, and more important, prepare them to participate in improving that culture. General society is not fixed and eternal; it is dynamic and emergent. Inventions, social and mechanical, new alignments of wealth and power, change the structure of society. Old needs and

activities disappear; new ones emerge. Reform Judaism must respond.

Reform curriculum has always lagged behind the needs of its society, behind scientific knowledge about how to meet those needs. The lag didn't matter too much during settled, sterile periods of growing Reform, but it has become of very great importance in times of crisis of religion and its growth. Survival of Reform could conceivably be involved. Revision of the curriculum could easily become the critical factor in the race between offering the real or disaster amidst the abstract.

The logic of subject organization around Jewish history in the intermediate grades is that of the material itself, not the dynamic logic of the immature mind learning new materials. This subject, product of expert abstract thinking, of high-grade adult Jewish intellect, has been given to little children of immature intellect and with necessarily limited life experience. The typical subject curriculum of history in the pre-adolescent years, forced and forged on through systematic chronology, is a patent absurdity.

The glamor and prestige of time-honored (and shopworn) history curriculums persists. The tendency of human activities and institutions to crystallize operates in Reform religious education as elsewhere. Inertia, comfort in easy routines, the security of the text, all operate to aggravate what might be called the professional disease of Jewish educators, the reluctance to study realistically one's own business. The

nature and administration of the Reform leaders have developed an attitude of almost complete indifference to responsibility. The distance between the Union's curriculum and proof of its effects upon the learner is a serious difficulty. The modern movement towards evaluation of results will reduce the gap between the teaching of history and its results. It is towards this "complacency shock" that the next two chapters focus on an original test formulated by the author.

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CHAPTER V

CONSTRUCTION OF THE TEST

"Thoughts are but dreams till their effects be tried.
Hear one side and you will be in the dark; hear both
sides, and all will be clear." Shakespeare

"The biggest problem in test construction, to implement any theory in education, is objectivity. In order for any examination of the status quo to be effective the author of a test must take great pains to formulate the questions via the medium of the experts in the field."¹ With this sound educational advice in hand the author kept constantly in mind the need for capable assistance in the construction of an instrument to test chronological history teaching in the intermediate grades. Dr. Gorman also advised: A) a slow deliberate formulation giving enough time for proper analysis on what is being done presently in the Reform school; B) a careful selection of congregations to be studied; and, C) the securing of advice from the most famous living Jewish historians. Thus, the author proceeded along these lines to construct a test instrument. In describing the procedure the following steps shall be covered: 1) Preliminary Postcard seeking information on present-day status of history in school and willingness to cooperate in study; 2) Letter to famous historians emphasizing concern over attitudes and historical understandings in addition to

knowledge; 3) Examination of past tests and text workbooks for knowledge questions; 4) Incorporation of Stanford Achievement Test in Social Studies to compare with Jewish history achievement; 5) Formulation of Attitude and Understanding Sections with Dr. Schwartzman of the Hebrew Union College; 6) Selection of Congregations to be tested and utilization of pre-test and re-test at end of first cycle; and, 7) The completed test and its administration.

1) Preliminary Postcard

In the beginning the author decided that a postcard should be sent out to every congregation listed on the mailing list of the Hebrew Union College. Therefore, a postcard was constructed to be sent to every rabbi on the College-Institute's files. This entailed the sending of over 600 cards. Below consult Figure 1 for a sample copy of such card. The type postcard utilized included on one-half a short note to the rabbi phrased as follows:

December 13, 1956

Dear Sir:

As a senior student enrolled at the Hebrew Union College-Jewish Institute of Religion, I am presently working on my thesis for the Education department under the title, "A Critical Evaluation of the Teaching of Systematic Chronological Jewish History in the Intermediate Grades of the Reform Religious School". In order to gain an accurate picture of what is being done in our Religious Schools, please fill out and return the attached

card. In this important field of educational emphasis, your cooperation is earnestly solicited.

Sincerely,
Arnold Kaiman

Below find a sample postcard:

I. (please circle) Systematic Chronological Jewish History is taught in Grades <u>(4)</u> <u>(5)</u> <u>(6)</u> <u>(7)</u> <u>(8)</u> 9 10 11 12.	
II. The following textbooks are used for the teaching of systematic chronological history:	
Grade	Text Used
IV	<u>Children's Hist. of Israel I & II - Ed. Kider</u>
V	<u>When The Jewish People Were Young</u>
VI	<u>How The Jewish People Grew Up</u>
VII	<u>How The Jewish People Live Today</u>
VIII	<u>History of Jews in the U.S. Story of Modern Jew</u>
III. (please circle) The curriculum of (1) Union (2) Schwartzman (3) Chicago Board (4) Zerin (5) Kurzband (6) Others <u>own</u> is followed in our teaching of systematic Chronological History. <u>50</u>	
IV. We would be willing to participate in a test to evaluate the teaching of history in Grades 4-7. Yes <input checked="" type="checkbox"/> No <input type="checkbox"/>	
Name <u>Rabbi J. L. Taper</u>	Congregation <u>TRI CITY JEWISH</u>

Figure 1. The Preliminary Postcard

The construction of the card centered about four basic area-questions.

Question I sought to ascertain just where Chronological Jewish History was being taught, meaning each grade in the school. In addition the author was seeking just where history began and ended and how closely the congregations were following the suggested programs of the Union curriculum (see Chapter IV) entailing the intermediate cycle -- Grades 5,6, and 7 -- or the modified cycle beginning in Grade 7.

Question II was designed to reveal just what textbooks were being utilized in our history curriculums of the Reform Religious School. Each grade was listed to the left and spaces ^{were} left for the responding rabbi to fill in the text he used in those grades. Since the topic of this study only includes the intermediate grades, just grades 4 through 8 were asked. The author had as his interest a desire to check the use of Soloff, Gamoran, and other Union advocated materials with those figures given by Rabbi Richard Hertz in his study, The Education of the Jewish Child.

Question III was designed to check the numbers of rabbis today who really follow the Union curriculum or because of local environments adopt their own. In addition mention was also made of the Schwartzman, Chicago Board, Kurzband, and Zerin curriculums in order to find out how much of an impression these "modern" attempts had received. Naturally one who would respond "Schwartzman" completely misunderstood the point of the Schwartzman monograph (see above) since his was a blueprint and not a finished curriculum. Yet the argument for multiple curricula has been advanced many times (see CCAR Journal, April 1957 under Dr. Schwartzman) and the author desired to see just how widespread the "standard" Union curriculum was being used.

Question IV was constructed to find out how many of the 600 congregational rabbis would be willing to participate

in the author's test of evaluation. A simple Yes or No answer was all that was sought in order to construct a geographical representation for the test along with an analysis of the sizes of different congregations to be studied.

In addition the name and congregation of the rabbi was sought for consultation with the Union Annual report for size and location. For a complete statement of the results of this postcard the reader should consult Chapter VI entitled "Results of the Test".

2) Letter to Famous Historians

Keeping in mind Dr. Gorman's warning concerning objectivity in the formulation of a test instrument, the author decided to write a letter to many famous Jewish historians in the field asking them to give their impressions as to what constitutes proper historical understandings that the religious school should set as its goals. The author was also cognizant that Rabbi Maller had, twenty-five years before, given a test of historical knowledge to youth in the New York area reported in his book, Testing the Knowledge of Jewish History. Yet one must also "substantiate knowledge by means of questions centering about attitudes and understandings. Knowledge itself cannot evaluate. One must emerge beyond to include the forces of history that the child will carry with him all his natural life -- his historical understandings. The school must ascertain those understandings that it desires

to communicate and include them in their statement of goals".²

Thus the author decided that the best way of testing Jewish history would be to include questions centering about those understandings deemed important by the renowned Jewish historians of our day. Historians selected included 1) Dr. Solomon Grayzel; 2) Dr. Cecil Roth; 3) Lewis Browne's Publishers; 4) Dr. Salo Baron; 5) Dr. Moshe Davis; 6) Rabbi Mordecai Soloff; 7) Dr. Maretz; 8) Dr. Karlin; 9) Miss Deborah Pessin; 10) Miss Dorothy Zeligs; 11) Mr. Toby Kurzband; 12) Rabbi William Silverman; 13) Dr. Ellis Rivkin; 14) Dr. Jacob Marcus; 15) Dr. Solomon Zeitlin.

For a copy of the mimeographed letter to these historians and sample responses see Figure II. It must be noted that many of these historians didn't reply or referred to existing text workbooks for the selection of those understandings which they deemed important. Several referred to existing curriculums rather than presume to give their own subjective viewpoints. One historian claimed that no one had the ability to give an analysis of understandings and the author should select his own choices as to what he deemed important. By far the best cooperation came from Mr. Ben Saltman, Director of Education for Rabbi William Silverman at the Temple, Congregation Ohabi Sholom in Nashville, Tennessee. Mr. Saltman returned a list of over 37 understandings developed through the years in his religious school.

November 29, 1956

Dear Sir:

As a senior student at the Hebrew Union College-Jewish Institute of Religion I have chosen for my rabbinical thesis a subject that is of prime importance for the future of American Jewish Religious School Education. It is entitled "An Evaluation of the Teaching of Systematic Jewish History in Grades 4-8 in the American Reform Religious School". This thesis is designed to see how far we have progressed in this area and also to reveal those untapped areas that might be available to us. As part of my procedure I am testing over two thousand youngsters in grades 4 through 8 in their acquired knowledge of history. I would very much appreciate if you would be of assistance to me. Could you please list below those important historical understandings that you feel any educated Jewish laymen should acquire through his religious education. Do not worry over vocabulary or if the child might understand them, as I will translate them as a test that shall be given to those children to see if they

Figure II. Letter To Famous Historians

As one reads the letter carefully one can see the author's desire for full expression by the historians of his general feeling in this area without the fear of being quoted or misunderstood by a reference to him by name in relation to the understanding he espouses. Explanation was amply made of the fact that the conclusions of the historians would be translated into a definite section of the test concerned with understandings. For an explanation of how these understandings were compiled and translated into questions for the test consult section 5 of this chapter. In summary the author again wishes to impress upon the reader his concern for objectivity, reliance on experts, and his concern for going beyond Maller's test to include attitudes and understandings as integral factors in evaluating the teaching of Jewish history.

3) Examination of Past Tests and Text Workbooks

Owing to the definitive study conducted by Rabbi Maller in 1932, the author decided to read very carefully the report of his test and to investigate the possibility of culling definitive questions from his study to be utilized expressly for the knowledge section of the author's evaluative test.

"If a text can include items that were tried successfully before and dealt with, then the evaluator can reasonably be sure of objectivity in question formulation".³ Yet the author in analyzing Maller's report felt a glaring lack of material except for names and dates. "In teaching Jewish

history the ultimate aim is not to instill a knowledge of dates and names, but to enrich the inner life of the Jewish child".⁴ Rabbi Maller didn't create questions that dealt with understanding the significance of each historical period studied. However, for the data of history his achievement tests were singularly successful in their simplicity of expression, ease of scoring, and modern factual testing technique. For a complete statement on how Maller's items were constructed the reader may consult his report, Testing the Knowledge of Jewish History, pages 45-62.

In any event, the author analyzed the success of various items included under Appendix B of his book (pages 205-252) with Dr. Gorman and selected many knowledge questions to be included in his test. (see section 7 of this chapter)

After receiving many replies from text writers as to the advisability of including questions from their workbooks the author scanned carefully these pupil homework guides for fair objective knowledge questions. Those sections of the workbooks that were designed as Unit Reviews or Semester Examinations were given special attention. Workbooks selected included the Soloff series, Zeligs series, Gamoran series, and Pessin. Checks were made to see if each question selected appeared in clear emphasis in the body of the text and if sufficient importance had been attached to such fact.

4) Incorporation of the Stanford Achievement Test

One of the great measuring rods to test achievement in the religious school might be a comparison with secular public school achievement. Owing to the great influence of the five day a week public school on the life of the Jewish youth (see Chapter III) the author searched for questions from a standardized public school achievement test in Social Studies that would be representative of what the intermediate student studied the major part of his "educational" week. A test of this type must be at the level of the fourth and seventh grader, the two end poles of the intermediate grade selectivity. In addition it must have definite norms per question that have been widely distributed. The test must lend itself to be summarized in 4 or 5 salient questions. Upon consultation with Dr. Frank Gorman, the Stanford Achievement Test in Social Studies for the intermediate child was selected. This test, the best in its field, is designed to measure the important knowledges and understandings that are commonly accepted as desirable outcomes of the major branches of the intermediate curriculum.

Upon receiving permission from Lewis Terman and the World Book Company, publishers of the test, five questions were selected for use as multiple choice questions:

- 1) At an election people:
 _____ (a) sell things _____ (c) pay fines
 _____ (b) buy goods x (d) choose leaders
- 2) A traveler on the Congo River would most likely see a :
 x (a) hippopotamus _____ (c) penguin
 _____ (b) rabbit _____ (d) whale
- 3) Of these countries the Mohammedan religion is most common in:
 x (a) Turkey _____ (c) Greece
 _____ (b) Mexico _____ (d) Japan
- 4) The treaty after World War I provided for the:
 _____ (a) Hague Tribunal x (c) League of Nations
 _____ (b) United Nations _____ (d) Universal Postal Union
- 5) The Sahara Desert is located in:
 x (a) North Africa _____ (c) South America
 _____ (b) Africa _____ (d) Asia Minor

This author was favorably impressed with the fact that these questions had been given to over 250,000 American intermediates in the 5 years of this test's use. A proper norm was established with the World Book Company for Fourth Graders and Seventh Graders. It was estimated that the average fourth grader would get two out of the five right while the average seventh grader would get three right out of the five. The author scattered these questions in the knowledge section (see section 7 of this chapter) in order to make the test more readable and semi-hide these questions of secular achievement. A good comparison then could be drawn on how well the public school pupil achieves with their newer topical social studies approach and the Jewish Reform Religious School with its chronological historical approach. (see Results)

5) Formulation of Attitude and Understanding Sections

The author took the responses of the famous historians (section 2) and first compiled general categories using an outline furnished by Mr. Saltman of Nashville. (see Figure 3) Upon scoring the individual historian's response (names and responses to remain anonymous as per letter) the author presented the list to Dr. Schwartzman for help in ascertaining the best method in which to ask the intermediate child. Considerations of phraseology, pupil interest, ease of scoring and response narrowed the list down to 10 understandings. First the author phrased the understandings into definitive positive statements choosing the twenty-nine top statements that the historians had reported. (see Figure 4) Secondly, the author took 10 statements and phrased some positively and some negatively. Those statements that appear with an asterisk in Figure 4 are the 10 statements that the author dealt with. For a complete statement of the presentation see section 7 of this chapter.

Figure 3

BASIC HISTORICAL UNDERSTANDINGS THAT JEWISH LAYMEN
SHOULD ACQUIRE THROUGH RELIGIOUS EDUCATION

1. A basic understanding of the evolutionary processes of the development of the Jewish religion. (From the God of War to the prophetic God of Peace, Justice and Righteousness)
2. A perspective of how the History of the Jews fits into the History of the World.
3. A basic understanding of Anti-Semitism. (Its historical causes, religious, social and economic)
4. An understanding of Zionism, its beginnings and its evolution into the State of Israel.
5. The place of the State of Israel today, its effect upon the Jews of the World.
6. The basic understanding of the Mosaic pattern of population rather than the melting pot theory of population.
7. Jews as an ethnic group have been accepted and no longer need to justify its existence.
8. No longer a need for apologetics in Judaism in America.
9. An understanding of the population trends of Jewish people in the United States and World.
10. How the three waves of Jewish Migration to the United States fitted into the social, and economic pressures of the World.
11. How the rise of Liberalism affected the Jewish people.
12. The French Revolution and the Napoleonic time.
13. The breakdown of the Ghetto period.
14. The Ghetto period and the similarity of life of all of Europe under the feudal system.
15. The development of basic Jewish communal patterns under the Ghetto existence. How they carry over today in our lives and how they have affected the American scene.

16. The Reform Movement -- Personalities involved and how it was an outgrowth of the Liberal Movement of all Europe as well.
17. The Rise of Protestantism, etc.
18. The Diaspora of 1492 -- Dispersion of Jews in the World. Sephardic and Ashkenazic branches of Judaism still extant today.
19. How trade was kept up during the dispersion by families all over the World.
20. Time of Crystallization of Judaism Orthodox, Shulchan Aruk, etc.
21. Golden Age of Spain, Maimonides -- Development of Philosophy, etc.
22. Talmudic Period of Judaism -- Responsa Literature -- How it compares today.
23. Prophetic Period.
24. Period of the Crusades and its effect upon Judaism other than the pogroms. Crystallization of Ghetto period.
25. Rise of Christianity and its effect upon Judaism.
26. Destruction of Israel as a State. Temple destructions.
27. Israel as a Middle Eastern State at crossroads of World. Today's similarities.
28. Hellenism and the Greek influence.
29. Babylonian Exile.
30. History of Palestine and how it is the history of the Jewish Religion.
31. Historical Evolution of the Jewish people and Nation intertwined with Bible as history, Bible as fable and Bible as literature.
32. Knowledge of Jewish Theology as compared with Christian Theology: God, prayer, soul, freedom of will, immortality.
33. The Ethics of Judaism.

34. The development of the Synagogue.
35. American Jewish History.
36. The Ethics of the Fathers.
37. Meaning and practices of Holydays, Festivals, Ceremonies of the home.

Figure 4

LIST OF HISTORICAL UNDERSTANDINGS

- * 1. I feel a kinship of common Jewish history with all Jews who ever lived.
- * 2. Jews all over the World are interrelated with a common purpose.
- * 3. Israel, as a homeland for Jews and Jewish culture, is my responsibility.
- 4. As a Jew I respect the religious faiths and practices of the Christian, Buddhist or Mohammedan.
- * 5. In comparison with the religion of Moses, the religion created by the prophets raised monotheism to the ethical realm.
- * 6. The history of the World has a direct affect on the history of the Jew.
- 7. Chasidism was a movement designed to put religious feeling within the grasp of all Jews whether they were rabbis or not.
- * 8. Anti-Semitism has as its cause a misunderstanding amongst the Jew and the Gentile.
- 9. Today most of the Jews of the world live in America due to the Hitler holocaust and the destruction of the European centers of Judaism.
- 10. Reform Judaism emerged during the period of Enlightenment amongst the World.
- * 11. The emergence from the Ghetto forced the Jew to seek a solution to his role in the broad Diaspora.

- * 12. A peculiar sense of common fate has always been present with the Jew throughout history.
- * 13. The feudal system of the Middle Ages relegated the Jew to a state of constant tension to what persecution would come next.
- 14. Maimonides and Rashi were the contributors of the literary excellence that helped the Jews realize his role as the "people of the Book".
- 15. Judaism because of different customs in different locales had two major branches in the Sephardim of Africa and Spain, and the Ashkneazim of Central Europe.
- 16. Adaptation of religion to the modern needs of man is the essential difference between Reform and Orthodox Judaism.
- 17. The Talmud is to be admired in the rabbis attempt to regulate the Jewish life - situation for the good of all concerned.
- 18. The prophetic concern with demands of religion on man was uncompromising.
- 19. The prophet voices the message against that which is popularly accepted.
- 20. The rise of Christianity as a force on Judaism does not begin until the break by Paul.
- 21. Jesus was a Jew who rephrased Jewish tradition in an appealing way to the lower class in Palestine.
- 22. The character of the Jewish monarchy was democratic.
- 23. Israel must be kept alive by the World as the democratic arsenal in an otherwise fascistic Middle East.
- 24. The Babylonian Exile showed that the God of the Jews was universal and could be prayed to outside the land.
- 25. The Codes of Law and Jewish Philosophy originate because of outside foreign pressure to the purity of Judaism.
- * 26. The Bible is a religious history of the World.
- 27. The Synagogue served as a common center of the Jews for various activities beyond prayer.

28. The greatest ethical statements about life are found in the Pirke Avos.
29. Faith in monotheism and its fulfillment is the prime cause for Jewish survival.

As for the attitude section Dr. Schwartzman suggested 4 different areas that would have significance to form a generalized picture of attitude toward Religious School and the History Curriculum. The first consideration was the child's feeling toward the religious school in general. The second centered around the child's opinion of his textbooks on heroes (4th grade) and history (7th grade). The third focused on the general attitude toward studying the history of the Jew. The fourth was designed to test the attitude of the child towards Jewish personalities that forms such a large part of the primary educational Union program. In addition an attitude of comparison between public school and religious school was deemed important to check response to the different techniques used. In addition, it may be argued that a child at the seventh grade stage would naturally be antagonistic toward any type of school and therefore if he was angry at the religious school during the other four attitude questions then certainly it would show up his feelings toward the public school in this area of attitudes.

6) Selection of Congregations to be Tested Use of Pre-Test and Re-Test

After a due period of time had elapsed between December 13, 1956, and March, 1957, giving the congregations (section 1) an ample opportunity to reply concerning their willingness to participate in the test, it became apparent to the author that he had over 150 congregations that were anxious to have the test administered in their congregation. Thus some sort of selection of congregations had to be made in respect to size and geographical location. Congregations in the New York area were desired, being Maller's test group, along with congregations on the growing West Coast. In addition small Middlewestern and Southern groups were selected. All in all the following thirty congregations were selected:

- * 1. Temple Israel, Dayton, Ohio
- * 2. Temple B'nai Jehudah, Kansas City, Mo.
- 3. Gates of Prayer, New Orleans, La.
- 4. Schaarai Zedek, Tampa, Florida
- * 5. Har Sinai, Baltimore, Maryland
- 6. Adath Israel, Lexington, Kentucky
- * 7. Temple Beth-el Center, Belmont, Mass.
- * 8. Beth Israel, San Diego, California
- * 9. Mishkan Israel, New Haven, Conn.
- 10. B'nai Zion, Shreveport, La.
- 11. Temple Israel, Albuquerque, New Mexico
- *12. Temple Emanuel, Yonkers, New York
- *13. Temple Sinai, Washington, D.C.
- *14. Temple Menorah, Chicago, Illinois
- *15. Temple Beth Israel, Phoenix, Arizona
- 16. Temple Israel, Stockton, California
- *17. Temple Beth-el, South Bend, Indiana
- 18. Temple Israel, Brockton, Mass.
- *19. Temple Rodeph Sholom, Philadelphia, Pa.
- *20. Central Synagogue, Rockville Center, N.Y.
- 21. Temple Mizpah, Chattanooga, Tenn.
- *22. Temple Israel, Omaha, Nebraska
- *23. Temple Beth-el, Great Neck, New York

- 24. Temple Emanuel, Davenport, Iowa
- *25. Temple Beth-el, Corpus Christi, Texas
- 26. Suburban Congregation, Buffalo, N. Y.
- *27. Temple Beth-el, Providence, Rhode Island
- 28. Temple Emanuel, Dallas, Texas
- 29. Temple Shalom, Newton, Mass.
- *30. Peninsula Temple Beth-el, San Mateo, Cal.

In the breakdown a congregation up to 199 members was categorized as small while a congregation from 200 to 499 members was designated as a medium sized congregation. A congregation over 500 members was considered a large congregation. In this manner all sizes of congregations were represented and a second postcard was sent out to them. (see Figure 5 below)

200 125 - made 14 - 75 - class 7 -

1. I will need _____ copies of the test to administer to Grade 4 and Grade 7 of my religious school.

2. Please check mark (). In the field of history we teach the following in Grades 1-4 of our school:

☒ Stories about Biblical Personalities

☐ Stories about Rabbinical Personalities

☒ Stories about Medieval Personalities

☒ Stories about Modern Personalities

☐ Unit on Shepherd Life in Biblical Times

☐ Unit on Hebrew Life in Ancient Canaan

Others Enriched Curriculum

Name Reinard H. Shulman City Newbury Mass.

Sharon, 175 - 176 - 177 - 178 - 179 - 180 - 181 - 182 - 183 - 184 - 185 - 186 - 187 - 188 - 189 - 190 - 191 - 192 - 193 - 194 - 195 - 196 - 197 - 198 - 199 - 200

test and re-test was decided as the best method to see how efficient was the first cycle in chronological history during the intermediate grades in those congregations who volunteered participation. By giving the test at the end of the year in the fourth grade one could ascertain the level at completion of the personalities cycle that the Union advocates for history readiness. By the same token, if the test could be given to the seventh graders at the end of the year the author could ascertain how effective the history cycle had been from grades 5, 6, and 7. The yardstick would be the improvement or lack of improvement between the fourth grader, not exposed to chronological Jewish history and the seventh grader who had, according to the standard Union curriculum, completed the systematic text-centered series. The reader is also reminded that the congregations selected were not all following one text but that they varied from Gamoran, Pessin, Zeligs, or others. In this manner the test could utilize questions from all the texts in the knowledge sections and attempt to find some uniformity. Question II of the postcard was originally designed to ascertain history readiness to check how closely the congregations followed Union suggestions concerning history readiness. Question III was also helpful in determining how close these 30 congregations followed the Union's program for grades 1 through 4.

Included with this postcard was a letter explaining the test, the return postcard, the date of the test, and its best administration. The author felt that it was only fair to include a copy of the test and its administration for their examination to see if they still wanted to participate in it. (see Figure 6) Then the author waited for replies to send out his test-if the congregations were still willing to cooperate. The result of this letter was that a total of 18 congregations replied that they wanted to participate in the test. In addition all three local Cincinnati Temples volunteered their fourth and seventh grades to make a total of 21 congregations to be studied. Some of the responses from the 12 congregations not participating are interesting to mention:

"We can't take this test as it might embarrass us"
 "It might prove traumatic"
 "We aren't prepared to cope with such problems"
 "Was that in the book?"
 "Our children won't understand"
 "Are you serious?"
 "It's too involved; the children shouldn't express their own feelings. They are here to learn not to emote."

The author will not discuss these comments but only mention the statement of Dr. Gorman who maintained: "A knowledge without an attitude or understanding is as dry as dust and inevitably will be buried."⁴

HEBREW UNION COLLEGE.....CINCINNATI
JEWISH INSTITUTE OF RELIGION...NEW YORK

Department of Jewish Religious Education

CLIFTON AVENUE • CINCINNATI 20, OHIO

April 2, 1957

Dear Sir:

Thank you very much for your response to my postcard questionnaire of December 13, 1956, concerning the teaching of Jewish History in your religious school. Since you kindly offered to administer a test in your school, I am writing now to find out how many copies you will need.

The test is to be given at two levels, Grades Four and Seven, and should be administered between May 1 and May 15. The test takes about forty minutes to complete, and a copy of same is enclosed with this letter.

Enclosed you will also find a self-addressed postcard that I would appreciate your filling out and returning it to me as soon as possible so I will know exactly how many copies of the test you will need. I shall also appreciate the additional information called for.

Again I am very grateful to you for your helpfulness. Just as soon as I receive your answer, I shall send your supply of the test copies. Thanking you so very much for your fine cooperation, I remain

Sincerely yours,

Arnold Kaiman

Arnold Kaiman

P.S. The test is now being used in the Reform congregations in this area, and there is the possibility that the questionnaire you will receive for distribution will be slightly different than the enclosed.

Figure VI. Letter For Test Participation.

HEBREW UNION COLLEGE.....CINCINNATI
JEWISH INSTITUTE OF RELIGION...NEW YORK

Department of Jewish Religious Education

CLIFTON AVENUE · CINCINNATI 20, OHIO

April 24, 1957

Dear Sir:

Thank you so much for your prompt response to my post-card of April second regarding the number of copies of the Jewish History Questionnaire that you will need for grades four and seven. Enclosed you will find your number of copies plus an appropriate number of Teachers Instructions. You will also find sufficient self-addressed manila envelopes for the return of the questionnaires.

As I previously wrote, the questionnaire should be given between May 1 and May 15th, and returned in the envelopes (approximately fifty to each envelope) just as soon as possible.

Thanking you so much for your helpful cooperation, I remain

Sincerely,

Arnold Kaiman

Arnold Kaiman

P.S. I shall be pleased to send you a set of the findings of this survey after the data has been compiled.

Figure VII. Letter For Return of Test Forms

HEBREW UNION COLLEGE.....CINCINNATI
JEWISH INSTITUTE OF RELIGION...NEW YORK

Department of Jewish Religious Education

CLIFTON AVENUE · CINCINNATI 20, OHIO

DIRECTIONS FOR THE ADMINISTERING OF THE QUESTIONNAIRE
ON THE STUDY OF JEWISH HISTORY

Dear Teacher:

The test which you are to administer to your pupils is part of a study being conducted by the Hebrew Union College-Jewish Institute of Religion in an attempt to ascertain some of the results of instruction in Jewish history. Your school has kindly offered its cooperation and I want to thank you in advance for your participation.

The test is self-administering. The only instructions which need be given to the students are:

- (1) All questions will be collected after forty minutes. Therefore the student should move directly from one section to the next and not delay over any questions which he finds too difficult. (It would be well to inform the students when they have reached the twenty minute mark -- half-way -- so that they can gauge their time accordingly.)
- (2) The student should be advised to read the directions carefully and it should be pointed out that he is not to sign his name so that he may feel perfectly free to express his opinions where they are called for.

When the test has been completed, kindly return same promptly to the person in charge of your school.

Please know of my sincere appreciation for your generous cooperation.

Sincerely yours,

Arnold Kaiman
Arnold Kaiman

Figure VIII. DIRECTIONS FOR ADMINISTERING THE TEST

A JEWISH HISTORY QUESTIONNAIRE

Dear Student:

Here is a Jewish History Questionnaire which you, and hundreds of religious school students all over the United States are being asked to answer. It is part of a study conducted by the Hebrew Union College, and has NOTHING TO DO with your grade in religious school. You don't even have to sign your name. Just answer all the questions as best you can. Your help will be greatly appreciated.

Arnold Kaiman
Student,
Hebrew Union College

A. GENERAL INFORMATION

To begin with, please answer these questions about yourself:

1. Your Religious School Grade? _____
2. Your Public School Grade? _____
3. Your Age? _____
4. Are you a boy or a girl? _____
5. With what grade did you start this religious school? _____
6. Does your family have a Passover Seder every year? _____
7. Are the candles lit every Friday night in your home? _____
8. Is your home decorated every year for Chanukah? _____
9. Do your parents attend Temple once a month or more? _____

B. TRUE-FALSE QUESTIONS

Directions: Read each of the following statements carefully. Some of them are true and some are not. In the blank space before each statement mark a T if it is TRUE, and an F if it is FALSE. If you are not sure whether the statement is True or False, mark it with an X. Remember

T means it is TRUE
F means it is FALSE
X means I DON'T KNOW

Figure IX. The Test Questionnaire

Answer every question.

- _____ 1. Jonathan was jealous of David.
- _____ 2. Jeremiah said that Jerusalem would never be captured.
- _____ 3. The first Temple was dedicated during David's reign.
- _____ 4. The Sadducees insisted on obedience to the Biblical laws as they were written.
- _____ 5. Reform Judaism originated in the United States.
- _____ 6. Cyrus gave the Jews permission to build synagogues.
- _____ 7. Israel was Egypt's ally against Nebuchadnezzar in 586 B.C.
- _____ 8. Judah and Israel often fought against each other.
- _____ 9. The prophets generally sided with the kings of Israel.
- _____ 10. The early Hebrews were friends of the Philistines.
- _____ 11. The Gaonim were successors to the Tannaim.
- _____ 12. The Pharisees created the Oral Law.
- _____ 13. The legends of the Talmud are called Haggadah.
- _____ 14. Samson Raphael Hirsch was an early leader of Reform Judaism in America.
- _____ 15. Maimonides was the author of the Mishne Torah.
- _____ 16. Ezra insisted that the Jews should remarry their foreign wives.
- _____ 17. Aramaic was the language of the Hebrews during the time of Ames.
- _____ 18. The Jews were expelled from Spain in 1492.
- _____ 19. Abraham Geiger was the founder of the Jewish Theological Seminary of America.
- _____ 20. Rashi is best known for his explanations of the Bible and Talmud.

C. CHOICE QUESTIONS

Directions: Each of the following questions is followed by four words or statements, only one of which is correct. Place a check mark (✓) in front of the correct answer. If you are not absolutely

sure of the right answer, do not answer the question at all.

1. The prophets believed that God required:

- | | |
|-----------------------------------|--------------------------------|
| <u> </u> (a) more sacrifices | <u> </u> (c) more justice |
| <u> </u> (b) more prayers | <u> </u> (d) more study |

2. The editor of the Mishna was:

- | | |
|---------------------------------|--------------------------------------|
| <u> </u> (a) Judah Ha-Nasi | <u> </u> (c) Johanan Ben Zaccai |
| <u> </u> (b) Akiba | <u> </u> (d) Hillel |

3. At an election people:

- | | |
|-------------------------------|----------------------------------|
| <u> </u> (a) sell things | <u> </u> (c) pay fines |
| <u> </u> (b) buy goods | <u> </u> (d) choose leaders |

4. In the Third Century A.D. the center of Jewish learning moved from Palestine to:

- | | |
|-----------------------------|--------------------------|
| <u> </u> (a) Egypt | <u> </u> (c) France |
| <u> </u> (b) Babylonia | <u> </u> (d) Italy |

5. The national origin of the great majority of Jews living in America in 1776 was:

- | | |
|---------------------------|---------------------------|
| <u> </u> (a) Polish | <u> </u> (c) German |
| <u> </u> (b) Spanish | <u> </u> (d) Russian |

6. A traveler on the Congo River would most likely see a:

- | | |
|--------------------------------|---------------------------|
| <u> </u> (a) hippopotamus | <u> </u> (c) penguin |
| <u> </u> (b) rabbit | <u> </u> (d) whale |

7. The Court Jew was:

- | | |
|---|---|
| <u> </u> (a) member of the Sanhedrin | <u> </u> (c) an important rabbi |
| <u> </u> (b) a marrano | <u> </u> (d) privileged money lender |

8. Maimonides was opposed by some rabbis because he:

- | | |
|---|---|
| <u> </u> (a) served the Sultan | <u> </u> (c) defended Greek philosophy |
| <u> </u> (b) created anti-semitism | <u> </u> (d) practised medicine |

9. Of these countries the Mohammedan religion is most common in:

- | | |
|--------------------------|--------------------------|
| <u> </u> (a) Turkey | <u> </u> (c) Greece |
| <u> </u> (b) Mexico | <u> </u> (d) Japan |

10. Ibn Gabirol was famous as a great:

- | | |
|---------------------------------------|-------------------------------------|
| <u> </u> (a) Rabbi | <u> </u> (c) Bible commentator |
| <u> </u> (b) advisor to the king | <u> </u> (d) poet |

11. The Balfour Declaration was issued in behalf of the Jews of:

- | | |
|-----------------------------|---------------------------|
| <u> </u> (a) Egypt | <u> </u> (c) Russia |
| <u> </u> (b) Palestine | <u> </u> (d) Germany |

12. The treaty after World War I provided for the:

- | | |
|----------------------------------|--|
| <u> </u> (a) Hague Tribunal | <u> </u> (c) League of Nations |
| <u> </u> (b) United Nations | <u> </u> (d) Universal Postal Union |

13. In the year 586 B.C. the Jews were exiled to:

- | | |
|-----------------------------|---------------------------|
| <u> </u> (a) Egypt | <u> </u> (c) Rome |
| <u> </u> (b) Babylonia | <u> </u> (d) Assyria |

14. The Sahara Desert is located in:

- | | |
|--------------------------------|---------------------------------|
| <u> </u> (a) North Africa | <u> </u> (c) South America |
| <u> </u> (b) Africa | <u> </u> (d) Asia Minor |

15. The school that opposed Hillel's school was led by:

- | | |
|---------------------------|-------------------------|
| <u> </u> (a) Shammai | <u> </u> (c) Meir |
| <u> </u> (b) Akiba | <u> </u> (d) Zadok |

D. MATCHING QUESTIONS

Directions: Below are two columns with some matching items. The left-hand column has a number before each word. In the space in the right-hand column put the number of the matching name or word found in the left-hand column. Here is an example. (Note that there is an extra item in all of the lists in the right-hand column.)

- | | |
|--------------------|-----------------------|
| 1. Ghetto | <u> 5 </u> France |
| 2. Golden Age | <u> 4 </u> Israel |
| 3. Pale | <u> </u> America |
| 4. Kibbutz | <u> 2 </u> Spain |
| 5. Great Sanhedrin | <u> 1 </u> Germany |
| | <u> 3 </u> Russia |

First Group:

- | | |
|---------------------------|------------------|
| 1. Talmud | _____ HaLevi |
| 2. Guide to the Perplexed | _____ Saadya |
| 3. Shulchan Aruch | _____ Wise |
| 4. Kusari | _____ Karo |
| 5. Minhag America | _____ Ashi |
| | _____ Maimonides |

Second Group:

- | | |
|------------|---------------|
| 1. Akiba | _____ Prophet |
| 2. Ezekiel | _____ General |
| 3. Ezra | _____ King |
| 4. Herod | _____ Poet |
| 5. Titus | _____ Scribe |
| | _____ Rabbi |

Third Group:

- | | |
|------------------------|--------------------------------------|
| 1. Moses Mendelssohn | _____ Sunday School |
| 2. Rebecca Graetz | _____ Bible Translation |
| 3. Haym Salomon | _____ Philanthropy |
| 4. Judah Touro | _____ American Revolution |
| 5. Manasseh ben Israel | _____ Zionism |
| | _____ Readmission of Jews to England |

Fourth Group:

- | | |
|-------------------|--------------------------------|
| 1. Ur of Chaldees | _____ Talmudic School |
| 2. Babylon | _____ Nebuchadnezzar's capital |
| 3. Shiloh | _____ Temple of Eli |
| 4. Ai | _____ Jereboam's capital |
| 5. Sura | _____ Abraham's birthplace |
| | _____ Jeshua's victory |

Fifth Group:

- | | |
|-------------|----------------------------------|
| 1. Cheder | _____ Community Council |
| 2. Cabbalah | _____ Followers of Eyal Shem Tov |
| 3. Kahal | _____ Hebrew School |
| 4. Chasidim | _____ Mystical Literature |
| 5. Karaites | _____ Opponents of Oral Law |
| | _____ Laws of Jewish Observance |

E. COMPLETION QUESTIONS

Directions: Below are some subjects about which you are asked to express your personal feelings. Do this by completing each of the sentences. Remember, you are to give YOUR OWN feelings about these things. Since no one knows what your answers are in this whole questionnaire, you are perfectly free to write exactly how you feel about each subject.

1. About going to religious school I feel _____

2. I feel that my textbooks dealing with Jewish heroes or history are

3. To me studying about the history of the Jews is _____

4. In comparison with the religious school, I feel learning history in public school is _____

5. With regard to some of the Jews I have studied, I feel _____

F. CIRCLE QUESTIONS

Directions: Below you will find some statements with which you may or may not agree with. What do you personally think about each of them? After each statement you will find an A, B, and C. Circle A if you agree completely with it. Circle B if you agree with it in part.

Circle C if you do not agree with it at all. Then write a sentence in the space that follows telling why you think that way about it. Be sure to circle just one letter for each statement, and remember when you circle a letter you are saying, "This is the way I think about it."

1. The experiences of the Jews 200 years ago greatly affects my life today. A B C Why do you think this way? _____

2. I have a close relationship to all the Jews in every part of the world. A B C Why do you think this way? _____

3. When conditions under which the Jews live become more favorable, Judaism is more likely to remain unchanged. A B C Why do you think this way? _____

4. I understand about the history of the Jews better when I study about the history of the countries in which they lived. A B C Why do you think this way? _____

5. I feel personally responsible for what happens to the State of Israel. A B C Why do you think this way? _____

6. What happens to the Jews of any country in the world affects my life today. A B C Why do you think this way? _____

7. Jews generally become more prosperous when the government requires them to live entirely by themselves. A B C Why do you think this way? _____

8. If Christians knew more about the Jews and their religion, and Jews knew more about the Christians and their religion, there would be far less Anti-Semitism. A B C Why do you think this way?
-
-
9. From our understanding of history today, we would consider the Bible a real history book. A B C Why do you think this way? _____
-
10. The teachings of Judaism have remained essentially the same from the time of Moses. A B C Why do you think this way? _____
-

7) The Completed Test and Its Administration

With 21 congregations ready to take the test during the period between May 1 and May 15, the author proceeded to put the finishing touches on the completed test. In order to have a tried product that would iron out the main difficulties the author decided to give the test and administer it himself to the three local Cincinnati congregations on March 15 and to use the results of this trial run to restate unclear questions and directions. Fortunately the test was fine in its original state so it was promptly mimeographed and sent to the 21 participating congregations. A total of 1400 tests were sent to be used in grades four and seven. Congregations with asterisks at the beginning of section 6 of this chapter were those participating. A letter was sent (Figure 7) instructing the date and method of return of the test. Copies of standardized procedure in regard to uniform administration were also included. (Figure 8) The length of time to take the test was arbitrarily set at forty minutes in response to the Cincinnati trial-run. Now for a close view of the completed test itself (Figure 9).

First of all the title was conceived as a "questionnaire" to encourage free response from the children whether in the fourth or seventh grades. An introductory paragraph explaining the author's desire for the pupil's cooperation is then given. Section A deals with general information

designed to yield background. Following standard questions as to Religious School grade, Public School grades, Age, Sex and entrance into Religious School, the author gave four questions which, in his opinion, constitute the general maximum level of home background observance in a Reform home. Questions on the Passover Seder, Sabbath Candle lighting, Temple attendance, and Chanukah ceremonies were asked.

Section B includes a statement of directions concerning true-false questions composed from Maller's test, Soloff workbooks, Zelig workbooks, Gamoran's Unit Reviews, and Pessin's workbooks. Originally for scoring purposes the student was urged to refrain from guessing and mark X if unsure. In that manner the scorer would subtract all wrong answers from right answers to give the raw score on this section. Those who marked X would not be penalized on that question. However, owing to the age of the fourth graders, this scoring device was later dropped and no penalty for guessing was assessed. The true-false statements were stated as clearly and in simple English as was possible.

Section C was designed around a multiple-choice technique and included two inner sections. One section dealing with multiple-choice statements constructed from Maller, Soloff, Zeligs, Pessin, and the ~~author's~~ about Jewish fact; the other section, questions 3,6,9,12 and 14 being statements from the Stanford Achievement Test in Social

Studies. (see section 4 of this chapter) In the preliminary directions the pupil was informed that there were four choices and that if he didn't know the answer then he should not guess. This was made clear to the fourth graders who were taking the test inasmuch as they hadn't taken any work in the chronological workbooks which include this type question.

Section D was a matching technique phase of the knowledge section designed to parallel Maller's method of testing. There was one important difference. For each group the author included one extra name or word to select from the lists in the right-hand column. This was done so as not to give away the whole group via the process of deduction after the pupil had answered one or two names or words from the left-hand column. After a sample list the pupil was given a set of five groups to match.

Section E is the attitude section of the test. The student was encouraged in the preliminary paragraph to make sure he expresses his own honest feelings about the different questions. Questions 1,2,3 and 5 deal with the religious school while question 4 yields a comparison between public and religious school. Provision was made for the fourth grader who studied Jewish personalities through Questions 2 and 5.

Section F concerns itself with the historical understandings. A device was utilized by the author for a circling of an initial response on just what the child feels instantly about the statement, circling A for agreement, B for mixed feelings, and C for disagreement. Then the student was asked to write a sentence to show his understanding of the statements. The reader must keep in mind that the ten statements were the compilation of the famous historians responses as to what should be the historical understandings of a religious school pupil. Each statement was phrased either positively or negatively depending on the author's desire to mix them up. The initial response is of no interest other than attitude toward the statement. What really concerns us is the sentences revealing the student's ability to state his conception of the historical understanding.

Thus the completed test was formed, modified, and taken by 1400 Jewish intermediates in grades 4 and 7 in 21 Reform congregations in the United States.

8) Comments by Educators

The author feels that the reader might be interested in two examples of letters received in response to his various congregational communications. Both were agreeable to be quoted.

From Rabbi Malcolm H. Stern, Ohel Sholom Temple,
Norfolk, Virginia

"I came to the conclusion many years ago that we were wasting a good deal of religious school time in the teaching of chronological history, a history technique so remote from our children's comprehension and experience. This came after trying, for a number of years, both here and at Keneseth Israel in Philadelphia, the Soloff, Zeligs and Pessin series, including their revisions. I found that Volume 1 of these series invariably brought the complaint from the children that they 'knew all that', and the explanation that they were being given Bible from the historical viewpoint didn't squelch the complaint. I feel very strongly that much of what the standard curricula would have us teach belongs at the college level, regardless of the simplicity of the verbiage. And while I recognize that we don't have our children at the college level, I don't think we achieve very much by trying to ram unpalatable, unmotivatable information down their throats. I trust that my opinions will be helpful to you."

From Bernard H. Shulman, Director of Temple Shalom,
Newton, Mass.

"Let me state that we are happy to know that people like you at the College are interested in evaluating the content and curriculum in the schools of Reform congregations throughout the Country. I hope that whatever results are obtained

will be made available to me that I can directly benefit by your efforts. I would also like to add my name to the list of malcontents with this unfeasible method of teaching history."

NOTES TO CHAPTER V

1. Dr. Frank Gorman, Techniques of Evaluation, Syllabus from University of Omaha Graduate Press, Educational Research Department, 1955, p4
2. *ibid.*, p6
3. *ibid.*, p10
4. Dr. Frank Gorman, University of Omaha, Private Conversation, August, 1957

CHAPTER VI

RESULTS OF THE TEST

"I pass with relief from the tossing sea of Cause and Theory to the firm ground of Result and Fact."
Winston Churchill, 1898

"No test of evaluation is valid and useful unless the author points out just how he formulated the instrument and what the resulting scores¹ portray." Following this accepted pattern of interpretation this chapter will present A) A discussion of the tabulations as a result of the preliminary postcards featuring 1. The start and finish of the intermediate history cycle; 2. Texts used in the intermediate history cycles; 3. A comparison between intermediate history texts as reported by this study and Hertz's results in his 1948 Eduction of the Jewish Child. 4. Curriculum used in the teaching of history; 5. History Preparation used as readiness in Grades I-IV of those congregations tested. B) Comparisons of Results between the 4th grade and the seventh grade in regard to: 1. Knowledge (Sections B-D of test); 2. Attitude (Section E of test); 3. Understandings (Section F of test); 4. Background (Section A of test). C) Correlations within the Seventh Grade concerning the relationship between 1. Knowledge and Understandings; 2. Attitude and Understandings; 3. Knowledge and Attitude; 4. Background and Attitude to check the influence of the home observances on the seventh grader's attitude.

Naturally innumerable correlations and comparisons could be attempted but the author felt that time, statistical expenses, and his own ability as a statistician prevented any more attempts at specific details. For assistance in all phases of the scoring of the test Dr. Lucien Cohen of the University of Cincinnati Psychology Department was consulted. In addition, Dr. Cohen in turn obtained the services of an expert in statistics, Dr. Goldine Glaser of the University of Cincinnati Medical School. With credits to this noted panel of authorities in the field the author felt confident as to the authenticity and objectivity in scoring procedures.

The author wishes to point out a common misconception of statistics especially amongst religious educators. There are two ways of dealing with statistics. One way is to look only at the figures themselves. In this method statistics are viewed from their significant aspects. What do the figures themselves tell us? Does a correlation of .6 mean anything? Viewed from significance, one can only say that 6 out of 10 cases will react in such a correlation. It says nothing more. It is a cold analysis of numbers. The other way of viewing statistics is the method to be employed by the author. This means an analysis of the importance of the figures, so vital to religious education. What do the figures mean in their practical application to educational problems in the religious school? What can the figures indicate about certain relationships that open new avenues of concern? Does a corre-

lation of .3 have any importance for future curricular development? Viewed from statistical significance one might quickly reject such a figure as being too low. However, if one considers the importance of such a correlation, one would construct expectancy tables of that correlation, analyze the cells of the scattergraph, consider range, mean, standard deviation, and critical ratio in order to ascertain its practical importance. Importance of the statistics rather than sheer significance was the method of analysis employed by the author.

A total of 1,284 tests were returned from the 21 congregations taking the test. These congregations as noted were from all sizes, 100 members to 1850, from all areas of the country, Providence, R.I. to San Mateo, California. Of the returned tests 637 were from the seventh grade, those completing by June of 1957 their cycle in history in the Reform Religious School, and 647 were from the fourth grade, those just completing their history readiness program by June of 1957 and not as yet embarking on any organized instruction in history per se as subject matter. Thus, for all practical purposes, the tests from each grade were about equal; affording an excellent basis of comparison to analyze just how successful the cycle in history had been. The author again points out the uniformity in the administration of the test given for forty minutes in all the schools between May 1st and 15th, 1957.

A) Tabulations as a Result of the Preliminary Postcards.

1. Start and Finish of the Intermediate History Cycle

Of the 600 postcards sent out in December, 1956, about 32% or 196 responded with completed forms, filling in the entire postcard. The author didn't include any returned cards that were incomplete as to the information asked for. Of these 196 cards the author categorized three size distinctions: Large - over 500 members; Medium - 200 to 499 members; Small - 0 to 199 members. These membership figures were obtained by checking the name of the responding congregation with the records of size in the Annual Report of the Union's Proceedings, last published in 1955. Fortunately the 196 congregations broke down into 64 Large, 71 Medium, and 61 Small for a representative figure. For the names of each congregation under each category the reader should consult Table 1. Following the questions asked (Figure 1 in Chapter 5) the author proposed two major columns: 1) The grade in which History begins; 2) The grade in which the intermediate grade history cycle ends. Excluded were reports concerning the teaching of American History (Levinger) or specific histories of Reform (Schwartzman). What was recorded was exclusively the teaching of World Jewish History taught in cycle or series fashion. Several congregations reported that no attempt at all in teaching history through cycles was done owing to their complete lack of faith in the chronological method or their use of the

topical technique. Breakdowns of the different size congregations are given in the results. For the Large size congregations (64 reporting) 56% or 36 followed the Union's suggestion in beginning history in cycle fashion in the fifth grade while only 1 congregation out of 64 began history after the sixth grade, beginning in the eighth grade. Thus an almost complete non-implementation of the Union's Modified Curriculum (beginning in the 7th grade) was noticed. In regard to the grade in which the cycle stopped 34 congregations or 53% ended history as per the Union curriculum in the 7th grade and 18 or 28% finished in the 8th grade. Thus in the large congregations the intermediate grade history cycle (grades 5-7) is largely followed.

For the Medium size congregations the results show that 43 or 67% follow the Union's suggested fifth grade beginning, and 37 or 57% end in the seventh grade. Only 6 congregations or less than 10% utilized the Modified Curriculum suggestion beginning in grades 7,8, or 9.

For the Small size congregations 27 or 44% begin in the fifth grade and 27 or 44% end in the seventh grade. It should be noted that in the small congregations 8 or 13% have given up history altogether indicating lack of satisfaction at any grade level.

As for the revealing total picture of the 196 congregations reporting, 106 or 54% begin in the fifth grade and 98 or 50% end in the seventh grade following the Union's suggestion.

What is interesting is that only 11 congregations or just 5% of the congregations reporting began history in the 7th, 8th or 9th grades. The modified curriculum suggested by the Union just ~~do not~~ seem to be followed regardless of the explanatory paragraph in the Union curriculum suggesting history being shoved back to the 7th grade. It is interesting also to notice that 48 or 24% of the congregations even begin systematic history in grade four with the child being approximately 9 years old. The end of the history cycle seems to be for 98 or 50% of the congregations in the seventh grade with 53 or 27% reporting the eighth grade. Thus the Union's basic curriculum suggestion is followed in the majority of those congregations studied beginning in grade 5 and ending in grade 7.

2. Textbooks Used in the Intermediate Cycle

On the preliminary postcard (Figure 1 of Chapter 5) the author sought out just what textbooks were used in the intermediate systematic history cycle. The same 196 congregations were those reporting and were conveniently divided again into the three size classes. Each congregation in each group was given a number corresponding to its numbered position as per size class in Table I. For results the reader is urged to consult Table II. In the key the different text possibilities were classified according to those texts reviewed in Chapter 4 with prime numbers given to those volumes that ap-

TABLE I. THE START AND FINISH OF THE INTERMEDIATE HISTORY CYCLE IN THE REFORM RELIGIOUS SCHOOL

CONGREGATION	GRADE HISTORY BEGINS							GRADE HISTORY CYCLE ENDS											
	4	5	6	7	8	9		4	5	6	7	8	9	10	11	12			
LARGE																			
1. ADATH ISRAEL LOUISVILLE, KY		X									X								
2. SUBURBAN TEMPLE VAN- TAUGH, N. Y.		X									X								
3. EMANUEL, SAN FRANCISCO, CALIFORNIA		X										X							
4. ISRAEL BOSTON		X										X							
5. SOUTH SHORE, CHICAGO		X									X								
6. D'ARITH KATZ, ROCHESTER, N. Y.		X									X								
7. ROCKDALE CINCINNATI		X									X								
8. HAR SINAI, TRENTON, N. J.	X											X							
9. UNITED HEBREW ST. LOUIS	X											X							
10. ISRAEL HOLLYWOOD, CALIF.		X										X							
11. ISRAEL, MINNEAPOLIS			X											X					
12. BETH ISRAEL, CHICAGO	X												X						
13. BETH-EL, SAN ANTONIO		X										X							
14. BETH ZION, BUFFALO, N. Y.		X									X								
15. BETH-EL, JERSEY CITY, N. J.		X									X								
16. OHABI SHOL- LOM, NASH- VILLE, TENN.		X									X								
17. COLLINGWOOD AVE., TOLEDO	X										X								
18. SINAI OAK- LAND, CALIF.		X									X								
19. TEMPLE ATLANTA	X										X								
20. DEPT. RE- LIGIOUS EDU- CATION BALTIMORE		X										X							
21. Beth Israel, HOUSTON	X										X								
22. Westchester FROS. MT. VERMONT, N. Y.		X									X								

CONGREG.	4	5	6	7	8	9	4	5	6	7	8	9	10	11	12
23. Beth-el, DETROIT		X								X					
24. ISRAEL, BOSTON		X									X				
25. K. A. M., CHICAGO		X								X					
26. SINAI, ROCKY HEIGHTS, N.Y.		X								X					
27. UNION, BROOKLYN, N.Y.			X								X				
28. K. I., Philadelphia	X								X						
29. ISRAEL, DETROIT			X						X						
30. WASHINGTON Hebrew, WASHINGTON, D.C.		X								X					
31. WISE, CINCINNATI			X							X					
32. B'nai Zion, SHREVEPORT		X								X					
33. Menorah, Chicago		X								X					
34. B'nai Je- rubbah, KANSAS CITY, Mo.		X								X					
35. Beth-el, GREAT NECK, N.Y.		X								X					
36. SHALOM, NEWTON, MASS			X								X				
37. EMANUEL, DALLAS			X								X				
38. RODEPH SHA- LOM, Philadelphia		X								X					
39. HARSINAI, BALTIMORE		X								X					
40. Beth Israel, Phoenix		X								X					
41. Beth-el, PROVIDENCE, R.I.		X						X							
42. GATES OF PRAYER, NEW ORLEANS, LA.			N O		A	T	T	E	M	P	T				
43. SINAI, WASHINGTON, D.C.		X								X					
44. ISRAEL, DAYTON, OHIO		X								X					
45. MISHKAN ISRAEL, NEW HAVEN, CONN		X									X				
46. CENTRAL SYNAGOGUE ROCK- VILLE CENTER, N.Y.		X								X					
47. POMASLIA SHELCHISAN MATEO, CALIF.					X							X			

CONGREG.	4	5	6	7	8	9	4	5	6	7	8	9	10	11	12
48. ALBANY, N.Y.		X								X					
49. WISHING BIRD, LOS ANGELES, CALIF.	X									X					
50. ISRAEL, New Rochelle	X										X				
51. Beth ISRAEL HARTFORD	X										X				
52. Beth AM, CHICAGO	X										X				
53. B'nai ISRAEL UN, NEWARK	X										X				
54. MT. ZION, ST PAUL			X								X				
55. SHAREY TEFILA, EAST ORANGE, N.J.		X							X						
56. McDESS SHA-LOM, PITTSBURG	X								X						
57. ISRAEL, Memphis	X								X						
58. NORTH SHORE, GLENVIEW, ILLINOIS		X								X					
59. EMANUEL, HOUSTON, TEXAS			X								X				
60. ISRAEL, COLUMBUS		X								X					
61. Beth HA-TEPHILA, ASH-VILLE, N.C.	X										X				
62. OHAVETH HESSED, JACKSONVILLE, FLA.		X								X					
63. EMANUEL, CHICAGO		N	O		A	T	T	E	M	P	T				
64. WORCHESTER, MASS	X										X				
LARGE TOTAL	16	36	9	0	1	0		0	1	6	34	18	3	0	0
MEDIUM															
1. B'nai ISRAEL, MONROE, LA.	X									X					
2. Beth ISRAEL, AUSTIN, TEXAS		X									X				
3. W. PALM BEACH, FLA.		X									X				
4. Emeth, TEANECK, N.J.		X									X				
5. Shalom, CINCINNATI				X								X			
6. Beth EMETH, WILMINGTON, DELAWARE		X									X				

CONGREG.	4	5	6	7	8	9	10	11	12
7. CONGREG. SWH, RYE, N.Y.		X						X	
8. EMMETH SHALOM, ATLANTIC CITY, N.J.		X						X	
9. TREMONT TEMPLE, N.Y.		X					X		
10. OHEV SHALOM HARRISBURG, PA.		X				X			
11. EMANUEL, LAWRENCE		X						X	
12. BETH-EL CORPUS CHRISTI, TEX.		X						X	
13. BRITH SHOLOM, LOUISVINE, KY.		X						X	
14. SINAI, SPRINGFIELD, MASS.	X							X	
15. VASAR, Poughkeepsie, N.Y.		X						X	
16. Tifereth Israel, Malden, Mass.		X						X	
17. NASSAU COMMUNITY HEMPSTEAD, N.Y.	X							X	
18. BNAI JESHOVAH CHICAGO			X					X	
19. Beth AM, LAKEWOOD, N.J.	X							X	
20. JUDEA, CORAL GABLES, FLA.		X						X	
21. SHOLOM, PRAIRIEFIELD, N.J.		X						X	
22. Beth Israel, LONG ISLAND, CITY, N.Y.		X						X	
23. ISRAEL, GARY, IND.	X							X	
24. Beth AM, New York, N.Y.	X							X	
25. M. SPAN, Chicago	X							X	
26. ISRAEL, BERWYN, ILL.		X						X	
27. Bnai Israel, SALT LAKE CITY		X						X	
28. Beth Shalom, CHARLESTON	X							X	
29. Beth-El, Chicago	X							X	
30. Emmeth Shalom, N.Y.	X							X	
31. ISRAEL, LONG BEACH, CALIF.	X	X						X	

Congreg.	4	5	6	7	8	9	4	5	6	7	8	9	10	11	12
32. Suburban Cleveland		X								X					
33. Emanuel, Silver Spring, MARYLAND	X										X				
34. Beth-el, Flint, Mich.			X								X				
35. Mt. Sinai, El Paso, Tex.		X								X					
36. Emanuel, Davenport, Iowa		X								X					
37. Israel, Omaha, NEBR.		X									X				
38. Mt. Zion, Chattanooga		X								X					
39. Scharai Zedek, Tampa		X								X					
40. Albert, Albuquerque		X								X					
41. Emanuel, Yonkers		X								X					
42. Bethel South Bend		X								X					
43. Peninsula Bethel San Mateo, Calif.		N	O			A	T	T	E	M	P	T			
44. Suburban, Buffalo					X							X			
45. Israel, Brockton Mass.						X							X		
46. Israel, Stockton Calif.					X								X		
47. North Israel Leighton, Ky.		X								X					
48. Beth Israel, San Diego		X								X					
49. Comm. Syn. Port Washington, N. Y.		X								X					
50. Laureiton Beth-El, Long Island		X								X					
51. Shalom, Milwaukee		X									X				
52. Bnai Je- shurun, Des Moines					X						X				
53. West- bury, N. Y.		X							X						
54. Shalom Zedek, Brooklyn		X									X				
55. Emanuel, Greensboro	X									X					
56. Emanuel, Great Neck, N. Y.			X								X				

CONC. REG.	4	5	6	7	8	9		4	5	6	7	8	9	10	11	12
57. SHALOM SANTA MONICA			X									X				
58. LAREH- MONT, N. Y.	X											X				
59. BRITH SHOLOM, SPA- RINGFIELD, ILL.		X										X				
60. BHAI ISRAEL, OKLA CITY, OKLA.		X									X					
61. Beth-el SAN PEDRO			X									X				
62. EMAN- UEL, NEW HYDE PARK, NY		X									X					
63. Niles, SKOKIE, ILL.		X									X					
64. ISRAEL, BATON ROUGE		X										X				
65. Beth-el HOLLYWOOD, FLA.		X										X				
66. ANSHE HESED, ERIE PENN.				X								X				
67. ISRAEL, GALVESTON		X									X					
68. Village, NYC, N. Y.	X										X					
69. Temple of COVENANT, NYC			X									X				
70. SHOLOM FLORAL PARK, NY	X											X				
71 Beth-el Montgomery, ALA.	X										X					
TOTAL	15	43	6	2	3	1		0	1	8	37	20	2	2	0	0
<u>SMALL</u>																
1. Sinai, Champaign, ILL.		X										X				
2. Beth-el BAKERSFIELD		X										X				
3. Emanuel, Utica, N. Y.		X										X				
4. Emanuel, Westfield, NJ		X										X				
5. Beth SHO- LOM, KILGORE TEXAS		N	O													
6. Emanuel, LYNN, MASS.		X										X				
7. ISRAEL, TRAVERSE FLA.		X										X				
8. ISRAEL, McKeesport, PA.		X										X				
9. Anshe Anio Wm. Pittsburg PA.		X											X			

CONCRETE	4	5	6	7	8	9	4	5	6	7	8	9	10	11	12
10. EPHRAIM BETHLEHEM		X								X					
11. JUDAH, CEDAR RAPIDS		X								X					
12. JUDEA, MANHASSET N.Y.		X										X			
13. GARDEN CITY, N.Y.				X							X				
14. Beth-el, Rocky Mt., N.C.	X							X							
15. Beth ISRAEL, CLARSDALE, N.Y.			X							X					
16. Beth Te- fillah, Brunswick GA.	X									X					
17. HESOD ADRIAN, JAME STOWN, N.Y.		X								X					
18. WASHING- TON, PA.		X									X				
19. NORTH CY. FLUSHING, N.Y.				X							X				
20. Beth-el St. PETERS- BURG, FLA.	X							X							
21. Beth OR PHILADELPHIA	X										X				
22. Beth CHAVIN (CUM- BERLAND, MD.		X								X					
23. SINAI, MILWAUKEE					X						X				
24. ISRAEL, ALTOONA, PA.		X								X					
25. Beth-el CHARLOTTE N.C.	X								X						
26. Beth ZION Johnstown PA.		X								X					
27. LAKE- SIDE CON- GREGATION		N	O				A	T	T	E	M	P	T		
28. United Hebrew, Fort SMITH, ARK.	X									X					
29. Beth OR MORRISTOWN, N.Y.		X								X					
30. ISRAEL Westchester L.A., CALIF.	X										X				
31. ISRAEL, HALETON, PA.		X								X					
32. Beth-el Monsey, N.Y.		X								X					
33. Beth-el DAYTONA BEACH, FLA.		X								X					
34. BLUE- FIELD, N.Y.		X								X					
35. Single STAMFORD, CONN.	X								X						

CONC. REC.	4	5	6	7	8	9	10	11	12
36. CAFFE COD HYANNIS MAS		X						X	
37. BETH ISRAEL, BIRACON CAL.	X							X	
38. SPRING- FIELD, OHIO		X						X	
39. BETH SHAM DANVILLE, VA.	X							X	
40. CONCORD N. HAMPS.	X							X	
41. MIDDLETON CLONIN	X							X	
42. WINSTON- SALEM, N.C.		X							X
43. BARI ABRAH DECATUR, ILL.		X							X
44. EMMAUET, LOWELL, MASS		N	O	A	T	T	E	M	P
45. FLESCENCE, S.C.		N	O	A	T	T	E	M	P
46. KINGSTON N. Y.		N	O	A	T	T	E	M	P
47. ISRAEL SHAM, BIRACON, MISS		N	O	A	T	T	E	M	P
48. TACOMA, WASH.			X						X
49. ROANOKE, VA.			X					X	
50. ISRAEL, MAYFIELD, MD.	X							X	
51. SINAI, SUM MIT, N.J.		X						X	
52. EMMAUET, RECHESTER, N.Y.	X							X	
53. B. LINDS MONTAIGNE	X							X	
54. WINNE- WOOD, PA.			X					X	
55. VENTURA, CALIF.					X				X
56. TOTOKA, HAWAII			X					X	
57. MCINROE, N. Y.	X							X	
58. REFORM, WESTCHESTER, NY	X							X	
59. SINAI, NEW FORT NEWGIA		N	O		A	T	T	E	M
60. MT. SINAI, SA CITY, IA		X							X
61. BETH-EL, SLE SPRINGS		N	O		A	T	T	E	M
TOTAL	17	27	5	2	2	0	0	2	6
SUM TOTAL OF SMALL, MEDIUM, LARGE	48	106	20	4	6	1	0	4	20
NOT TEACHING SYSTEMATI- CALLY		11	Co. greg.					11	Co. greg.
TOTAL REPORTING		1	9	6				1	9

pear in three volume series. Again texts concerned with American History were excluded as beyond the scope of this thesis. Isolative books were categorized under "Others" including volumes by Marenoff, Dubin, Grayzel, Cohen, Browne, and Tarshish. The author sought to classify the different series that are currently being used. At the end of each size class is the total use of each volume of the series.

For the Large size congregation one notices in the fourth grade of the 16 books used, 50% or 8 use Soloff, Volume I while 3 or 20% use Pessin, Volume I (not suggested by Union) and 3 or 20% use Gamoran Volume I indicating that for those congregations that do employ 4th grade history, Soloff seems still predominant. In the fifth grade, the beginning grade in most large congregations for history (Table I), of the 53 books used 14 or 26% use Soloff Volume I, 12 or 23% use Gamoran Volume I, and 10 or 19% employ Pessin, Volume I. Thus Union materials comprise 49% of the total amount of textbooks used in the fifth grade. One can't help but notice the use of Pessin in so many schools. In the sixth grade out of the 62 texts used in large congregations 37 texts were chosen from suggested Union materials Gamoran or Soloff. Here too, 12 schools chose volumes from the Pessin series, In the seventh grade 29 out of 56 texts were Union produced while 15 chose the United Synagogue sponsored series by Pessin. Just 3 congregations of 22 chose Golub or Golub and Green as their texts in grade 8. Isolated usage of Zeligs was noted

throughout all the grades.

In Medium size congregations the range of use was practically the same. In the fourth grade 10 of 14 used Soloff. In the fifth grade 31 out of 56 used Gamoran or Soloff. In the sixth grade 38 of 64 utilized Union materials. In the seventh grade 30 of 59 followed Soloff. Only 3 of 26 congregations followed Golub or Golub and Green in the eighth or ninth grades. Again the increased use of Pessin can be noted.

In Small size congregations a little more than three-quarters followed suggested Union texts. In the fourth grade 12 of 14 used Gamoran or Soloff. In grade five 38 of 46 used Gamoran or Soloff. In grade six 35 of 47, and grade seven 27 of 43 congregations. Only 2 of 20 congregations using texts in grades eight or nine employed Golub or Golub and Green. Perhaps the over-all picture will be more illustrative if viewed from the use of each type text in every grade.

In grade four, of the 196 congregations studied, 24 or 55% of those using the major chronological series utilized Soloff materials. In grade five, Soloff was chosen in 68 or 44% of the 153 text series used. In grade six, Soloff scored 74 or 44% of the 168 texts used. In grade seven it reached 80 or 56% of 148 uses. In grade eight it scored 17 of 43 or 39%. Out of the general total of 559 text uses Soloff was employed 264 or 47% of the time. Thus Soloff continues to dominate the Jewish History textbook scene being employed in over half of the classes utilizing chronological series type

texts.

Gamoran's series, comparatively recent, has made fine strides in being incorporated into the schools being employed in 87 of the 559 uses or 15%. This series, suggested by the Union, probably will be used even more in the next few years due to the increased sales of Volume III which was only available in experimental edition up to 1956. The highest use of Gamoran appears to be concentrated in grades five and six where its use is 23% and 20% of the total respectively.

One is amazed to see the tremendous number of uses of the Conservative sponsored Pessin Series being utilized in 130 or 23% of the 559 uses. It may be generalized then, that ⁱⁿ every four REFORM congregations one is employing the Pessin series which is not at all produced for the purpose of creating future Reform loyalties. Its use in grades 5, 6, and 7 is approximately 25% of the time. This figure will loom all the more important when one compares the results of this survey with Hertz's in 1948.

Zeligs continues to be used in general about 10% of the time. It scored 66 or 12% of the total 559 reported. Golub and Golub and Green together accounted for just 12 uses out of the 559 or 2%. Thus only a fraction of the Reform congregations felt the need to follow the Union's modified curriculum and for all important conclusions the modified curriculum of the Union is being ignored.

In summary then the results of the text-use investigation

showed Soloff still being utilized in about 50% of the congregations. Gamoran has made rapid strides to garner about 15% of the field, while Pessin, a Conservative publication, is being employed in 23% of our schools. Zeligs continues at 10% of the total, and Golub and Golub and Green are barely traceable.

3. A Comparison of Useage of Intermediate Texts Between This Study and Hertz's Results in 1948

In 1948 for his PhD. thesis at Northwestern, Rabbi Richard Hertz conducted a study of 162 Reform religious schools for his volume, The Education of the Jewish Child. The author was extremely interested in conducting a comparison between the results of the study in 1948 with his own in 1956. Since the concentration was on the Intermediate History Cycle only grades four through ten were compared. (See Table III). The difference of 34 congregations studied was not emphasized giving full equality to the number of congregations studied. Rabbi Hertz's study shows Soloff being used 320 times as compared to 264 times in the author's. This is an appreciable drop in use even though Soloff still seems to dominate the text scene. Zeligs compares similarly scoring 77 times in Hertz's to 59 in the author's. Likewise, Golub and Golub and Green drop from 14 to 5 times.

It is in respect to Pessin that a rapid and extreme embodiment in the Reform religious school has taken place.

TABLE II. TEXTS USED IN INTERMEDIATE HISTORY
CYCLE OF 196 REFORM RELIGIOUS SCHOOLS

KEY

S' = Soloff Vol. I
S² = Soloff Vol. II
S³ = Soloff Vol. III
P' = Pessin Vol. I
P² = Pessin Vol. II
P³ = Pessin Vol. III
G' = GAMORAN Vol. I
G² = GAMORAN Vol. II
G³ = GAMORAN Vol. III

Z' = Zeligs Vol. I
Z² = Zeligs Vol. II
Z³ = Zeligs Vol. III
G⁰ = Golub Vol. I = Israel in Canaan
G⁰² = Golub Vol. II = In Days 2nd Temple
G⁰³ = Golub GREEN Vol. I
G⁰⁴ = Golub GREEN Vol. II
O = Others (MARENOFF, BROWNE, TARSHISH, GRAYZEL)

Numbers under Congregations Refer to Those
Numbered Under Size in Table I

CONGREGATION	GRADE IN WHICH TEXT USED						
	4	5	6	7	8	9	10
1.		S'	S ²	S ³		O	
2.		P'	P ²	P ³			
3.		S'	S ²	S ³	S ³		
4.		G'	S ²	S ³	S ³		
5.		G'	G ²	S ³			
6.		S'	S ²	S ³			
7.		G'	G ²	S ³			
8.	G'	G'	P ²	P ²	P ³		
9.	Z'	Z ²	Z ²	Z ³	Z ³		
10.		Z'	Z'	P ²	Z ³		
11.			G'	G ²	P ²		
12.	S'	Z'	S ²	S ²	S ³	S ³	
13.		Z'	S ²	S ³			
14.		S'	S ²	S ³			
15.		S'	S ²	S ³			
16.		P'	P ²	P ³			
17.	S'	P'	P ²	P ³			
18.		Z'	Z ²	Z ³			
19.	S'	S ²	S ³				
20.		S'	Z ²	P ³			
21.	S'	S ²	S ³	S ³			
22.		S'	S ²	S ³			
23.		P'	P ²	P ³			
24.		G'	S ²	S ³	S ³		
25.		P'	P ²	P ³			
26.		Z'	P ²	Z ³			
27.			P'	P ²	P ³		
28.	S'	G'	S ²				

CONGREG.	4	5	6	7	8	9	10
29.			G ¹		0		
30.		S ¹	S ²	S ³			
31.			G ²	0			
32.		Z ¹	Z ²	Z ³	0		
33.		S ¹	Z ²	Z ³			
34.		P ¹	P ²	P ³	0		
35.		P ¹	P ²	P ³			
36.			S ¹	S ²	S ³		
37.			S ¹	S ²	S ³		
38.		S ¹	S ²	S ³			
39.		Z ¹	Z ²	G ¹			
40.		S ¹	S ²	S ³			
41.		S ¹	S ²	S ³			
42.		G ¹			0		
43.	No	TEXTS					
44.		P ¹ -G ¹	S ²	P ³			
45.		G ¹	G ²	S ³			
46.		G ¹	G ²	S ³			
47.		G ¹	G ²	S ³			
48.				0	G ⁰²		
49.		P ¹	P ²	P ³			
50.	0	0	0	0	0	0	
51.	P ¹	P ¹	S ²	S ²	P ³		
52.	G ¹	G ²	S ³	0	G ⁰³		
53.	P ¹	P ²	Z ²	Z ³			
54.	G ¹	S ²	S ³				
55.			P ¹	P ²	P ³		
56.		G ¹	G ²				
57.	S ¹	S ²	S ³				
58.	P ¹	P ²	P ³				
59.			P ²	S ³			
60.			P ¹	P ²	P ³		
61.		S ¹	S ²	S ³			
62.	S ¹	S ²	S ³	S ³	G ⁰³		
63.		S ¹	S ²	S ³			
64.	No	TEXTS					
65.	S ¹	S ²	S ³	Z ³			
LARGE	351	1452	2552	4553	632	20	0
TOTAL	361	1062	753	5P3	5P3	153	
	10	1261	352	161	2603	3	
	121	122	1152	162	223		
	16	10	66	723	50		
		62	762	40	22		
			720	56			
			62				

CONGRUENCE	4	5	6	7	8	9	10
Medium	P^1	P^2	P^3	0			
2.		P^1	P^2	P^3	0		
3.		S^1	S^2	S^3			
4.		S^1	S^2	S^3			
5.				G^1	0		
6.		S^1	S^2	S^3			
7.		G^1	G^2	S^3			
8.		P^1	P^2	P^3			
9.		P^1	P^2				
10.		Z^1					
11.	P^1	P^2-P^1	P^3-P^2	P^3			
12.	P^1	P^2-P^1	P^3-P^2	P^3			
13.		S^1	S^2	S^3			
14.	S^1	S^2	S^2	S^3	S^3		
15.		G^1	P^2	P^3	P^3		
16.		S^1	S^2	S^3			
17.	Z^1	Z^2	P^2	P^3			
18.			S^2	S^3			
19.	S^1	S^2	S^2	Z^3	0		
20.		P^1	P^2	S^3	Z^3		
21.		G^1	G^2	S^3			
22.		P^1	P^2	P^3			
23.	S^1	S^2	S^3				
24.	S^1	S^2	S^3				
25.	S^1	S^2	S^2	S^3	S^3		
26.		G^1	S^2	S^3			
27.		S^1	S^2	S^3			
28.	S^1	S^2	S^3	S^3			
29.		Z^1	Z^2	S^3			
30.	S^1	S^2	S^3	S^3			
31.		P^1	P^2	P^3			
32.		P^1	P^2	P^3			
33.	Z^1						
34.			S^2		Z^3		
35.			P^1	P^2	P^3		
36.		S^1	S^2	S^3			
37.		Z^1	Z^3	Z^3			
38.		P^1	P^2	P^3	Z^3		
39.		S^1	S^2	S^3			
40.		S^1	G^2	S^3			
41.		S^1	S^2	S^3			
42.		S^1	Z^2	S^3			
43.		S^1	P^2	S^3	0		
44.	NO	TEXTS					
45.					0		
46.				P^3		G^3	G^4
47.		G^1	G^2	Z^3			
48.		G^1	G^2	Z^3			
49.		G^1	G^2	S^3			
50.		Z^1	Z^2	Z^3			
51.		Z^1	Z^2	Z^3	Z^3		

CONCENTR.	4	5	6	7	8	9	10
52.							
53.		G ¹	G ²	O	O		
54.		P ¹	P ²	G ⁰³	G ⁰⁴		
55.		P ¹	G ¹	G ²			
56.			P ¹	P ²	P ³		
57.	Z ¹		G ¹	S ²	S ³		
58.			S ¹	S ²	S ³		
59.		P ¹	G ¹	O	P ³		
60.		S ¹	S ²	S ³			
61.			S ¹	S ²	S ³ -Z ³		
62.		P ¹	P ²	P ³			
63.		P ¹	P ²	P ³			
64.		G ¹	G ²	G ⁰³	G ⁰⁴		
65.		P ¹	P ²	P ³			
66.				P ³	Z ³		
67.		Z ¹	Z ²				
68.	S ¹		S ²				
69.			S ¹	S ²	S ³		
70.	S ¹	S ¹	S ²	S ³			
71.	S ¹	S ²	S ³				
MESSUM TOTAL		14 S ¹	45 S ²	43 S ³	6 S ³	1 G ⁰³	1 G ⁰⁴
		19 S ¹	8 S ²	26 S ³	6 Z ³	10	
		16 P ¹	2 P ¹	15 P ²	2 G ⁰⁴	2	1
		14 P ²	17 P ³	6 Z ⁰³	4 P ³		
		14	36	16	20		
		56	86	16	24		
			123	59			
SMALL			64				
1.		S ¹	S ²	S ³			
2.		S ¹	S ²	S ³			
3.		G ¹	P ²	P ³			
4.		P ¹	P ²	P ³			
5.			Z ²				
6.		G ¹	G ²	S ³			
7.		S ¹	S ²	S ³			
8.		S ¹	S ²	S ³			
9.		G ¹	S ³		O		
10.		S ¹	S ²	S ³			
11.		P ¹	P ²	P ³	O		
12.		S ¹	S ²	S ³	Z ³		
13.	NO	TEXTS					
14.	G ¹	G ²					
15.			G ¹	S ²	S ³		
16.	G ¹	G ¹	G ²	G ²	S ³		
17.		S ²	G ²	S ³			
18.		S ¹	S ²	S ³	S ³		
19.				G ⁰¹	G ⁰²	G ⁰³	
20.	G ¹	G ²	G ²				
21.	Z ¹		Z ²	O	O		
22.		G ¹	G ²	G ³ -S ³			
23.					O		
24.		G ¹	G ²	S ³			

	4	5	6	7	8	9	10
25.	S'	S ²	S ³				
26.		S'	S ²	S ³			
27.	NO	TEXTS					
28.	G'	G ²		O			
29.		G'	G ²	G ³			
30.	S'	S ²	S ²	S ³	S ³		
31.		G'	G ²	S ³			
32.		G'	G ²	Z ³			
33.		S'	S ²	P ³			
34.		S'	S ²	S ³			
35.	NO	TEXTS					
36.		G'	G ²				
37.	S'	S'	S ²	S ³			
38.		Z'	G ²	Z ³			
39.	Z'	Z'	Z ²	Z ³			
40.	G'		G ²				
41.	P'		P ²	P ³			
42.		S'	S ²	S ³	S ³		
43.		G'	G ²	S ³			
44.	NO	TEXTS					
45.	NO	TEXTS					
46.	S'	S ²	S ²	S ³			
47.	NO	TEXTS					
48.			G'	G ²			
49.			G'	G ²			
50.	S'	S'	Z ²	Z ²			
51.		G'	P ²	P ³			
52.	S'	S ²	S ³	S ³	Z ³		
53.	G'	O					
54.			P'	P ²	P ³		
55.			P'		O	O	
56.		S'	S ²	S ³			
57.	O	O	O	O	O		
58.			O	O	O		
59.	NO	TEXTS					
60.		S'	S ²	S ³			
61.	NO	TEXTS					
SMALL TOTAL	66' 65' 12' 1 P' 14	32 S' 4 S' 13 P' 3 G' 2 Z' 1 O 46	16 S' 3 S' 13 G' 3 P' 4 Z' 7 O 47	1 S' 2 S' 3 G' 2 P' 2 P' 12 Z' 32 S' 16 O' 30 43	5 S' 1 G' 2 Z' 5 O' 2 P' 18	16 G' 10 2	O
FULL TOTAL	96' 18 S' 28 P' 3 Z' 1 O	50 S' 18 S' 28 P' 3 P' 33 G' 36 G' 15 Z' 32 Z' 32 O	6 S' 53 S' 15 S' 8 G' 28 G' 12 Z' 16 Z' 1 P' 33 S' 2 P' 20	9 S' 7 S' 4 P' 31 P' 16 Z' 26 Z' 56 G' 16 G' 26 G' 90	14 S' 17 P' 1 P' 8 Z' 15 O' 26 O' 26 O'	15 S' 26 G' 3 O	1604

USE OF EACH TYPE OF
SERIES TEXT IN 196 SCHOOLS

TEXT	4	5	6	7	8	9	10	TOTAL OF TEXT
SOLOFF (I, II, III)	24	68	74	80	17	1	0	264
GAMORAN (I, II, III)	9	36	34	8	0	0	0	87
PESSIN (I, II, III)	5	31	42	40	12	0	0	130
Zelig (I, II, III)	5	18	18	17	8	0	0	66
Golub (I, II)	0	0	0	1	2	0	0	3
Golub + GREEN (I, II)	0	0	0	2	4	2	1	9
TOTAL PER GRADE	43	153	168	148	43	3	1	TOTAL USE 559

Granted that Pessin first appeared in 1946 nevertheless Hertz reports no congregation utilizing the series while the author found its use 130 times in the Intermediate Grades. This affinity to Pessin is all the more remarkable considering that the United Synagogue (Conservative) is its publisher.

Naturally Gamoran was not available in 1948 and cannot be compared. Nevertheless the author must point out the fade of Soloff, the rapid rise of Pessin, in addition to the drop of Zeligs and the disappearance of Golub and Golub and Green. Pessin must be considered as a formidable series being employed in the Reform religious school even though its method is still systematic. Notwithstanding its treatment of Reform, it seems to have caught on in the Intermediate grades.

4. Curricula Used in the Teaching of History (Table IV)

In the preliminary postcard the author requested the responding congregations to fill in the type of curriculum they followed in the Intermediate grade history cycle. A choice of six alternatives was given including the Union, Chicago Board, Kurzband, Zerlin, Schwartzman's Blueprint Monograph, and the Rabbi's own. The totals of the 196 congregations reveal an interesting revelation. In only 70 congregations or 30.6% of the total was the Union curriculum admitted to be used. 104 congregations or 53% reported that the rabbi constructed his own curriculum from a variety of sources. This indicates that the Union's illusion that it is a standard

TABLE III. COMPARISON BETWEEN HERTZ'S AND
KAIMAN'S STUDIES OF INTERMEDIATE
HISTORY TEXTS (GRADES 4-10)

STUDY	S ₁	S ₂	S ₃	Z ₁	Z ₂	Z ₃	G ₁	G ₂	P ₁	P ₂	P ₃
H E R T Z -1948- 162 schools	106	107	104	41	22	14	10	4	0	0	0
K A I M A N -1956- 196 schools	80	80	104	21	20	17	1	4	40	46	44

TABLE IV. CURRICULUMS USED IN HISTORY
IN 196 SCHOOLS

CURRICULUM TYPE	SIZE OF CONGREGATION			TOTAL USE
	SMALL	MEDIUM	LARGE	
UNION	22	22	26	70
CHICAGO BOARD	3	4	4	11
KURZBAND	0	2	2	4
ZERIN	0	1	0	1
SCHWARTZ- MAN (MONOGRAPH)	2	2	2	6
RABBI'S OWN (MULTIPLE)	34	40	30	104

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for the movement is purely a fallacy. Less than one-third of the rabbis reporting followed Union dictates. Schwartzman's multiple-curricula proposal for the Union does merit increased attention if the Union is to ever recapture rabbinical implementation of its suggested curriculum. The use of 11 congregations of the Chicago Board is also interesting owing to its advocacy of the Unit Approach rather than straight chronology. Six congregations indicated following Schwartzman's curriculum, misunderstanding the Monograph which is in reality a blueprint. These congregations were the same who indicated that they don't teach chronology at all in history. One can only comment that the Union need to evaluate on just to what extent its many curriculums are being implemented in today's Reform religious school.

5. History Preparation Used as Readiness in Grades 1-1V of Those Congregations Taking the Test-Questionnaire

While securing information as to number of copies needed to take the author's test, it dawned that it would be interesting to find out just what type of history readiness was being employed in the 21 congregations to be studied. (Table V) All 21 reported giving instruction in Biblical personalities as advocated by the Union. 17 congregations also included Rabbinical personalities. 14 revealing that they included a study of Medieval personalities. 11 included Modern. 8 indi-

TABLE V. HISTORY PREPARATION IN GRADES
I-IV OF 21 CONGREGATIONS TESTED

PREPARATION TECHNIQUE	CONGREGATIONS EMPLOYING
BIBLICAL PERSONALITIES	21
RABBINICAL PERSONALITIES	17
MEDIEVAL PERSONALITIES	14
MODERN PERSONALITIES	11
UNITS ON BIBLICAL SHEPHERD TIMES	8
UNITS ON HEBREW LIFE IN ANCIENT CANAAN	8
OTHERS	0

cated they followed the units suggested by the Chicago Board while no congregation indicated that it followed any other preparation for history. Franzblau's cycle 1 seems to have been thoroughly incorporated into the Reform religious school in toto. Personalities seems to be the dominant emphasis with no other history exposure (field trips, topics, etc.) being utilized. The author felt that since so many of the congregations emphasized personalities that the majority of the knowledge questions would be objective and fair. This high degree of Personality study use also reveals the obvious repetition of this same approach in every volume of the major history series used. The child learns by rote the same names in grade 1 as he does in grade 7.

B) Comparisons Between Grade Four and Grade Seven

1. Knowledge - In his thorough testing of "knowledges" in 1932 Rabbi Maller made an important advance in Jewish Educational research. Desirous of a pattern for objective testing of achievement in this area, the author decided to copy the mode of presentation in his own test given twenty-five years later. Besides giving credence to the validity of the author's test, a general comparison of results would be forthcoming. One must understand that this comparison is only on the knowledge level since Rabbi Maller confined himself to this area. The author was interested in graphically picturing the results of our efforts in this area of teaching.

What are the tangible knowledge results for a systematic history curriculum? Do children after having been exposed to a chronological cycle produce commensurate with the amount of time spent in our educational curriculums? How much do they learn of the total chronology presented to them? These were some of the questions in the author's mind as he scored "knowledge".

(a) Scoring of the "knowledge" section - As explained above (chapter 5) Sections B, C, and D of the test-questionnaire were devoted to the "knowledge" factor, hereafter to be known as "K". In Section B the child has 20 True-False questions. The penalties for guessing, as explained in the directions of this section, were dropped in order to give the student every possible chance. Thus a child could score a maximum of 20 points on this section and a minimum of zero. In Section C there were 10 multiple choice questions directed towards Jewish content with 5 questions being constructed from the Stanford Achievement series. Not counting the secular, public school history questions, the child could gather a maximum of 10 points in this section and a minimum of zero. In Section D there were 25 matching questions asked, having five columns of five questions each. A child by answering them all correctly could receive a maximum of 25 points toward the K factor. If he answered no question right on this section he would receive zero points. Thus the "K" factor of the test from Sections B-D equals 20 points from Section B

plus 10 points from Section C plus 25 points from Section D making a maximum point score possibility of 55. The maximum range of this factor could be from zero to 55.

A note should be made here of the five questions from Section C constructed from the Stanford Achievement Test. The results of the discussions with Dr. Cohen and Dr. Glaser led the author to decide the shelving of this factor in the course of the limits of this study. On the basis of five questions with 55 of "K" these experts felt that any valid correlation was impossible. A recommendation for further research with an equal amount of questions could yield an interesting correlation between Secular "K" and Jewish "K". Mention should be made however that of the 1284 test corrected on the Stanford Achievement Questions (Secular "K") 80% of the children were either average or above. This figure was gathered from the norm of two right for fourth graders and three right for seventh graders. One could suggest that as for Secular "K" Jewish children are achieving at an above average rate. The importance of this point in the author's mind stands out when one centers his attention on the Jewish "K" factor.

In Table VI the reader can see the Jewish "K" of the test broken down into categories. Since the highest mark on the test's "K" was 38 points achieved by a Washington D.C. seventh grader and that only 4 children out of 1284 achieved 36 or above (2 children scored 36, 1 child 37, and 1 child 38), the author decided to categorize on the basis of zero to 36

and over in order to picture distribution in a much sharper light. One other point should be made in regard to these four top scores. They were the products of four seventh graders from one school in Washington, D.C. It was also decided that to avoid statistical choppiness all congregations would be lumped together in the portrayal of results. Individual congregational scores are available upon request to the author as he has all the results on file.

The scoring of the "K" factor was done objectively by three impartial scorers utilizing a master scoring sheet. A comparison of the key with the child's objective technique selection was the guide.

(b) Analysis of Results - Ten categories were selected as the best basis for presenting the results. In Table VI the reader notices two major divisions, the 7th grade scores and the 4th grade. A spread of four points was chosen as the basis for each category with the tenth category being 36 and above. 1) Mean. The mean for the seventh grade was exactly 15 points. On the basis of a possible 55 points this meant that the mean in per cents was 27.27%. Maller in 1932 found a mean of 30% amongst the seventh grade comparing favorably with the mean of the author's 1957 test. The mean of the fourth grade was 11.78 points or 21.42% comparing with Maller's 20 per cent score in 1932. Thus on a mean basis there was an increase of 5.85% between the scores of the "unexposed" fourth grader completing his history readiness program and the "exposed"

seventh grader completing the cycle of chronological Jewish History. 2) Standard Deviation - The Standard Deviation of the seventh grader was 6.708 points or 12.19% while the Standard Deviation of the fourth grader was 4.56 or 8.29%. This means that the chances of a particular individual's score falling in this range would be equal to 2 S.D. or 95% of the total cases. Applying this formula to the results of "K" one finds that 95% of the scores of the 7th grader come between 51.65% and 2.89% while 95% of the fourth graders scored between 39.00% and 3.84%. One can easily see that having such a large S.D. the scores do not cluster around the mean. In any event the percentages of both grades are very small. 95% of the seventh graders tested, or for that matter ^{of} the fourth grade, couldn't even score one half the questions right. The reader must also keep in mind the fact that "K" was determined by an objective technique where the child could guess the right response. For example in the True-False Section (B) he had a fifty per cent chance to guess right; in the Multiple-Choice (C) he had a 25 per cent chance to guess correctly; in the Matching (D) he had a 16.67% chance to guess right. Even with all the opportunities to guess right the seventh grader performed poorly on the total score, 95% of them responding between 2.89% and 51.65%. This poor achievement is intensified by looking closely at the individual categories of Table VI. Notwithstanding the four top scores (the top score of 38 equalled just 70%) grouped in category ten, only

26 children out of 637 could answer 28 to 35 questions right. Only 30 children or 4.6% of the total number taking the test could answer 50% or more of the questions right. Remember this in terms of an objective, guess-potential test. One must also take into account that not one child of the fourth grade could score even 50% right of the total test, but was he supposed to? One might point out that out of the whole cycle of chronology we have produced 4.7% of the students who are able to assimilate 50% or more of the material deemed important. There has been an advancement of knowledge but just 4.7% total gain in pupils who can score one-half or over of the questions right. These questions asked were not subjective tricks of the author's, but simple, intensified work-book questions, Maller questions, etc. chosen from the wide acceptance among historians and child history writers.

It is easy to notice that the cluster of seventh grade scores centers around categories III, IV, and V--8 through 19 points. 423 out of 637 children or 66% of the group scored within these scores. Likewise in the fourth grade, our pre-test group, 540 children out of 647 or 83% of their group scored within these scores. This would indicate that the means are truly indicative of the scoring even though the Standard Deviations are large. 3) Standard Error of Means - The question is always asked about what might happen if the test were repeated? How great can be the reliability of our means? The seventh grade's standard error was .26 and the

fourth grade's was .18. This indicates that the mean of such a large sample in the seventh grade (637 cases) would not vary by more than .26 of a point in 68% of the cases and that in 100% of the cases it wouldn't vary by more than .78 of a point. In the fourth grade our mean is 68% of the 647 cases wouldn't vary by more than .18 of a point and .54 of a point in 100% of the cases. Our means then for "K" are reliable.

4) Critical Ratio-Statistical Analysis has provided a way of determining the probability of the differences in means being greater than zero. Since our two means are reliable, the more probable is it that the difference is also reliable. Because of the properties of a normal probability curve, a Critical Ratio of 3 or more indicates that the chances are 99.9 in 100 that the difference between the two means is greater than zero. Our obtained Critical Ratio was 9.82 equalling almost 99.9998% distinction from zero difference. There definitely is a change in the mean of knowledge between the pre-test fourth and the exposed seventh.

(c) Summary and Implications of Comparisons of "K"

It has been shown above that the main concentration of Jewish Reform educational activity in the intermediate grades has been on Jewish History and Jewish Sociology. During the 5, 6, and 7th grades most all of our time is devoted toward this end. Yet for all our effort, there is only a rise of 5.82% in knowledge achievement in the means of the two groups. The mean of the fourth grader was 21.42% of the test and the

TABLE II. KNOWLEDGE COMPARISONS BETWEEN
7th GRADE AND 4th GRADE (SECTIONS B-D)
OF TEST

SAFE- SCORE	7 th GRADE-637 _{TESTS}	4 th GRADE-647 _{TESTS}
I		
0-3	15	23
II		
4-7	64	71
III		
8-11	120	227
IV		
12-15	150	200
V		
16-19	153	103
VI		
20-23	72	12
VII		
24-27	33	11
VIII		
28-31	18	0
IX		
32-35	8	0
X		
36 AND OVER	4	0
MEAN	15.00	11.78
ST.D. DEVIATION	6.708	4.56
ST.D. FOR 2 F MEAN	.26	.15
MEAN 6.8 OF 100	15.00 \pm .26	11.78 \pm .18
	15.00 \pm .78	11.78 \pm .54
C.R.	9.82	9.82

mean of the seventh grader was 27.27%. Both groups were very low in achieving the desired results from text-reading, work-books, and fact emphasis. One must also consider the guess factor of the test. The seventh grader, being 3 years the more advanced in maturation, had that much more chance to guess right. One tends to question the value of so much "history" concentration when so little is actually achieved. Does a 5.82% increase in K, disregarding maturational guessing, merit such curricular intensification? The author has serious doubts on this justification on the basis of such poor "K" achievement. When so many seventh graders, after three years of intense study, achieve so poorly intangible "K" results, one must seriously question the methodology used or even the value of the subject itself. When a curriculum yields such a small percentage of advance over a group that is not exposed to that curriculum, one can only question the feasibility of such a curriculum in the light of its stated aims and goals. This point is not new. It was made in Rabbi Maller's report on the poor achievement scores on his test in 1932. Nothing was done then. It is hoped something will be done now. This glaring inadequacy of curriculum will become even sharper as one views other factors in the test-questionnaire.

2. Attitude - Section E of the test-questionnaire contained five questions dealing with the attitude of the student towards the subject of history and the wider subject of the total religious school. This section, totally new in Jewish

history testing (Maller dealing on H with K), produced an "A" factor.

(a) Scoring of the "A" factor - A three point spread scale was selected as the basis of scoring these five questions. Thus a positive attitude expressed towards religious school and the subject matter history was gauged as a plus 1 per question. A negative attitude overtly stated in the student's sentence response was scored as a minus 1. An indefinite attitude, blank, or *comme-ci comme-ca* response was scored as zero. For the five questions, a child could respond with a range between minus five and plus five. A point should be made concerning Dr. Cohen's suggestion that the question concerning the relationship of attitude between the public and religious school should be included in the total attitude factor. To make this one question separate and correlate it with the other four would be improper weighting. Dr. Cohen suggested that a definite statistic could be compiled of the one question but that to take it out of the context of the other four questions would be unwarranted statistically. Thus five attitude questions (Section E) make up the "A" factor score. The author admits "professional subjectivity" in the scoring of this section, however, he took into account objective factors and a general semantic acceptance of terms used by the child. Typical responses as "stupid", "dull", "boring" cannot be viewed as subjective when scored as a negative attitude. Typical responses as "exciting", "interesting", "wonder-

ful", cannot be viewed as anything but positive. Such responses as "I don't care", "Fair", "all right but who knows", were viewed as zero attitude scores.

(b) Analysis of Results - In Table VII the reader can find a compilation of the "A" factor of the test. The total factor of each child represented a category, with plus 4 and plus 5 being lumped together due to frequency or lack of frequency factors in the fourth and seventh grades.

1) Mean - One notices that the mean for the fourth grade in "A" was a definite plus 2.72. This represents a strong positive response toward the religious school. This reaction becomes all the clearer when one notices the 282 frequency in the 10th category, plus 4 and plus 5. In this category one finds 43% of all the fourth graders responding. This by far was the largest single concentration of students in any category. This representation was almost as far positive as was possible to measure on the test. Between the lumping of categories 9 and 10 in the fourth grade one finds 425 out of the 647 respondents or 65%. Almost two-thirds of the fourth grade students had extremely positive attitudes. Within the fourth grade also only 45 children scored within the negative categories, or 6%. Thus, only a fraction of the fourth grade have anything but a neutral or favorable attitude toward religious school, even in the face of the public school. On the other hand the switch in attitude is apparent in the seventh grade. Here the mean is a definite minus .65. Looking at the category

breakdown one notices only 29 children having a strong positive feeling toward religious school as compared to the 282 positive fourth graders in categories nine and ten. Comparing the positive categories we find that 212 seventh graders responded positively (categories 7-10) as compared to 576 fourth graders or, stated in per cents, 33% of the seventh grade reacted positively as compared to 90% of the fourth grade. Rounded off, this indicated that 9 out of every 10 fourth graders have a positive attitude whereas just 3 out of 10 seventh graders emerged positively. One might easily argue that the seventh grader just naturally is negative and rebellious in attitude toward everything. Yet in our study of the public school question, 70% of the students in the seventh grade responded positively toward the public school. Typical answers were: "It's more exciting and close" (Omaha); "Public School has a deeper relationship to the present" (Baltimore); "Public School is a challenge to the seventh grader and his problems of today" (Corpus Christi); "Public school is dramatic and full of ideas while religious school is dull and full of names" (San Mateo). Why didn't the emerging adolescent reject Public School if reliance on his attitude was naturally to be regarded as rebellious? No, rebelliousness alone cannot be considered as that factor in the great switch in attitude. Likewise the author would not claim to be so presumptuous as to claim the teaching of history as wholly responsible for this switch in attitude. What can be

concluded is that the claims of chronological history (goals and aims of Union - Chapter 4) as to the emergence of positive attitudes are not justified or validated on the basis of this test. At best what is produced is a neutral attitude. However, two-thirds of the seventh grade emerges with a definite negative attitude (categories 1-5) while only 6% of the fourth grade responded negatively. Whether history alone is at fault is not the point. What must concern us is the definite drop in positiveness toward religious school between these grades. Intelligent and sensitive responses toward public school reveal that adolescent revolution cannot be blamed as the catalyst. This religious school problem will be all the more apparent when we deal with a comparisons of background.

2) Standard Deviations - The standard deviations of 2.37 and 1.84 respectively for the seventh and fourth grades are indicative of the range of responses. Using our formula for .100% inclusion (see discussion of standard deviation above; under Knowledge Comparisons) we conclude that 100% of the seventh graders range between minus 4 and plus 4 (a wide range) while the fourth grader ranges from minus 2 to plus 5 (a smaller range). This indicates again a definite positive distribution in the fourth grade as compared a wide distribution in the seventh grade tending negative.

3) Standard Errors - The errors in the means indicate that the reliability of the means are within .08 and .07 of the respective means for the seventh and fourth grades. This

means that in 100% of the cases the true mean of the seventh grade is within .24 of minus .65 while the true 100% mean of the fourth grade is within .21 of plus 2.72. 4) Critical Ratio - In order to ascertain the reality of this significant switch in attitudes the figure of 29.36 for the critical ratio between the means is very significant. This means that in 99.99999998 cases out of 100 the difference between the two groups is not zero. A definite switch in attitude has taken place.

(c) Summary and Implications of Comparisons of "A" - Attitude has been of prime concern within the goal structure of any religious school curriculum. In the past we have concluded that an interesting curriculum will produce comparable interesting attitude changes. This test has shown that there is a significant attitude change toward the negative between the fourth grade and the seventh grade. The author does not conclude that chronological history is the cause but that the aims of the curriculum toward attitude are not being achieved. In fact we are going in the reverse. Taking the fourth grade child with his significantly positive attitude (over 90% of cases) we emerge with just 33% of the seventh graders having positive attitudes. There has been a 57% loss in positive attitudes. We have seen that the blame cannot be shifted to adolescent rebelliousness since the attitude toward the public school, consuming five days per week as against a general one-day-a-week religious school, has remained high. The cost

factor in regards knowledge and attitude stands out. Granted we have a small 5.82% knowledge increase between the fourth and seventh grades, disregarding natural maturational guess factors in the seventh grade, but we also have a 57% loss in positive attitude. Is the loss in attitude from definite positiveness to neutral or negative worth this small knowledge increase? This must be the realistic question in any future history curriculums whether changes in methodology or subject matter. Something is wrong. We must admit our failure. Our claims as to knowledge increase and attitude development have not been validated. We shall see this even more in the correlation between knowledge and attitude at the seventh grade level.

3. Understandings - In addition to the new "A" factor introduced in the author's test, another factor centered around understandings to be called "U" was introduced. This factor was computed as a response to initial reactions in Section F of the test. In that section (see test chapter 5) the student was asked to circle his immediate reaction to the statement on a three point spread. Thus if he agreed with the statement he was to circle A. If he disagreed he was to circle C. B indicated a *comme-ci* and *comme-ca* indecisive reaction to the statement. Then the child was asked to write a sentence on just why he felt that way. This was to indicate his sense of historical understandings. The reader must keep in mind that these statements were compiled through eminent historians'

TABLE VII. ATTITUDE COMPARISONS BETWEEN
4TH AND 7TH GRADES (Section E of Test)

CATEGORY AND SCORE	7 TH GRADE - 637 TESTS	4 TH GRADE - 647 TESTS
I -5	32	1
II -4	44	6
III -3	88	5
IV -2	79	12
V -1	96	21
VI 0	86	26
VII +1	82	61
VIII +2	61	90
IX +3	40	143
X +4 AND +5	29	282
MEAN	- .65	+2.72
STD. DEVIA.	2.37	1.84
STD. ERR.	.08	.07
MEAN 68 of 100	- .65 \pm .08	+2.72 \pm .07
MEAN 100 of 100	- .65 \pm .24	+2.72 \pm .21
C. RATIO	29.36	29.36

reactions. The child was expected to be able to write a definite statement indicating his understanding of the statement. His ability to write a sentence in consonance with his initial circle (A,B,C) response was to be included.

(a) Scoring of "U" - There were ten statements included in Section F of the test. In order for the child to score one point for an understanding on each of the ten statements he must 1) circle the right initial response, A or C, and 2) write a sentence indicating understanding of the statement, and in consonance with his initial response. The historian's compiled statements of understandings was to be the basis of the scoring. The author admits again "professional subjectivity" in scoring the child's responses but obvious errors and understandings were evident. Such responses as "Yes", "I just do", and "That is the way I feel" certainly don't indicate understandings. The child was expected to be able to express himself on the subject in understandable concrete language. A point must be made concerning one question in this section on Anti-Semitism (question 8). Over 70% of the seventh grade who got one understanding or more gained credit on this question while 75% of the fourth graders scoring one or more answered this question successfully. During the formulation of the test there was some doubt in the author's mind as to the advisability of including such a "give" question, but he did include it. The reader is thus cautioned to keep in mind that this question, obviously understood by most chil-

dren previous to the fifth grade, is questionable as to being achieved through a study of history. Our Jewish ethnic society has probably built an understanding of this problem through many outside agencies reacting on the child namely the school, Brotherhood Week, Inter-Faith visits, etc. Thus the child could range in "U" between zero and a maximum of ten depending on his ability to express himself in terms of the historians' conception of child understandings.

(b) Analysis of Results - In Table VIII a categorical breakdown of the summary of results between the fourth and seventh grade is included. Again ten categories were chosen and owing to the fact that 7 understandings was the highest score achieved in this section of the test, nine and ten right responses were lumped together. One cannot help but notice immediately the great number of students failing to express any understanding at all. 304 of the 637 seventh graders or 47% scored zero. while 451 or 69% of the 647^{fourth GRADERS} tallied zero. Taking into account the question 8 on anti-semitism as a "give" and lumping categories 1 and 2 (0 and 1 understandings) there were 456 or 71% of the seventh graders falling in these categories and 586 or 90% of the fourth graders. As expected only 1 child amongst the fourth graders achieved more than 4 understandings while, surprisingly so, only 18 seventh graders achieved over 4 understandings. 1) Mean - The means of the two grades point out the lack of achievement in expressing understandings. For the seventh grade 1.07 was the mean again

keeping in mind question 8 as a "give". For the fourth grade the mean was even less than one or .47. Thus the increase in understandings mean was .64 of one understandings with one question continuing to function as a "give". 20 Standard Deviations - The Standard Deviations in this section are much smaller indicating a definite cluster around the means. For the seventh grade the Standard Deviation is 1.39 indicating that the range for 68% of the cases ranges from zero to 2.5 and the fourth grade's Standard Deviation indicates a range for 68% between zero and 1.2. Thus the range for both sections is between zero and 2.5 for 68% of the cases. 3) Standard Error - The standard errors of the means are very small being .06 and .03 for the seventh and fourth grades respectively. This indicates that the mean for the seventh grade 100% of the re-test time would be only .18 away from 1.07 and for the fourth grade only .09 away from .43. 4) Critical Ratio - The significance of a change from true zero is equally apparent in this section as the CR is 9.14. This means that in 99.99996 of 100 cases a significant difference will emerge.

(c) Summary and Implications of "U" - Understandings should be considered the carrying factor in the carry over of history in the adult life of the child learner. The knowledge may disappear but his understanding will probably continue. Thus "understanding a subject can be considered the gauge of adequate assimilation of the subject".² If this be the guide then Jewish History has all but failed in the religious

school. With a "give" question on anti-semitism understood most likely from an outside source the seventh grader achieved a mean of 1.07. 70 per cent of the respondents scored either zero or just 1. The mean of the fourth grader was .43 and 90% clustered between zero and one. Thus for three years labor in history and sociology the seventh grader achieves a minute increase in his understanding of history and even that is questionable in lieu of the "given" question. A difference does exist but so small that per cents of increase cannot be even asserted. Maybe the understandings asked for were beyond the level of the children whether in the fourth or seventh grade. Yet these understandings were not formulated by the author but a compilation of competent historians on what they thought the child should know and understand. Maybe history in these understandings terms is for a higher maturational level. Quite conceivably history in terms of "U" may require study at the high school or adult levels. This result poses in dramatic relief the possibility that history as subject matter belongs at a high level and that no methodology of history in the intermediate grades will yield desired understandings results. The argument frequently expounded by static rationalists in this area is that "the teaching is no good. The quality of our instruction is poor. If we had better teachers, all would be different." And yet this is begging the question. We just don't have the public school teacher on our faculties. Most of our teachers are volunteers and

TABLE VIII. UNDERSTANDINGS COMPARISONS BETWEEN 4th GRADE AND 7th GRADE (SECTION F of Test)

CATEGORY AND SCORE	7 th GRADE-637 TESTS	4 th GRADE-647 TESTS
I 0	304	451
II 1	152	135
III 2	88	44
IV 3	46	16
V 4	29	0
VI 5	9	0
VII 6	6	1
VIII 7	3	0
IX 8	0	0
X 9+10	0	0
MEAN	1.07	.43
STD. DEVIA.	1.39	.75
STD ERROR	.06	.03
MEAN 68 of 100 CASES	$1.07 \pm .06$	$.43 \pm .03$
MEAN 100 of 100	$1.07 \pm .18$	$.43 \pm .09$
C. RATIO	9.14	9.14

this feature will probably remain as a characteristic of our religious school faculties. We must be able to face up to the reality of this type teacher. We must build our curriculum ^{1a} for these teachers and not above them. Thus, this understandings section does have a strong implication for adult education. In order to build understandings the maturational level of the student must be considered. Despite the poor quality of our teachers, and this is not always the case in our religious schools, Reform must be realistic to look at history as subject matter itself in the intermediate grades. Certainly this ridiculously low score in understandings would indicate this consideration. And yet understandings may stem from quite another source, from Attitude (see Correlation A and U in Seventh Grade). In any event understandings are practically non-existent in either the fourth or seventh grades in our present curricular setup. Again the stated claims of the present standardized curriculum are not validated.

4. Background - In Section A of the test, in addition to general information about the child for motivation, four questions concerning the child's conception of Background were asked. They dealt with the Ritual observance of Passover, Chanukah, Temple attendance of parents, and Friday evening candle-lighting. One might easily conclude that there might be many more questions to search this area. However, in pondering this question, the author came to the realization that not much more is sought or dealt with in the average Reform

Jewish home. If an affirmative answer would be forthcoming in these areas from the child one might assume that the Reform home had just about achieved a maximum in background for the child. The author felt that this was a fair examination of Reform observance. These may be considered as the four essentials.

(a) Scoring of "B" (Background) - If the child responded yes to each question he received a plus one. If he responded no then he received nothing. If he left the space blank he received nothing. Thus there was a possibility of zero to plus 4 in this section of four questions.

(b) In Table IX the author has categorized the responses of the fourth and seventh grade responses. Each category represents a total "B" on the basis of equivalent weighting of questions. Thus if a child responded with two yes answers he fitted into category III. Immediately one is struck by the general distribution of scores. Outside of the meager 44 responses in category I for the seventh grade, there are over 100 responses in each category for this group level. The same might be concluded for the fourth grade. 1) Mean - It was in the consideration of the means that a surprising result was found. The mean for the seventh grade was 2.31 while the difference for the fourth grade was 2.45. The difference between the two means was only .14, or a very small difference. One would naturally expect a much wider difference with the emphasis on the fourth grade owing to the increased use of

family night services directed to their age group, seventh grade lack of concern with background, dating, and other causes. This lack of significant difference is noticeable even in the Standard Deviations which are practically the same, 1.154 for the seventh grade and 1.07 for the fourth. Even the Standard Errors, are close, and the CR is a surprisingly low 2.22 indicating that difference between the means is not as crucial as it was with other factors. No matter which way the figures may be viewed, a significant difference is not forthcoming. Taken into relation with the other three factors this result looms even of larger importance. The changes so dramatically shown above in regard to Knowledge, Attitude, and Understanding have come about without a significant background change.

(c) Summary and Implications of "B" - Having formulated a seemingly valid measure of background in the Reform home, the surprising result of no significant difference between fourth and seventh grades was shown. A definite positive background in both grades was shown with means of 2.31 and 2.45 respectively in the seventh and fourth. The distribution being fairly normal and the standard deviations being almost equal, the CR was a "low" 2.22 indicating a difference but not so definite as with the other factors of the test. One can see this positive background in a different light altogether. Despite the increased emphasis in ceremonies in Reform, and rabbinical concern with ritual, nevertheless it has not so completely permeated on down in the Reform home.

While the figures of 2.31 and 2.45 indicate a positive approach they are still only slightly above the chance midpoint of 2.4 in terms of the five categories. Reform in the home is statistically average with the five possibilities and not significantly above as the general rabbinical writings indicate in their emphasis on ritual. There is a trend but not as pronounced as generally accepted. With Background as a constant between the fourth and seventh grades, the dramatic shift in attitude pictured above between the grades must be taken up again. This shift in attitude has come about despite a constant background. This test-questionnaire suggests that the fault cannot be wholly blamed on parental background for a certain negativism. The function of other influences of school and society at large must be looked at again to explain changes. The influence and responsibility of the home looks, according to the results of this study, to be over-emphasized. Quite possibly the ceremonies serve as per se ends in themselves, i.e. the candles are lit and then forgotten about, or the Passover Seder exerts its own influence and no more. When we examine the correlation between Background and Attitude in the seventh grade we can see more clearly the influence of lack of influence of this area so previously overdone..

C) Correlations Within the Seventh Grade

1. Knowledge and Understandings - In order to discover the relationship, if any, between "K" and "U" among the 637

TABLE IX. BACKGROUND COMPARISONS BETWEEN
4TH GRADE AND 7TH GRADE (SECTION
A of
TEST)

CATEGORY + SCORE	7 th GRADE-637 TESTS	4 th GRADE-647 TESTS
I 0	44	29
II +1	110	96
III +2	201	199
IV +3	168	204
V +4	114	119
MEAN	2.31	2.45
STD. DEVIA.	1.154	1.07
STD. ERROR	.06	.04
MEAN 68 of 100	$2.31 \pm .06$	$2.45 \pm .04$
MEAN 100 of 100	$2.31 \pm .18$	$2.45 \pm .12$
C. RATIO	2.22	2.22

seventh grade children taking the test-questionnaire, the author first constructed a thorough scattergraph of the two factors. A cell-compilation of that graph is shown in Table X. On the left side of the Table one can find the 10 various knowledge categories (I-X) as divided in Table VI, ranging by four point spreads between zero and over 35. The top column horizontally represents the like ten categories for understandings as shown in Table VIII ranging from zero to nine and ten. One can find next the breakdown of the combination of categories in the 100 cells which denote all 637 cases reported. Thus, reading in the top left hand corner of the Table, one finds that two children who scored in the tenth category in knowledge (36 and over) scored in the first category of understandings (zero). The entire table can be read in this same manner. It is quite easy to notice that the range of those scoring in any category of knowledge show up markedly in the first category (zero) of understandings. In terms of frequency 80 children who scored in the fifth (16-19) category of knowledge also scored in the first category (zero) of understandings. 76 children of the fourth (12-15) category of knowledge also scored in the first category of understandings. Likewise, the 63 children who scored between 8-11 in knowledge also found themselves in the first category of understandings. In total, 304 children were in the first category of understandings while scoring between the first and tenth categories of knowledge. One also notices the fact

TABLE X. CORRELATION BETWEEN KNOWLEDGE AND UNDERSTANDINGS WITHIN SEVENTH GRADE

FORMULA = $\frac{NXY - \Sigma X \Sigma Y}{\sqrt{N^2 - \Sigma X^2} \sqrt{N^2 - \Sigma Y^2}}$

KNOWLEDGE CATEGORIES										UNDERSTANDINGS CATEGORIES					VIII					CORR = .21				
										I	II	III	IV	V	VI	VII	VIII	IX	X					
IX										2	0	0	0	1	0	0	1	0	0					
VIII										0	2	2	0	1	2	0	0	0	0					
VII										3	6	4	3	2	0	0	0	0	0					
VI										8	11	6	5	1	0	1	1	0	0					
V										30	19	7	7	6	1	1	1	0	0					
IV										80	38	18	8	7	1	1	0	0	0					
III										76	32	23	10	5	4	0	0	0	0					
II										63	20	21	8	5	2	1	0	0	0					
I										32	19	7	5	1	0	0	0	0	0					
										10	5	0	0	0	0	0	0	0	0					

that even those who scored in the top knowledge categories also placed very low in the understandings categories. This will be all the more apparent upon an examination of the expectancy table of this correlation. In the far right hand column the correlation is reported at .216 based on the formula of correlation, computed by Dr. Glaser, stated at the top of the table. Numerous other discussions of cells could be made but suffice it to say that there is a preponderance in the understandings categories of zero. This correlation found of .216 might be dismissed quickly if viewed only by statistical significance. However, to find its true application we must construct groupings of our scattergraph and an expectancy table to analyze the importance of this seemingly insignificant correlation. Let us postulate at the outset that we are interested in the 1% level of importance, as emphasized in the author's discussions with his statistician, Dr. Glaser. This means that there would arise in only 1% of the cases a relationship by chance. If a higher percentage is used one runs the danger of over-emphasizing a factor which may or may not be present. Having this in mind we are searching for a relationship that is valid 99% of the time. Thus a correlation of .216 is a necessary correlation at the 1% level according to the statistic tables. There is a relationship, but of what nature? What is its importance? We must turn to Table X^A to find the answer.

A

Table X is a calculation from the scattergraph of

Table X for the purposes of examining the importance of the .216 correlation between knowledge and understandings. It is divided into two parts: 1. Grouping - A closer look at the scattergraph lumped together in categories; 2. Expectancy - Percentages of the total score in each knowledge grouping above to emphasize the actual percentage effect of knowledge on understanding.

In the grouping half, one notices the knowledge category column vertically at the left of the Table. Categories I, II, and III (zero to 11) are grouped together, categories IV, V, VI (12-23), and categorized VII, VIII, IX, and X (24 and above). This grouping was selected on the basis of an examination of the distribution and mean stated for the seventh grade in Table V. As for understandings an examination of the frequencies reported in Table VIII showed the groupings into three: Category I by itself, Categories II-III (1-2), and Categories IV-VIII (3-7), Categories IX and X (8-10) were dropped since there were no students scoring in these categories. The breakdown is self explanatory.

The real discussion of the correlation, for our purposes centers in the Expectancy section. Here the percentages of the grouping of categories are represented. Thus, looking at the top left hand cell, 20.6% of those students scoring in categories VII-X of knowledge scored zero in understandings. 49.2% of the same group scored either 1 or 2 understandings. 30.2% of that group scored 3 or more under-

standings. Skipping the bulk of the middle group and glancing at the low group in knowledge (categories I-III or zero to 11) we find that 52.8% of that group scored zero understandings and 36.2% scored either 1 or 2. 11.0% of the low knowledge group scored 3 or more understandings. The author believes that these two groups, the high and low (Categories VII-X and Categories I-III) in knowledge, should be the basis for discussion of the importance of the correlation of .216.

Again reminding the reader that question 8 of the understandings section on Anti-Semitism was a virtual "give", the author feels the right to lump understandings categories I, II, and III together for the basis of comparison with knowledge. In the high group this means the sum of 20.6% and 49.2% yielding 69.8%. Thus 69.8% of the high knowledge group scores practically no understandings (zero to two). At the same time looking at the low knowledge group (categories I-III) the author again lumps the understandings categories I-III together. Thus the sum of the percentages here is 52.8% plus 36.2% yielding 89%. These two figures, 69.8% and 89%, are the basis for the discussion of the correlation .216. They tell us the importance of the "low" correlation figure. Even though we are tempted to dismiss the correlation figure as being statistically insignificant, it does tell us something of what a rise in knowledge does in terms of understandings. If 89% of the low knowledge groups scored practically nothing in understandings and 69.8% of the high knowledge group scored

TABLE X: GROUPING AND EXPECTANCY
TABLE BETWEEN KNOWLEDGE
AND UNDERSTANDINGS IN 7th GRADE

		UNDERSTANDINGS CATEGORIES			
		I	II-III	IV-VII	TOTALS
KNOWLEDGE CATEGORIES	VII-X	13	31	19	63
	IV-VI	186	137	52	375
	I-III	105	72 240	22	199
	TOTALS	304	242	93	637
		UNDERSTANDINGS CATEGORIES			
		I	II-III	IV-VII	
KNOWLEDGE CATEGORIES	VII-X	20.6%	49.2%	30.2%	EXPECTANCY
	IV-VI	49.6%	36.5%	13.9%	
	I-III	52.8%	36.2%	11.0%	

practically nothing, then there has been a 19.2% improvement between the low and high groups. Thus the high group scores poorly in understandings 19.2% less than the low group. Knowledge has helped 19.2% to raise the understandings level even with the general poor scoring in understandings. Yet one cannot overlook in looking at the expectancy table that 69.8% of the high scorers in knowledge get practically nothing in understandings. That figure goes completely contrary to our long established tradition that knowledge of facts automatically produces understandings. One must keep in mind that knowledge as tested on this questionnaire was an accumulation of previously dealt with workbooks and texts. Knowledge has produced a 19.2% improvement. This indicates that there is a definite relationship or correlation between knowledge and understandings but just to a limited degree. It can be asserted only that it is not according to the universal accepted tradition. There is no systematic relationship as claimed by our present standardizations in curriculum. Again the author asks if this 19.2% improvement in understandings by knowledge justifies our extreme weight on factual knowledge in the intermediate grades? Knowledge is not the whole factor in the producing of enduring understandings. We must consider additional areas.

2. Attitude and Understandings - The relationship between these has rarely been studied. In the author's investigations he found no study of Attitude or Understandings.

Table XI is the representation of the scattergraph of the categories to be correlated. In the left hand column are the various understandings categories ranging from I-X (zero to 10). The top horizontal column portrays the Attitude categories of Table VII. ranging from I-X (minus 5 ~~to~~ plus 4 and 5). The correlation figure computed by Dr. Glaser was .303 derived by the utilization of the formula listed at the top of the Table. Analysis of the different cells yields some very interesting information. For example 3 children who scored high in understandings (category 7) also scored high in attitude (category 7). Keeping in mind the general negative attitude of the seventh grade (mean was $-.65$) and the general poor performance in understandings (mean was 1.07) some light on a positive relationship between the two factors is revealed. This relationship is fairly obscured by the heavy skewness (304 scored zero understandings or category 1) but it definitely is there. Of the three children scoring in the high understandings bracket (category VIII) all expressed positive attitudes. By visualizing cells one notices that as the understandings rise a corresponding general rise in attitude is apparent. A look at the Expectancy Table of Table XI^A will bring this point out even more.

Table XI^A illustrates the grouping of the scattergraph and the percentages of expectancy between the two factors in the same manner as Table X^A. 31 children who scored high in Attitude (categories 8-10) also scored relatively high in

Understandings (categories IV-VIII). 48 children in the mid Attitude group (categories IV-VII) also scored high in Understandings (categories IV-VIII). Granting the heavy load of children who scored practically nothing on understandings (304 plus 240) equals 544 children, nevertheless only 14 children who possessed definite negative attitudes (categories I-III) scored high on understandings as compared to the 31 of positive attitudes who scored high on understandings. This gives us some clue of a relationship. Looking at the correlation from a significance point of view, one notices that it is .303 well within the 1% level. There is a definite relationship between the two factors. Granted that it is not in a direct linear relationship, however, it was definitely not chance. There is an observable trend which is partially obscured by the poor scoring in Understandings.

The Expectancy Table of percentages of Table XI^A brings this point into sharper relief. Of the low negative attitude group 62.8% score nothing in understandings and a paltry 8.5% score high in understandings. On the other hand that number is reduced to 40.8% scoring nothing in understandings of those scoring high in positive attitude. 23.8% of the students scoring high in understandings also scored high in Attitude. The difference between the lumped groups is apparent when we compare the 8.5% of the low attitude group with the 23.8% of the high attitude group in respect to high understandings. As the attitude rises there has been a 15.3% rise in under-

standings achievement. One might argue that this percentage is even less than the knowledge improvement. However, 1) Attitude is not intensified as knowledge in the systematic textbooks or workbooks. Questions such as "what is your opinion?" do not appear. 2) The loading of low understandings scores clustering (540 out of 637 cases) makes the improvement, even though smaller, stand out even more. If one looks at the middle bulk group and compares it with the high group one sees an even stronger improvement. Just 4.1% of the mid-attitude group scored high in understandings, while 23.8% of the high attitude group scored high in understandings. This is a 19.7% improvement in a heavily skewed group.

Looking at the importance of the .303 correlation the author suggests that a new function of Attitude has emerged. Whether it is the cause of higher understandings or vice-versa is not definite. Yet this .303 was the highest correlation of any two factors on the test. Amidst the general negative attitude expressed this .303 correlation is important. Attitude must be planned for in the religious school. It does play a definite role. The extent in producing understandings is blurred by the heavy skewness, but it is still there. If one would correlate Understandings with Attitude he would probably get an equivalent correlation. Dr. Glaser estimated this vice-versa correlation at .40. Where this Attitude is produced is one of the remaining questions to ask ourselves. If knowledge doesn't necessarily create under-

TABLE XI. CORRELATION BETWEEN ATTITUDE AND UNDERSTANDINGS
WITHIN SEVENTH GRADE

NEW - EXAY

$$\sqrt{N \sum x^2 - (\sum x)^2} = \sqrt{N(\sum y^2) - (\sum y)^2}$$

UNDERSTANDING CATEGORIES										CORRELATION = .305
	I	II	III	IV	ATTITUDE - V	UNDERSTANDINGS VI	CATEGORIES VII	IX	X	
IX	0	0	0	0	0	0	0	0	0	
IX	0	0	0	0	0	0	0	0	0	
VIII	0	0	0	0	1	0	1	1	0	
VII	0	1	0	0	0	1	3	0	1	
VI	0	0	0	0	3	1	1	2	2	
V	0	4	2	0	0	4	7	1	3	
IV	1	1	5	5	5	4	7	5	2	
III	4	6	8	16	16	14	11	7	6	
II	5	8	16	19	32	29	17	8	6	
I	22	24	57	41	39	33	35	18	9	

CORR.
= .303

TABLE XI^A GROUPING AND EXPECTANCY
TABLE BETWEEN ATTITUDE
AND UNDERSTANDINGS IN 7th GRADE

		UNDERSTANDINGS CATEGORIES			
KNOWLEDGE - ATTITUDE CATEGORIES		I	II-III	IV-VIII	TOTALS
	$\frac{VIII}{X}$	53	46	31	130
	$\frac{IV}{VII}$	148	147	48	343
	$\frac{I}{III}$	103	47	14	164
	TOTALS	304	240	93	637
		UNDERSTANDINGS CATEGORIES			
ATTITUDE CATEGORIES		I	II-III	IV-VIII	
	$\frac{VIII}{X}$	40.8%	35.4%	23.8%	EXPECTANCY
	$\frac{IV}{VII}$	43.1%	42.9%	4.1%	
	$\frac{I}{III}$	62.8%	28.7%	8.5%	

A

standings (Table X and X) maybe it creates positive attitudes which in turn create better understandings. This is our next correlation analysis.

3. Knowledge and Attitude - In Table XII a scatter-graph of the correlated categories between these two factors is presented. On the left, knowledge categories (Table VI) are shown, and at the top, shown horizontally, are the Attitude categories (Table VII). The correlation of .177 is given as computed by the standard formula given in the title of the Table. The examination of the cells reveals that there is a widespread of scores. Each cell except the top knowledge category (only 4 children out of 637) has some figure. Those cells which are the most heavily occupied seem to cluster around a zero correlation. For example, 21 students who scored in the category IV of knowledge also scored in the category IV of Attitude. The only evidence of a linear correlation and the probable cause of the figure of .177 is in the zero cells in the lower right. No student who achieved category I of knowledge achieved category IX of Attitude. On the other hand three students who achieved category II of knowledge also achieved category IX of Attitude. Thus a small minute linear correlation is seen. Yet that cluster around the center cannot be overlooked.

Table XII^A presents this tendency not to correlate in even more striking groupings and expectancies. The distribution of the Attitude Categories and Knowledge Categories shows a tendency to lump in the middle. The distribution on

either side of this middle (categories IV-VII) of Attitude and Categories IV-VI of Knowledge, is practically equivalent. Notice that there are 10 of the 63 who score high in knowledge (categories VII-X) and low in attitude (categories I-III). On the other hand 17 of the 63 score high in both factors. The next group of medium knowledge illustrates this point even clearer when one notices 94 on the left side of the mid-figure 195 and 86 on the right. They are practically the same. Viewed as a statistic of significance .177 doesn't even approach the 1% level and a clear correlation is not apparent.

A

The Expectancy Table XII draws a sharper point. In the low Attitude group (I-II) 15.8% score high in knowledge (VII-X) while in the same high attitude group just 27.2% score high in knowledge. Thus knowledge has effected only 11.4% increase in Attitude. Within the low knowledge group just 13.5% scored high in attitude while 27.2% of the high knowledge group scored high in attitude. Thus a sharp rise in knowledge between the low and high knowledge groups has gained a paltry 13.7% improvement of one group over the other in attitude. The author must ask again if the intensification of factual knowledge is valid for a 13.2% improvement when the definite switch from positive to negative attitude between fourth grade and seventh grade was already shown (plus 2.72 in the fourth to minus .65 in the seventh)? Within the bulky middle group this small rate of improvement is even more

TABLE XII.

CORRELATION BETWEEN KNOWLEDGE AND
ATTITUDE WITHIN SEVENTH GRADE

$$\text{FORMULA} = \frac{N_{XY} - \bar{X}\bar{Y}}{N(\bar{X}^2 - (\bar{X})^2)}$$

		ATTITUDE CATEGORIES									CORRELATION
		I	II	III	IV	V	VI	VII	VIII	IX	X
X	0	0	0	0	0	0	0	1	1	1	
IX	0	0	1	0	0	2	2	1	0	1	
VIII	0	0	3	1	2	3	0	3	2	2	
VII	1		2	2	6	4	6	6	4	2	
VI	3		4	2	12	9	14	11	10	6	
V	4		6	29	13	14	24	20	15	13	
IV	9		11	26	21	28	14	15	14	9	
III	9		12	15	13	22	16	13	11	3	
II	4		5	11	11	11	8	8	3	3	
I	2		0	2	1	3	2	4	1	0	

$$\text{CORR} = .17$$

TABLE XII^A GROUPING AND EXPECTANCY
TABLE BETWEEN KNOWLEDGE
AND ATTITUDE IN 7TH GRADE

		ATTITUDE CATEGORIES			
		I-III	IV-VII	VIII-X	TOTALS
KNOWLEDGE CATEGORIES	VII-X	10	36	17	63
	IV-VI	94	195	86	375
	I-III	60	112	27	199
	TOTALS	164	343	130	637
		ATTITUDE CATEGORIES			
		I-III	IV-VII	VIII-X	
KNOWLEDGE CATEGORIES	VII-X	15.8%	57.1%	27.2%	EXPECTANCY
	IV-VI	25.1%	52.0%	22.9%	
	I-III	30.2%	56.3%	13.5%	

striking between the low and high knowledge groups. The improvement is just .8% of 1% (56.3% to 57.1%). On the basis of this study the claim that knowledge automatically produces positive attitudes is not shown. A small 13.7% improvement was demonstrated. Knowledge cannot be claimed as the factor producing Attitude which in turn produces Understanding. Above, the author showed that knowledge has a small (19.2%) improvement rate on understandings. Here the study indicates again a small (13.7%) improvement rate of knowledge on attitude. Attitude and Understanding are not automatically produced by knowledge. In fact, according to this study, knowledge has less than 20% effect on either factor. In order to find the heavy catalyst in stimulating Attitude and Understanding one must search beyond knowledge.

4. Background and Attitude - Being surprised by the lack of a significant difference between the backgrounds of fourth and seventh grade students (above) the author felt that an examination of the relationship between background and attitude might bring to light just where Attitude is created. A correlation scattergraph between the two factors in the seventh grade is presented in Table XIII. Here again the cells are completely occupied indicating a wide-spread. The cluster around the mid-points of each category is apparent. For example, 42 students who gave Category III (plus 2) as their background also scored in Category V (zero) in Attitude. These 42 cases were the largest single cluster of the 637 cases.

On either side of the 42 cell one notices 24 students in Category IV (minus 1) of attitude, and 35 students in Category VI (plus 1) of attitude. The relationship is almost invariably centered on the middle or zero relationship. When one realizes the means of the two factors (minus .65 for attitude and 2.31 for background) one realizes that the great majority of cases center around these figures. So much is this clustering that the statistical correlation was a minute .089 or at the 10% level. Keeping in mind that we were searching for a 1% level of significance and that the figure 10% means that 10 times in 100 there would be a change by chance, the correlation of the two factors approaches almost absolute zero. This is the lowest possible level of significance. This is a startling revelation. The tradition in Jewish religious education has always been that the greater the background the finer the attitude. This correlation, according to the study, is not validated. A .089 correlation has to be squeezed to show any relationship. The author wished to point up this false correlation impression in Table XIII.

Table XIII^A reveals again a general distribution as that of Table XII^A. Here again the distribution on either side of the middle of the Attitude grouping is relatively the same. For example in Category IV of background (plus 3) 126 cases are found in Categories 4-7 of Attitude. On either side of that group are 38 cases and 43 cases, almost equivalent. The totals show this even more clearly. There were

TABLE XIII - CORRELATION BETWEEN BACKGROUND AND ATTITUDE WITHIN 7TH GRADE.

$$\text{FORMULA} = \frac{N\sum XY - \sum X \sum Y}{\sqrt{N\sum X^2 - (\sum X)^2} \sqrt{N\sum Y^2 - (\sum Y)^2}}$$

	I	II	III	II	ATTITUDE	V	VI	VII	VIII	IX	X	CORRELATION
V	3	9	14	20	14	4	18	14	10	8		
IV	6	16	16	21	23	23	20	23	13	7		
III	12	11	25	24	42	35	25	12	8	7		Correlation = .08
II	7	6	23	11	14	15	12	8	8	6		
I	4	2	10	3	3	9	7	4	1	1		

TABLE XIII^A. GROUPING AND EXPECTANCY
TABLE BETWEEN BACKGROUND
AND ATTITUDE IN SEVENTH
GRADE

		ATTITUDE CATEGORIES			
		I - III	IV - VII	VIII - X	TOTALS
BACKGROUND CATEGORIES	V	26	56	32	114
	IV	38	87	43	168
	III	48	126	27	201
	II	36	52	22	110
	I	16	22	6	44
	TOTALS	164	343	130	637
		ATTITUDE CATEGORIES			
		I - III	IV - VII	VIII - X	
BACKGROUND CATEGORIES	V	22.8%	49.1%	28.1%	EXPECTANCY
	IV	22.0%	51.7%	26.3%	
	III	23.9%	62.7%	13.4%	
	II	32.7%	47.3%	20.0%	
	I	36.4%	50.0%	13.6%	

GROUPING

343 students in Categories IV-VII of Attitude and 164 and 130 on either side. This same distribution is revealed in the total of 201 students in Category III of Background with 168 and 110 on either side. The expectancy table reveals again the lack of relationship between background and attitude. 36.4% of the students scored low attitudes with low backgrounds. At the same time 22.8% of the top background group scored low attitudes. This is a 13.6% improvement. For the mid group in Attitude, the improvement is just .9%. On the other hand 13.6% of the poor backgrounds (zero out of 4 questions) achieved a high attitude. 28.1% of the high background group achieved high attitude groupings. This is 14.5% rate of improvement. Thus background as an effect on attitude is just true 14.5% of the time. Coupled with our findings in this study on knowledge as an effect on attitude of a 13.7%, we achieve a sum of 28.2% for the effect on attitude by knowledge and background. Where does that 71.8% other effect on attitude come from?

This amazing result of the lack of home relationship on attitude effect, so traditionally accepted, poses many problems for further research. Educational evaluators must go into the home, test parents, interview children, and find out the effects of per se rituals and ceremonials. Does the ceremony indicate a general background significance? This study didn't indicate that effect between the fourth grade and the seventh grade. When can be indicated by this study¹⁵ that there

was no significant correlation between background and attitude in the seventh grade in a nominally observant home (mean was 2.31 out of a possible 4). Quite possibly we have been expecting greater things from the home which do not have a starting effect. Again the point was raised in Chapter III that the child is seeking avenues to grow up and attain adult status. The emphasis on candles, gifts, etc. may strike him as immature and childish, holding him back from emerging to the next stage in his maturational development. Background when thus conditioned by "childish" symbols may actually create negative attitudes or neutral ones instead of the expected positive results. Many orthodox converts to reform have expressed many times their great urge to rebel when they grew up towards the childish, antiquated, superstitious rituals of their childhood. This study indicates the need for a complete analysis of the effect of background. In addition it portrays the necessity to focus the attention on the religious school in the formulation of changes in attitudes. Remembering the great switch in attitude between the fourth and seventh grade, from a definite positive attitude (2.72) to at best a neutral or negative one (minus .65), coupled with the result of no significant correlation between background and attitude, then the blame cannot be placed on the parents. Whether this switch was because of the religious school, or community environment (Jewish and Teen-age) is not asserted. What is asserted is that doubts about our tradit-

ional conception of Good Home Ceremonies, Good Child Attitude have arisen for further study.

NOTES TO CHAPTER VI

1. Gorman, Frank, correspondence, August 1957.
2. Schwartzman, S., interview, December 1956.

CHAPTER VII

CONCLUSIONS

"Intelligent means one who can see implications and draw conclusions."

Talmud: Hagiga, 14A

Evaluation in education, secular or religious is a dynamic story of a continuous process of examination, growth, progress, and change. It illuminates the stream of educational experience as it realistically exists. Evaluation in the field of Jewish History must carefully look at the achievement of present methodology towards relating those events and peoples that have built patterns of human living in the culture of Judaism. Considerations of attractiveness, interest, and practical results all must enter the evaluator's mind. It has generally been thought that an endless collection of proper names relating to people and numerous dates relating to events are absolutely essential in a coherent story of Jewish History for the intermediate grade child. This idea has acknowledged validity in presentations of Jewish History for adults. The question, in the author's conception of intermediate grade Jewish education, was if such a chronological, systematic, and factual approach has validity with pre-adolescent children. The author found that his question was not new. Doubts and confusions concerning the teaching of history in the intermediate grades have shaped a definite

controversy among reform religious educators. Is the chronological method the best? Or, shall it be problematic, topical, project, or no method at all? Shall we even teach history in these grades? The author found that in the statements on method statistical evidence was lacking. Only one study was conducted in this area, and it was administered over 25 years ago by Dr. Maller. Thus, the purpose of this study was to evaluate this controversial area of religious education. Following an evaluative technique employed by Dr. Frank Gorman of the University of Omaha emphasis was placed on 1) historical orientation of the area; 2) age characteristics of the children effected; 3) aims and methods of present practices; 4) an evaluative instrument to examine present practices; and 5) recommendations for further research. This study was conditioned under the premiss that evaluation must deal with progress made in terms of needs and objectives and not merely determining the status of the school's history program in terms of statistical norms.

Operating under the purpose to examine fully this heavily weighted area of intermediate Reform education, and motivated by the statistical clarification needed in this controversy, the following conclusions were reached:

Chapter II - "The History of History"

1. There was no formal subject of history in the Biblical period but parents and priests combined to present a vivid personality account of the historical legends

to their children. History was concerned only with the relation of Biblical Law. Parents were held responsible for a proper historical orientation.

2. During the Talmudic Period the Bible teacher taught history through a literal translation of the Written Torah coupled together with historical explanations of the Oral Torah. The elementary school taught historical understandings, historical attitudes, and topical knowledge via this intensive study of the two-fold Law.

3. During the Middle Ages history was taught only in connection with the lives of codifying rabbis. History was reduced from a broad perspective on life to a narrow formalistic study of Halacha. Only the word was emphasized. History was in the main avoided.

4. The beginning of history as subject matter revolves around the life of Mendelssohn. History now served as the connected story of the past which formerly was achieved through Bible and Talmud. Topical selectivity coupled with chronological investigation of the past emerged.

5. During the Early American Period with its waves of new settlers, history became the collective subject of Judaism. It served as the total melting-pot of knowledge for the child. Bible and post-Biblical achievements were aligned in the child's mind through history. The child, not exposed in the Sunday School to Bible, Hebrew, and Jewish Literature, was introduced to the chronological treatment of

this material through the subject of history.

6. The rapid incorporation of East Europeans within the ranks of American Reform has caused an emerging ethnic approach to the subject matter of history. This approach was a sharp switch from the previous "moralistic" approach between 1850-1914. National loyalty was the goal of history from 1914-1940.

7. Since 1940 two approaches to history have become popular. One centers around the systematic exposition of Jewish peoplehood similar to the "ethnic" period of 1914-1940. The new Gamoran series is an illustrative example of this type textbook. The other approach emphasizes the themes of Jewish religious development. History in the approach must make a definite contribution to the emergence of the religion to which the child identifies. Tarshish's text on the story of the Jewish religion is an illustrative example of this type text.

Chapter III - "The Intermediate Jewish Child and His 'History' Environment"

1. The intermediate grade child is searching for a representation of his individual worth today.

2. The physical development of the intermediate yields a desire to be creative, a resistance to fatigue, a desire to investigate through participation, and a topic by topic attack of broad general areas. Excellence of performance is a basic wish.

3. The intellectual development of the intermediate yields an increasing interest in the purpose of any subject, a curiosity of how the immediate environment affects him personally, a desire to explore, to improve acquired skills, and the realistic application of life around him, present and past, to his own life. Facts are absurd to him unless they have applicability to his experience. Learning must contain corresponding self-expression.

4. The social development of the intermediate yields a desire for independence and freedom, for responsibility, for separate sex activities, for peer group associations, for opportunities to make moral decisions, for living the present and seeing everything in relation to that present.

5. The emotional development of the intermediate yields an increased sense of the present reality and a decreased sense of fantasy, an increased spirit for adventure, and an increased sense of emotional control.

6. The time-spacial development of the intermediate yields an association with the past only in terms of comparison to the present, a limitation with regard to arranged sequence events, a limitation of an insufficient background of experiences to enable him to derive accurate concepts of life in the chronological past from the printed page.

7. The seventh grade child is in his own separate category. The "pubescent spurt" causes many physical problems. The tendency to "overdo" it is present.

8. The seventh grade child is conscious of his individual importance and desires to achieve at an individual level above and beyond the previous peer group standard. They desire to develop their own opinions and search out self-definition.

9. The seventh grade child tends to hero worship a personality who has a direct bearing on his personal experience. He is self-conscious about his growing awkwardness. He is intense in his emotional reaction. He is sensitive, worrisome, and desirous of adult standards.

10. Several plans have emerged in the public schools in response to the educational experience needs of the intermediate grade child. Unit approaches dealing with the child shaping the present via knowledge and understanding of the past are emphasized.

11. The intermediate child's Jewish environmental development yields 1) an intense desire for definition as an American Jew, 2) an intense desire to understand Judaism as a religious denomination in the free religious consciousness of America; 3) an intense desire for self-acceptance as a Jew via his own immediate experience; 4) an intense desire to identify with a parental adjustment towards Judaism; 5) an intense desire to be sure in the group feeling of a meaningful Sunday School experience.

Chapter IV - "Aims, Approaches, and Texts of Present Day Intermediate Curricula "

1. Curricula must be geared toward the devel-

opmental progress of the whole intermediate child.

2. Clear-cut aims and goals must be stated and evaluated before textbook implementation can be accomplished.

3. The Union curriculum's factual approach disregards the child's innate desire to belong to a group.

Triumph over trial is foreign to the intermediate.

4. The Union curriculum has no central theme or educational philosophy to deal with the intermediate's desire to deal with the present.

5. Most of the Union's suggested textbooks deal with abstract, adult oriented material.

6. Kurzband's curriculum, although local, does sincerely seek for American definition in the intermediate's experience by emphasis on practical analogies.

7. Zer'in's curriculum centers around a dynamic adjustment to the world about the intermediate. History serves as an illustrative example to help the intermediate solve the contradictions of his present-day environment. His textbooks emphasize anthologies of experiences.

8. Schwartzman's monograph emphasizes feelings and attitudes within the child rather than subject matter. The child must be able to solve his own needs at each level of maturational growth. Selectivity towards the development of understandings is weighted over factual information..

9. Other miscellaneous texts commit a factual fallacy of information emphasis over experiential attitudes

and understandings.

Chapter VI - "Results of the Test"

1. For the religious educator statistical importance is of far more practical use than statistical significance.

2. 54% of the 196 congregations reporting indicated that history is begun (first cycle) in the fifth grade while 50% end in the seventh grade following the suggestion of the Union. 24% of the congregations still follow the old Union suggestion of beginning history in the fourth grade. 27% of the congregations end history in the eighth grade. In the main the Union's suggestion as to where history should be taught is followed.

3. The Soloff series is still utilized in 50% of the Union congregations according to the reports of 196 congregations. Gamoran, in four years, is used in 15% of the congregations. Pessin, a Conservative publication is used in 23% of Reform congregations. Zeligs is used in 10% and Golub, Golub and Green are used in less than 1%.

4. Comparing the results of 196 congregations in 1956 with 162 congregations in 1948 (Rabbi Hertz) a definite drop in the use of Soloff was evident, 320 times in 1948 to 264 times in 1956 in the intermediate grades. Zeligs has remained the same. Golub, Golub and Green have all but disappeared. Remarkable advances in Pessin and Gamoran were noticed (not covered by Hertz). In 8 years a Conservative publication, Pessin, has captured one-fourth of the Reform use

in intermediate grades.

5. Franzblau's recommended personality cycle, suggested by the Union, is followed in most Reform congregations. Of the 21 congregations to be tested, all 21 incorporated readiness by the study of Biblical personalities.

Following the formulation of an evaluative instrument (Chapter V) the results of 1,284 tests (637 seventh grade -- 647 fourth grade) yielded the following conclusions:

1. In Knowledge there is a 5.85% increase accomplished by the systematic history cycle between grades 5 and 7. This increase in knowledge is shown in terms of the mean scores of the pupils reporting. The mean in knowledge for the seventh grade was 15 out of a possible 55. The mean for knowledge for the fourth grade was 11.78. Thus the average seventh-grader scores 30% and the average fourth-grader scores 21.42% right in knowledge based on questions formulated from their textbook workbooks.

2. In Attitude there is a significant switch from a positive (plus 2.72) attitude in the fourth grade to a neutral or negative (minus .65) attitude in the seventh grade. 90% of the fourth grade expressed positive attitudes towards the religious school while 33% of the seventh grade reacted positively. 6% of the fourth grade scored in the negative categories while 66% of the seventh grade scored negative.

3. In Historical Understandings the mean for the fourth grade was 11.3 out of a possible 10. The mean for the

(-43)

seventh grade was 1.07. One question of the ten asked was found to be gathered from an outside source beyond history (anti-semitism). An increase of .64 or 6.4% was noticed in understandings between the two grades. Both grades were barely traceable in understandings, having scores clustering around zero. Historical Understandings are practically non-existent in either grade.

4. In Background the mean for the fourth grade was plus 2.45 while the mean for the seventh grade was almost equivalent, plus 2.31. The difference between the two means was just .14. The lack of significant difference between grades was evident in almost equal Standard Deviations. A definite positive background was shown but not to the extent emphasized by other rabbinical claims. Reform homes seem to be averaging in the mid-stream of background (2.5 out of a possible 4).

Correlation Conclusions of Test-Factors Within the Seventh Grade

1. There was a .216 correlation between knowledge and understandings. There was a 19.2% improvement in understandings between the low knowledge group and the high knowledge group. 69.8% of the high knowledge group scored zero in understandings.

2. There was a statistically significant correlation of .303 between attitude and understandings. 23.8% of the students scoring high in understandings scored high in positive attitudes.

As the attitude rises there has been a 15.3% rise in understandings Achievement. This rise is significant in the light of the cluster of 304 scores at zero understandings, and a lack of consideration of attitude in the chronological texts. In the bulky mid-group there was a 19.7% improvement in understandings via attitude. .303 was the highest correlation between any two factors in the seventh grade.

3. There was a .177 correlation between knowledge and attitude. Knowledge effected a 11.4% increase in attitude improvement between the low attitude group and the high attitude group. The difference in attitude in the high knowledge groups and the low knowledge groups was a 13.7% rate of improvement in attitude.

4. There was a .089 correlation between background and attitude. The relationship between the two factors clusters around a zero correlation. There was a 13.6% rate of improvement in attitude between low background and high background. Within the high attitude group 13.6% had poor backgrounds and 28.1% had high backgrounds. Thus a 14.5% rate of improvement was observable on attitude by an increase in background. The low correlation between background and attitude has tended to picture a low relationship of home on the formation of positive attitudes. This was brought into a clear picture owing to the definite negative or neutral attitude (mean minus .65) expressed by seventh graders.

Implications and Recommendations for Further Research

1. In the past, four agencies have been viewed as operating on the Jewish historical development of the intermediate: Home, School, Community Environment, and the Child Community Environment. Traditional Reform Jewish Education has felt that given the Home centering around Ceremonials, the School centering around factual chronology, the Community Environment centering around its own active organizational functions and little consideration of the Child's Community Environment, you would produce a good result in the teaching of Jewish history to intermediates. This study has revealed that such assumptions are not validated. The Home factor centering around ceremonials has had little reaction on the formation of attitudes (.089 correlation). The School factor centering around facts has produced only a 5% rise in knowledge over a group that was not exposed to history. Knowledge of facts has been almost completely unsuccessful in producing historical understandings (mean 1.07 with one question a "give") with an insignificant correlation of .216. Knowledge of facts has little relationship to the formulation of good attitudes (.1777 correlation) and an insignificant rate of improvement by it on attitude. Chronological history in the intermediate grades, aside from its lack of consonance with the psychological characteristics of the intermediate, has not produced understandings or positive attitudes which it claims. Understandings cluster around zero and at-

titude clusters around neutral or negative.

2. With all the emphasis on knowledge of facts within the intermediate cycle, only a fraction of improvement over the fourth grade has been noticed, and, at the same time, negative attitudes have emerged. The blame cannot be affixed on the home according to this study, (correlation between background and attitude is .089), so one can only turn to the school and the community environment. The author doesn't place the blame completely on the school, but the school must face up to its important place in attitude formation.

3. A definite relationship was seen emerging between understandings and attitude. When the child had a positive attitude he achieved higher understandings, and vice-versa. This indicates a possible avenue of approach. Understandings, present around the immediate experience of the child, possibly have a reciprocal relationship with his attitudes. When the child can understand he becomes enthusiastic. When he is enthusiastic he learns more, and his knowledge increases. This study has pointed toward understandings and attitudes as the future key. Certainly chronological fact has not been successful, on the basis of 1284 tests in 21 congregations all over the country, in producing those understandings which the historians would like to see inculcated in the child, or those positive attitudes which will insure future allegiance to Judaism. A recommendation for further research in this area might be a study using a control group and an experimental

group. One group might cling to the traditional chronological method emphasizing fact and ignoring attitudes and understandings except as by-products of factual knowledge, while the experimental group might utilize topical methods emphasizing understandings and reciprocal attitude formations letting knowledge of facts be a secondary result. After a period of time both groups might be tested in knowledge, Understanding, and Attitude. Quite possibly also, understandings may be completely beyond the intermediate child. If we are searching for understandings as the goal of historical study, and these understandings are beyond the maturational level of the child, we should postpone history until the high-school or even post-confirmation. Religious education must define for the Jewish child his role in America. If the material is beyond his level of comprehension, then we must postpone those areas until he is mature enough to assimilate it via his individual experience.

4. Presently in the teaching of chronological history there is a tyranny of factual texts which is appalling. And there is a blindness to the actualities which is even more appalling. It would seem that the fact was everything, and it isn't (see understanding and attitude and knowledge results above), and the child's developmental progress nothing. It is high time that we bend down to childhood and sympathize with it. The textbook is dead unless it is meant for the intermediate and it is still worse than dead if it is meant

as over against the child. The textbook stands for life; it cannot be a collection of theorems, but a vitalizing influence. The text is, in fact, a substitute for the living teacher. All about the school-life of the child should be life, real pulsating life. The religious school must realize that it shares a duty with the parent and public school, a duty towards a soul. We have been looking over the heads of the children to the facts in front of us and have been thinking of an abstract Judaism of knowledge. But what can we not gain for the future if we but secure the present around the child. We have found that the children crave to live their lives, and they have a right to demand educational help. To enable them to see the things of the world which are new to them, to see these as they are, to understand them, to develop good attitudes towards them, to value them, to relate them to their own being, that is education, religious education. On the basis of this study it would seem that our intermediate history teaching has been academic, and not personal. We have not been near to childhood. Our aims have not been accomplished, for we have aimed over their heads and it seems over their hearts, for something in the distance. But our duty is to serve those who need us, these intermediates, and to afford them the opportunity for normal growth while they are at their freshest and most susceptible condition. This study implies that children view as obstructions both names, dates, and statistical labels. Children are interested in

understandings, and things happening. One might aptly repeat again, "The play's the thing!" Attitudes and Understandings do play a role. We must provide opportunities for their expression. Our accepted emphasis on chronology and fact, apparently doesn't let the intermediate express himself fully. We must be experimental to try other possibilities.

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