I

Teaching History With A Focus On Values

Dina Katz

Advisor: Dean Paul Steinberg

Submitted in Partial Fulfillment of the Requirements
for the Degree Master of Arts.

Date: May 1, 1978

Hebrew Union College-Jewish Institute of Religion

Table of Contents

For Michael and Jennifer

" Through our children, Judaism continues to survive"

Introduction

The purpose of this thesis is to develop an approach to the teaching of history which incorporates the philosophy and methodology of Values Clarification and is in keeping with the needs and developmental level of fourth grade students, in the Reform Religious School.

An in depth profile of behaviour, concerning the nine year old is included. Information pertaining to cognitive, physical, and moral development is discussed with special attention given to the work of Erik Erikson, Jeanne Piaget and Lawrence Kohlberg. The child's total level of maturation is appraised, with the intention of utilizing this information in the curriculum proposal

Special attention is devoted to the philosophy of Values Clarification; its development by Lewis Raths, based upon the work of John Dewey, and the milieu that precipitated its formulation. Various methodologies and techniques concurrent with the Values Clarification philosophy are included, along with implications for applicability in classroom situations.

Teaching history to the middle grade child is examined from both the secular and religious school setting. Existing methodologies and textbooks are discussed with a focus on style and content. Implications for teaching

history through values are explored and possible techniques are suggested.

In the section concerned with application, a proposal is made for a suggested course in history for fourth grade students in the Reform Religious School. Presented in a brief overview are the goals of an entire year's curriculum, with specific suggestions and lesson plans for one area of concentration. Particular attention has been given to incorporate the material of earlier chapters.

middle years

Within the cycle of childhood development, the years from five to ten are classified as middle years. They mark various landmarks in the child's realm of experiences. His pre-school years have ended; his formal entrance into school has begun. He increasingly begins to break away from home and family ties, becoming more independent and self-reliant. These years stop short of puberty, the next period in his development.[1] "These middle years can be understood only in terms of the past in which they are rooted, and in terms of the future towards which they tread."[2] The nine or ten year old, has reached the peak of this growth period; he now stands on the threshold of adolescence.

self-motivation

Not yet an adolescent, the nine year old is no longer a young child. He is in an intermediate zone, where significant behavior trends are subject to reorganization. He begins to acquire new forms of self-reliance, which have a tremendous effect on family, friends, and school relationships.[3] Were we to list all the characteristics of the nine year old, self-motivation would emerge prominent.[4]

We must remember this single most important factor, as we try to understand him and his progress towards maturity.

Self-motivation may make him seem particularly goal oriented. He enjoys concentrating on new tasks, either on his own initiative, or after reacting to environmental clues.[5] He is now more capable of working for extended periods of time on a specific project. He may even be interrupted from a specific task, without loosing the motivation and interest for continuing it at a later time.[6] In general, he is a willing student, eager to learn and willing to perfect new skills in order to attain knowledge.

goal orientation

"Although he makes this good, solid business-like impression, nine is certainly far from a finished product."[7] New emotional behavior presents itself regularly. He often shows opposites in behavior: sometimes shy, sometimes bold. Yet he is not quite comfortable with these different emotions and doesn't exactly know how to handle them. His overt reactions result from his being uncomfortable with his new found emotions.

unfinished product in process

Feelings of independence and self-motivation are helping him to develop a sense of his own status as an individual. Strong feelings towards home and family continue, while at the same time the tension of needing to pull away occasionally emerges. Thus nine is often more interested in being with his peers than with his family. As his dependence on home and family decreases, his involvement with society, its tools, and its techniques increases.[9]

involvement in society

Thus he is caused to form closer relationships with his friends. He also learns to place demands of the group above personal interests. This leads, to increased interest in competitive team sports, competing as part of the group, rather than as an individual.[10] At this age boys usually begin to play baseball or soccer. They now understand what it means to work as a team. "The three traits that distinguished the behavior of the eight year old; speediness, expansiveness, evaluativeness, continue to operate, but with important modifications and a higher degree of integration.[11] The nine year old, while still being speedy, begins to show a greater interest in process and skill. He enjoys

group pressures

practicing and perfecting his skills. As eight was influenced by immediate environmental effects, nine takes his cue more from within.[12] Once again self-motivation is the dominant force at work.

According to Erik Erikson, a leading psychoanalysis in the field of human development, the nine year old develops a "sense of industry." He begins to be a worker and a partner in his society.[13] Erikson has placed man within eight stages of development, and industry versus inferiority is the fourth level. In these middle years we sense the child's realization that to successfully mature to adulthood, he must begin to apply himself to the skills and tasks of his society. His family alone can no longer provide him with enough stimulation to proceed to the next level of development.[14] "Thus the fundamentals of technology are developed, as the child becomes ready to handle the utensils, tools, and the weapons used by the big people."[15]

sense of industry

One of the enlightening aspects of Erikson's discriptions of human development, is that each level includes the negative as well as the positive

characteristics for that stage. In level four, industry versus inferiority, "...the child's danger lies in a sense of inadequacy and inferiority. If he despairs of his tools and skills, or of his status among his tool partners, he may be discouraged from identification with them, and with a section of the tool world."[16] This fear could in turn send him back to stage three, initiative versus guilt, where there is less stress and strain on him. This stage is also of great importance regarding social development. While developing a sense of industry the child is involved with others. He begins to develop a "sense of the technological ethos of his culture."[17] He is a partner within his society; he is not alone.

industry versus inferiority

Of primary concern to Erikson is the total picture of the child's development, not the separation into specific developmental levels. In order to visualize the total picture, Erikson has created an epigenetic chart in which a diagonal line upwards represents "the normative sequence of psychosocial gains made. Below this diagonal there is room for the precursor of each stage and above it there is space for the derivatives of these gains and

Erikson's epigenetic chart

their transformation towards the mature personality."[18] Erikson posts every stage of development as systematically related to every other stage. All stages are dependent upon the proper sequence and development of each preceeding level. Every level does exist in some form before that level becomes a major emphasis of development.[19] This flow of developmental characteristics is forever evident as we view the child's total development.

"Ten, like five, is a nodal age. Both ages bring to partial fulfillment, but ten, much more than five, suggests a latent future."[20] Five is also a neutral age, whereas ten is definitely not. By ten, sexual differences have emerged. The psychological make up of the ten year old girl is significantly different from that of the ten year old boy.[21] The character and personality traits of a ten year old, can almost be seen as a "coming attraction" of the future adult. "The distinctive characteristics of the ten year old are best interpreted in terms of the maturity traits of the nine year old."[22]

future adult

Where a particular child ends year nine and begins year ten in his psychological development, is quite difficult to discern. Thus background information on

both stages of development is included. In the section of application which follows, fourth grade children and fourth grade subject matter will be dealt with. The average fourth grader, enters the school year at nine and becomes ten during the second half of the year. In order to adequately deal with the fourth grade and its curriculum, discussion of the child in terms of a flowing development from year nine to year ten is appropriate.

nine versus ten

Whereas nine is involved and intent in mastering skills, ten is more relaxed about it. He feels more secure about the skills he has mastered and handles himself with greater self-assurance. Ten is also slightly more felxible and responsive to outside stimulii.[23] "It makes the ten year old particularly receptive to social information, to broadening ideas, and to prejudices, good and bad. It is relatively easy to appeal to his reason. He is ready to participate in elementary discussions of social problems."[24] Ten is highly receptive to ideas concerning human values and an adverse environment can have an extremely damaging effect, particularly at this developmental stage.

Cognitive Development:

"The kind of adjustment the child makes to life, is greatly influenced by his understanding of his environment, of people, and of himself."[25] This understanding is acquired by the child as he develops. It is based on both maturation and learning.[26] This understanding, or cognitive development, is based on concepts. In turn these concepts are symbolic. They are dependent upon both present and absent situations and objects that are weighed and measured against one another. "Concepts are complex relationships which are continuously changing with experience, and with the accumulation of new knowledge."[27] "The outstanding cognitive developments during this period are increased freedom and control in thinking and increased understanding of relationships between events and or symbols."[28]

cognitive development

Piaget names this stage of cognition concrete operations. It is present from about ages seven to eleven. "At this time, the child understands and uses certain principles of relationships between things and ideas."[29] In effect the child is now doing something with objects, ideas, and symbols. Whereas before, the child had to use visual stimulii to execute an arithmetic problem, he can now complete the problem mentally. "During the

concrete operations

years from seven to eleven the child makes great strides in understanding principles of relationships and in his use of symbols for manipulating or operating an experience. Developing certain logical rules in dealing with his experiences, he performs two important operations: classifying and ordering."[30]

This effort to classify is evident in the nine year old's predilection for collecting things; books, stamps, rocks, baseball cards, coins, etc. The level at which he may classify specific items develops slowly throughout this stage. It becomes more and more sophisticated as the child's level develops from the experiential to the more abstract.[31] Ordering, likewise, occurs in much of the childs daily activities. Boys order their baseball cards according to teams, positions, and the like. Toys are ordered by such categories as size and usefulness. Ordering in terms of time and history is most difficult at this age; "they can eventually order such knowledge in time as they become able to handle more complex time concepts."[32]

classifying and ordering

"The ability to think of the past as different from the present passes through two stages. In the first, or negative stage, the child learns that the past differs from the present because in the past, for example, people

concepts of time

wore skins or worshipped idols. In the second stage, the child not only distinguishes historical periods, but also forms a picture of successive epochs, not unlike that formed by the adult."[33] Time is much easier for children to understand when the past is centered around specific events, rather than people, places, and dates. Historical concepts are often vague and incorrect, because they have been dealt with in terms of concepts that are foreign to the child's experiences. This is why children often find it so difficult to memorize names and dates. Thus, re-enacting historical events presents a more effective way to teach history.[34]

Another cognitive process, that of conservation, becomes a working process for the nine year old. He now realizes that there are certain consistancies in the environment, regardless of changes in other properties.[35] "He understands that substance, weight, length, area, volume, and numbers remain the same (are conserved) even when changes are made in arrangements and positions."[36]

Conservation

According to Piaget, if a child who has reached the state of concrete operations, (conservation) has two equal balls of clay, and one is then rolled flat, he will say they are still equal.[37] This process of conservation develops on an individual basis. It is directly related

to the child's experiences in building his mental pictures of certain concepts.

Children learn in different ways. An individual child's particular method of organizing and classifying experiences, can be referred to as his cognitive style.[38] According to a study by Kagan, some children assume an analytic style, while others prefer to respond to events as a whole. The latter is more global style.[39] Usually those who prefer the analytic method first analyze different experiences. They then reflect upon them before forming a response to a question. The other group usually tends to respond to stimuli more quickly; without first thinking of alternatives.[40] The advantages of one style over another differ, depends on specific subject matter. The analytic style might be more advantageous in the fields of science or mathematics, while the global response might prove more beneficial in language arts. The important thing is to be aware that different children do have individual cognitive styles. In turn, their understanding of experiences can arise in different ways.

cognitive style

One of the cognitive limitations of this period is egocentrism. The child is able to reason from assumptions and hypotheses, but often he becomes confused between assumption and fact. The child reasons through an explana-

egocentrism

tion to a problem but is often unable to accept evidence that contradicts and may prove it incorrect.[41] Many times the nine year old discovers that a parent or teacher may in fact not know everything, or may even answer a question incorrectly. At his stage of cognitive conceit, he would interpret this to mean that the parent or teacher will be wrong in all things, and that he the child, if once correct, will always be correct.[42] In the child's language; "you don't know anything Ma!"

Language is an integral part of cognitive development. "It is both a product of intellectual growth and a contributor to it."[43] During these middle years, especially around ages nine and ten, the child accumulates and masters more of the language skills necessary to more freely experience his environment. Words stand for concepts, and as a child expands his conceptualization of his environment, his vocabulary will progress. He will be capable of more abstract words, relating to these concepts.

language skills

Physical and Motor Development

The physical development of a child, influences his behavior in many different areas. To get a complete picture of the nine/ten year old, we must also take into account the level of his physical development. Is he physically mature enough to compete in games and sports? Is he physically healthy enough to do so? How do these physical activities influence his attitude towards himself and others? How do they interact with his other areas of development?[44]

physical development

"Normal physical development, enables the child to adjust to situations according to social expectations for his age, while deviant development interferes with his adjustment."[45] The contributions of motor development to the child's total development can be listed as follows:

contributions of motor development

1. Good health - The child who seeks out exercise and physical activities, usually has good motor co-ordination.
2. Emotional catharsis - Physical exercise is a strong emotional outlet.
3. Independence - This grows with mastery of certain skills.
4. Self-Entertainment - Successful motor development enables successful attempts at sports and recreational activities.
5. Socialization - Success at sports and recreation encourages socialization.
6. Self-Concept - Motor control leads to feelings of physical security, and then to psychological security.[46]

motor patterns

Most motor development follows a predictable pattern known as the cephalocaudal (head to foot) sequence. Simultaneously, motor development proceeds in the proximodistal (from main axis to remote areas) direction.[47] With maturation mass activities are replaced by specific ones, and gross motor activities develops into fine motor control.[48] Within these predictable patterns however, we must account for individual differences, as in all other developmental skills.

gross vs. fine skills

"Motor skills can be divided into two major categories; gross motor skills, such as running, jumping, lifting, and climbing, and the fine motor skills, such as writing, playing an instrument, or skilled manipulatory work."[49] These skills, must be learned, but only when the proper level of maturation is reached. "No amount of training can enable a child to perform to a level for which its sensory, muscular, and neural systems are not yet ready."[50]

anxiety and frustration

The average nine year old is capable of all gross motor activities, and most fine motor skills. Sexual preferences begin to appear in relation to various physical activities. This is when the child whose motor skills are not at the level of his peers, may suffer from feelings of anxiety and frustration. This frustration can in turn inhibit his ability to learn in general.

Some other motor problems show varying degrees of relationships to sex and levels of cognition. Within studies of cognitive styles, analytic groups were found better able to inhibit motor acts than were global, or non-analytic groups.[51] Another observation showed that, "..more boys than girls show extremes of motor behavior, including impulsive, disorganized outbursts."[52] In a further test on the attention span of 46 fourth grade children, an analytic conceptual style was correlated with attention span for boys, but not for girls.[53] "Restless, impulsive children are often helped by a routine which gives legitimate opportunities for frequent moving around, combined with calm, firm reminders to reflect before answering."[54]

motor and cognitive skills

Moral Development

Cognitive growth, as well as traits of individual maturation, are both influential in determining the child's level of moral development. The child's level of socialization, also plays an important role in both his cognitive and moral development. These three areas are all interrelated. A child develops a belief, or concept (cognition) then proceeds to check it against other children (socialization). He may then modify his belief, to accommodate any discrepancies he may find. Finally, he proceeds to justify it (moral judgement) to those who may disagree with him.[55]

moral development

Six aspects of moral judgement have been demonstrated as defining moral development during the middle years.

six aspects of moral development

1. Intentionality in judgement: Young children usually judge an act by its consequences, older ones by the intention which prompted it.
2. Relativism in judgement: Younger children view an act in terms of only right or wrong. As they mature, different viewpoints and external stimuli begin to come into play.
3. Independence of sanctions: "An act is bad, if it elicits punishment," says the five year old. The older child begins to see an act as bad, because it does harm or breaks a rule.
4. Use of reciprocity: By age ten, most children begin to employ it in a concrete, utilitarian way. "If you are nice to me, I'll be nice to you". The abstraction of empathy for others, however, is not yet established.
5. Use of punishment of restitution and reform: Younger children believe strongly in retribution whereas the older child moves toward restitution as the aim.

6. Naturalistic views of Misfortune: The six year old is likely to see accidents and misfortunes as punishment for misdeeds. As the child matures, his concepts of causality matures also, and these confusions diminish.[56]

Evidence from many studies and various authorities in the field of humanistic education, are essentially in agreement on these six basic aspects of development. One of these authorities, a leader in the field of moral development and humanistic education, is Lawrence Kohlberg. In trying to examine the nine/ten year old's level of maturation, with regard to his moral judgement, Kohlberg's three levels of moral development, must be examined and the corresponding six stages of development that interract within them.

Kohlberg perceives human development in six stages, each one explaining an individual's thinking as regards a virtue.

Kohlberg's 6 stages of moral development

1. Stage one: Obedience and punishment. Egocentric deference to supreme power or prestige.
2. Stage two: Egoistic orientation. Action prompted by need to satisfy the self's needs.
3. Stage three: Good - boy orientation. Needs approval. Conformity to stereotype images of behavior.
4. Stage four: Authority and social order. Orientation to doing ones duty and respect for authority
5. Stage five: Contractual, legalistic orientation. Duty defined in terms of contract. Avoid violating rights of others.
6. Stage six: Conscience or principle orientation. Appeals to logical universality and consistency.[57]

These six stages in turn correspond to three levels of moral development. Stages one and two are pre-conventional. Three and four are termed conventional, while five and six are in the post conventional level of moral development.[58] Children pass through these stages at different times in their lives.

> In a series of experimental studies, children ranked as best, the highest level of moral reasoning that they can comprehend. They are capable of comprehending all lower stages than their own but usually not those more than one higher than their own. If they can comprehend a stage higher than theirs, they usually prefer it to their own.[59]

It is obvious that a child's sense of the ethical and moral, develops as part of an extremely complex process. By age nine the child has a good sense of right and wrong, just and unjust. He begins to comprehend this, not in terms of; if an act elicits punishment, it must be wrong, but in terms of underlying intentions. A sense of conscience is emerging. He may feel guilty about a wrong act, needing to confess his actions.[60] Nine has a good sense of honesty and truthfulness. Although he may ocasionally exaggerate, when confronted with reality, he readily accepts the difference between fiction and truth. His sense of justice and fair play is firmly entrenched, and he is sincere in most everything he tries to do. "This is an age when the child

honesty and justice

may become impressed with whatever he is told. Prejudices which often start at eight, need to be explained to the nine year old so he will not become caught in them."[61] He at at an age where environmental forces play an extremely important role in influencing his moral development.

Level of Maturation

level of maturation

Cognitive, physical, and moral development are closely related to the nine year old's general level of maturation. His intellectual traits have a direct effect on his personal and social behavior. As he matures, he begins to view both parents and teachers in a new light. He begins to appraise himself in an introspective way, and also make objective appraisals of others. He can readily accept blame, when indeed it is deserved, and is greatly interested in what is fair.[62] He is receptive to ideas of justice and fairness, both his own and his peers.

sense of industry

As noted by Erikson, the child develops a sense of industry. He gains satisfaction when trying to compete against outside standards. The outside standards are of his culture, and he wishes to be part of this bigger and broader world. He is willing to work hard to achieve goals his society deems necessary.[63]

motor skills

His motor skills have developed to a degree that enables him to spend more time in competitive and team sports. His eye-hand coordination is fairly well defined, enough so that individual skills or talents begin to emerge. This is when a child often begins to play an

instrument, develop artistic talents, dance, sing, etc.[64] His individuality is beginning to emerge more than it ever had before.

The nine year old is also beginning to take more responsibility for himself. He becomes at once, more independent and more dependable. His friendships are much more mature in nature; he becomes a loyal and devoted friend. Often he will admire a member of his own sex a few years his senior. "This is the beginning of the hero-worship stage".[65] Once again, the smallest outside stimuli may tip the scales, thus influencing his behavior. Although independent, he is also extremely vulnerable.

friends at nine

The self-sufficient nine year old, so busy with his own life, has fewer disagreements with his parents and places less demands upon them. He still needs reminders for routine chores, but generally enjoys running errands and preparing things for others. His friendships begin to narrow down to a few best friends and there is a marked distaste for members of the opposite sex. He enjoys group play and is great at forming clubs (along with secret codes, passwords, and symbols). The clubs may disband within a few weeks, for the fun is in organ-

nine year old's interests

izing and setting them up.[66]

Leisure time activities require decreasing amounts of mother's time or direction. Nine has endless energy and can persist at a sport such as soccer or football for hours. He is involved in improving his skills and perfecting them. He enjoys reading for fun. His reading skills are well enough developed that reading is done without strain or tension, and can be enjoyed.

leisure time

School, for the nine year old, is in general, a pleasant and rewarding experience. He wants to be independent and places fewer demands on the teacher in terms of her time and assistance. As the same time, he may be more critical of both his teacher and his subjects, for he is emerging as an individual with special likes and dislikes. In keeping with his maturing ethical sense, he demands fairness from both teachers and classmates, and resents a decision he feels is unfair or unjustly arrived at.[68] He has a greater capacity for working independently. He is concerned with his achievement. His grades are important: he wants them to be given, as they are something concrete to which he can relate. Reading in school, is now utilized as a skill in developing new subject areas, and he often enjoys reading for facts and specific information.[69]

school

The nine year old's concerns and dreams influence his behavior patterns. Nine does not frighten as easily as a younger child. However, he has shifted and become a great worrier about other things such as tests, inaccurate responses and inability to measure up to peer standards. He needs reassurance and praise. His dreams are often related to outside stimuli he has recently been in contact with. Frightening television programs may precipitate scary dreams. Nine is usually aware of this phenomenon, but often can not control himself and may need assistance in removing the outside stimuli..[70] His eating, sleeping, and personal hygience habits are less extreme as he matures. They have become regulated as a matter of course, and occupy much less time and effort than before.[71]

anxieties and dreams

The nine year old is a complete individual. In order to understand him we must take into account many different aspects of his development. As has been shown, the areas of cognitive development are interrelated with areas of maturation. The overall description of "self-motivation" seems to emerge in most of the areas mentioned. It is important to keep these facts in mind as we seek the most effective methods to communicate with the nine year old, and interact with him in ways that enable him to learn.

Notes Chapter I

1. The Child From Five to Ten; by Arnold Gesell, M.D. and Frances L. Ilg, M.D., Harper and Row Publishers, New York and Evanston, 1946 p. 12

2. Ibid. p. 12

3. Ibid. p. 188

4. Ibid. p. 189

5. Ibid. p. 189

6. Ibid p. 189

7. Ibid. p. 190

8. Ibid. p. 192

9. Children - Development and Relationships; second edition. by Mollie S. Smart and Russel C. Smart. Mac Millan Publishing Co., New York 1972 p. 342

10 Op. Cit. Gesell and Ilg. p. 193

11.Ibid. p. 195

12. Ibid. p. 195

13. Childhood and Society, second edition, by Erik Erikson, W.W. Norton and Company Inc., New York 1963 p. 259

14. Ibid. p. 259

15. Ibid. p. 259

16. Ibid. p. 260

17. Ibid. p. 260

18. Ibid. p. 270

19. Ibid. p. 271

20. Op. Cit., Gesell and Ilg. p. 212

21. Ibid. p. 213

22. Ibid. p. 213

23. Ibid. p. 213

24. Ibid. p. 213

25. Child Development, fifth edition, by Elizabeth B. Hurlock, McGraw-Hill Book Company, New York 1972 p. 345

26. Ibid. p. 345

27. Ibid. p. 346

28. Op. Cit. Smart and Smart p. 384

29. Ibid. p. 385

30. Ibid. p. 385

31. Ibid. p. 386

32. Ibid. p. 389

33. Op. Cit. Hurlock p. 359

34. Ibid. p. 360

35. Op. Cit., Smart and Smart p. 389

36. Ibid. p. 412

37. Ibid. p. 389

38. Ibid. p. 392

39. Ibid. p. 392

40. Ibid. p. 393

41. Ibid. p. 399

42. Ibid. p. 400

43. Ibid. p. 400

44. Op. Cit., Hurlock, p. 104

45. Ibid. p. 128

46. Ibid. p. 133

47. Ibid. p. 134

48. Ibid. p. 134

49. Ibid. p. 137

50. Ibid. p. 137

51. Op. Cit., Smart and Smart p. 372

52. Ibid. p. 372

53. Ibid. p. 372

54. Ibid. p. 373

55. Ibid. p. 433

56. Ibid. p. 434

57. Moral Education - Five Lectures. Education for Justice: by Lawrence Kohlberg, Harvard University Press. Cambridge, Mass. 1970 p. 72

58. Ibid. p. 72

59. Ibid. p. 81

60. Op. Cit., Gesell and Ilg. p. 210

61. Ibid. p. 201

62. Ibid. p. 191

63. Op. Cit., Smart and Smart p. 418

64. Op. Cit., Gesell and Ilg. p. 196

65. Ibid. p. 201

66. Ibid. p. 205

67. Ibid. p. 206

68. Ibid. p. 207

69. Ibid. p. 208

70. Ibid. p. 203

71. Ibid. p. 197

The Philosophy

values clarification

What is values clarification? When these words are mentioned in educational circles, strong reactions from among educators may be sensed. Whether these reactions stem from positive or negative feelings, is not of major concern. What is significant, is that the words themselves have found their way into the working vocabulary of the vast majority of educators. As in many other new trends or philosophies in education, values clarification has evoked extreme reactions from supporters and opponents. Nonetheless, the fact remains that Values Clarification is in our educational institutions, and literature. One is hard put to pick up a curriculum without finding the term. What underlies the philosophy that is causing this discussion?

behavior patterns

Within the area of child development in general, the area relating to a child's behavior patterns deserves special attention. Various studies and educational trends have linked behavior characteristics to emotions, intelligence quotient level, physical conditions, and group pressures and group climates.[1] Little has been done, until recently, to explore the relationship between values and behavior. Perhaps what has previously been attributed to psychological factors could better be explained in terms of a child's

value disturbances.[2]

values and behavior

According to Lewis E. Raths, one of the leading proponents of this philosophy, several behavior probelems that children exhibit at home and at school can be seen as a lack of values. It seems that values must be added to the list of possible causes for behavior disturbances. People who are not sure about how to relate to their society, are often plagued with feelings of apathy, uncertainty and inconsistency. They are often over-conformers or drifters. Some are over-dissenters, others assume a false role to cover-up lack of real purpose in life.[3] These problems can be understood if related to Erikson's eight stages of man. Many of the behavior disturbances mentioned are merely a regression to a previous level of development for a false sense of security. This can be especially true for the nine year old with his need to formulate a sense of industry in order to master the tools and techniques of his society.

deviant behavior patterns

The behavior patterns of people who fall into these categories show apathy, confusion or irrationality. "Each seems to have a learned behavior pattern, that compensates for his not knowing how to deal with the dynamics of the surrounding world."[4] These people do not know how to cope with society. They have not formed a set of values to help

them relate to their social and physical environment, which are extensive in scope, dependable in action, and compatible with one another.[5]

learning problems

Today's trend seems to be towards an alarming increase of those individuals who fall in the bottom half of a scale measuring how well they relate to society.[6] In our schools, most teachers will corroborate the fact that many children are not learning as well as they should. Reasons being, according to educators, such things as apathy, inconsistency, drifting, over-conformity, and over-dissenting.[7] Often educators have difficulty finding a physical or emotional reason for this under-achievement. They are largely in agreement that these students lack a sense of meaning and direction in their lives.

societies roles and values

Has our modern society become so complex, that decisions involving values are becoming increasingly difficult to make? Today's child is a product of the times in which we live, and the future towards which we are heading. The alternatives that confront youngsters today, are vastly more complex and bewildering than those of previous generations. The old methods of moralizing and preaching just do not work. We are moving too fast

and as is evidenced by the daily events that surround our lives, yesterday's answers do not make sense for today's enigmas. When our adult society was in general agreement on most basic values and beliefs, students had less of a puzzle. Today, our world can't agree. Societies roles are changing too quickly. Each new role says to the child "...choose me! This is what you must do to belong, be accepted, be successful .... this is what you should think and how you should act."[8] How can we expect our youth to sort out these conflicts, when the adult community seems to be floundering in its own indecisiveness? Values, a misnomer as we shall soon see, seem to change as quickly as a new fad or gimmick arrives and attracts our attention. Traditional values, i.e. honesty, religion, patriotism, and the like, are not always clearly definable. "Patriotic citizens, not long ago spent a decade both dying in Vietnam, and protesting the war at home."[9] Which is really patriotism? To whom can our youth turn for strength and direction?

old versus new values

These questions appear to lead to an even greater dilemma for the student. The questions should not focus on which person to trust, but rather on which values to choose and therefore trust. If we always

individual values to trust

look to others to formulate the basis of our beliefs, then those beliefs cannot have any deep or lasting significance. Once we agree that the answers have to emerge from within the individual, we can begin to explore and develop some of the possibilities which will induce valuing.

Various strategies have been tried to achieve the goal of individual valuing; most were rather unsuccessful. One attempt was the laissez-faire classroom. The adult, or teacher, avoids any direct dealing with conflicting beliefs by stepping aside.[10] It is obvious that this can not really solve the problem, for the conflicts are still present. After rejecting moralizing, or laissez-faire techniques, some educators have leaned towards modeling as another approach. The idea here, is that through living a particular role model, the adult can show that his values are correct and therefore the child will try to emulate them. This approach makes sense, as one should certainly try to live one's expressed beliefs. Children will quickly observe if you say one thing and do another. However, the modeling approach has many of the drawbacks found in other methods, for there are so many models to choose from and the student is encouraged to imitate rather than initiate his own

unsuccessful strategies

role model.[12]

Many new approaches to these dilemmas have emerged in recent years. They can all be classified under the heading of humanistic education. "Basically they try to teach young people the intrapersonal and interpersonal skills they will need to deal with the value conflicts and decisions that are part of their society."[13] This movement has many branches and utilizes various techniques known to educators as: Education of Self, Achievement Motivation, Personalizing Education, Teacher Effectiveness Training, Magic Circle, and Values Clarification. Each branch has a different emphasis. But all of them contribute, to a greater or lesser degree, to teaching the same process of valuing as does Values Clarification. These valuing theories, and related teaching strategies discussed below, are the basis for the philosophy of Values Clarification.

humanistic education

The definition of the term "value" is not always clear within the social sciences or philosophy. Agreement occurs to the extent that "a value represents something important in human existence."[14] There is a basic assumption here that "people can arrive at values by an intelligent process of choosing, prizing, and behaving. At least we assume that humans can arrive at something

definition of a value

via that process, and with some support in the literature we prefer to call that something values."[15]

values and behavior

The implication regarding child behavior, is that if children are instructed and encouraged to use the valuing process, they will show changes in behavior, becoming less apathetic, confused, and irrational, and in general become better achievers.

values evolve from experiences

"Persons have experiences; they grow and learn from them. Out of experiences come certain general guides to behavior. These guides tend to give direction to life and may be called values."[16] Values are based on experiences. Therefore, different experiences can precipitate different values. Values are not absolutely right or wrong; but rather they evolve from a series of complicated judgements.

In Values Clarification the emphasis of importance shifts from what a value is, to the process of valuing. The process of how one arrives at a certain value becomes the focus of attention. According to Louis Raths, "...the

definition of a value

definition of a value, as oppossed to an attitude, belief, feeling or goal, is that it is an area of our lives which meets seven criteria."[17] These seven criterea are the seven value processes which all areas of Humanistic Education find basic to their teaching methods.

There are seven criteria that must be fulfilled in the valuing process:

seven valuing criteria

1. Choosing freely; Your choice must be freely made. No force or outside influence involved.
2. Choosing from among alternatives: If there are no alternatives, then no choice has really been made.
3. Choosing after thoughtful consideration of the consequences of each alternative. Impulsive or careless choices do not result in values. A factor of cognition is involved in one making an intelligent choice, for a value to emerge.
4. Prizing and Cherishing: When we value something it has a positive tone. We prize and cherish it.
5. Publically Affirming: When we have completed all the proceeding steps, and are pleased with our choices, we are glad to publically affirm our choice.
6. Acting upon Choices: What we value, becomes part of our living. We form friendships, read about, spend time, in areas related to our values.
7. Repeating: If some thing is truly a value, it will repeat itself in our life experiences, form a pattern that will re-appear.[18]

Consolidation of these criteria yields three processes on which values are based: choosing, prizing, and acting. The seven criteria fit in accordingly:

three valuing processes

Choosing	1.	freely
	2.	from alternatives
	3.	after thoughtful consideration of consequences.
Prizing	4.	cherishing - prizing
	5.	publically affirming
Acting	6.	doing something, acting upon choice
	7.	repeated action

These processes collectively define valuing. Results of the valuing process are called values.[19]

Often, what we think is a value, may only be a "value indicator." These often approach values, but somehow fall short of meeting all seven criteria of a value.

value indicators

Such indicators might be: purposes or goals, aspirations, attitudes, interests, feelings, beliefs and convictions, activities, worries, and problems.[20] These value indicators are evident in the classroom. Often, both students and teacher do not know how to deal with them effectively, in a positive and constructive manner. In accordance with the goals of Values Clarification, the teacher's role is to help those students who wish to do so, raise these value indicators to the level of values.[21]

Here the techniques of Values Clarification come into play. Here the facilitator, or teacher, plays an important role. If the teacher is not consistent with underlying goals, true values will not emerge.

teacher's role

To really choose freely the following conditions must be met. Alternatives: Without available alternatives there is no choice. Often, teachers consciously or unconsciously eliminate alternatives, i.e. free choice. Thus the child can not really emerge with a value. Moreover, the alternatives presented to a child must be meaningful for him. If the child does not understand the possible choices, the process is not really a free choice

between thoughtful alternatives.

When presenting alternative choices, it is important to recall Kohlberg's stages of development, and his premise that people can accept or understand reasoning not more than one stage higher than their own. If the teacher presents alternatives at a higher stage than the child can understand, they are not really choices. Furthermore, if children do not think through the consequences of their choices, the choices are hardly meaningful.

Kohlberg and alternatives

Another major obstacle to children in many classrooms is the problem of freedom. If the child really free to choose? If the teacher overloads the scales in a particular direction, a child's choice is not really free. Further, if certain alternatives are totally unacceptable, this should be pointed out before they are presented. We cannot force a child into thinking he is really a free agent and then refuse to honor his choice. If we point out in advance what is not a possible choice and then honor the child's choice from other possibilities available, we are on the road to helping the child make meaningful choices and have meaningful values. For example, we are studying Shabbat, and trying to determine how best to observe it. Perhaps a student may choose to reject Shabbat entirely. We should have pointed out in advance that this is not an

freedom of choice

acceptable possibility, thus giving the students choice validity.

Educators must be aware that areas not open to free discussion, are not applicable to choosing values. "Values stem from personal choices. These choices, in order to lead to values, must include alternatives that are; prized by chooser, have personal meaning and understanding of consequences, and lastly, are freely available for selection."[22] If a value is to develop the adult may not force his views or values onto others. He can only create the conditions that aid others in developing their own values if they so choose.

areas not free for discussion

The question that often emerges among educators who have tried to implement value techniques, may be stated thusly: 'What if children do not choose to develop values, or develop values unacceptable to society?" Realistically, we can only provide more varied experiences that will help to raise children's level of values and indicators. In general, the more opportunities a child has to develop the valuing process, the more values he will have. Students who participate in the valuing process, also often show improvement in other areas of behavior relating to apathy, self-direction, class participation, and attitudes toward learning.[23]

anti-social values

While Values Clarification was not designed to teach any specific subject matter, either moralistic or academic, it can, in fact, be adapted to facilitate learning in any area of education. A look at the methodology and techniques behind the philosophy, and how they can be applied to learning situations, is now in order.

values as learning facilitator

The Methodology

Having examined the philosophy of The Values Clarification method, we can evaluate some of the techniques devised to carry out the valuing process. With each technique, we remember what is supposed to be achieved, question whether it hold true to the valuing process, and see if it involves choosing, prizing, and acting.

techniques of valuing

The Clarifying Response:

Also known as the "one-legged comment!" this approach rests upon a specific method of response to remarks a student may make. Basically, this responding strategy stimulates the student to think twice about his thoughts, and/or behavior, to reconsider what he prizes and has chosen, and thereby clarify his values.[24]

The theory behind this technique is that daily, students make many comments that can stimulate clarifying thought, if the right response is given by the teacher.[25] Raths, Harmon,

and Simon, in their book, Values and Teaching, list 30 clarifying responses that teachers have found most helpful in utilizing this method. Basically, they all involve the student in a personal way and tend to encourage further action concerning the area of interest under discussion. The authors then list several suggested clarifying responses, pertaining to the seven processes of valuing. "In all cases responses are open ended; they lead the student to no specific value. No one must deliver a right answer to a clarifying response. Each student must be permitted to react in his own personal way."[26]

The clarifying response is directed to one individual at a time, in a brief, informal exchange of words. However, as stated before, not all areas of student statements and behaviors are ready for clarifying responses. Usually they are not utilized in the teaching of subject matter, but are reserved for those areas we have chosen to call value indicators.[27] These areas include: attitudes, aspirations, purposes, interests and activities. The teacher needs to listen for specific student comments that fall within these areas. Clarifying responses can be utilized to raise these indicators to values. "It is an honest attempt to help a student to look at his life, and to encourage him to think about it in an atmosphere in which positive acceptance exists."[28]

A clarifying response is aimed at the individual student, rather than the group. It is a one-legged comment, that invites communication to continue. It leaves the door open for further investigation.

The Value Sheet:

Whereas the clarifying response is intended for use with one student at a time, the value sheet strategy is focused on the group. The value sheet contains a thought provoking statement and a series of questions to be given to the students. The statement raises an issue the teacher feels has value implications for students. The questions attempt to bring each student through the process of clarifying values, as related to that specific issue.[29]

Initially each student examines the questions and answers them on individual sheets. Later they may be used as leadins for group discussions. But, individual sheets encourage students to think about the problem and arrive at solutions, free from outside influence. You questions are prevalent on value sheets, for they draw the student into the problem area on a personalized basis.

Value sheets are particularly adaptable for use in teaching subject matter. They can be utilized for motivation, introduction, conclusions, or any other number of lessons relating to a specific subject.[30] They are particularly appealing for use in teaching social studies, and history.

The value sheet may take different forms. Some examples are:

1. The single provocative statement.
2. Two or more divergent opinions.
3. A series of probing questions.

All must possess the basic elements of valuing; choosing, prizing, and affirming.[31] They should not be utilized as triggers for a discussion lesson.[32] Discussions tend to lead to arguementation, with participants becoming defensive. Public discussion may also involve irrelevant outside factors in student responses. Valuing is an individual process, whereas group discussion may tend to influence on individual's response. Peer or adult pressure may be involved in a discussion as well. This reduces the area of free choice that is necessary for valuing.

The best methods utilize individual written responses to questions on a value sheet. Afterwards, results may be discussed in small groups. Individual responses forces students to reach personal decisions, without looking to the teacher for "the right way." Teachers are free to state where they personally stand on issues, and may do so openly, but they must try not to let their viewpoint slant and over-load the value sheet questions.

One should try to avoid "yes-no, either-or" questions, because they hinder value-related thinking.[33]

It is important to be sure that value sheets remain true to the valuing process, that they contain; a choice to be made, alternatives to consider and consequences that are pointed out.[34] After that, the teacher is free to create value sheets as needed that pertain to any area of the curriculum.

The Critical Incident

Occassionally, it may be helpful to present a critical incident in order to make students aware of what they are for or against. The purpose in presenting such an incident is to help students feel, experience, or understand a specific value. Mere discussion, or thought, is not as effective as participating in a contrived experience. The student has the advantage of first hand awareness.

The Zig-Zag Lesson:

This technique is used to attract the student's attention and interest by beginning the lesson with some innocuous questions that do not appear to have any relationship to the lesson. "The confrontation with the central idea, then, is often startling, as it contrasts with the very mild questions that have preceeded it."[35]

Value Discussions:

This particular method often utilizes the clarifying

responses mentioned earlier. The following are possible discussions initiators:

1. quotations
2. pictures without a caption as in the Murray Apperception test.
3. play or movie script ..... without ending
4. provocative questions.
5. letters to the editor
6. cartoons[36]

Role Playing or Socio-Drama:

Here, the teacher has the advantage of being able to "set-up" the role situations. Each role can be value-laden with material for students to enact, and later discuss. Any kind of potential conflict situation is good. After the drama takes place, value-laden questions concerning the roles and their actions should be asked and discussed.[37]

Devil's Advocate:

Since our theory of valuing requires an examination of alternatives, what is often needed is some form of dissension from the prevailing opinion. The role of devil's advocate allows for full consideration of alternatives and helps to prevent everyone from accepting a majority opinion without first examing alternatives and their consequences.

The Value Continuum:

Here is another method of looking at a full range of alternatives within a given situation. First a specific issue to be discussed is identified. Next,two polar positions are identified and placed on either end of the continuum. It is then the student's task to take additional positions on the issue, and place them somewhere between the two poles.[38] This technique demonstrates the various possibilities on many issues, and offers a method of identifying alternatives. It encourages the elimination of right or wrong answers.

The techniques mentioned here all tend to promote value clarifying discussions and may in turn lead to written assignments, work that may encourage deeper and more personal thought. There are other techniques that lead directly to written work. In the book; Values Clarification - A Handbook of Practical Strategies, the authors Simon, Howe, and Kirschenbaum list more than seventy nine possible strategies that help to induce the valuing process. Any number of techniques have been devised by creative teachers and all are applicable, as long as they meet the requirements of the valuing process. The critical questions are: Do they lead towards choosing, prizing, and publically affirming. Are they free from teacher-laden values. Are the student's

responses openly accepted? If the answers are affirmative, then they may be classified as Values Clarification techniques.

Notes: Chapter 2

1. Values and Teachings: Raths, Harmon, & Simon; Charles E. Merrill Publishing Co., Columbus, Ohio: 1966 p. 4
2. Ibid. p. 4
3. Ibid. p. 6
4. Ibid. p. 6
5. Ibid. p. 6
6. Ibid. p. 7
7. Ibid. p. 7
8. "Values & The Future Movement" Kirschenbaum & Simon: Readings in Values Clarification: Simon & Kirschenbaum; Winston Press. Minneapolis. 1973. p. 19
9. Ibid. p. 20
10. Ibid p. 21
11. Ibid p. 22
12. Ibid. p. 22
13. Ibid. p. 23
14. Ibid. p. 25
15. Op. Cit., Values and Teaching; p. 10
16. Ibid. p. 27
17. Ibid. p. 9
18. Ibid. p. 29
19. Ibid. p. 30
20. Ibid. p. 32

21. Ibid. p. 33

22. Ibid. p. 36

23. Ibid. p. 48

24. Ibid. p. 51

25. Ibid. p. 51

26. Ibid. p. 56

27. Ibid. p. 65

28. Ibid. p. 80

29. Ibid. p. 84

30. Ibid. p. 89

31. Ibid. p. 126

32. Ibid. p. 106

33. Ibid. p. 110

34. Ibid. p. 110

35. Ibid. p. 125

36. Ibid. p. 120

37. Ibid. p. 122

38. Ibid. p. 130

HISTORY FOR THE MIDDLE-GRADE CHILD

To Henry Steele Commanger, a leading historian, the word history, itself, is ambiguous, for it can have two distinct meanings. "It means the past and all that happened in the past. It means too, the record of the past ... All that men have said or written of the past ... what one age finds worthy of note in another".[1]

meaning of history

History can also be considered as memory. A country, society, or group of people, ignorant of its history, can be compared to a man with amnesia, without a memory.[2] If man was void of memory he would be subjected to a world inwhich all previous discoveries, inventions, problems etc., would be useless. Every individual would have to start from the beginning, with nothing to build upon.

history as a memory

History should also be viewed as one of the tools of society, necessary for a child's growth. It is as important a part of the total school curriculum as math, reading, spelling, or any other subject. Perhaps even more so. "History is a record of the past. From its study the student obtains an explanation of the present and an understanding of the forces that are shaping the future."[3] From its study, the student gains insights into factors that shape the course of human events. He begins to understand the complexities and the causes of historical events.

history as a tool

Through history, the student becomes aware of historical interpretation. Historians interpret events; their interpretations can change as new facts and evidence emerge. The study of history should produce understanding of the following:

historical understandings

1. Change is inevitable. History records struggles between people and groups. Some want change, others oppose it. History shows that people and nations need to be flexible and to adapt to changes in the world, or they will (and have) cease to exist.

2. All human experience is interrelated, and is continuous. Events occur from what has been, what has gone before. Man is a product of all that has happened before.

3. History is a record of events that man has met, with varying degrees of success. To have progress, inevitably involves change. Progress may often lead man into problems.

4. Acts and events lead to consequences; cause and effect. Understanding the past may be useful in meeting the problems of today.

5. We tend to judge, interpret, past events from the perspective of present times. As history and time proceed, past events are interpreted and influenced by the milieu of the particular historian.

6. Each civilization and its culture have specific values and beliefs. These values and beliefs are integral to its growth and development.[4]

history surrounds us

History surrounds our lives. Children tend to question, compare, and contrast ways of living. Children hear folk tales, celebrate holidays, see historical monuments, read maps, examine coins, read, travel, and the like. Our children live in a society rich with history, its own and others. This exposure to one's society, and its history, comes easily and naturally. We are not living in a vacuum, but are products of past events.

When asked what kind of history is it possible to teach children, Henry Johnson, of Columbia Teachers College, responded: "All history can be reduced to four general kinds of phenomena;

history we can teach to children

1. People and their environment
2. What people did
3. What people said or wrote
4. What human beings thought and felt

and the motives that led them to so do or say."[5] All these areas can be adapted to any age and any grade level. The emphasis of stress is on people. History is transmitted through people, and can best be studied through the people of a society.

HISTORY WITHIN SECULAR SCHOOLS:

Within our country's secular school systems, history is approached in various ways. Most elementary school curricula prefer to incorporate it into the area of Social Studies. Social Studies is concerned with "... the history of civilization, the geographical environment of man, how man is governed and governs himself, the cultural structure and behavior of man, and how societies function to meet economic needs."[6] Once again we see the emphasis is on humanity. History doesn't just happen, it is interrelated with all other facets of life that comprise a society.

history as Social Studies

In keeping with the basic levels of development of students, regarding both cognitive and affective areas of learning, most curricula follow a similar pattern in determining areas of study for each grade level. The major areas of concentration in the primary grades, involve relating the child to his family, school, and community. By the time the child reaches grade four, in most instances, he is ready both intellectually and emotionally to break away from this close environment and begin to study about his particular state and its history as well as the history of his country; America. Some curricula also begin to include a study of other lands,

primary grades

primarily Canada and our South American neighbors. "Significant trends at this level are to provide cross-cultural comparitive studies, to study historical, geographical, and economic aspects of the home state, to give more attention to state government, to study contributions of great men and women to the development of state and nation, and to include more anthropological content in studies of other lands."[7]

grade four

The most effective Social Studies program, then is the realization that there is much more involved in the study of these subjects than the acquisition of facts. The curriculum must also provide for a total education that should include understandings, skills, values, and behaviours. "The most important goal of the social studies for students, is to put the content, principles, skills, and values which can be derived from the social disciplines to work in contributing toward the ideals of democratic citizenship."[8]

a total education

One area in which there has been an increase in emphasis in recent years, is in the teaching of values in elementary social studies. Educators are beginning to utilize a confluent approach, because they realize that there is a definite relationship between the cognitive and the affective domain of learning. With this idea in mind, modern Social Studies

values teaching

curricula are utilizing various proceedures and techniques to incorporate the area of values into the study of man and his societies.

Not all educators are in agreement with the teaching of values. However, they must deal with the fact that many students find school, or rather, many of the subjects taught, irrelevent. One must then confront the question of how much time can be set aside from "normal" curriculum to deal with today's problems, or what the students feel is relevant to their lives. We can not expect our schools to produce thoughtful, productive citizenry, if in fact they do not allocate time in which to educate our youngsters in this manner. "What a school budgets time and money for, tells what it prizes. What and who it rewards, tells what it cherishes."[9] This attempt to deal with both the cognitive and the affective domain of the child's education is known as confluent education. "It offers an opportunity to organize material, to characterize various elements in the learning process, and to harness motivational techniques which may assist teachers."[10] Subject matter is not to be discarded for play; but, we are in need of making it more relavent to the student's needs. Louis Raths states: "The function of information is to inform. To inform what? To inform our values."[11]

confluent education

In order to teach with a focus on values, we must recognize that any subject in the curriculum can be dealt with on three levels. The facts level, the concepts level, and the values level. An example of a history lesson concerning the United States Constitution is illustrative.

three levels of teaching

FACTS:

1. List dates, places. Where and when the Constitution was written.

2. Who was involved. Great personalities and their part in the Constitution.

3. What is the Bill of Rights? List what it includes.

CONCEPTS:

1. Why was the Bill of Rights necessary for the founding fathers?

2. What were the social injustices it attempted to correct?

3. What were the causes of the American Revolution?

4. What did "taxation without representation" mean?

VALUES:

1. What rights do you have in school and at home?

2. Is your student government controlled by students or the administration? What is your role?

3. If you want change in your society, how would you go about enacting it?

4. What does freedom of speech mean to you? Have you ever exercised this right?

5. Where do you stand on controversial issues?

The facts and concepts levels, are a necessary part of the lesson, but must be carried to the values level, if they are to be meaningful to the student. Moreover, unless they are meaningful, they cannot be truly understood and adapted to the student's life. Subject matter must relate to the student personally, his life and his environment.[12]

In order to facilitate this type of teaching, any of the techniques mentioned in chapter two, might be utilized. It is for the individual teacher to decide which specific exercises can best be adapted to a particular lesson, and its goals.

opponents to values teaching

Opponents to the valuing process might object, that students may, through such a valuing proceedure, decide that democracy is not the best system for them or not what they as an individual, prize and cherish. Once again, Values Clarification cannot make a student value what we, as Americans, deem worthy of valuing. It can only expose them to their own values, or lack of them. We can, however, point out that democracy is what most Americans prize and cherish, and it is the process by which we as Americans live.

It is also what gives them the right to determine their own values, even if they differ from the majority's. Our laws, however, do prevent them from acting in such a way that would prevent others from being guaranteed these same rights; namely those of a democratic government.

We must also keep in mind, the levels of development a child is at when exposing him to concepts and values.

level of cognition

We cannot expect a fourth grader to understand a value, or concept, which is far beyond his level of understanding. Teachers often attempt to explain concepts and values that are impossible for the child to understand. He may pay lip service to a concept in order to please a teacher, but, without truly understanding the concept involved, or, only understanding it at his own level of cognition.

In order for a study of the American Constitution to be relevant for today's student, it must be brought into the student's life, and see how it affects events that are part of his world. Otherwise, it remains a meaningless list of facts and concepts, which were useful then, but are totally outside his realm of experience. They may indeed be memorized and written down, but true learning has not occurred, and the child has not been instructed in one of the tools of his society, namely, internalizing the values inherent in the American way of life.

RELIGIOUS EDUCATION:

We have attempted to define history, and how it can be taught to students in secular schools. We have established that teaching history, with a focus on values, comes closer to the long term loals of a Social Studies curriculum, then merely teaching at the facts or concepts level. How can we utilize this information to enhance the teaching of Jewish History within the Reform religious school:

The question, why teach Jewish history should first be examined. Frequently, students claim that it is boring, irrelevant, and happened "way back then." Names and dates are isolated pieces of information, hanging suspended over a 3,500 year span of time, with no seeming sense of relevance to today's Jewish youth. Unfortunately, in most instances history has been taught in this manner, and students have rightly answered "so what," to lessons of Jewish historical facts and events.

why teach Jewish history

As educators, and as Jews, we sense the importance of our people's chain of history in its evolution through the ages to this time and place. But, how can we instill this as a value in our students" All the methods; moralizing, preaching, imitating, and laissez-faire, that have been discarded by secular educators as ineffectual, should

how to instill history as a value

also be discarded by Jewish educators. Our task is even greater than secular educators. Our students live in a pluralistic society. The alternatives and possibilities for capturing their attention and beliefs are enormous.

primary curricula

Most religious school curricula follow general levels of development of students as a guide for grades one through three, as is done in secular education. At the primary level the child is exposed to this religion and its history, from a sense of the immediate and the familiar. Most primary curricula deal with subjects that revolve around the home and the immediate community environment. They deal with the family, synagogue and Jewish holidays. We also begin to approach history, through the stories of our Bible heroes and their lives. We try to expose our children to our culture and traditions. Unfortunately, what is learned in Sunday School, often is not reinforced at home. At an early age, students begin to wonder about the relevance of customs and rituals because they see that they have little meaning in their lives. In general, however, the primary grades are successful, in that most students enjoy their classroom experiences. They are receptive to the crafts, games, and songs integrated into the curriculum. However, there is still room for including values teaching at this level. This aspect

of primary education should be encouraged. It would enhance all the cognitive learning and help the children explore the Jewish values which will ideally become a way of life for them.

history in grade four or five

There is a major shift in emphasis in most curricula, with students beginning to study Jewish History in grade four or five. This study is within an historical, rather than a biblical, framework. Numerous textbook series have been written. Some of the books used by Reform Congregations over the past ten years are herein listed, along with a brief discription of their approach to the study of Jewish History.

1. The Jewish Heritage Series: by Levin and Kurzband

    1. The Story of the Synagogue
    2. God and the Story of Judaism
    3. The Jewish Way of Life

This is a three part series which attempts to take as a focal point, in each part, an aspect of Jewish life. For example, one takes the synagogue, and traces its evolution through Jewish history. The time period it covers extends from Abraham and the first altars to God, to present day synagogues. It includes a study of synagogue life in every country in which Jews lived. Each book can be utilized as part of the series or alone. Usually a book will comprise a year's curriculum.

II. The Jewish People: by Pessin

This is also a three part series, depicting history from a strictly chronological point of view, beginning with Abraham and proceeding to the birth of the State of Israel. Each book comprises a year's curriculum and, can be used independently of the others.

III. Leaders of Our People: by Gumbiner

This is a two part series that deals with history in a biographical framework. The time period covered here is not quite so vast. It begins with a study of the Maccabees and ends with Ben-Gurion and the State of Israel. It differs from the other two series in that it focuses on the personalities of Jewish Heroes, intertwining history with their lives.

There are numerous other series and books that attempt to teach Jewish History, however, these three have been chosen because they focus on three distinct methods which the authors had in mind when writing the books.

I. Each takes something familiar and expands upon it.

II. History is a logical order of events and places and must be taught in chronological order.

III. Through great personalities, our history can emerge and be learned.

Enormous efforts went into the writing of each series,

and some of the leading educators within Jewish education participated in their formulation. Why then have they failed to meet the needs of today's Jewish youth? Some educators have proposed the elimination of history from the curriculum at this grade level. This, of course, is a possibility, but is it really the answer? It may be taught in a later grade, when the student is more aware of time and space and better able to understand an historical perspective. Perhaps this course of action has merit, but, even so, whenever we approach the subject it will have to have meaning and relevance if true understanding can take place. Henry Johnson, when asked what kind of history can be taught to children, responded:

failure to meet student needs

1. People and their environment.
2. What people did.
3. What people said or wrote.
4. What human beings thought and wrote.[13]

Each history series we have used seems to include these four areas. Why, then, have they failed?

Perhaps the answer lies in the application of values teaching to the teaching of Jewish History. Up until now most curricula have dealt with history at the facts level. But, in most cases, the application of the values level of learning has not taken place. Jewish

values teaching in history

education, which is concerned with teaching Jewish Values, has been remiss in excluding the affective area of learning from history curricula. Instead, values have been relegated to a separate course of study, usually combined with a course on Jewish Ethics and Values. While this certainly has merit, we cannot exclude the teaching of values from our other subject matter.

confluent approach to Jewish Education

Values are not learned, or lived, in a vacuum, to be studied in a specific course and then disregarded in other areas of the curriculum. Nor can the "content centered" approach to any area of Jewish education, including history, fulfill the higher goals of Reform Jewish Education. Educators must try to connect content to experience. In the realm of confluent education, "...the teacher tries to make contact with the learner's existence in the immediate moment through a series of exercises which focus on here and now perception."[14] Many of these exercises are Values Clarification techniques, which attempt to give both teacher and student a glimpse into areas of student concern and student values.

cognitive versus affective

Most Jewish educators are plagued with the same problems; there is so much material to be covered and so little time in which to do it. How can educators justify

spending what precious time is allotted to religious education on anything but the specific materials (usually cognitive in nature) that are part of our curriculum? Those educators who are involved in Humanistic Education will contend that our student's emotional growth is of equal concern (or should be) to their cognitive growth. Perhaps this is one possible answer, to formulating an approach to the teaching of Jewish History. Particularly because of the limited time available to religious educators, an awareness of the potential elements for learning content related material that can be found in emotional experiences is essential. Equally important, are the potential elements for values related learning experiences, which can be found in many content areas of study. According to Dr. William Cutter, these potential elements are called "loadings" and are the key to successful teaching. There is a need to train teachers to be aware of "loadings" in a situation, and use them accordingly. "Successful utilization of loadings depends on how well a teacher understands the concerns of pupils."[15] Likewise, unless a teacher goes beyond the written curriculum and enters the area of values teaching, this interplay of cognitive and affective learning cannot be achieved.

"loading" factors

If history can, in fact, be reduced to people and what they did or said, we must also include ourselves and what we feel, think, do, and say, into our curriculum. When an attempt is made to transmit our heritage, through a study of the history of our people, often the means by which we come to embrace these values are ignored. If educators can help students to understand what they prize, choose, and cherish, this can then be related to what Judaism prizes, chooses, and cherishes. These may not be the same values, but at least a foundation upon which to build has been established. History is the study of what people prized and cherished in ages past. What they were willing to fight and die for. What they deemed as a value was what gave Judaism the ability to survive thousands of years of change.

History cannot be taught according to a textbook. Educators frequently base curricula on the history textbooks available for use at a particular grade level. All the textbook series mentioned above have merit, if utilized for specific purposes. Moreover, there are many others that can inform us on the facts level. Instead of a textbook orientation, let the study of Jewish History be "people" oriented. The educator can decide upon an

non textbook orientation

area of time or geography that is to be studied. Then this area of concentration may be approached from a study of the people of that time and place. What did they say and do? What did they write? How did they think and feel? All available textbooks relating to that time and place should be made available for reference work. All the various media available should be utilized and encorporated into a total curriculum of history and Jewish Values. But the inclusion of values teaching, and related techniques is required if a meaningful study of Jewish history is to be achieved.

Facts and concepts are an integral part of the study of Jewish History, but they cannot stand alone. It is necessary to raise the level of teaching history to include values. Likewise, values exercises, alone, certainly cannot be the basis of a curriculum for Jewish History. They are only one of many tools needed to impart to childrent the history of the Jewish people. In the last chapter of this paper, an attempt will be made to create a history curriculum which utilizes all the approaches mentioned thus far. A curriculum that raises the study of Jewish History to the values level, and thereby offers the student a confluent approach to the study of Jewish History. An attempt will also be made to show why this method of study

should help to eliminate the "so what" factor from the study of history, and instead bring to our classrooms what Bert Gerard, a leading Jewish Educator, has called the "aha" factor.

Notes: Chapter 3

1. The Nature & The Study of History: Henry Steele Commanger; Charles E. Merrill Publishing Co. Columbus, Ohio, 1965 p. 1
2. Ibid. p. 2
3. A Guide For the Elementary Social Studies Teacher: Second Edition: W. Linwood Chase & Martha Tyler John; Allyn & Bacon Inc., Boston, Mass., 1972 p. 39
4. Ibid p. 39
5. Ibid p. 41
6. Ibid p. 7
7. Ibid p. 10
8. Ibid p. 9
9. Clarifying Values Through Subject Matter: Merrill Harmon, Howard Kirschenbaum and Sidney B. Simon; Winston Press., Minneapolis. 1973 p. 114
10. Ibid p. 114
11. Ibid p. 118
12. Ibid p. 118
13. Op. Cit. A Guide For The Elementary Social Studies Teacher: p. 41
14. The Hope of Affect And The Promise of Cognition In Jewish Education: Unpublished Paper: Dr. William

Cutter; Hebrew Union College, Los Angeles p.5

15. Ibid. p.7

Overview of One Year History Curriculum for Grade Four:

Unit I: Events and times preceeding the destruction of the Temple, in 70 C.E.

Key Personalities: A. Hillel

B. Yochanon ben Zakkai

Unit II: The emergence of the Synagogue, and the Rabbinic period of history.

Key Personalities: A. Gamliel

B. Akiba ben Joseph

C. Rabbi Meir

D. Judah the Prince

Unit III: Judaism in the diaspora. Babylonia emerges as a center for study.

Key Personalities: A. Samuel

B. Rav

C. Saadia

Unit IV: The diaspora extends to Europe

Key Personalities A. Rashi

B. Rabbi Meir

Unit V: The Golden Age of Spain

Key Personalities: A. Yehuda Halevi

B. Moses Maimonides

Each of these unit areas of study may include numerous people, events, and concepts. Of primary concern however, is the milieu of the key personalities that has been selected to plan the lessons around. Through these figures we can learn about the history of these times. For us, today, it is history, but for them, it was merely living and reacting to events that comprised their world.

The following lesson on Rabbi Akiba, is one example of how a total unit on a key personality might appear. The lesson utilizes factual, conceptual, and value related learning activities.

AKIBA ben JOSEPH

FACTS:

Akiba ben Joseph was born in 40 B.C.E. and lived for the first forty years of his life as a poor, unschooled peasant. In the year 70, the Romans destroyed the Temple in Jerusalem as, well as a way of life for the Jewish people that revolved around Temple worship. Yochanon ben Zakkai, knowing that the continued existence of the Jewish people depended on the teaching of Torah, pursuaded the Roman general, Vespasian to allow him to build a school at Yavneh, about 30 miles up the sea coast. This school at Yavneh, became the supreme authority for Jewish life, for from it scholars rendered decisions on all matters effecting Jewish life. Yavneh also became the seat of the Sanhedrin, the Jewish court of law dealing with both civil and criminal cases.

Among the many brilliant scholars who came to study at Yavneh, was Akiba ben Joseph. He had been a poor shepherd, working in the fields of Kalba Savua, a wealthy land owner, when he met Rachel his employer's daughter. They fell in love, and married against her father's wishes. Rachel was willing to be disinherited by her wealthy father, but insisted that Akiba acquire an education. After many years of struggle, Akiba returned home, a famous scholar and his father-in-law reversed his original vow and welcomed Akiba as an honored scholar.

Akiba continued to study and teach the oral law at Yavneh and later formed his own school at B'nai B'rak. He began to organize these laws into the orders that would later comprise the Mishnah. He was a leading member of the Sanhedrin and consistently defended the rights of the towns people and working classes.

As long as the Jewish people were able to teach Torah and practice their religion and its traditions, Akiba favored peaceful co-existence with the Romans, who then controlled the land of Palenstine. However, when the Emperor Hadrian decided to rebuild Jerusalem as a Roman city, and erect a Pagan temple there, Akiba reversed this decision and supported the Jewish revolt led by Bar Kochba. From 132 to 135 Bar Kochba and his men fought against the Romans. At first they were successful and even managed to capture Jerusalem and for two years establish The Third Jewish Commonwealth. Eventually they were defeated by the might of the Roman army. Akiba had been imprisoned for secretly continuing to teach Torah and eventually he was tried and condemned

to death. Akiba was executed by having the flesh torn from his body, but even in this great pain he uttered no cries. When asked by the Roman executioner, Rufus, why he didn't cry out at the pain, Akiba answered; "All my life I have been waiting for the moment when I could truly fulfill the words of the Shema. I have always loved God with all my heart; now I know I love Him with all my life." After reciting the Shema one last time, he died.

CONCEPTS:

People need goals to give life direction and meaning.
Study is essential to Judaism and the world of Torah and study is open to all people.
Occasionally, events occur that cause us to change our ideas and establish new priorities.
People need rules and laws to establish order in their lives.
Beliefs and values are necessary for human survival. Sometimes they are even stronger than physical strength.
Judaism is not always a pacifist religion. Sometimes it is necessary to bear arms to protect the values we cherish.
Jewish identity is essential for Jewish survival.
Judaism is an evolving religion. Sometimes it is necessary to re-interpret laws to meet the needs of the people and times in which they live.
Judaism is representative of many kinds of people.

INTRODUCTION:

Ask students to write down the following on a 3 x 5 index card:

1. What do you want to do, professionally, when you grow up?

2. What will you have to do to achieve this goal? (include special training, schooling, apprenticeship)

3. Will you need outside help to achieve this goal? If so, where will it come from?

On the other side of the index card, ask the same questions, but have students answer them for their parents, and their professions.

Discuss the similarities and or differences between their parents and their goals, and what they aspire to for themselves.

AKIBA THE SHEPHERD AND STUDENT

Lesson I: This lesson will deal with Akiba's early life as a shepherd and student. The lesson plan has been constructed to utilize the Learing Center format, but may also be executed by the entire class if the teacher so desires. Approximate time for the lesson is 1 to 1¼ hours and should be completed in one session. Students may begin at any center, as the activities of one center are not dependent upon the completion of another center.

READING CENTER:

Read background information from two of the following sources. Then see if you can answer the following questions:

1. Heroes of Jewish Thought; by Deborah Karp, KTAV Publishing House pages 32 - 33
2. Leaders of Our People; by Joseph H. Gumbiner, UAHC Publishers. pages 55 - 59
3. The Story of the Synagogue; by Levin and Kurzband, Behrman House Publishers pages 112-114

QUESTIONS:

1. Where did Akiba live and work?
2. Who encouraged Akiba to change his life? Why?
3. What problems did Akiba face in order to achieve his new goal?
4. Where did Akiba go to study Torah? Why did he go there?
5. Did Akiba achieve his new goal? How do you know this?

MEDIA CENTER:

1. View the filmstrip; The Life of Akiba; Yeshiva University Audio Visual Service. Frames 1 - 18.

2. Listen to the tape that accompanies these frames.

NOTE: An individualized film-strip viewer, whichhas a self-contained small screen, and can be used in a light area, is advised. Teacher should prepare a tape, using the booklet that accompanies this film strip, and include any additional information that may be pertinent.

STORY CENTER:

Concept: People need goals to give life direction and meaning.

Read the story of Akiba and the Rock. Then answer the following questions:

When Rachel and Akiba were first married, they were very poor. Rachel didn't mind living in poverty with her husband, but she did want very much for him to become educated, and learn the ways of the Torah. This made Akiba very sad, for he loved Rachel very much. When she asked him to go and study he replied; "I am already a grown man and I don't even know how to read and write. I am too old to begin to study now." Rachel replied, "If you really wanted to with all your heart, you would be able to study. No one is ever too old to study, or to change the direction of his life."

Akiba wanted to please Rachel, but he really thought it would be impossible for him to begin to study at his age. One day when he was walking in the woods, something happened, something strange that Akiba tried to understand. He was walking by a stream, that rushed quickly past him. In the middle of the stream he spied a high granite boulder. In the center of the rock there was a hole, a large hole which the water flowed through. Akiba looked at the rock in amazement. He realized that it mush have taken many years for the rushing water to carve a hole in the hard granite boulder. It couldn't have happened all at once, but slowly, little by little, the water had managed to bore a hole through the hard surface of the rock.

"If drops of water, can manage to carve out a hole in this hard granite rock, perhaps, with time, the words of the Torah can manage to carve a place for themself in my hard, ignorant head." Akiba realized that it wouldn't be an easy task, but with a little perseverance, and encouragement from Rachel, he would begin his new task, that of learning to study Torah.

Questions:

1. What is a goal?
2. Do people need to have goals in life? Why?
3. Can we achieve our goals alone, or do we need others to help us? How can others help us?
4. What did you learn from this story?

5. Why is learning so important to the Jewish people?
6. "Where there is a will, there is a way."
   "God helps those who help themselves."
   These are two famous sayings. What do they mean to you?
7. Which do you think it is most difficult to do:
   a. Help someone else.
   b. Let someone help you.
   Choose one answer and explain why you chose this answer.

VALUES CENTER:

Concept: Goals give life meaning.

Rank order the following: Put number 1 next to the goal you would most like to achieve. Put number 2 next to the next most desireable goal, and so on.

Get good grades in school.
Play a musical instrument well.
Pitch a "no - hitter" on the baseball team.
Be "well - liked" by your classmates.
Excell in your favorite sport.
Make your parents proud of you.
Star in a school play.

Now think of a specific goal you would like to achieve this year. (It may be one of the above, or something entirely different.)

Goal: _____

Now list 4 things you feel you have to do in order to accomplish your goal:

1.
2.
3.
4.

Now list any people you feel you need to help you in order to accomplish your goal:

1.
2.
3.

Concept: Study is essential to Jewish life.

Role Play: To be done in dyads.

Pretend you are Akiba and Rachel. Read the biographical notes on your role and then for a minute or two do the following:

1. Rachel: Pursuade Akiba that he should give up the life of a shepherd and go study Torah.
2. Akiba: Convince Rachel that it is too difficult, and impractical to begin to study at your age.
3. Now switch roles, read biographical notes on your new role, and repeat the above.

BIOGRAPHICAL NOTES:

Rachel: You were disinherited by your wealthy father, when you married Akiba, an ignorant peasant. You don't mind living in poverty, but you feel education, and especially the study of Torah, is essential to give life meaning. You are willing to make great sacrifices, even to be separated from your husband, in order for him to study.

Akiba: You are a grown man, and have always assumed you would be an ignorant shepherd for the rest of your life. You are used to poverty, but know that Rachel was brought up with the comforts of a wealthy home. You don't want to leave her. You are afraid that it would be impossible for you to begin to study at this stage in your life.

After you have completed the above role play, answer the following questions:

1. Which role did you prefer? Why?
2. After Akiba finally decided to go and study, whose job do you feel was the most difficult, Akiba's or Rachel's? Why?
3. What did you learn from this role play?

CULMINATING ACTIVITY: To be shared by the entire group at one time.

Values Whip: Students and teacher sit around in a circle. The teacher calls on students at random to give their thoughts about the following statements:

1. "Today I learned that ....."
2. "I liked (didn't like) Akiba (Rachel) because ....."
3. "Learning is important because ....."
4. "We need goals because ....."

AKIBA AS TEACHER, LEADER AND MARTYR:

These activities deal with Akiba as a teacher, leader and lastly martyr. Once again the format of Learning Centers has been utilized, but the teacher may wish to use these lessons with the entire class. The only Activity that must be utilized by the entire class is the lesson on the Sanhedrin. The time allotment for the completion of the unit depends on the structure of the class. If Learning Centers are utilized, approximately 2 to 3 hours would be recommended. Once again, students may begin at any center as they are not interdependent.

READING CENTER:

Read further background information on Akiba, as teacher, leader, and martyr from two of the following:

1. Heroes of Jewish Thought pages 33 - 36
2. Leaders of Our People Chapters 12 and 13.
3. The Story of the Synagogue pages 114-117

After you have finished these reading assignments please answer the following questions.

1. Why did Adkiba feel it was necessary to organize the Oral Law? Do you feel he was correct?
2. Why did Akiba agree to help Bar Kochba in his revolt against the Romans? Do you think he was correct?
3. Why did the Romans forbid the Jewish people to teach Torah?
4. Why did Akiba continue to teach, knowing he could be put to death for doing so?
5. Rabbi Akiba, upon his death said, "Now I know I love Him with all my life."

Nathan Hale, a great American patriot, upon his execution said, "Iregret that I have but one life to give for my country".

Both men are considered martyrs. They gave up their lives for something that they believed in very much. Explain what they meant by their words.

MEDIA CENTER:

View the remainder of the filmstrip "The Life of Rabbi Akiba", frames 19 - 38. Listen to accompanying tape.

STORY CENTER:

Read three of the following midrashim (story legends) about Rabbi Akiba. After reading each midrash, answer the following questions.:

1. What was the moral of the story?
2. What did you learn about Akiba from the story?
3. What did you learn about how the author of the story felt about Rabbi Akiba?
4. Did you like the story? Why?

Midrashim:

I. The Fish and the Fox

This story takes place in Palestine, during the time when the Romans ordered all Jews to stop teaching the Torah or be put to death. One day a man came to Rabbi Akiba and asked him why he persisted in teaching Torah. He said; "Why don't you follow Roman rules and live as they do, then you will be safe?" Akiba answered by telling the following story:

Once there was a fox who was very hungry. All day long he had tried to capture rabbits and squirrels but they had been too swift for him and had escaped. He was tired out from all this running and wanted nothing more than a meal to fill his belly, and a shady tree under which he could rest.

As he was thinking about these things, he came to a small stream that was filled with fish swimming in all directions. The fox wanted to catch one of these fish for his dinner but he had to think of a plan to get one of the fish to swim close enough to shore in order for him to catch it. The fox was a very clever fellow and thought and thought until he came upon the following plan.

The fox walked to the edge of the river and lay down as though he was exhausted, hoping to attract the curiosity of one of the fish. One old fish spied the tired fox and

came close enough to ask him; "What is the matter, fox, what has happened to tire you so?" The cagey fox replied, "There are men in the forest, they are carrying nets to catch nice fat juicy fish like you. They wish to take them home and eat them for supper." "What shall I do?" cried the fish. "I have come to help you", said the fox, "If you climb out of the water and onto my back I will carry you to safety." The fox waited with great anticipation for the fish to swim to the shore. However, instead of doing as the fox suggested, the fish swam away. "Why do you swim away?" asked the fox, "aren't you coming with me to safety?" "NO!" replied the fish. "If I climb out on dry land I will surely die. A fish needs water to live. I would rather take my chances here in the water which is my home, and try to avoid the fisherman's nets."

II. Akiba and the Wealthy Man

Once there was a wealthy man, who dressed himself in rags and was always very humble. When he went to Synagogue he always sat with the poor people. One day Akiba went to the market place with a very valuable pearl he wished to sell. The wealthy man asked to see the pearl, and after examing it told Aliba that he wished to buy it. Akiba, seeing the man dressed in rags, thought he was only joking, for how could a man dressed so poorly have money enough to purchase an expensive jewel? The man asked Akiba to follow him home, where he kept his money. He finally pursuaded Akiba to follow him even though Akiba didn't believe he had the money to buy the expensive jewel.

Once they arrived at the man's home, Akiba realized that he had been mistaken. Many servants came out to greet them and offer them food and drink. The man asked one of his servants to grind the fine pearl into powder and then to place it with his powdered medicines. Akiba was astonished at this and asked; "If God has given you all this wealth, why do you degrade yourself, wear rags for clothing, and sit with the unfortunate poor?" Then the rich man answered; "Money doesn't always last forever, therefore I consider it good to be seated among the poor and dress like them. I shouldn't be arrogant and spoiled because of the wealth God has bestowed upon me. Besides, I keep my place among the poor now, so that if I should ever become poor myself, I would not have to lose my place and be asked to move down to a lower place."

III. Moses and the Crowns of The Torah

When Moses reached heaven he found God occupied in ornamenting the letters of the Torah. Moses asked God about the significance of the crowns upon the letters and God replied. "In the future there shall live a man called Akiba, son of Joseph, who will base a hugh mountain of interpretation of the law upon every crown of these letters." Moses asked God to show him this man and God showed Moses a vision of the future. He observed Akiba sitting with his students explaining the Law, but Moses was unable to understand his teachings and this worried him. When one of Akiba's students questioned him about where he got his information about a certain subject, Akiba answered, "This is the law as given to Moses on Mount Sinai." Then Moses was content that God's laws would be safe, and continue to be taught. He also wondered about why God had chosen him, Moses, to receive the Torah at Sinai, when there would be a man so learned as Akiba to whom they could have been given. God replied, that so was His will, and Moses accepted this answer.

IV. All God Does is for the Best.

One day Rabbi Akiba had to go to the city. He arose early in the morning and took with him a candle, a rooster and got upon his donkey and went off on his journey. He had brough the candle in case he should want to arise early in the morning. The donkey he took so he would have an animal upon which to ride.

He rode all that day and by nightfall he arrived at the city and went to the door of the hotel. The owner of the hotel told him that they were all filled for the night and there was no room available for him to stay in. Rabbi Akiba replied; "What happens is all for the best." He left the hotel and went to the outskirts of the town and sat down in a field to rest for the night. He lit his candle, so that he might read awhile, but suddently, a great wind passed by and blew out the candle. Rabbi Akiba said, "all that happens is for the best." He stretched out under a tree and went to sleep.

In the morning, Rabbi Akiba arose late. "What has happened to my rooster?" he cried. He looked around and saw that during the night the rooster had died. After thinking awhile, Rabbi Akiba said; "all that happens

is for the best." Then he got up and returned to the city. When he arrived he heard a great commotion. "What has happened?" he asked. "Haven't you heard?" replied a stranger. "Last night robbers came to the hotel and stole the belongings of all the people who were staying there."

Then Rabbi Akiba replied; "Thanks to God there was no place for me there. Thanks to God the wind blew out my candle and my rooster died or the robbers would have seen the light or heard the rooster crow. All that happens is for the best.

CRAFTS CENTER:

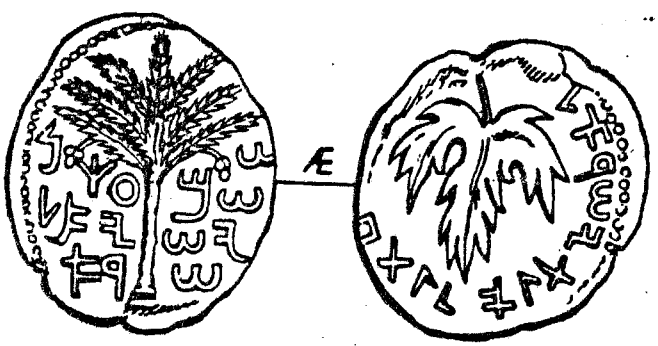
Goal: To create and mold a coin of the Third Jewish Commonwealth.

Background Information:

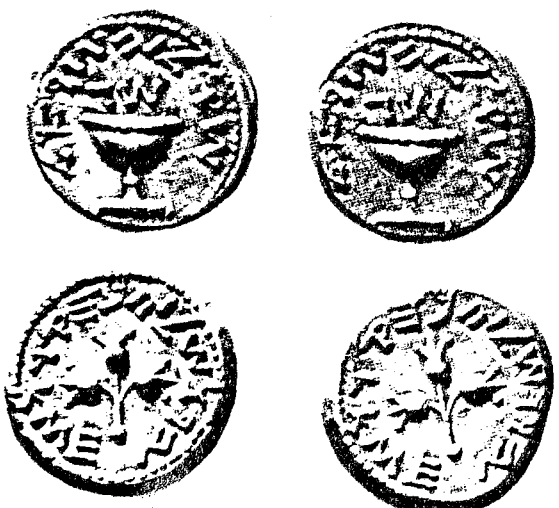
In the beginning of the Bar Kochba revolt against the Romans the Jewish soldiers were victorious and the Romans suffered many defeats. The highlight of Bar Kochba's revolt was the recapturing of the city of Jerusalem and establishing The Third Jewish Commonwealth, from 132-134 C.E. Bar Kochba had special coins struck to commemorate Judeas newly won independence.

Below you will find pictures of some of the coins that were made at that time. Some included the Temple gate with a star above it on one side and the name of Bar Kochba and the date 131-132 C.E. on the other side.

Pretend you are living at this time in history and have been asked to design and mold a coin to commemorate this Jewish victory and independence. Include any words or symbols you think would be appropriate.



A bronze coin struck by the government of Bar Kochba, inscribed "First Year of the Redemption of Israel" and "Simon Nasi Israel." The revolution lasted from 132 to 135 and was then crushed by Rome.



Bar Kokhba coins.

Materials: Self hardening clay
Glaze (if kiln is available - modelling clay or shellac.
Small tools for inscriptions.

VALUES CENTER:

Concept: Judaism has not always been a pacifist religion.

I. List 3 things you feel are important enough to fight for:
1.
2.
3.

II. If you were told that you could no longer practice Judaism, what would you do? (This includes celebrating holidays, attending services, attending religious school, becoming bar or bat mitzvah, etc)

Rank order the following according to what you would do in the following situation:

1. Stop observing Jewish laws and customs.
2. Continue to observe them in secret.
3. Move away to a place where Judaism could be observed.
4. Fight for the right to be a Jew in your own land.

Please write a short explanation of your <u>first</u> choice, telling:

1. Why you chose this above the others.
2. How you would go about following this choice.
3. What problems you may encounter.

Concept: Jewish Identity is essential for Jewish Survival. Jewish beliefs and values are necessary for Jewish survival.

I. List 5 things in your home that make it a Jewish home.
1.
2.
3.
4.
5.

Now list 5 things about yourself that make you Jewish. (These can be possessions you have or things you do, etc.)
1.
2.
3.
4.
5.

II. Jewish Survival Checklist.

Rank order the following in order of importance to Jewish survival:
Helping other Jews
Belief in God
Jewish education
Jewish family life
Jewish traditions and rituals
Marrying only other Jews
Keeping Kosher
Prayer
Rabbi
Israel
The Synagogue
Torah and Jewish Law
Tzedakah - charity

Now campare your answers with a friend. See if you agree or disagree. Can you convince one another to change any of your decisions.

Concept: People need rules and laws to govern them.

Entire Class Activity:

Begin a class discussion about how we, as Americans, formulate laws and carry them out. Be sure to include:
1. Judicial brand of government.
2. Supreme Court.
3. Legislature.
4. Court system

Simulation Game: Sanhedrin

I. Pass out Fact Sheet on Sanhedrin: Sheet should include:
1. Sanhedrin was established by Yochanon ben Zakkai at Yavneh, after the destruction of the Temple by the Romans in 70 C.E.

2. Council made up of Rabbis that interpreted Jewish laws and served as a Supreme Court for Jews.
3. Greater Sanhedrin made up of 71 judges.
4. Non-Capital offenses: Decided by 3 judges.
   a. Each side of the case may choose 1 judge and together decide upon a third.
   b. Majority of 1 needed for acquittal.
   c. May begin witheither reasons for acquittal or guilt.
   d. To prove a witness correct 2 out of 3 judges must agree.
5. Capital Offenses: Decided by 23 judges.
   a. For acquittal need majority of 1. For guilty verdict need majority of 2.
   b. Must begin with reasons for acquittal.
   c. If acquitted, defendant may be set free the same day. If found guilty, must wait over night. Need to re-think case and give verdict next morning.
   d. Can change decision from guilty to innocent, but not innocent to guilt.
6. Witnesses: Need to answer the following kinds of questions to validate evidence:
   What week, what year, what month, what date, what day, what hour, what place.
7. Four kinds of death penalty allowed: burning, stoning, strangling, beheading.
8. Those not qualified for witnesses: Gambler, black market dealer, relative, friend, enemy.

Discuss the above with students being sure to explain implications and meanings.

II. Mock Trial: Capital Offense

Problem: Joshua and Aaron quarreled in the market place. Joshua accuses Aaron of cheating him by not giving him the correct change. Aaron says, "If I find you alone I'll kill you." Joshua leaves to go home. The next day he is found dead by the side of the road. Aaron is brought to trial for a capital offense.

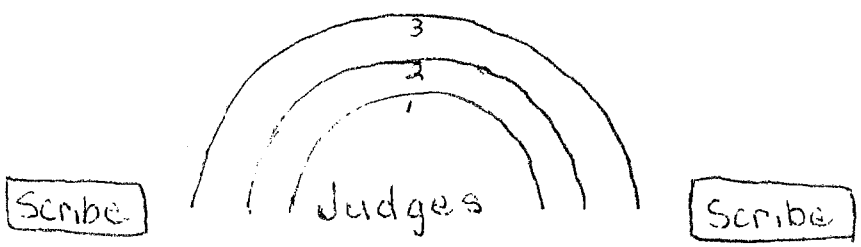
1. Decide who tries the case, according to your fact sheets. (May use less than 23 judges for purposes of mock trial, but be sure to explain reasons.)
2. Select scribes. One for the plaintiff, and one for the accused.
3. Select witnesses. Be sure to carry out proper proceedures.
4. Proceed with trial.

Note: If teacher wishes, identity cards for all students may be distributed before hand, to facilitate proceedure.

Non - Capital Offense:

Problem: Joshua goes to market place to buy some food for dinner. Aaron sells him groceries. Joshua pays for food and receives his change. He begins to walk away when he realizes he doesn't have the correct amount of change. He returns to Joshua and accuses him of cheating him. Joshua denies doing so and insists he gave the correct amount of change. Aaron takes Joshua to court and charges him with stealing.

1. Decide who tries the case.
2. Select scribes.
3. Select witnesses.
4. Proceed with case.



Concept: Judaism is an evolving religion. Sometimes it is necessary to re-interpret laws to meet the needs of people and the times in which they live.

Background Information: To be read, or discussed by class.

Rabbi Akiba and his colleagues began the job of taking all the Oral Laws concerning Judaism and organizing them so it would be easier to follow them for future generations. He also added many new interpretations to existing laws, if he felt the law didn't meet the needs and circumstances of the people. He didn't really change any law, he just found new ways to explain it. This work would later be carried on by Judah the Prince, who wrote all these Oral Laws down in a book called the Mishnah. The Mishnah, along with stories (Midrashim) and various Rabbinic interpretation of the laws, would later comprise the Talmud.

1. In order to understand the need to re-interpret the Law and make it meaningfull for every generation of Jew, let us take a look at the following imaginary page from the Talmud. (Next Page)

   Law: The original law as stated only mentions, Red Light Means Stop! There are many things we still need to know to help us to understand this law.

   Mishnah: These are further interpretation of the Law. In some cases slight changes are made to meet new conditions that now exist.

   Commentary: Here some Rabbis have discussions about how the interpretations are thought of by different people.

   Midrash: Here, we find a story that helps to explain why re-interpretation may have been necessary.

II. Ask students to do the following:

   1. Think of a law that they feel needs to be re-interpreted or further explained.
   2. Make up an imaginary page of Talmud, to better interpret this law.

MISHNAH: Explanation of Law

1. When car comes to intersection, if light is red, it must stop.
   a. This also applies to trucks, motorcycles, bikes.
   b. Not all intersections have lights.
2. If car is making right turn, it may go through red light.
   a. This is so, only if no cars are coming in other direction.
   b. This doesn't apply in N.Y.C.
   c. This doesn't apply if sign says "No turn on red!"
3. People also have to stop if light is red.

Commentary:

A: before there were cars, horses and wagons had to stop at red light.
B: If there aren't any lights, the first to get to intersection goes.
A: No! There must be some kind of signal to show who is to go.
B: Cars may take precedence over trucks, motorcycles, and bikes.
A: No! They all must obey the same law!
C: Car turning right doesn't interfere with flow of traffic.
D: It may .. has to yield to other cars.
C: On some busy streets, this may cause an accident.
D: On busy streets law of "right turn on red" doesn't apply.
C: Law is not uniform. May cause confusion.
D: People must know where it applies. Also, signs must indicate if it applies.

TORAH

Red light

means stop!

MIDRASH:

A story.

Once there was a boy named Michael. He used to deliver papers on his bike. On his route, he had to pass three intersections with lights. One was very busy and lots of cars passed by. He spent a lot of time waiting for the lights to change. One day he decided to make a right turn before the light turned green. On the busy street so many cars were coming that it was impossible. He would be hurt. On the other streets it worked O.K. This helped him to save a lot of time. But, it wasn't legal. He decided to pass a petition to have the law changed. Do you know what happened then?

CONCLUDING ACTIVITY:

Sentence completions: These may be written out, to be done individually by students and later discussed as a group, or done together orally. Time should be set aside for discussion of group responses.

1. Some Jewish customs I like best are .....
2. Some Jewish customs I'd like to change are .....
3. I am proud to be Jewish because .....
4. I think a Jewish leader should be .....
5. Learning about Jewish Heroes is good because .....
6. I wish God would .....
7. I wish I had known Rabbi Akiba because .....
8. If I had one wish for the Jewish people it would be..

Conclusion:

In the preceeding chapters, a portrait of the nine year old has been noted, including pertinent information regarding both cognitive and affective areas of growth. Children have individual styles in which they learn, and proceed to acquire new skills according to specific patterns of growth. The nine year old is increasingly aware of his society and eager to pursue new activities that are an integral part of his expanding environment. These facts should aid us in creating the most effective environment in which learning can occur.

Many Reform Educators have elected to delete history from the middle-grade curriculum, stating lack of student interest, and inability to relate to ideas of time and space as sufficient reasons for it's removal. This is an innaccurate appraisal of student reaction. Hereon qualifying evidence has been presented, that in actuality, history is not the problem, but rather it is the manner in which it has so far been presented that poses the dilemma.

In recalling the overall description of the nine year old, as self-motivated, we are reminded that the student must be the focus of our curriculum. Utilizing this self-motivation provides educators with the most effective means

of teaching. Likewise, the nine year old's "sense of industry" provides him with a natural curiosity to discover and explore his society, and develop new skills.

History as we have seen, can be reduced to a study of people and what they said and did, i.e., their environment. The nine year old, with his natural curiosity about his tool world, and his self-motivation, simply needs to be directed towards a time in history, and the people and ideas that shaped those times.

In order to present a clear picture of a society and it's people, understanding of what a given group of people valued and cherished must be presented. This in turn, can be related to our society and what we as a group, and as individuals, prize and cherish as our values. When history is approached through values teaching it becomes more meaningful. The student becomes personally involved. Values Clarification is not an end in itself, but should be utilized as a vehicle through which history, as well as other areas of Jewish Education, may be approached.

Facts and concepts are necessarily an integral part of a lesson in history, as this lesson proposal shows. However, there are a variety of ways to approach this area of a lesson. Perhaps the best choice for exploring the factual level of

learning in the middle grades is to utilize the Learning Center format. This allows for differences in growth patterns, and capitalizes on the nine year old's self-motivation to work and explore, at his own pace. The Learning Center formal of instruction also allows for movement, conversation, and student choice in activities. Furthermore, students are actively involved at all times; the teachers role becoming one of facilitator, rather than lecturer.

By raising our teaching of Jewish History to the values level, we are attempting to create a confluent approach to Jewish Education. Particularly because of the limited time alloted to religious education, educators, must capitalize on every opportunity available to incorporate the overall goals of Reform Jewish Education into curricula.

In a recent study of Reform Congregations conducted by the National Association of Temple Educators, Jewish Identity emerged foremost as a primary goal of Jewish Education. If a sense of Jewish Identity, is to be instilled, in our youngsters, the affective area of their lives must be given equal attention to cognitive areas of learning. In the area of Jewish History, as well as in other areas of Jewish Education, this can best be accomplished by incorporating values teaching into our curricula.

Bibliography

1. Axline, Virginia Mae; Play Therapy; Houghton Mifflin Co., Riverside Press., Cambridge. 1947

2. Bettelheim, Bruno; Love Is Not Enough; The Free Press New York., 1950

3. Bettelheim, Bruno; Moral Education: Five Lectures: "Moral Education"; Harvard University Press, Cambridge, Mass. 1970

4. Carr, Edwin; The Social Studies: Center for Applied Research in Education Inc., New York. 1965

5. Cohen, David S.; "The Use & Abuse of Values Clarification in the Jewish Classroom"; Alternatives: Fall 1977, San Jose, Calif.

6. Commanger, Henry Steele; The Nature & The Study of History; Charles E. Merrill Publishing Co., Columbus, Ohio. 1965

7. Cutter, Dr. William; The Hope of Affect And The Promise of Cognition in Jewish Education: Unpublished Paper: Hebrew Union College, Los Angeles.

8. Danby, Herbert; The Mishnah; Clarendon Press, Oxford 1974

9. Elkins, Dov Peretz; Clarifying Jewish Values: Values Activities For Jewish Groups: Growth Associates, Rochester 1977

10. Elkins, Dov Peretz; "Why I Love Values Clarification". Alternatives: Fall 1977; San Jose, Calif.

11. Erikson, Erik; Childhood and Society; Second Edition; Norton and Co., Inc., New York 1963

12. Erikson, Erik; Insight and Responsibility; W. W. Norton & Co., Inc. New York 1964

13. Finkelstein, Louis; Akiba - Scholar Saint and Martyr; A Temple Book, Atheneum, New York 1970

14. Marcus, Freidman Audrey; "Another Look At Values Clarification" Compass; October. 1976

15. Freidman, Audrey; Gerard, Bert S.; There is A Season - A Values Clarification Approach To The Jewish Holidays: Rocky Mountain Curriculum Planning Workshop; Denver, Colo. 1973

16. Gesell, Arnold M.D., Ilk, Frances M.D., The Child From Five To Ten; Harper and Row Publishers, New York 1946

17. Harmon, Merrill; Kirschenbaum, Howard; and Simon, Sidney B., Clarifying Values Through Subject Matter; Winston Press., Minneapolis 1973

18. Hawley, Robert C., Hawley, Isabel L., Human Values In The Classroom; - A Handbook for Teachers; Hart Publishing Co., Inc., New York 1975

19. Howe, Leland W., Howe, Mary Martha; Personalizing Education - Values Clarification & Beyond; Hart Publishing Co. Inc., New York 1975

20. Hurlock, Elizabeth B., Child Development; Second Edition Mc Graw Hill Book Co., New York 1972

21. Isaacs, Nathan; A Brief Introduction of Piaget; Agathon Press Inc. New York 1972

22. Kirschenbaum & Simon; Simon & Kirschenbaum; Readings In Values Clarification; "Values & The Future Movement"; Winston Press. Minneapolis. 1973

23. Kohlberg, Lawrence; Simon & Kirschenbaum; Readings in Values Clarification; "The Child As A Moral Philosopher"; Winston Press. Minneapolis 1973

24. Kohlberg, Lawrence; Moral Education - Five Lectures; "Education For Justice: A Modern Statement of The Platonic View"; Harvard University Press; Cambridge, Mass. 1970

25. Lieberman, Phyllis; Values Clarification; Alternatives: Fall 1977; San Jose, Calif.

26. Lowe, William T; Structure & The Social Studies; Cornell University Press; Ithaca, New York 1969

27. Moffat, Maurice P; Social Studies Instruction; Prentice-Hall Inc., Englewood Cliffs New Jersey, Second Edition.

28. Nanna, Paul R., Sabaroff, Rose E., Davies, Gordon F., Farrar, Charles R., Geography In The Teaching Of Social Studies Concepts & Skills; Houghton Mifflan Co. Boston, 1966

29. Pheonix, Phil; Readings In Values Clarification; "The Moral Imperative in Contemporary American Education"; Simon & Kirschenbaum; Winston Press. Minneapolis 1973

30. Raths, Harmon & Simon; Values And Teaching; Charles E. Merrill Publishing Co., Columbus, Ohio 1966

31. Rossel, Seymour; "Clarifying Jewish Values Clarification", Alternatives: Fall 1977; San Jose, Calif.

32. Schein, Jeff; "Lawrence Kohlberg's Theory of Moral Development"; Alternatives; Winter, 1978

33. Simon, Sidney B.; Kirschenbaum, Howard; Readings In Values Clarification; Winston Press Inc., Minneapolis, 1973

34. Simon, Sidney B., Howe, Leland W., and Kirschenbaum, Howard; Values Clarification - Handbook of Practical Strategies for Teachers & Students; Hart Publishing Co. Inc., New York 1972

35. Smart, Mollie S; Smart, Russel C., Children - Development and Relationships; Second Edition, MacMillan Publishing Co., New York 1972

36. Smith, Frederick R., Cox, Benjamin C., New Strategies & Curriculum In Social Studies; Rand McNally & Co., Chicago 1960

Textbooks:

1. Chase, Linwood, W., John, Martha Tyler; A Guide For The Elementary Social Studies Teacher; Second Edition; Allyn & Bacon Inc., Boston, Mass. 1972

2. Gumbiner, Joseph H., Leaders Of Our People:, Book I; UAHC, New York 1963

3. Harlow, Jules, Edited by; Lessons From Our Living Past; Behrman House Publishers Inc., New York 1972

4. Karp, Deborah; Heroes of Jewish Thought; KTAV Publishing Co., New York 1965

5. Levin, Meyer; Kurzband, Toby; The Jewish Heritage Series; God and The Story of Judaism; The Story of The Synagogue; The Story of The Jewish Way Of Life; Behrman House Publishers, New York, 1959

6. Pessin, Deborah; The Jewish People: Books I, II, III; United Synagogue Press. New York 1953

7. Samuels, Ruth; Pathways Through Jewish History; KTAV Publisher, New York, 1967

8. Soloff, Mordacai, I., The Covenant People: Books I, II; Jonathan David Publishers Inc., Middle Village, New York 1974