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BIBLE INSTRUCTION IN THE STATE OF ISRAEL:
ITS RELEVANCE FOR
AMERICAN REFORM JEWISH EDUCATION

by

Rachel Nattiv

An abstract of
A Thesis submitted in partial fulfillment
of the requirements for the Degree of
MASTER OF ARTS IN
JEWISH RELIGIOUS EDUCATION

Hebrew Union College-Jewish Institute of Religion

Referee: Professor Sylvan D. Schwartzman

June 1966

This thesis is - to our best knowledge - the first comprehensive research on Bible Instruction in Israel. All the books written on this subject in Israel and practically all the important essays and articles in periodicals since the beginning of the century are studied and analysed. Almost the entire material analysed is in Hebrew.

To make a thorough study possible the scope of this research is confined to the question of philosophy - approaches and goals. Considerable work has been done by us also in curriculum and methodology but this material is excluded from this thesis to enable us to concentrate on the above mentioned area.

A major goal of this thesis is the putting together of this large number of scattered Hebrew pedagogical writings into a logically organized system. This is achieved by a combination of the chronological and topical approaches. In the first part - the major developments in the main current of Israel pedagogic thinking on Bible instruction is discussed. Various stages are described: The revolt against the traditional Bible instruction under the impact of Haskalah, Zionist-nationalism and Biblical scholarship, the gradual discovery of many goals for Bible instruction, the contrast between the subject-matter oriented educators who seek the value of Bible study for the learning of language, literature, history, geography, etc., and between those who advocate the pure "educational" and inspirational value of the Bible.

In the second part - several ideological trends in Bible instruction are discussed, including national-orthodoxy, the variety of socialistic approaches and the various attempts in the direction of a religious liberal approach.

In the third part a special analysis is given of the views of the most important contributor in this area - Z. Adar.

The fourth part contains the concluding discussion on the approaches and trends in Bible instruction in Israel.

Throughout the various chapters of the thesis and wherever applicable, brief comments are made on various topics under discussion reflecting the Reform point of view, in comparison or in contrast with the Israeli views.

In the closing chapter - the epilogue - the relevance of Israeli Bible instruction to the Reform religious school is discussed and is found to be rather limited.

The main value of this thesis is, thus, not in the findings concerning the mentioned relevance but rather in the thorough study of goals and approaches of Bible instruction in Israel. Without intending so in the beginning of the research we came out with what we deem to be the first original comprehensive study of the goals and approaches of Bible instruction in Israel.

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בן בג בג אומר:

הפך-בה והפך בה דכלא בה
ובה תחזא, וסיב ובלה בה,
ומנה לא תזוע,
שאינ לך מדה טובה הימנה.

Ethics of the Fathers 5:25

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CHAPTER I

INTRODUCTION

I. THE NEED FOR THIS RESEARCH

The teaching of Bible occupies a very prominent place in school curriculum in the State of Israel. Bible is taught most intensively in every grade from kindergarten through High school.¹ More weekly hours are devoted to its instruction than to any other subject in the curriculum.²

As a result of this emphasis on Bible instruction, we find in Israel a great variety of educational material in this field. For school use there are many published

¹In State Schools (secular) an average of four to five hours per week in grades I-IV; four hours in grades V-VIII and three hours in grades IX-XII. In Religious State Schools (orthodox) the number of hours is still greater. (See below Appendices III, IV and V).

²As one can see in the State schools curriculum (see below Appendices III and IV, only "Hebrew" or "language and literature" is given slightly more time than Bible. But this title really consists of two separate subjects: "language" and "literature". The same is true in the High school curriculum, (See Appendix V).

adapted texts for lower grades and numerous workbooks for various grade levels. As guides to teachers there are several books and a broad literature in the pedagogic periodicals.

This pedagogical literature could be of much interest to Jewish educators in the Diaspora. Unfortunately, access to this widely scattered material is not easy. Not only was there no attempt to present this valuable material to the Jewish educators outside of Israel, but even in the State of Israel itself, there has been no research done so far, to survey, summarize and evaluate this pedagogic literature.

The few books that deal with the history of education in Israel¹ discuss very lightly the teaching of Bible. Books specializing in Bible instruction are very few and most of them give expression only to the views of their authors. They hardly discuss and evaluate other views. Thus, the first book to be written on Bible instruction in Israel - by Zuta² (1934), and the second - By Goitein³ (1942), express only the views of these authors and rarely

¹See in bibliography the works of M. Avidor, J.S. Bentwich, E. Rieger and Z. Scharfstein.

²ת.א. זוטא, דרכי הלימוד של התנ"ך. שני כרכים. כרך א', (הוצאת ראובן מס, ירושלים, תרצ"ה) 320 ע". כרך ב', (הוצאת המחבר, ירושלים תרצ"ו), 312 ע".

³ש.ד. גויטיין, הוראת התנ"ך בבית הספר העממי והתיכוני, (הוצאת הספרים של האוניברסיטה העברית, ירושלים, תש"ב), 118 ע".

quote other writers. The third book on this subject - by Azaryahu¹ (1946) - mentions some contributions before him and criticizes them but he discusses only few authors and comments on them very briefly.

A second book on this subject by Goitein² (1957) is actually a collection of most of the author's previous articles including his above mentioned book. Here, again, we do not find any substantial evaluation of other authors.³

Another good book in Hebrew on Bible instruction is by a non-Israeli - Scharfstein.⁴ This book is, perhaps, the best general Hebrew volume written so far on Bible instruction. It also has the characteristics of a scholarly work, with references to other authors. However, the book is meant mostly for conservative Jewish educators in U.S.A. Its interest in the trends of Bible instruction in Israel is rather limited.⁵

¹ יוסף עזריהו, הוראה התנ"ך, (הוצאה "מסדה" בע"מ, תל-אביב, 1946) ע' 278

² ש.ד. גויטיין, הוראה התנ"ך, (הוצאה "יבנה", תל-אביב, 1957) ע' 305

³ Except in the very brief survey on pp. 29-31. For a detailed discussion of this survey see below pp.150 ff.

⁴ Zvi Scharfstein, (See below under bibliography).

⁵ See, for instance, pp. 17, 34-35, 39-40, 68-69, 79, 81, 82-84, 178, 221, 250, 256, 310, 318-320.

The only author who gives a systematic evaluation and criticism of the approaches to Bible instruction in Israel is Z. Adar in his book "The Educational Values of the Bible".¹ But Adar devotes in this excellent volume only one chapter to this evaluation. The main body of his book is written to introduce the "humanistic approach" and most of the volume shows how to apply this approach to the various types of literature in the Bible.

Though Adar's book is very enlightening and is written most lucidly and with deep thought, it tackles the subject of the development of Israeli thought on Bible instruction only in generalities. In his discussion of the subject, Adar hardly includes any references to other authors or specification of their contributions. It seems that Adar had no intention, in this book, to enter into a detailed documented research.

There is, then, as we can see, a real need for a comprehensive scientific study of the development of Israeli Pedagogical Thought on Bible instruction and the variety of its trends and approaches.

Inquiries directed to the Department of Education at the Hebrew University assured us that, so far, no thesis or any other research has been done on this subject.

The subject of this thesis is, therefore, untouched. It needs fundamental research. The research presented herewith has been undertaken to meet this need.

¹ אבי אדר, הערבים החינוכיים של התנ"ך, (הוצאת ספרית ב.

II. THE MAIN OBJECTIVE OF THIS THESIS

The main objective of this thesis is a systematic and thorough study of the goals of Bible instruction in Israel and its historical development since the beginning of the century: The various approaches of all individual authors as well as the trends of political and ideological groups are discussed, summarized and evaluated.

At the outset our intention was to discuss not only the basic approaches and goals but also to enter into the areas of curriculum and methodology. In fact we have done considerable comparative research on the curriculum of the various types of schools in Israel, which is now ready in our hands. We have, also, made some study of the problem of methods. However, after writing the first part, submitted herewith, it was felt that this part, by itself, covers a broad scope, sufficient for the present work. The material on curriculum and methodology seems to be broad enough for two additional independent studies in these two areas. We, therefore, tend to delay the use of other materials for a further research project, possibly for the development of a doctoral dissertation.

III. THE SECONDARY OBJECTIVE AND ITS LIMITATIONS

In addition to the study of goals and approaches in Bible instruction in Israel which is the major objective of this thesis, there is a secondary objective: Wherever possible, we have tried to draw analogies between the thinking of the Israeli authors and the Reform Jewish thinking in the United States. The attempt is also made to examine the relevance of Bible instruction in Israel to the Reform religious schools in the United States.

However, in pursuing the latter - the secondary aspect of our study - we are, for several reasons, less thorough than in the work on the main objective. The prime reason is that, presently, there is very little up-to-date scientific data on the state of Bible instruction in Reform religious schools. Therefore, would we want to do full research on the relevance of Israeli Bible instruction to the Reform religious schools in the United States, we would have to undertake, in addition to the study of Bible instruction in Israel, also a full study of Bible instruction in the Reform religious schools. But such a study would involve another full research project, while the scope of the main objective - Bible instruction in Israel - is itself very broad.

Consequently, though we do comment on the relevance of the Israeli Bible instruction to Bible instruction in Reform religious schools, our remarks are based more on

the curriculum of the Reform religious schools, on the very few articles on the subject and on personal experience¹ rather than on scientific data, which is lacking.

Furthermore as our main research on Israeli Bible instruction is focused mostly on approaches and goals, our comments on its relevance for the Reform religious schools are also basically related to this area. However, in the last chapter of this thesis we try to discuss briefly also the possible relevance in the fields of curriculum and methodology.

IV. PROBLEMS IN HANDLING THE SOURCES

Almost the entire material used in this thesis, the full list of which is given in the bibliography, consists of essays, articles and books written by Israeli educators in Hebrew. This material has presented basically the following problems:

1. The language problem: Although to the Israeli educated author of this thesis, the comprehension of the Hebrew written material has presented no problem, the translation did. This was, especially, the case whenever we wished to quote or paraphrase the words of the authors themselves in order to convey the essential spirit in a style close to their own. Many of these

¹For details see Appendix I pp. 188 ff.

authors, especially the earlier, have used a highly verbose literary style and semi-poetic expressions לשון מליצה as typical of the older generation of European-educated Israeli teachers. It is highly difficult to translate concisely such a phraseological language. The present form of quoted, or partly quoted words, as given in this dissertation, have undergone several metamorphic changes while struggling to convey the true meaning of many expressions.

2. The problem of clarity and organization: Also typical of some of the examined essays is the lack of clarity and organization in the presentation of ideas. Many of them do not consist of scholarly material but, rather, bear the stamp of enthusiastic sermon-like literary style. Often the ideas of some of the authors had to be reorganized and recast into a new shape before we could present them in a systematic manner. However, as indicated before, in some cases we preferred not to reorganize the material in order to convey to the reader a direct impression of the basic characteristics of the analyzed material.

V. METHODOLOGY

Summing-up, analyzing and evaluating the individual works of the many Hebrew authors was one major aspect in the work of this thesis. But another important aspect was the task of tying together into a meaningful organized

framework this heterogeneous material, taken from over twenty-five authors and covering a span of over half a century, and evaluating all these contributions in relationship to each other.

For the purpose of organization we have used several methods: We have partly used the chronological approach, namely, arranging the material according to the date of publication. But this approach has its limitations as it prevents the systematic survey of the entire thinking of single authors if their contributions spread over a span of many years. We, therefore, combined with it another chronological arrangement - according to the author. However, the latter method has its shortcomings too, as it often creates the problem of the correct placing of authors who made their contributions over a period of many years.

The deficiency of these two chronological approaches is that they prevent classification of individual authors into ideological trends and groups. This latter objective could be better served by the topical approach which we, therefore, have used as well.

However, the grouping of individual approaches into larger ideological trends is very often the result of inter-relationship and mutual influences. These must be studied in consideration of the chronological factor, or else we are led to confusion...

These are some of the methodological problems with which we had to wrestle.

After considerable deliberation, rearrangement and

reorganization we have combined various methods and finally arrived at the present organization of our thesis. The preview of its organization follows below.

VI. ORGANIZATION

This thesis is divided into four parts and an epilogue.

In PART I we discuss the main current of Israeli pedagogic thinking on Bible instruction from the beginning of this century until the establishment of the State of Israel. The method of developing the subject in this part of the thesis follows the chronological principle. We include in this part four chapters (starting after Chapter I - the introduction). Chapter II discusses the revolt against the traditional approach. It starts with the European background and goes into the early days of modern Bible instruction in Eretz Israel (before World War I) with its strongly national and scientific tendencies. This is followed by criticism.

Chapter III leads us into a wider outlook after the revolt of secular nationalism and "Higher Criticism" subsided and educators seek a balanced variety of educational goals of Bible instruction.

In Chapter IV we concentrate on the views of a single leading educator who introduces again an emphasis of a scientific approach mostly for the High school.

Chapter V discusses the views of another leading educator who surveys all the learning goals presented by authors before him, criticizes all of them and introduces the purely "educational" goal. With this chapter we complete the chronological description of the development of the main current of Israeli pedagogic thinking on Bible instruction before the establishment of the State of Israel.

In PART II we leave the chronological approach that we followed in Part I, and we turn to the topical approach. Now we discuss other currents of Israeli pedagogic thinking on Bible instruction. The material is organized here, mostly, according to ideological groupings. The chronological principle is not given up completely, but is only secondary.

Chapter VI analyzes briefly the traditional Orthodox trend in its national form in Israel. The views of three of its main exponents are discussed.

Chapter VII discusses the views of five spokesmen of the moderate socialist trend which vary only slightly from the main current.

Chapter VIII gives the more extreme view of six leftist socialist educators.

Chapter IX takes us into a new realm - the religious challenge of the Bible to Israeli secularists. The views given here are of two religious-minded educators - one a progressive traditionalist, the other a liberal.

Chapter X projects the views of three laborite educators with progressive unconventional religious approaches.

Chapter XI gives the views of an unconventional religious approach - religious existentialist - which is set apart from those in the previous chapter as its author is not a part of the laborite movement.

PART III of this dissertation is devoted completely to the examination of the views of a single author - Professor Zvi Adar, whose contribution is the most important for our present study.

In Chapter XII we discuss Adar's evaluation and criticism of the various trends in Bible instruction in Israel. These include sections on the traditional trend, the scientific trend and the various national approaches - "narrow"-romantic and "broad"-ethical.

In Chapter XIII we give Adar's own approach - the "humanistic", and in Chapter XIV - criticism and evaluation of Adar's contribution.

PART IV concludes the evaluation of trends and approaches of Bible instruction. In Chapter XV we analyze a recent contribution concerning the classification of these trends (by Professor Goitein). In Chapter XVI we compare it with Adar's classification and give our own views on the two systems of classification.

In Chapter XVII we conclude our comments on the subject. Though remarks were made on this subject throughout the study, here is the final examination of this aspect of our study.

In the Epilogue we discuss the relevance of our findings to the Reform religious schools in the United States.

The Appendices at the end of the thesis include additional miscellaneous material relevant to our subject.

PART I

THE MIDDLE ROAD -
GROWTH AND DEVELOPMENT

CHAPTER II

EARLY DAYS OF REVOLT

I. THE EUROPEAN BACKGROUND

The modern teaching of Bible in Israel started about 60 years ago as a complete revolution against the older traditional Bible teaching among Jews in Europe. But this change in Bible teaching did not start on Israeli soil. Its origins are in Eastern Europe. It started with the Haskalah movement - the Jewish Enlightenment in Europe - which was in revolt against the traditional religion in general as well as against the Jewish Ghetto.

Joseph Klausner, Israel's famous historian, describes the process of return to the Bible as follows: "This age was an age of 'Return to the Bible.' From the time of Mendelssohn -Wessely, the revival of the prophetic language and ideas was the main channel for the battle against the Ghetto. The forceful language of the prophets was, for the Maskilim of that time, the complete opposite of the confused language used by the Talmudists since the exile from Spain. The prophetic ideas were in complete contrast to the concepts of the Ghetto. The Talmud and the later literature, in which the Ghetto people were occupied as their only cultural interest, came to terms with the external ugliness and the poverty of life in the Jewish neighborhood of Poland-Lithuania and therefore could not serve as a source for human and national survival. But the Bible, which was neglected

by the Ghetto people and almost forbidden to the children, was for the Maskilim, a source of life, enlightenment and deep feeling."¹

Scharfstein, in his book "Methods of Bible Teaching" expresses similar thoughts. "The value of the study of Bible started to grow from the time of the Enlightenment movement and onward. The aspiration and yearning to return to simple life in the heart of nature, the desire to be removed from the barren "Pilpul", that has no fruits nor flowers, and the desire to revive the dried-up heart and to sprinkle it with a reviving dew - all these influenced the Maskilim to make the Bible the basis of Hebrew Education. They believed, and rightly so, that the study of Bible will straighten-up the distortion of the mind, open up the eyes of the children to see the glory of creation, and awaken in them love of beauty and the simple healthy life."²

However, side by side with this romantic movement for revival of the good days of classical Judaism that appeared so attractive to the heart of the Maskilim, who sought liberation from the chains of fossilised rabbinic Judaism, we find also another new approach to the Bible as typical of the Haskalah - the approach of the intellect.

¹ יוסף קלוזנר, יוצרים ובונים, חלק א' (הוצאת "דביר",

חל-אביב, 1929), ע' 174.

² צבי שארפסטיין, דרכי לימוד התנ"ך, (הוצאת "שילה", ניו

יורק, 1951), ע' 249

While the heart has responded to the poetic spell of the Bible, the mind has searched to understand it through the scholarly new tools of that time. Just as the Maskilim rejected Talmudism in favor of the Bible, they also rejected the traditional interpretation of the Bible, which was basically Talmudic. Seeking new understanding, they found it in the new scholarly approach to the Bible that started to develop in Western and Central Europe.

As background to Biblical understanding, the Maskilim started to study the history of other ancient Near-Eastern civilizations, their uncovered cultures and literatures. Comparative philology came into fashion and with it started the search for meaning of difficult Hebrew words and phrases in the ancient semitic languages. Textual analysis was introduced under the influence of the Wellhausen school, commonly referred to now as "Higher Criticism". These new trends were not reserved only for the scholar but have made appearance even in the new Bible commentaries meant for the public and also for students.

This scholarly trend was, of course, very different from the romantic trend mentioned before. But both of them - though so different in nature - have formed important parts of the new approach to the Bible of the Haskalah, which could thus appeal to the heart and to the intellect as well.

A new dimension to the value of the Bible in Jewish

education appeared with the rise of the "Hibat Zion" Movement. For the "Hoveve Zion" the Bible contained all the attractions which it had for the "Maskilim." But while for the Maskilim it meant a cultural renaissance, for those "Lovers of Zion" it was also an expression of their yearning for the land of Israel. When Zionism, as a political movement, replaced "Hibat Zion", the Bible became indeed the "national scripture" of the movement.

II. TRADITIONALISM REPLACED BY NATIONALISM AND SCHOLARSHIP - MOSSENSOHN

The first important expression of the ideology of Bible instruction in Israel was given by B. Mossensohn, a teacher at the first Hebrew High school to be established in Israel - the "Herzelia" Gymnasium in Jaffa.¹ Mossensohn's essay "The Bible in the School"² reflects the new spirit of the non-religious modern national education of the early pioneers in Israel. These pioneers were idealists who turned their backs on the ugly and humiliating life of the Jewish Ghetto in Eastern Europe. By immigrating to Israel, they sought freedom from "Galut." They considered themselves exiles returning to their homeland. They wanted to jump back - over two thousand years of exile - and continue the Jewish pre-exilic life in the ancient motherland.

¹ Later was transferred to Tel-Aviv.

² ב. מוסנסון, החנ"ך בבית הספר, (החנוך, שנת 1910), ע' 24-26.

Mossensohn gives expression to this mood in the following statement, he says; "In the Bible we find the remnant of the national literature of the people of Israel who lived a life of freedom in their country at the time of the first and second commonwealths... This book is the only mirror reflecting life in our glorious past. For a poor people wandering with no land or language of their own and oppressed by their neighbors, this is the only source for aspirations to another type of life - a life of freedom and honor."¹ "There is no doubt that on this aspiration depends our national existence without which we could have long lost the image of God within us."²

The influence of Zionist philosophy is so clearly reflected in the above lines. The Bible is, accordingly, a source of inspiration for the revival of a Jewish life of freedom in the new Israel.

In a way the Bible can serve the young Israelis even as a textbook of history to acquaint them with that glorious past of the Biblical period. For the details of the narratives bring to life "the way of life and the customs at home and outside, in the field and orchards, in time of peace and in time of war."³

Through the study of the Bible, the whole life of the nation, free in its own land, uncovers itself before the

¹Ibid., pp.24-25

²Ibid., pp.24-25

³Ibid., p.25

student in all its lights and shadows.

There is a clear purpose here to stress the lights during the historical period when the people were free in their own country against the shadows of the "exile." This was, of course, the purpose of the Zionistic national education in those days.

But Mossensohn is not a cheap demagogue; he does not ask the teachers to "brainwash" the students with this new ideology. He trusts that "with no compulsion by the teacher, the child will, of himself, compare the picture of life then with the life of exile to-day, and the heart will be attracted to the rays of light which shine from the past into the darkness of the land of exile."¹

One of the main characteristics of the pioneers' new outlook was the negation of the traditional religious approach to the Bible, which they have inherited from the Haskalah. The supernatural element in the Bible was rejected and was replaced by the national and naturalistic elements. This new mood is reflected in Mossensohn's essay as follows: "Not the miraculous stories which remove the people of Israel from the historical context, should be the subject of attention for the students, and not with them should the child have mental associations when he thinks of his nation's past, but rather the simple and national stories which reflect the mutual bond between the national and the land

¹ Ibid., p.25

that show the influence of the mountains and valleys, sky and sea on the life of the Israelite nation."¹

Mossensohn is not a dreamer indulging in visions of the past. If we engage in the past it is in order to draw from it strength and inspiration for the present. This is the main goal in Bible teaching according to Mossensohn: "The Bible must picture to the students the wholeness of life of our people in their country and to awaken within them strong aspirations to renew our life as of old. To this educational goal must all our Bible teaching be directed."²

Mossensohn's yearning for a natural and healthy life for the new settlement in Israel is not hostile to spiritual values. But for him such spiritual values are to be found in ethics. Though he is not religious, yet he is in tune with the spirit of Reform Judaism. He, too, rejects the ritualism and ceremonialism of the priests and looks up to the message of the prophets whom he considers as "the foundation of the faith of our people."³

However, Mossensohn minimizes the religious nature of the prophets. To him they are national leaders who fought against moral corruption: "It is a mistake to think that the prophets are only religious fighters. This error has been established among our own traditionalists as well as the

¹Ibid., p.28

²Ibid., p.26

³Ibid., p.24

Protestant; critics. The prophets are national leaders! Only the form of the words of the prophets is religious. They speak in the name of the Lord because the ancient Hebrews did not understand a different language."¹

Replacing the traditional religious approach with the national Zionistic outlook is the essence of Mossensohn's philosophy.

But there is yet another aspect to it. Mossensohn calls for a complete revision of the methods of teaching. The Bible must be taught scientifically. One must study it in the light of historical knowledge of the ancient Near East. And it is necessary to use Biblical "Higher Criticism." Texts must be revised, the Biblical material must be studied according to the order in which it was written as much as we can recover and restore the ancient layers. Here Mossensohn is an ardent disciple of the Wellhausen school: Biblical Criticism must enter the classroom.

¹Ibid., p. 111

III. CRITICISM OF MOSSENSOHN - AHAD HA'AM

The above article by Mossensohn has entered history as it drew sharp criticism from Ahad Ha'am in his article "The Hebrew Gymnasium in Jaffa."¹

It was Mossensohn who introduced "Higher Criticism" to the school classroom that mostly enraged Ahad Ha'am and stimulated him to attack Mossensohn's method of Bible instruction. In the first place, Ahad Ha'am felt that Biblical criticism was still far from becoming a definite science,² and the rearrangement of chapters and verses and the correction of words in the texts by various Biblical scholars were, in his opinion, very uncertain.

Teaching the Bible to school children with all these changes was bound to confuse them, especially since there was a variety of opinions among scholars. But even if there was merit in some textual corrections, which Ahad Ha'am did not deny, he felt that the Bible must be studied as it is and not as it might have been in its previous editions, even if we could have reconstructed them. For the Bible has become sanctified in our tradition and all generations have studied it in this sanctified form. The original versions might have had great value in some respects, they might have been even finer, but they are not the Bible.

¹ אהרן העמ, על פרשת דרכים, (הוצאת "דביר", תל-אביב, והוצאת עברית, ירושלים, תש"ז, עמ' 415-420.

² Ibid., p.419

Our Bible is the Bible as it is.

Ahad Ha'am also criticizes Mossensohn's approach to Bible teaching in which he feeds the students with a great deal of "introductory material about the Bible."¹ Visiting Mossensohn's class he noticed that though the students were able to speak quite eloquently about the books of the Bible, about the message of the prophets and the historical background, they were not sufficiently acquainted with the Biblical verses themselves. Ahad Ha'am feels that mastering the Biblical verses is the only basis for true knowledge of the Bible.

This controversy seems to be quite familiar to us in modern Jewish education in America, especially in the Reform movement. Could the same criticism not be levelled by Ahad Ha'am against our system of education?

Ahad Ha'am takes special exception to Mossensohn's "return to the Bible", which ignores the cultural heritage during the two thousand years from the Bible time until our day. Ahad Ha'am's words on this matter are most revealing: "The deep passion for the revival of the nation in its land and the realization of the tremendous function of education in helping to bring about the achievement of this ideal, causes the teachers in Eretz Israel to concentrate completely

¹Ibid., p.48

on the far past - the time when our people lived in their own land - a free national life. And since they breathe the same air that our kings and prophets breathed, they may imagine that the present is tied to the past with no intermediate period, as if two thousand years of exile were only an unimportant incident to be removed from the heart and forgotten."¹ "The 'negation' of the Diaspora is a source of many other 'negations' that we see in Eretz Israel and cause us amazement and grief."²

Quoting Mossensohn's expressions for yearning to the renewal of the Biblical glorious past, Ahad Ha'am feels that this "return to the Bible" cannot ignore the history of our people since Bible times. It is impossible to skip over thousands years of history and to now educate our young people as if they lived in the age of Isaiah. If we want to preserve the historical chain of continuity, we cannot withdraw from it the middle link - the two thousand years of Jewish development in the Diaspora. "The Jewish child in our time, including the one in Eretz Israel, is the result of the history of all generations and on this basis he should be educated."³

¹Ibid., p.420

²Ibid.

³Ibid.

CHAPTER III

BROADENING THE OUTLOOK

I. SEARCHING FOR MANY GOALS - SCHIFMAN

It seems as if Ahad Ha'am's criticism of the nationalistic-historical-scientific approach of Mossensohn had silenced Israel's educators... We do not hear a similar tone by any important educator for at least 15 years.

In fact during this period we do not find important contributions in this area. But in 1925 we come across an essay reflecting a somewhat new approach to Bible instruction by a school teacher, Pinchas Schifman: "On the Question of Bible Instruction in the Elementary School."¹ This essay does not have the extreme nationalistic one-sided nature of Mossensohn's essay. It presents a rather multiple list of goals which should be put before teachers and students of the Bible.

The author stresses that different parts of the Bible can serve different educational purposes: The Laws help us to develop a moral personality; the narratives introduce modern man back to the more natural world of ancient times and to the early stages of the development of Jewish and human culture. It improves the child's

¹ מנחם שיפמן, לשאלת לימוד התנ"ך בבית הספר העממי, (התינוך, חרפ"ח). (אח"כ פורסם גם בחרבות וחינוך, הוצאת "שטיבל", חל-אביב, חרצ"ד), עמ' 58-79.

understanding of history by bringing him in contact with the cultural world of ancient people and reflecting their philosophy of life.¹ The wisdom literature enriches the child in the understanding of life. The lyric poetry of the Bible educates the young child and gives him a taste of human sorrow. It teaches him of human destiny and it provides him with tools for self expression when he himself is in sorrow. In the prophetic portions, the Bible uplifts the child to the climax of the highest human ideals. It takes him through the furnace of creativity and the stormy prophetic personality and awakes in him the yearning and aspirations for a better future for mankind.²

¹Ibid., p.77

²Ibid., p. 78

II. A FIRST SURVEY OF GOALS - ZUTA

A further analysis of goals, in much more detail, we find, next, in the first important book on Bible instruction in Israel: "Paths in the Study of the Bible"¹ by H.A.Zuta, an instructor at the Teachers' Training Seminary in Jerusalem.

In the first chapter of his book, Zuta discusses the goals. He finds various goals which we shall try to recapitulate here:

A. "The Historical goal: National and General"

The Bible is the source of our ancient history during fifteen hundred years, from Abraham to Ezra and Nehemiah. This history is related continuously with hardly any gaps: The stories about the patriarchs convey to us historical memories, but these gradually give way to actual history as related by the spiritual leaders of the nation; the judges are replaced by the kings; the prophets appear and impress the image of the nation and its spirit, "the chain of history is not severed."²

This history relates to us the manifold aspects of life of our nation: "life of village and town, life of the poor and the rich." Above all it gives expression to the

1 ח.א. זוטא, דרכי הלימוד של התנ"ך, שני כרכים, (כרך א' הוצאת ראובן מס, ירושלים, תרצ"ה, 320 עמ'; כרך ב', הוצאת המחבר, ירושלים, תרצ"ז), 312 עמ'.

²Ibid., p.9

sublime ideals of the chosen people: the words of our prophets and lawgivers that became the foundation of world civilization.¹

"What nation has such an ancient history based on such clear and reliable sources?" - asks Zuta most enthusiastically - "What cultured nation can boast of such clear and sublime sources for its history like our Bible, which can even serve as texts for study at school in every age."²

But besides the sources of our national history, the Bible contains also the beginnings of general history - "history of the nations that have influenced us and we have influenced them."³ Proudly we realize that while all these other nations were lost, our nation - that has absorbed the best in them and retained it for humanity - has remained.⁴

The Bible is, then, a book of ancient history - national and general... of the highest rank. Through it we introduce the Hebrew child to the life of his forefathers whose various forms, hopes, outlooks and ways of life are also our life today, in the renewed Eretz Israel.

B. The Linguistic Goal

The Bible is considered a very important source for the study of the Hebrew language and for retaining its

¹Ibid., p.14

²Ibid., p.10

³Ibid.

⁴Ibid., p.11

purity. It is the basis of our modern literary language and also of the spoken language.

Zuta warns us that the spoken language, which has been revived after it was already dead as a "living language" in the Diaspora, might become distant from the beautiful classic language through the influence of other languages in the Diaspora. He suggests, therefore, to establish the Bible as a basis in the education of our children. "The ancient classic language must remain the foundation of our new style."

"An intensive and extensive study of the Bible will direct the next generation to a pure Hebrew. The more they will study Bible in childhood, the more beautiful will be our modern language."¹

C. The Ethical Goal

The moral foundations of humanity are established in the Bible. The seven commandments to the sons of Noah, the 10 Commandments, and a good portion of the Commandments between man and man, that became the foundation of social life in all the civilized nations, came from the Bible. Similarly, the various customs and good habits in human relations, cultivation of virtues, family morals, and on the other hand the vices "from which one should keep far.." all these are described in the Bible.²

¹ Ibid.

² Ibid., pp.12-13

Furthermore, the sublime ideals of social ethics, too, are the creation of the prophets: The vision of the end of days when "the earth will be filled with knowledge as the seas cover the earth"; "when all nations shall beat their swords into plowshares and their spears into pruning hooks." Such sublime ideals, "which are not found in any other literature and which are so needed by humanity, are all ours - fruits of our prophets,"¹ says Zuta, and concludes: "In my opinion these ideals have materialized among us to a very great degree, and it is because of their influence that wars and killing are so foreign to our (Jewish) spirit. Not the fear to be killed prevents us from going to battle to shed blood but the fear of killing."²

Indeed, it seems that Zuta connects here the moral and the national goals. The Bible is not only a source of ethics to the individual, but it is also a source of our national ethics as a people, which also adds pride to our existence.

D. The Aesthetic Goal

Developing the sense for the beautiful and for art is an important goal in education. The Bible is one of the best books for this purpose. The teacher must give his

¹Ibid., p. 13

²Ibid., p. 14

students such chapters that will develop in them a sense of the beautiful and the sublime. If the teacher can awaken this sense in the hearts of the children, the reading of Bible will bring them closer to aesthetic understanding and appreciation.¹

E. "The Religious Goal"

This is the final goal on Zuta's list. According to him it is listed at the end not because he thinks that it is less important, but because not all agree about its importance, especially the avowed secularists who exclude it.

His remarks on the meaning of the religious goals are most interesting. He feels that through the Bible we give our students faith and religion. This is so whether the students are children of religious parents or non-religious parents. Very significant to us, from the Reform point of view, he says: "I understand religion not only in the sense of observance of the "Mitzvot", but also, and especially, in the sense of faith, spiritual uplift, dedication to higher ideals, yearning, devotion to abstract ideas. All these - which are the virtues of the believing person who longs for the sublime - are the typical characteristics of our people from time immemorial that have spared us for everlasting life."²

¹Ibid.

²Ibid... p.15

Zuta's concept of "faith" - far from being the Orthodox concept - is quite close to what many of us in the Reform movement will consider as faith. Though verbally he does not mention God, he means God.

His remarks on this question end with an interesting observation, which reflects present day situation in America: "If this faith can bring with it also religious customs and practical Mitzvot - this is merely a question of education, home and environment. If the child's parents and their friends observe the Mitzvot so will they, too, at least in early childhood. If they are indifferent to "Mitzvot" their children will be indifferent too. But even in this case, I hope that, at least, an ideal of faith will remain."¹

¹Ibid., pp. 15-16

CHAPTER IV

THE PHILOLOGICAL GOAL -- GOITEIN

Goitein is a senior educator in Israel. For many years he was a supervisor of schools in the British Mandate Government, and later a Professor of Arabic in the Hebrew University. His philosophy of Bible teaching has grown and developed in the four decades of his writing in this field. Yet, one can distinguish some typical ideas that have remained basic to his thinking.

I. THE NEW SCIENTIFIC APPROACH

As early as 1926 Goitein has introduced in Bible teaching in Israel the concept of "the philological goal." In his article "The Bible as a High School Subject"¹ he defines the philological, or humanistic goal as follows: "The Bible fulfils in our high school the same function that classic literature fulfilled in the European "humanistic" high school."

According to Goitein the Bible is taught in schools - among other reasons - as a tool to prepare the student for scientific thinking."² As an ancient classic book that presents many difficulties, the Bible is most suitable for

¹ ש.ד. גויטיין, הוראה חתנ"ך, פרק ה': התנ"ך כמקצוע "חייכוני" (הוצאה "יבנה", תל-אביב, 1957) עמ' 201-185. הופיע לראשונה בשם: ללמוד התנ"ך בבית"ס החייכוני, (ב"חנור" חרש"ו, חוברת ג'-ד') עמ' 168-180.

² Ibid., p. 185

this purpose. Of course, the scientific philological way of study is also helpful to the student in better understanding of the Bible itself.

Goitein emphasizes in this article that he has no quarrel with the goals outlined by others, such as "the great national values", "the sublime ethical ideals of the prophets", and "the importance of the Bible for the knowledge of our language, our land and our history". All these "are accepted and known by all" according to Goitein who wishes only to add the "philological goal" which has special importance for the high school.

In his next article on this subject published twelve years later: "General Outlines of Bible Teaching,"¹ Goitein hardly tackles the problem of goals (the article deals with general didactic questions and not with goals), but one can still notice a tone typical of the scientific trend. As if in a subtle protest against the enthusiastic educators of the elementary school who emphasize the values of the Bible as "a book of life," he says: "For us, to-day, the Bible is not more merely a book of life, it is also historical document (except from its value as a literary document!)." The goal is: Teaching the eternal values by explaining the specific circumstances of Biblical time.² Further he suggests that the teacher should make the historical parts of the Bible a basis to the study of general

¹ ש.ד. גויטיין, הוראת התנ"ך, פרק ו', קווים לרידקטיה כללית של לימוד התנ"ך, (הוצאת "יבנה", ח"א, תשי"ח) עמ' 202-217. הופיע לראשונה בשם "הוראת התנ"ך בחוגי השעה", ב"הנור" שנת תרצ"ח, חוברת ב'.

² Ibid., p. 206

historical categories. He goes on describing how the study of literature, history and geography of Israel should be connected with the study of the Bible.¹

From the above remarks one can deduce that Goitein is basically still most concerned in this article, too, with the scientific study of the Bible as a literary and historical document.

Another statement in this article may lead us to think that, perhaps, Goitein is concerned also with the effect of the Bible "on the whole man," for he says that the function of Bible teaching is to arrive at a deep and standing impression on the student - "creating a man full of Bible."² But his idea of "impressing the student" seems to be more scholastic rather than emotional. Following this statement we find a diagram of the process of Bible study which can be summed up as follows: "Through religious, moral, aesthetic and intellectual impressions and through understanding of language, geography, history and literary values we should arrive at Biblical knowledge and vice versa."³

It seems from here, that the knowledge of Biblical subject matter and the linguistic, geographical, historical and literary conclusions are paramount for Goitein. The religious and moral impressions are only another part of the total learning process and not its main purpose.

¹Ibid... pp.208-212

²Ibid... p. 206

³Ibid..

In a third article a year later, "The Theoretical Foundations of Bible Teaching,"¹ Goitein goes into a more thorough analysis of Bible teaching theory. Here Goitein discusses various "factors" which play an important role in understanding the goals of Bible teaching.

The first factor is that the Bible is our "national literature." We have learned to consider it so under the influence of the spirit of our age, since it is the custom to-day, in most cultured countries, that national language and national literature should occupy the first place in the curriculum."² The Bible is established in our curriculum because it is the most important part of our national literature. Most interesting, Goitein, who is a religious person, ridicules here leftist socialists who complain of the "tragedy" that they must occupy their children's minds with material that is so foreign to their non-religious ideals. "They must," adds Goitein sarcastically, "whether they like it or not, because it is sanctified as "national literature..."

¹ ש.ד. גויטיין, הוראה התנ"ך, טרק ג', היסודות העיוניים של הוראה התנ"ך (הוצאת "יבנה", חל-אביב, תשי"ח), עמ' 82 - 53.
(הופיע לראשונה בקובץ "על התנ"ך התיכוני העברי בארץ ישראל", בעריכת ח.י. רוט, ירושלים, 1939), עמ' 41-83.

² Ibid., p. 254

A second factor is that "in our time, in the age of the return to Zion, the Bible fulfils another function, namely, it brings us back to the motherland, to the soil of Eretz Israel and to its landscape."¹ Further he adds: "A Bible lesson without the fragrance of the Israeli soil is a defective lesson." In a further passage under the title of "Sociology of the Motherland," he expresses the opinion that the study of Bible will enlighten us on the special living conditions of our forefathers who lived on the border of the desert in a tribal regime close to the one of the present nomadic tribes in the land of Israel.

Thus, Bible study and social geography are mutually benefited.

A still more important factor, according to Goitein, - the third factor - is that the Bible is "the textbook of our national history." He says that we want to study the Bible as the source of the most glorious chapter in our history: "The time when the nation settled on its own land, was organized as a kingdom (or kingdoms) and lived what we call natural life."²

He feels that "as a textbook of national history" there is none like the Bible throughout the world and there is none like the Bible, a book so comprehensive on the

¹Ibid., p. 55

²Ibid., p. 56

history of one nation, written in such a clear and extensive way and with such a broad taste of history."¹

A fourth factor that Goitein brings is that the Bible is also "world literature". As in the case of "national literature"² so also in this matter we are influenced by the educational trends of the age and we must include in the curriculum also "world literature." Goitein is overjoyed that Israel is among the very few fortunate nations whose national literature is also "the best of world literature."³ The Bible is a great literary document of all mankind from which many nations have learnt not only religion but also literary taste and insights into life of Man.

Therefore, while studying their own national literature, Israeli children are introduced at an early age to this excellent example of world literature which is greatly preferred - according to Goitein - "to the 'chaff' provided by the usual lower-grade readers."⁴

II. GOALS ACCORDING TO GRADE LEVELS

Goitein's next study on Bible instruction was published three years after the article discussed above. It is a small book by the name of "The Teaching of Bible in the

¹Ibid... p. 57

³Op. cit. p. 65

²Cf. ante, p. 36

⁴Ibid... p. 67

Elementary and Secondary Schools¹ (1942), which is the second book on Bible teaching to be published in Israel. Here, for the first time, Goitein presents a systematic discussion of the goals of Bible instruction.

Goitein divides the twelve years of school into three grade levels,² each of which requires a different set of goals:

1. The Elementary level: grades 2-6 (in some cases 2-8)
2. The Intermediate level: grades 7-10 (in some cases 9-10)
3. The High school level: grades 11-12

For the first stage Goitein suggests the following goals:³

1. National (or national-Halachist for the Orthodox)
2. Linguistic-geographic
3. Educational-psychological

By the "national" goal Goitein means: "The desire to impart the knowledge of the Bible to all the children of the nation," so that: (a) They will acquire the knowledge of

1 ש.ד. גויטיין, הוראת התנ"ך בבית הספר העממי והתיכוני, (הוצאת הספרים של האוניברסיטה העברית, ירושלים, תש"ב) ע' 118.

But here we quote him from the revised form of this book - the essay "הוראת התנ"ך בבית הספר" the fourth chapter in his later book הוראת התנ"ך Cf. above p. 36 footnote

² He also suggests a preparatory level for kindergarten and first grade where Bible is studied without a book. But he does not discuss it in his essay.

³ Ibid., p.88

the morals of the Bible, and for the Orthodox -
also the Laws, and that,

b) They will master the Biblical verses."¹

One is tempted to question the logic of thus defining the national goal. It is better understood with the explanation given by Goitein before. "This is the best guarantee to the national-spiritual unity."² But even with this interpretation one wonders at this definition of the "national goal."

By the second goal - the "linguistic-geographic" - Goitein refers to improvement of the students' knowledge of the Hebrew language and of the Israeli geography through the Bible, and the improvement of Bible knowledge through the study of language and geography.³

It seems to us that it would be much more logical for Goitein to consider the study of the country's geography as a part of the "national" goal rather than bundling it together with the knowledge of language. Apparently the only common ground for these two aspects of study is that both are reserved to the child who lives on Israeli soil and speaks Hebrew, rather than to his Diaspora fellow-Jew.

The "Educational-Psychological" goal is our title to Goitein's third goal summed up by him as "the preparation of

¹Ibid.

²Ibid... p.87

³Ibid... pp.87-88

the child for life."¹ This he specifies as follows: "The Bible can be a very fruitful and purposeful tool in the hand of the capable educator, to render a perfect inner development of the child. Its honesty, its simple language, its direct approach to life's problems, the variety of subjects, the connection between the destiny of the individual with the fate of the nation, and the latter with the whole world - beginning with creation until the vision of eternal peace at the end of days - all these render the Bible into the book of MAN and to a shining source for all humanity."²

At this stage the child - who has not become introspective as yet - is very eager to learn about the world around him - the Bible comes to his aid, "it shows him the nature of people, their love and hate, their meanness and their greatness, the formation of society and its disintegration the whole life as it really is."³

The goals in the second stage⁴ are according to Goitein:

1. Understanding the historical circumstances
2. Understanding the literary characteristics
3. The precise use of language
4. Providing insight into the problems of the individual

¹Ibid., p.88

²Ibid., p.87

³Ibid.

⁴Ibid., pp. 89 - 94

Goitein comments that by directing the study at this stage towards these goals, they will love the Bible more and thus also know it better. It will also help them understand the eternal message.¹

On the historical goal (1), Goitein comments that it is desirable to compare the historical circumstances and various Biblical situations with the circumstances in our time. By understanding the differences we arrive at true appreciation of the subject-matter.²

Regarding the literary goal (2), Goitein feels that this age group, thirteen, is very attracted to this kind of study. He admits, however, that teaching the literary characteristics is rather difficult. Most teachers are ill-equipped and there is no sufficient scholarly literature in Hebrew for this purpose.³

The linguistic goal (3), in this stage is broader than in the first stage.⁴ There we attempted to acquire the usage of Biblical language, but in this stage we aspire to achieve accurate understanding of words and grammatical forms. One may have serious doubts whether children really enjoy it as Goitein deems. He happens to be a professor of semitic languages...

Goitein's 4th goal for this stage - the "educational-

¹ Ibid., p. 89

² Ibid., p.90

³ Ibid., pp.90-91

⁴ Cf above p.40

psychological" goal - is different from the goal we so named at the first stage: "At this stage, the teen-agers become introspective. The problems of the individual begin to occupy their minds."¹ Goitein agrees that the problems of the individual in Bible times were very different from the problems in our time, Nevertheless, he feels that discussing these problems in class may help many teen-agers educationally and psychologically, who otherwise will have no chance to openly discuss such important problems with an educator's guidance.²

The goals in the third stage (grades 11 - 12)³

The teaching goals here consist of broadening and strengthening the four teaching goals in the second stage. But to this is added another goal - the beginning of the scientific approach: "We do not mean college research," says Goitein, "but a more mature approach suitable to our century."⁴ "When we train our students to think in a scientific way... we must make room for this approach also in the study of Bible."⁵

This can be achieved through two methods:

1. Summaries and reviews
2. Theoretical analysis

While in previous grades "summaries and reviews" are dealt with only in passing, at this stage - comparison and

¹Op. cit p. 93

²Ibid.

³Ibid., pp. 94-96

⁴Ibid., p. 94

⁵Ibid.

reviewing is a goal by itself.

By "theorizing" Goitein means - "a systematic clarification of ideas." While the study of ideas and reviewing of literary characteristics in a Biblical book can begin as early as the second stage, it is permissible there only in a very limited way and only as an aid to memorizing and reviewing. In this stage, however, theorizing and discussing of ideas is the heart of the learning process.¹

In choosing the areas of discussion, one must be selective: "There are many aspects from which one may approach the Bible - the religious, philosophical, historical, sociological and literary. If we want a deep study, we cannot deal with all aspects, we must be selective. We hope that by learning to apply the "early scientific approach" in the study of few books and topics, the student will acquire tools to work by himself on other books and in other areas."²

Goitein further continues with a fourth stage - The college level. But as this is not within the scope of our present work, we shall not discuss it here.

¹Ibid., p. 95

²Ibid.

CHAPTER V

THE EDUCATIONAL GOAL -- AZARYAHU

I. ALL PREVIOUS GOALS UNDER CRITICISM

A fresh search for goals of Bible teaching we find in a book, "The Teaching of Bible,"¹ by Y. Azaryahu,² Azaryahu first evaluates the various goals suggested by other educators before him. He examines the works in this field of Mossensohn, Schiffman, Zuta and Goitein, all of whom we have considered above,³ as well as two other non-Israeli writers - S.L. Gordon and N. Pines.⁴ He finds that these authors have suggested various goals that he sums up as follows:

1. Religious goals (Schifman)
2. Ethical goals (Mossensohn, Pines and Goitein)
3. National goals (Mossensohn, Pines and Goitein)
4. Aesthetic goal (Zuta)
5. A practical-educational goal (Goitein)

¹ יוסף אזריהו, הוראת התנ"ך, כרך א' (הוצאת "מסדה", ירושלים,

תש"ו) 278 ע'.

² A senior educator who served for 15 years as the Deputy Director of the Jewish Department of Education during the British Mandate.

³ Also he quotes an article by an Israeli teacher - N. Hacham ("Hed Hachinuch", which we could not find for our research, but seems to be relatively unimportant).

⁴ ש.ל. גורדון, לשאלת למוד התנ"ך בביה"ס ("שבילי החינוך",

ניו-יורק, תרפ"ה, חוברת ה') עמ' 28-38.

6. Philologic-literary goals (Zuta and Goitein)
7. Other learning goals in connection with:
 - a. History (Mossensohn and Zuta)
 - b. Geography (Goitein)¹
8. Scientific goal (Goitein)²

Azaryahu first negates completely the "learning goals" where the Bible serves as a tool for studying Israel's geography,³ or Jewish history in Bible times.⁴ He also disapproves of the literary goal.⁵ He feels that while the Bible can certainly be used as resource material in studying geography, history and language, ~~but~~ they should never be considered as the goals in studying the Bible.⁶ Azaryahu literally ridicules the author who suggests studying the Bible for the goal of "training the student in scientific thinking" and "preparing them for life."⁷ Amazed at such a thought, he says: "I am sure that all will agree, including this author, that in our school curriculum there are other subjects which can help develop in the students the mentioned virtues better than Bible."⁸

The other goals that he has listed above (religious, ethical, national and aesthetic) are more acceptable to Azaryahu. "First, because Biblical material is more conducive

¹ Ibid., p. 4-5

² Ibid., p.8

³ Ibid., pp.5-6

⁴ Ibid., pp.6-7

⁵ Ibid., pp.7-8

⁶ Ibid., pp.5-8 & 11

⁷ Cf. above p. 40-41

⁸ Op. cit p. 8

to their achievement, and second, because these are - except for the religious goal - educational goals accepted by all."

Nevertheless, Azaryahu feels that none of these goals can be considered as the major goal in Bible study because all of them can be achieved also through the study of other subjects.¹

II. THE "EDUCATIONAL" GOAL

After refuting all the goals mentioned above, claiming that either they are not goals at all or that they are only secondary goals, Azaryahu reveals what he considers the only true goal - educational influence - which he considers as the "dominant" goal. Azaryahu stresses that throughout the ages the reason for studying the Bible was the desire to be educated by it. The Bible is "a sublime national literature permeated with a spirit of simple faith in sublime ideals - moral, social, national and universal - which has been sanctified with religious sanctification throughout all ages and has fulfilled in the history of our nation a great educational function. Its influence on the characteristics of our people and on their spiritual creativity as a constructive formative force has been great throughout all the stages of our historical development and has not ceased until our day."² With all these great and blessed influences

¹Ibid... p. 9

²Ibid.

of the Bible in the past, Azaryahu feels that the Bible still has an important role to fulfil in educating the young generation.

This goal "lifts the Bible from a mere subject matter up to the rank of an educational factor, whose function is to fashion the spiritual image of the students, to implant in their hearts Jewish ethics, the aspiration for social justice, love for their people and admiration for its ideals and heroes, and to awaken within them religious enthusiasm and yearning for the sublime, for the good and the higher holiness (or as the Orthodox would say: the holiness of the Almighty God and His sovereignty in the world and its creatures). These deep sentiments are denied to our contemporaries due to the busy secular life of our age which dries up the soul of man."¹

Since the Bible is so valuable as an "educational" factor and can be such a blessing for the students, Azaryahu feels that "it is incumbent upon us to aspire that the Bible will not be a mere text-book in the hands of the students, which is pushed aside after being studied and never used again. Rather, it should become his beloved book which he should never neglect again and never forget... and return to whenever possible."²

Consequently, Azaryahu feels, that "the goal of Bible teaching in the school is two fold:

- a. "To activate to the maximum" the educational influence of the Bible so that it will affect the students as much as possible with its light.

¹ Ibid., p. 10

² Ibid.

b. To deeply endear the Bible to the students.

This two fold goal is the main principle in Bible study from the early grades of primary school through the upper grades of High school. The teacher must always "set it before his eyes when he prepares the lesson and when he conducts it."¹

Here Azaryahu suggests an important and distinctive difference between Bible study and all other subjects: "In all other subjects, acquiring the knowledge of subject-matter is the main goal, and the purely educational aim is achieved only while striving to acquire this knowledge, but in the study of Bible, the process is reversed."²

As mentioned before, Azaryahu agrees that the Bible should be used in school also for other teaching goals, such as language study, literature and geography. He says: "Using Biblical material for such studies is very desirable as it encourages the students to use the Bible more often. However, it must be clear that treating Biblical material for such goals is not to be considered as the actual study of Bible neither in grade school nor in High school."³

He also adds that any other goal which is possible,

¹Ibid., p. 11

²Ibid. (As an exception to this contrast, Azaryahu mentions literary material which was especially selected to arouse ethical and aesthetic experience).

³Ibid.

and sometimes desirable, to set before us in any study-unit should be subordinated to the main educational goal, and special care is to be taken to ensure that the secondary goals will never distract the student from concentrating on the main goal.¹

III. SUMMARY AND EVALUATION

In evaluating Azaryahu's criticism of the authors mentioned earlier, we must say that in some aspects he is unfair to them. His major error is that, in some cases, he criticizes them for suggesting goals which they themselves consider only as secondary. A study of the thinking of these authors as presented by us in the previous chapters of this work will make it quite clear. However, Azaryahu does say something more than most of his predecessors, including Zuta and Goitein who are the main and immediate targets of his criticism. For both Zuta and Goitein are, indeed, very broad in their lists of suggested goals. There is in their philosophy a lack of a central motivation and force. Goitein in particular, deserves some criticism for his placing too much emphasis on the various learning goals and on the philological goal, which stress the Bible as an instrument for scientific training - an idea correctly criticized by Azaryahu.

¹Ibid., p. 11

The importance of Azaryahu's contribution is, in my opinion, that his goal-philosophy is really a religious one, though in a humanistic disguise. For, to him, the main value of Bible study is in its spiritual influence on the students. His avoiding the word "God" is typical to many Israeli thinkers who show symptoms of religiosity but have a "complex" against formal religion, including the formal word for the Most High.

PART II

IDEOLOGICAL TRENDS:

POLITICAL AND RELIGIOUS

CHAPTER VI

NATIONAL ORTHODOXY IN SELF DEFENSE

Although modern orthodoxy in Israel is the true successor of the traditional Jewish education in the diaspora, there are some differences between the two:

1. The new emphasis on the national factor. This includes: The historical aspect, the geographical and the linguistic aspect. These additional aspects are natural for a people living in its own land. Because of the national factor, the Bible is - relatively to the Talmud - still very important, unlike the traditional approach.
2. The impact of modern educational concepts. Orthodox Israeli education is a modern educational concept. Orthodox Israeli education is a modern education. In methodology in particular, it is influenced by modern pedagogical scholarship no less than the secular education. However, the fundamental approach to the Bible of Israeli Orthodoxy has remained almost completely identical with the traditional approach in the diaspora.

In the pages below we bring the views of three major spokesmen for Israeli Orthodoxy.¹

¹ Though there are numerous essays and articles on Bible instruction by Orthodox educators in Israel, most of them deal with methodological questions. The essays mentioned here are among the very few attempts to crystalize the Orthodox goal-philosophy: Y.R. Etzion (Holtsberg), B.De-Freis and A. Pinchover.

For the official philosophy of the goals of Bible instruction as expressed in the Government curriculum (the religious section), see below Appendixes VIII - IX.

Y.R. Etzion states the goal briefly but very clearly in "Proposal for the methodology of Humash instruction."¹ The main goal of Jewish national religious education is "the instruction of the basic knowledge which supports the Jewish traditional outlook and its establishment in the hearts of the children." This goal must also be set before the educators in the teaching of Humash, which is, from the orthodox point of view - the heart of the Bible. "The foundations of the Jewish traditional outlook" which must be imported, according to him, through the teaching of the Bible and specifically the Humash, are: "faith in the creation of the world by God, faith in His oneness, in His personal providence and in His giving us the Oral and Written Torah at Sinai." These foundations must be established, according to him, as "the most cherished and sacred national values of the Jewish people."

A. Pinchover, in his important article on "Bible Instruction in the Religious (Orthodox) Schools" states the goal in greater detail.²

¹ י.ר. עציון (הולצברג), הצעה למסודיקה של הוראת התנ"ך, (ירושלים, ת"ש, הדפסה מיוחדת מן הירחון "סיני"), ע' 28

² א. פינצ'ובר, תנ"ך הוראתו, III. בביה"ס הממלכתי דתי, א. עקרונות, אנציקלופדיה חינוכית, כרך שני, (הוצאת משרד החינוך והתרבות ומוסד ביאליק, ירושלים, 1959) עמ' 1217 - 1214

Like Etzion, he too, stresses that Bible teaching in the elementary religious school is "directed to educate towards fear of God and the observance of His Mitzvot." "This goal," he adds, "has been often expressed in the Bible itself, that sees the purpose of study in fear (of God) and observance."¹

Pinchover argues here with the secularists and says that religious education negates completely a secular approach to the Bible. "The 24 books are holy writ - the words of the Living God. They have established the choice of the people of Israel as a holy nation. Therefore an inner identification of the Jew with God's Torah is prerequisite for continuing the existence of the nation."

Achieving such identification is the purpose of Bible instruction (and also its outcomes). "Since such an identification must be renewed in every man, and at all times, the study of Torah is considered a Mitzvah so important as to outweigh all others..." "...The purpose is to educate to the observance of the Mitzvot throughout one's life."²

The idea that the goal is identification with the Torah and that this identification must ever be renewed, requires that the study is not a "once for all" mastery of subject matter, but "a continuous process, meritorious by itself." Therefore, the purpose of teaching is that this

¹ Ibid., p. 1214

² Ibid., pp. 1214-1215

process will never end but will ever be renewed. This also affects the methods and conditions of learning. Hence, the special importance of the learning atmosphere and the methods of teaching: "Everything which draws the heart of the student to the study is good; everything which works against the desire to continue should be removed."¹ The educational purpose of Bible instruction demands, therefore, a variety of activities. The teacher must develop in the students emotional and intellectual experiences and direct them toward ethical and religious contemplations. He should encourage research as a group project of the class as well as individual research, and accustom the student to the observance of the "Mitzvah" of Torah study.²

In the elementary stage the study is directed mainly to "emotional experience." This in turn will provide the motivation for learning: "We try to achieve the goals through identification. Through the love of the Bible, the student will aspire to master its contents."

In later stages the child will learn to understand "through the Biblical mirror", the nature of the world, man and nation and will be habituated to develop moral and religious judgement according to "the Torah and the prophets" until the Bible and its commentary will become "the very source and guide of his outlook on life."

¹Ibid.

²Ibid.

In the Orthodox teaching of Bible a very special role is given to the traditional commentaries. Etzion, in his essay quoted above,¹ makes an important clarification of this aspect of Bible teaching: "We Jews believe that the Written Torah was given to Moses at Sinai together with its commentary - the Oral Torah. Furthermore the Oral Torah preceded the Written Torah. The Oral Torah is the essence of Judaism and its meaning. The Written Torah is only a brief digest of the Oral Torah."

In other words, the goal of teaching Humash in the schools is to teach it through the traditional outlook and interpretation as expressed in the Talmud and by medieval commentators that introduce the student to the traditional interpretations of Talmud and Midrash. These "divine interpretations" of the Written Torah, are indeed, according to Etzion, the only means to understand the "Written Torah" which he compares to "divine shorthand demanding deciphering."²

De-Fries, in his lucid article "The Teaching of Bible in the Religious Elementary and High School,"³ enters into a controversy with the secularists and challenges their approach. He firmly states that the Orthodox goals are

¹cf. p. 53

²Op. cit p. 8

³ בנימין דה-פריס, הוראת התנ"ך בבית"ס הדתי היסודי והתיכון.
 מעיינות ה', (הוצאת המחלקה לחנוך ותרבות חרדית בגולה, ההסדרות
 הציוניות העולמית, ירושלים, תשמ"ז), עמ' 28 - 24.

basically different from the goals of other trends in Bible instruction. The Orthodox goal is not merely ethical or national, social or inspirational; neither is it a combination of all of them. The goal is "to implant in the hearts of the student fear of God so that he will accept the yoke of heaven and the yoke of Mitzvot and thus will feel that the voice of the Lord is speaking from the verses and will conclude that he must 'learn and observe.'"

This goal, indeed, includes the national aspect as well as the social-ethical aspect, but not as absolute justice or national ethics, but "as a commandment from Him on high that binds the people of Israel unconditionally and renders them a unique national group, 'a treasured people,' who, through the guidance of the Torah and the renewed contact with their holy land, will become a light to the nations."¹

After replacing the central goals of the secular school of thought with the religious goal, De-Freis tackles the secondary goals of the secularists, which he considers as pseudo-goals, and "religionizes" them. Rejecting the "historical goal," he says that the study of the narrative portion of the Bible cannot be considered as a study of history: "This is the study of prophetic words which were sent through the divine spirit looking at our history from a prophetic point of view." The history in the Bible is not an end in itself but rather serves as a means to direct man toward the Divine.

¹Ibid.

Similarly, he denies that there is a literary goal in the study of the Bible. Though Biblical literature is considered classic and of eternal value, it cannot be studied from a literary-esthetic or literary-ideological point of view only without the religious element. The linguistic expressions and the artistic and aesthetic form are only tools and not of value by themselves.

We have discussed the Orthodox philosophical goals and the differences between these goals and the goals of the secularists by examining the writings of three major exponents.

In conclusion it will be of value to take a look at the statement of goals of the religious (Orthodox) trend as expressed in the official "Elementary School Curriculum" published by the Ministry of Education and Culture of the Government of Israel. This statement is given in full at the end of this thesis.¹

¹See Appendix VIII. For the goals of Bible instruction in the Religious High schools, see Appendix IX.

CHAPTER VII

THE VOICE OF LABOR

I. INTRODUCTION

The Socialistic Labor movement in Israel has been for the last few decades the most influential body in the political structure of Israel. Before the establishment of the State of Israel, the Labor movement had its own system of education - the so called "Laborite" trend which continually grew. When the State of Israel was established in 1948, this system embraced close to 30% of the pupils in the country. And in 1952 it had almost 45% of all the students.¹ Thus it became the largest of the four major trends: The "General", the "Laborite", the "Mizrachi" (Orthodox) and the "Aguda" (extreme Orthodox).²

The philosophy of education of this Laborite trend was not very different from the outlook of the "General" trend, but there were certain values which were given more emphasis in the curriculum, such as the encouragement of

¹Avidor, Moshe, Education in Israel, (published by Jerusalem Youth and Hachalutz Department of the Zionist Organization, 1957), p. 58.

²For a brief discussion of the four trends see Ibid. p.50 ff. For a more detailed description on this subject see

יוסף בנטואיץ, החינוך במדינת ישראל, (הוצאת יהושע צ'צ'יק, תל-אביב, 1960), עמ' 35 והלאה.

physical work as a human ideal and eagerness to develop in the students social rather than individualistic traits, with some special emphasis on social justice and the role of socialism in history.

Except for these values the curriculum of the Laborite trend was very close to the General trend. This closeness made it possible for the General and Laborite trends to merge (in 1952-53) into one State-Education system while the two Orthodox trends continue until this day to be a separate system.¹

It is important, however, to distinguish among two different educational approaches even among the Socialistic educators themselves. This difference has its root in the two opposing interpretations of Socialism in Israel - the right wing Socialism of "Mapai" and its sympathizers, and the left wing of the "Mapam" party. The differences between these two rival philosophies expressed themselves also in their outlook on Bible teaching.

Our discussion of the philosophy of Bible teaching of the Socialistic trend would, therefore, be divided into two different units. We shall first discuss the views typical to the Mapai group which we shall call "moderate Socialists" and then the views of Mapam group which we shall call the "leftist Socialists". As there is more agreement between the

¹Ibid., p. 59

moderate Socialists and the outlook of the general current, we shall discuss their approach in less detail than the more dissenting leftist approach.

II. THE MODERATE SOCIALISTS

As already mentioned above, one of the most cherished educational values of the Laborite movement in Israel is the ideal of physical labor.

A.D. Gordon, one of Israel's early leading pioneers and philosophers, said: "Our main ideal is physical work! We must put physical labor at the center of all our aspirations. If we make this our ideal we may be healed from our illness" (the illness of disrespect to physical work)... "We need physical work not only as a tie between man and land but also as a main force in the creation of a national culture."¹

Another leading Laborite educator, M.A. Avigal,² supports this view: "Physical labor not only by itself but also as a social value of the first rank must be at the center of our educational work throughout all the years of study."³

A prominent Laborite educator - Y. Niv⁴ brings this concept into the realm of Bible instruction in words that sound like a modern Midrash: "Immediately after the creation

¹א.ד. גורדון, קיצור כתבי א.ד. גורדון, (הוצאת שטיבל

הל-אביב, 1937) עמ' 53 - 47.

²Formerly Beigl

³כתבי ביגל (הל-אביב, 1937) עמ' 225

⁴Formerly Halperin

of Adam, God placed him in the Garden of Eden to work it and to keep it. This is a very important function for us that proves the reason for man's existence and the purpose of his creation."

Following this, the author gives various examples from the Bible in which the duty to work is stressed, and he suggests that the teacher will make every effort to endear the ideal of physical work to the children.¹

Another major concept in Laborite educational philosophy is education for the "just society." The ideals placed before the young are loyalty and service to society and work for the common good rather than for personal benefit.

Y. Benai, in his article "Social Education in the Light of Bible Study"² explains the place of these ideals in the teaching of Bible. He says that the Bible must educate towards "active interference for the defense of the persecuted and exploited". He maintains that these are the basic foundations of Judaism and the sublime content of Zionist Socialism.³ He enumerates basic principles of social

¹יעקב הלפרין (ניב) קו לקו, (הוצאת "אורים" - המרכז לחינוך וארגון עובדי המרכז לחינוך, תל-אביב, תש"ה), עמ' 187 - 185.

²יעקב בנאי, חינוך חברתי לאור לימוד התנ"ך, ("אורים", אייר, תש"ו), עמ' 89 - 80.

³Ibid., p. 89

justice which must be deduced from Bible study and serve as "forceful educational tools": The Bible should "open the eyes of the children to understand the nature of their own society and become aware of inter-relationships amongst themselves. They should learn to be united against any evil deed."¹

In another article, Principles of Ideological-didactics in the Study of Bible² he briefly summarizes the above thoughts as follows: "The most important aspect of Bible study is the education of the child in the way of 'wholeness' amidst the busy life of society and the movement."

Another Laborite author, M. Barzilai, in the preface of his book "Outlines" - A Bible Curriculum for the Primary Grades,³ expresses similar thoughts: "Through Bible study we must encourage ethical activism. This means that we discourage separating oneself from others, or boasting and exalting oneself above others. But we continuously aspire to lead such a social life which will be directed to the practice of tolerance and mutual understanding, consideration for others and love for people. This will develop

¹Ibid.

²יעקב בנאי, עיקרים רעיוניים-דידקטיים בלימוד המקרא, "הר החנוך", חשי"ב, חוב' 7, 6, 5, 4.

³מנחם ברזילי, קנים, חכנית לסיפורי המקרא בכתוב ב'-ה', וקנים להוראתם, (הוצאת "אורים", חל-אביב, חשי"ג) ע' 137.

the basic tendency 'to do justly and love mercy in all our ways'. It will advance the national and, thus, also the universal human civilization, towards moral perfection in all its glory."¹

Though these words may be typical to the propounders of the "social-ethical goal" in general, they especially represent a typical Labor Zionist approach.

Examining the above thinking from a Reform point of view one can easily see the similarity between the views expressed here and much of the Reform zeal for social justice. Just as in Reform Judaism the prophets occupy the central place in the Bible curriculum, so also in this Laborite trend.

Y. Niv (Haperin), in the article quoted above, stresses the spirit of the prophets as the most important element in Bible instruction. "This is an eternal educational source," he says, "to help the new generation and the revived nation."

Apart from this special stress on social ethics as a goal in Bible teaching and its interest in physical work, Israeli Labor educational philosophy is very close to the main current of Israeli educational thinking. Strange as it may seem for a Socialistic group - from these circles, we

¹Ibid., p. 8

also hear at times, the call for a non-conformist religious approach.¹

¹Dinur - cf post pp.87 ff.

Demiel (Schwager) - cf post pp.97 ff.

Simon - cf post pp.99 ff.

CHAPTER VIII

THE VOICE OF LABOR:
THE LEFTIST SOCIALISTS

The group of leftist educators affiliated with Mapam, as mentioned above, are more radical than the Mapai moderates. Socialistic-Marxistic doctrines are much more dominant in their educational philosophy. Their philosophy of Bible teaching, as we shall presently see, is quite "revolutionary." To this group the Bible presents a problem, for they are avowed atheists and even militantly anti-religious.

Mony Alon, in her article "The Teaching of Bible in the Educational Institutions of Hashomer Hatza'eer,"¹ boldly questions the value of the Bible to her Marxist group: "What is the Bible for us, the people of the pioneering movement and the collectives, Marxists, Leninists, atheists?" This is not our outlook on life."²

Gusty Meltzer, in her article "The Teaching of Bible in the Elementary Grades,"³ attacks very outspokenly the Bible as bad education. She informs us that in the primary grades of this leftist trend many of the stories of the Bible,

¹ מוני אלון, הוראת התנ"ך במסגרות החינוכיים של השומר הצעיר ("אפקים", אוגוסט, 1953), עמ' 177 - 171, 181.

² Ibid., p. 173

³ גוּסְטִי מֶלְצֶר, הוראת התנ"ך בכתות היסוד, ("אפקים", אוגוסט 1953) עמ' 178 - 181.

including the stories about creation, are ignored. They are being avoided for ideological as well as educational reasons. Thus, for instance, the stories of creation "make the young child feel dependent on a higher force and fearful of it." Meltzer seems rather disturbed that these stories "sow in the heart of the child religious seeds," which make him afraid and weaken his character. Such fear and subjection "deprive the child of being active and prevent him from having faith in his own ability." This, according to the author, limits the prospects that the child is educated to be responsible and creative for "he looks at himself as a tool in the hands of the omnipotent deity." In protest the author says: "We do not want to educate children to be afraid of a Divine power."¹

Meir Bloch, in his article "The Teaching of Bible,"² voices a most strong criticism against the secularists that try to teach the religious values of the Bible. In his opinion, the majority of the leading educators, before the second world war, approached the Bible from a strictly secular, "progressive-national" point of view. He laments that this "free" trend has not lasted long. It has disappeared. "Conservative and reactionary forces are now in control."³

¹Ibid.. p. 179

²מאיר בלור, חוראת המצא, "אפקים", אוגוסט, 1953,
עמ' 170 - 158

³Ibid.. p. 161

Bloch complains bitterly that God became a focus of attention in the Bible study of secular education: "All these values that we - and most teachers in our country - used to consider as fundamental values in our education and specifically in Bible instruction: the national-Zionist concept, the motherland, the value of work, the social concept, relationship between man and man, the literary-aesthetic motive, history of culture - all these were substituted by a central concept - GOD."¹

Most interesting is the comment of this movement's concept of God: "In our outlook and in our education," says Bloch, "there is no room for the unknown - for God - as an active factor, but only as an expression of national, social and historical factors. Indeed this is how the concept of God appears to us in its gradual development."²

According to Bloch, the "reactionary" forces turn to the past, and also to the Bible, in order to remove the young generation's attention away from the problems of the present and the future. They attempt to interweave our life and outlook into the past, to make the past a supreme criterion of our thinking and of our action in the present."³

Against this attitude he poses the national-Socialist "progressive" approach, which "seeks to find in the events of the past a foundation for the struggle in the present for the betterment of the future."

¹Ibid., p.163

²Ibid., p. 165

³Ibid., p.164

Such an approach has no special sentiment for the Bible. It examines the Bible from a purely historical point of view, which is colored, of course, by its own Marxist philosophy. It attempts to "uncover the motivating forces and the historical factors that have fashioned the cultural image of the nations" and these findings serve as weapons in their movement's struggle for what it considers a better future. Thus, the Bible becomes another instrument for leftist socialist propaganda.

But if one wants to use the Bible to support Marxist theory, what does one do with the God of the Bible? One way is to change the Bible into a "Godless" Bible. Indeed, we find attempts by this group of educators to eradicate the name of God from modern Bible texts for schools. Such a book for instance is M. Segal's "Stories from the Bible"¹ where the name of God is taken out of the stories which are all described as humanly motivated. Even the Ten Commandments are retouched. The first commandment is eliminated!²

To such a "new version" of the Bible even some of these leftists could not but react emotionally:

"I must confess that it was very difficult for me to tolerate these Bible stories with God eliminated," says the leftist educator Leah Alterman in her article "On the Teaching of Bible."³ But reproaching herself for this remnant

¹ מ. סגל, סיפורים מן המקרא, חל-אביב, ללא ציון השנה, ע' 142

² Ibid., p. 34

³ לאה אלטרמן, על הוראת התנ"ך, ("מאמרים", אוגוסט, 1953),

of the bourgeois spirit in her, she adds: "I came to know that even the most progressive teacher must overcome certain (emotional) blocks in his approach to the Bible. Let him beware of crystalizing his outlook according to these views."¹

In further debate with the more moderate laborite educators, some of whom we quoted above, these leftists who insist on radical realism, disagree with the moderate-Socialists' attempts to actualize the Biblical material by modern identification with it:

"We cannot agree to this approach of some educators of the Labor trend who try to 'save' the Bible by fully identifying modern views with passages in the Bible. Thus, Amos appears as "the inventor of the class-conflict", Isaiah, as "the father of Socialism" and certain passages in the book of Deuteronomy as a "Declaration of Human Rights." Though such an approach may have positive motivations, its result is usually harmful as it causes historical distortion as well as confusion of modern concepts."²

In spite of this radical approach to the Bible, even these educators recognize its importance:

First, they admire its strong spirit, though it disagrees with their faith. "This is a wholesome concept of life, which we respect because of its tremendous power of faith and

¹Ibid.

²מוני אלון, הוראת התנ"ך במסדרות החינוכיים של השומר הצעיר, ("אפקים", אוגוסט, 1953), ע' 173

and creative strength, though it is not our outlook."¹

In other words, though these Marxists are against the religious faith of the Bible, they admire the strength of the believer. For the ardent Socialist is also a strong believer in his doctrines. In the strength of faith he finds in the Bible - though different from his faith - he finds strength too.

Second, the Bible is a source for various educational values:

"Let the Bible be a source for national education for citizenship, social, ethical and aesthetic education. Religion is only one aspect of it and is not central."²

One can find in the Bible non-religious human values.

M. Segal,³ admits that "the Biblical stories depict most courageously the whole rainbow of human life in all its colors. There is nothing there but man in all his aspects: enjoying and suffering, loving and hating, working and fighting, falling and rising, man within and without, in his unholiness and his uplift, by himself and in the group." According to this author, supernatural and superhuman forces, which are so frequent in other nations' folklores, are not to be found in the Bible. Throughout the Bible the faith in man is projected. The Bible is, therefore, to him, a most powerful educational tool to instill in the students

¹ Ibid.

² מאיר בליון, הוראת המקרא, ("אפיקים", אוגוסט, 1953), ע' 161

³ In the introduction to his book, mentioned above
p. 70

faith in man "which is the only solution to the problems of our time."¹

Last, according to these Marxists, the Bible serves as an important tool to show the student how the need for Socialism came about. For in the Bible we study ancient cultures that reflect the process of class conflict and the needs for change and improvement. Thus, M. Alon² sees in the Bible a great historical document, very important in world literature, that describes the continuous development of human civilization in a certain historical stage. "Many were the Utopists and social-reformers," she says, "who historically were defeated and yet as such they did sow in antiquity the seeds of human freedom and the liberty of man from subjection to other man - until a new class came in history, for whom these ideas are no more only a vision for the end of days."

In a similar spirit writes also M. Sister, in his article "Our Approach to the Biblical Literature,"³ who feels that the modern Marxist is the true heir of a secular-realistic tradition in the Bible. He says: "The secular-realistic parts of the Bible are a basis for our realistic

¹ Segal, op cit., p. 142

² Alon, op. cit. p. 174.

³ משה סיטער, בישנות לספרות המקראית, ("אפקים" אוגוסט, 1953)
עמ' 157 - 156, 170.

outlook... We are the heirs of the secular-realistic outlook that existed even at the time of the Bible besides the religious outlook, and we continue to build it on a higher level."¹

Calling to his aid Biblical scholarship, he says that due to Biblical research we know that the religious style and religious outlook in the Bible are only a manner of speech expressing a practical reality in terms that could be grasped by the simple folks of that time.

With the same reasoning he approaches the prophets, trying to prove that Socialism is more progressive than prophecy. He feels that "the struggle of the prophets against the reign of bribery, greed, oppression of the poor, orphans and widows is most vital for the Socialist cause today. For in our age Socialists fight for the same cause."²

But he also finds "differences between the ancient prophets and the modern revolutionaries. The prophets believed that the regime can be improved and corrected, whereas the modern Marxist believes that only changing the regime will improve the lot of the exploited people. "Even a fighter like Isaiah does not speak of changing the regime," says Sister, "In his prophecy on the future of his poor nation he still sees the class conflict as an eternal condition."³ Yet the author believes that the prophets

¹Ibid., p. 156

²Ibid., p. 157

³He quotes the verse: "And He shall judge the poor with justice" (Isaiah 11:4), concluding from it that the poor will exist even at the "end of days..."

deserve praise for they have placed themselves at the service of the exploited classes of society and loyally served them with these ideas "with such a poetic strength that they are an example to our very day."¹

The scientific-historical approach to Bible teaching of the leftist Socialists can be most easily seen in brief in the curriculum, which in these schools is constructed on the basis of the topical approach. Here are the three topics that Bloch² suggests as basic to Bible study:

1. Topics that deal with the settlement of the country, namely, everything that has to do with the knowledge of the land's nature, landscape, climate and history.
2. Topics that deal with the social conflict and class-contrast; the progressive forces against the "reactionary" forces in the ancient society.
3. Topics that stress the tie between the Biblical literature and the literature of other ancient nations in the East.

The above approach finds its broader expression also in the volume about the most important educational institution of the leftist Socialists in Israel, the school of "Mishmar Ha'emek."³

¹Ibid., p. 170

²Bloch - op.cit., p. 166

³דור לדור, ספר המוסד החינוכי של השומר הצעיר במשמר העמק, 420-423, 377-382, 368-370, 365-367, 350-354 (1948, מרחביה)

Bible study here is presented as a portion of social studies. In the high school level it is divided into four topics:

Topic 1: The study of Jewish history in Biblical time, using the Bible as the source.¹

Topic 2: The study of "the prophet Jeremiah "in order to introduce to the children this ethical hero, the fighter for society, the hero of absolute truth."² According to this approach, the ideas of social justice presented in the Bible by the teaching and life of the prophets, "prepare the child for better ethical understanding in adulthood when these ideas will reappear in the new garb of battling Socialism."³

Topic 3: Social ideas in the Bible. This topic is devoted to the discussion of the social values in the entire Bible including the Humash and Writings, with the prophetic literature as its center.⁴ Quite characteristic is the evaluation of the book of Psalms - the heart of Judeo-Christian religious poetry: "We find the social problem exposed in the cry of the individual and his struggle against the mighty forces that threaten his destiny."⁵

¹Ibid., p. 350

²Ibid., p. 365

³Ibid., p. 366

⁴Ibid., p. 377

⁵Ibid., p. 381

Topic 4: Man against his destiny. Here the focus is on Job, Ecclesiastes, Psalms and Proverbs. The main subjects under discussion are: The problem of happiness in life and its meaning, ethics, free will and determination, reward and punishment.¹

While the first of these four topics is historical in its nature, the second and third topics are directed entirely to develop a Socialistic outlook. Only the fourth - at the uppermost grade - is devoted to general human values, and even here they are most colored by the historical-Socialistic approach. Thus, for instance, the great drama of Job is interpreted only on a social-historical basis: "Faith and religion were, according to this interpretation, positive and progressive forces in the ancient and primitive society, but their role today is obstructive."² The value of the book of Psalms is acknowledged, but according to this school of thought, it must be interpreted in a very different spirit: "Its unlimited faith in the role of Divine Justice must be understood as the hope for the coming of the rule of justice in the world."³

¹Ibid., p. 420

²Ibid., p. 421

³Ibid., p. 422

SUMMARY

Trying to sum-up the approach of the leftist-Socialists, we can say the following: This trend has a negative attitude to the Bible. It rejects the religious element in it and even considers it as harmful. It regards the Bible as subject matter which is of value mostly from the historical-sociological points of view. As such the leftist-Socialist trend has some affinity to the "philological-scientific" trend. But the scientific approach of this trend lacks the impartiality of science. It lacks the free inquiry that the scientific or humanistic approaches have. It replaces the religious dogma of the Bible with a political dogma. Instead of listening to the Bible for what it has to offer, it uses the Bible as a tool to substantiate the political dogmas of Marxism, a philosophy which is notorious for being very offensive to the spirit of the Bible.

The trouble with this trend is, in our opinion, not only in its lacking of the religious spark - one can understand and sympathize with an agnostic-humanistic approach. Still worse is the utter lack of interest in the individual. Though the catch phrase "faith in man" is mentioned to describe the essence of the Bible, no real interest is shown in the individual human being and his inner struggles, which is the deeper meaning that the Bible is trying to convey. What we face here is the worship of the group, of faceless society as the utmost good. This too is utterly against the spirit of the Bible.

CHAPTER IX

SECULARISTS CHALLENGED BY A RELIGIOUS BIBLE

INTRODUCTION

By now we have discussed the views of many Israeli educators with various approaches to Bible instruction. Yet, the most important aspect of Bible instruction is still missing - the religious aspect. True, we have devoted a chapter to the traditional (orthodox) approach,¹ but as already explained, the orthodox circles in Israel have their own educational system and they are a secluded group. This thesis focuses on the non-orthodox education. So far we have hardly met with a discussion of the religious aspect by non-orthodox educators² - except for its criticism and negation.

This phenomena is indeed a puzzle to liberal religious educators outside of Israel. But it is understood in terms of the Israeli context where nationalism and Socialism and not religious liberalism have replaced orthodoxy.³

In the following chapters we shall discuss various attempts in Israel to approach Bible instruction in a non-orthodox religious way.

¹cf. ante pp. 52 ff.

²cf. ante pp. 27 ff (by Zuta)

³cf. ante Chapter II, and also cf. post pp. 123 ff.

II. POSING THE PROBLEM - GOITEIN

We have already examined various aspects of Goitein's approach to the Bible.¹ Here we shall discuss another aspect of his thinking - his concern about the religious aspect.

Goitein seems to be a committed religious Jew, not quite orthodox but on the border of orthodoxy, not quite liberal but on the border of liberalism. Personally he is an observant Jew. He has been working in his capacity as a supervisor of schools in the Government of British Mandate with the Orthodox and the non-orthodox schools alike; later he worked solely with the non-orthodox system. With this background he is quite open to the problems of the non-orthodox. In his article, "On the Secondary Education in Israel" (1939), which we have already discussed earlier,² he devotes a special part to "the religious element in Bible teaching."³

Goitein states that throughout the Jewish past and also among other nations, religious Bible was studied "because they believed that this was the word of God..., and therefore its study could purify man and show him the true way to the right faith and righteous deeds."⁴ While in the past the Bible was evaluated also for its high ethics, its beauty and its poetic pathos - all these traits were

¹cf. ante p. 33 ff.

²cf. ante pp. 36 ff.

ש.ד. גויסיין, הוראת התנ"ך, (הוצ' יבנה, חל-אביב, 1957) 305 עמ'

³Op. cit. pp. 67 - 82

⁴Ibid., p. 67

secondary... Its study was basically motivated because of its religious sanctity.¹

Goitein feels, therefore, that a "collection of books which is religious by its nature should be studied for religious purposes and in a religious spirit, namely, in order to influence the student religiously." But here comes - according to Goitein - the big problem in the teaching of Bible in Israel: "Many of our teachers have a negative attitude towards any religious concept." Goitein reacts to this with a serious question: Is it possible to teach Bible successfully without being religious?

The purpose of his essay is to show that though a religious teacher can do more justice to the teaching of Bible, it is possible, nevertheless, also for the non-religious teacher to teach properly, if he will make the attempt to grasp the religious meaning.

Goitein stresses that the relative success of Bible teaching by the older generation of non-religious teachers is caused by the fact that they did have a good religious background. Though they became non-observant, they retained the religious spark in their heart. But the problem is that the overwhelming majority of young teachers, those who have not been raised on Torah and Mitzvot like the older teachers, may lack this enthusiasm.²

¹Ibid., pp. 67 - 78

²Ibid., p. 69

Goitein makes a distinction between two types of non-religious teachers: One of them is the teacher with a definite negative attitude to religion. According to Goitein this type of teacher cannot teach the Bible at all.¹ But, there is another kind - the teacher who while not being religious does recognize the value of the religious factor in the Bible. But this type of a teacher faces a serious problem. Being non-religious, how can he teach the Bible religiously? Should he pretend? Should he behave as a hypocrite?

What a wonderful solution it could be if all teachers would be religious, says Goitein, who laments the fact that this is not the case... Yet, accepting the fact, he attempts to find a way to help non-religious teachers to teach the religious aspect of the Bible effectively: He uses several examples to demonstrate this approach. He discusses creation and the Sabbath,² the fear of God and trust in Him³ in a way which will be acceptable to the non-orthodox teacher.

Goitein also tries assisting such teachers to approach the religious aspect by analogies from other areas, such as social justice⁴ and poetic inspiration.⁵ These attempts are interesting. They try to form a bridge between the religious and the non-religious through a humanistic approach, with tolerance and understanding of the secularist point of view.

¹Ibid., pp. 70 - 71

²Ibid., pp. 72 - 75

³Ibid., pp. 75 - 78

⁴Ibid., pp. 79 - 80

⁵Ibid., pp. 80 - 81.

Yet, his undertaking here is a rather difficult task. Persuading the non-religious to develop a religious approach requires a much broader philosophical discussion than Goitein's few examples in this short article can achieve. More than a contribution to solve the problem, the value of these passages is in raising the problem:

"We must assure that the 'religious sense' will not disappear from our children's hearts... The function of a Bible lesson is to impart religious values, or at least an inner understanding of such values."¹

¹Ibid., p. 82

III. TOWARDS A LIBERAL APPROACH - BENTWICH

Unlike the leading Jewish educators of East European background for whom orthodoxy was replaced by a national culture, Bentwich, an ex-British Jew, who served in the British Mandate Government as the head of the Jewish Section of the Department of Education is, like Goitein, in a better position to realize the need for a religious approach. But unlike his progressively orthodox colleague Goitein, Bentwich shows strong liberal tendencies. A very clear expression of such tendencies we find in his most recent book Education in Israel.¹

As Bentwich's statement is brief and very much to the point, we shall fully quote him below:

"Here we come up against what seems at first an insuperable difficulty. The Bible, and Jewish culture generally, is essentially religious. The idea of a 'holy people' is a religious idea. But the majority of schools in Israel are not religious, and the majority of their teachers are not religious - at least not in the official sense.

"The only solution is to cut the Gordian knot which identifies 'religion' with strict Orthodoxy, and thus, for most young people, strangles religion almost from birth...

"Further, although the system of religious schools - using 'religious' in the official Orthodox sense - has

¹Joseph S. Bentwich, Education in Israel, (The Jewish Publication Society of America, Philadelphia, 1965).

undoubtedly made an important contribution to education, some of its assumptions constitute an obstacle to thought at least. Few Jews nowadays really believe that the 613 commandments are eternal, that they were given of God in their present literal form. They embody eternal values; but the form was partly moulded by human interpreters, themselves partly moulded by historical forces not applicable today. We do not really know exactly what God requires of us as a 'holy people' today, and to pretend that we do know is false...

"...The only way out of this tangle is to interpret 'religion' in a much broader sense. Every teacher, 'religious' or 'non-religious' (in the technical sense) can be a humble seeker of the Truth, and can profitably search for it in the Bible and the rich literature of the past (though not only in these). Every teacher can be trying to find out what God requires of us as a 'holy people' today, and doing his best to fulfil these requirements in his own life. Thus judged, there are many 'non-religious' Jews who are more truly religious than many of their more orthodox brethren; and the number of religious - or potentially religious - teachers is much more than that reckoned by official standards,"¹

Bentwich's remarks are self-explanatory and need no comments. Here speaks a Western European Liberal Jew who advocates a liberal non-dogmatic approach. Unlike his

¹Ibid., pp. 190 - 191

non-orthodox Eastern European educators - he is, apparently, not scared by the word God...

But Bentwich does not come out with a philosophy of Bible instruction.¹ His above comments are only some thoughts to point a direction.²

¹For further comments of Bentwich on Bible instruction see below his criticism on Adar, pp.146

²In the later chapters of his book, mentioned above, Bentwich makes an important contribution to the clarification of the need for a new outlook on Judaism and Judaic studies in the school. A most enlightening discussion one can find in his Hebrew book יוסף בנטאויץ, החינוך במדינת ישראל, (חוצות יהושע צ'צ'יק, חל-אביב, 1960) chapter 21 pp 363 ff.

CHAPTER X

LABORITES IN SEARCH OF
A LIBERAL RELIGIOUS PATH

A phenomenon that to the non-Israeli observer must sound most strange is that the voice of educators in search for liberal religious values comes in Israel mostly from some circles of laborite educators, referred to above as "moderate socialists." The fact is that these moderate socialist educators are affected very little by Marxist dogmas. For many of them the main concern is, as indicated above, social justice - according to the spirit of prophetic Judaism. However, the religious interest of some of these educators goes beyond social justice into the realm of deep religious seeking.

In the following pages we shall examine the pedagogic thought on Bible instruction of three educators that show such tendencies. The first is on the border of the religious and the ethical. But the second and third definitely wrestle with the religious.

I. THE IDEOLOGICAL-LITERARY APPROACH -- DINUR

Prof. Dinut - who is one of Israel's leading educators and Israel's ex-minister of education and culture - has an experience of many years in training the younger generation of Israeli teachers.

An important contribution in the field of Bible instruction he makes in his essay "Starting Points for Bible Teaching."¹

Dinur starts his essay with dissatisfaction with Bible teaching:

1. The knowledge and the love of Bible and also its influence are decreasing. It ceases to be meaningful to the Israeli children;
2. The ever growing disbelief in the supernatural and miraculous elements and in the religious aspects of the Bible;
3. The Bible, which by its nature should be above time and space, is increasingly becoming a subject for historical study only.

To correct this decline of Bible study and its influence, Dinur seeks an alternative goal to replace the traditional religious goal which does not appeal any more to the younger generation.

He suggests that in order to make Bible instruction effective we should concentrate on imparting through the Bible three basic concepts:

1. The uniqueness and meaning of Jewish existence;
2. The seriousness of an ethical philosophy of life and the implied duties as expressed in the covenant between God and Israel;

¹בן-ציון דינור, בעיות חינוך ותרבות בישראל - ערכים ודרכים
המאמר: נקודות מוצא להוראת התנ"ך, (הוצאת אורים, חל-אביב, תשי"ח),
עמ' 116 - 98.

3. The Bible as a basis for the continuity of Hebrew culture and for the spiritual integration of the nation.¹

According to Dinur, the uniqueness and meaning of Jewish existence is expressed for the first time in the beginning of Parashat Lech Lecha² that tells us the beginning of the Jewish unique existence. "Abraham is the founding father. His detaching himself from his country and his family is the special destiny and mission. The destiny is Universal and this mission is to be an example to all."³ Abraham serves as an example to future generations as is evident from many passages which reflect this sense of special mission and destiny.

"The uniqueness and meaning of Jewish existence" is based on the second concept: 'A universal ethical philosophy of life' which finds its first expression in the creation of Man "in God's image." But the Bible also tells us that "the impulse of man's heart is evil from his youth."⁴ The struggle between these two elements in the soul of man... is the real content of human history.⁵

To help him overcome his evil impulse and have goodness reign in his life, Man must be committed to a moral philosophy. Such a commitment is expressed in the Bible by

¹ Ibid., p. 100

² Genesis, Chap.12

³ Op.cit p.101

⁴ Genesis 8:21

⁵ Op.cit p. 104

the concept of the covenant as the basic form of our ethics. Dinur mentions various Biblical covenants: The covenant of Adam, the covenant with Noah, the covenant with the Patriarchs and the covenant with Israel which is a covenant of a whole people with God. "The holiness of human life, his freedom and peace, his property and family, his speech and honor - is a duty for all humanity... But a special covenant is made with Israel to be a kingdom of priests and a holy nation."¹ "The responsibility to observe the covenant is on the whole people as a group and also on each and every individual."²

The third basic concept as a goal in the study of scripture is that "the Bible is a basis for the continuity of the Hebrew culture and for the spiritual integration of the nation." This concept is not acquired by general abstract discussions about the matter, but by a clear distinction of the meaningful elements in the Bible and by explaining their active influence throughout Jewish history.³

By going to the Bible the students should understand that the whole of Jewish life - the life of the individual and of the group - has been formed and shaped by the Bible and can still draw strength from it. The Biblical verses and its sayings have become part and parcel of the Jewish

¹Exodus 19:5

²Op.cit p. 105

³Ibid., pp.104-105

way of thinking and feeling. Moreover, "in spite of all the changes through the ages -- in the faith of the people and in the outlook of sages and scholars regarding elements of faith; religious customs and ways of worship, the style of life, manner of speech and educational methods -- there has remained a common basis on which everything is based - this basis is the Bible."¹

The function of the teacher would then be to tie in with the Bible the whole of Jewish life and thus strengthen Jewish consciousness, and at the same time also deepen the students' relation to the Bible.

Dinur's first two concepts form together a national-ethical goal very close to the one developed by Ahad Ha'am.² The third concept adds the depth of the historical dimension as a unifying and integrating force. To the non-religious Jew, for whom faith in God and in miracles is difficult, Dinur offers faith in the nation - Israel as the chosen people, with a covenant and a mission.

Dinur's "three concepts" seem to us as being of utmost importance for a liberal Jewish education. To our best knowledge no other educator in Israel has stressed these values as clearly as Dinur. Though technically he does not

¹ Op.cit p. 107

² cf. post pp. 132 ff.

speak of religion, his thinking is very much in tune with the principles of Reform Judaism, where "the chosen people" and "the covenant" are of central importance.

We also agree with Dinur concerning his third concept, except that educators in the USA, unlike their colleagues in Israel, cannot make the Bible as central in the curriculum of the religious education as it can be in Israel for reasons which will be explained in a later chapter.

To these three concepts which form the teaching goals, Dinur adds "four principles" as "starting points to the understanding of the Bible:"

The first principle is that education must stress that religion is not an illusion. This is very interesting as it shows the inner struggle of the so called non-religious Israelis with the problem of God. There is an attempt here to establish in the minds of non-religious students the fact of the religious phenomenon as something real and true. Indeed for most of his Socialistic contemporaries, Dinur seems to discover new dimensions in remarks such as the following:

"The first condition to the understanding of the Bible is the release of teachers and students alike from the 'naive rationalism' that does not recognize sources of knowledge beyond reason, that denies the existence of a spiritual reality and does not admit the value of direct experience as a source of knowledge, if the nature of this

experience is emotional and not "acceptable to reason."
 'Such naive rationalism' is reflecting the "rational cleverness" of the 18th century and is often ridiculous in its ignoring the findings of scholars in the last few generations in all the related subjects such as: comparative religion, history of religions, religious psychology, etc."¹

After thus establishing that the religious phenomena is taken seriously in our time by science itself, Dinur goes on to defend the religion of the Bible: "We must establish as a basic principle in the understanding of the Bible and its instruction the Realism of the prophetic vision as a spiritual inner reality. Prophecy is not a matter of literary expression and speech, neither is it a matter of a miracle which is above material law... It is a very real phenomenon, only that its reality is of an inner nature. Its foundation is the personal spiritual experience of the prophet. His inner experience is that he is a messenger of God. He feels this mission in his heart and mind. He lives it, and all the external events in his life are only a manifestation of that mission, explanations to its meaning."² Such comments from a leading Israeli educator who is a leader of the Labor movement are most enlightening indeed.

The second principle in explaining the Bible is
"the principle of the symbolism of the actions of Biblical

¹Ibid., p. 108

²Ibid.

heroes." According to Dinur the revealed reality in the Bible is only a symbol, indicating a hidden reality which is more important.¹

Dinur gives examples of many symbolic acts of the prophets and their visions that he believes serve as hints to the deeper reality, or foresight of future development.²

Dinur's third principle in explaining the Bible is "the uniqueness of the Hebrew literary expression." "The Hebrew artistic description is description through actions, speech and impression. These three raise the Biblical images into symbols."³ Dinur means that the Bible does not explain life situations in a systematic way, through psychological analysis or philosophical remarks, but it rather gives us a direct insight through the art of describing the details of the heroes' actions and speech.

"Only if we understand this unique nature of the Biblical art of literary description, can we enjoy the beauty of the Bible. In fact otherwise we cannot understand the Bible at all."⁴

The fourth principle in Bible instruction is called by Dinur: "The universality of the historical framework." He emphasises the need to teach every book of the Bible in its historical framework. Dinur does not refer here to the

¹Ibid., p. 111

²Ibid., pp. 111 - 112

³Ibid., pp. 112 - 113

⁴Ibid., p. 114

study of the historical background from other historical sources, but to the bringing together of all historical information that we can find in the Bible itself that sheds light on the life of the Biblical heroes and gives more meaning to their mission. Material other than Biblical should be introduced only in as much as it helps to understand the message of the Bible itself.

Dinur's three concepts and four principles of instruction must be, according to him, the starting points of Bible study in our time. According to him "their use will guarantee success in Bible instruction."¹

"Such teaching requires a deep study on the part of the teacher," says Dinur, "but it has its reward: It awakens the student to study, and it paves the way to intimate understanding of the Bible. Thus it will plant in the hearts of students love of the Bible. These two - intimate understanding of the Bible and the love of it - are necessary conditions to have the Bible pour its blessed influence on the younger generation, an influence that we must nurture constantly with all our might."²

Except for the first principal which stresses the reality of the religious experience, Dinur's "principles" are of less interest to the Reform educator than his

¹Ibid., p. 115

²Ibid., pp.115 - 116

"concepts." His second, third and fourth principles deal mostly with the teaching of Biblical text itself, especially the narrative, whose instruction is rather limited in Reform religious schools in the United States. But for those schools where considerable time can be devoted to teaching Biblical stories in the Bible's own words, Dinur's principles can be of great value.

II. THE WAY OF THE MYSTICAL MIDRASH

Y. DEMIEL-SCHWAGER

Another educator who belongs to the moderate-Socialist camp and is more known than Dinur for his religious orientation - is Yitzchak Demiel.¹ More than Azaryahu² and Adar,³ Demiel is very disturbed by the scientific approach and expresses strong feelings against it. He argues against too much historicity of the study of Bible and too much attention to the linguistic form. According to the views expressed in his article: "Do We Teach Bible?"⁴ the scientific approach is "an escape" from the inner content of the Bible into the "external garments." We are estranged from the inner message of the Bible and to its real purpose. We "teach Bible while by-passing the Bible: Bible - without Bible."

Demiel's contribution to the modern understanding of the Bible in Israel and its teaching is very special. Though a Socialist and far from being orthodox, Demiel believes, along with the Kabbalists, that in the Bible - below the surface layer of simple stories - there are deeper layers which convey the "real" meaning of the Bible. The "external garments" are not to be taken seriously. While

¹Formerly Schwager

²cf. ante pp. 45 ff.

³cf. post pp. 119 ff.

⁴יצחק דמיהל-שווייגר, האם אנו מלמדים תנ"ך? (הר החינוך חשי"ב, חוברת 1/3).

his approach is not new at all in Judaism, it is novel among the non-religious circles, especially since he advocates use of this approach in teaching Bible in schools. In his book "I Read in the Torah"¹ Demiel presents his own modern Midrash of a philosophical-mystical nature.

With such a homiletic approach, Demiel does not face problems in teaching passages in the Bible which are in contrast to modern scientific concepts because he can always interpret such passages as "symbolic." Thus, for instance, he opposes the general tendency in secular schools to explain the miracles on natural and historical grounds, as he feels that they convey a deeper spiritual reality.²

¹ יצחק דמיאל-שוויגר, אני קורא בתורה (הוצאה עם עובד, תל-אביב תש"ד), ע' 237.

² יצחק דמיאל-שוויגר, סיפורי הנסים במקרא והוראתם, ("אורים חשיב"), חוב' ב' ד'. (גם חדפים מיוחד).

III. SEEKING THE "ETERNAL-ABSOLUTE" -- SIMON

A strange phenomenon in the State of Israel in the field of religion is that non-orthodox people, when they feel religious, usually do not dare to call their religiosity by its name. Above all, they hesitate to speak of God. But instead, as we have seen for instance in the case of Azaryahu,¹ they talk about the sublime and the higher reality, etc... Similarly, the author we shall presently mention speaks not of God and Man's faith in Him -- which would be natural here in America -- but he rather refers to God as "The Absolute" and speaks of Man's relationship to the Absolute.

A. Simon is another educator of the Laborite camp . who, like Demiel, is involved in an intimate personal dialogue about religious values. In a brief essay, "Remarks on the Values of Bible in Our Education,"² he openly brings up the need to implant in the children some kind of "rapport with the Absolute," so that it will "serve as a compass when he goes out to our confused and entangled world."³

Simon feels that the Bible could have helped our children greatly in creating such a contact with "the Absolute."

¹cf. ante pp. 47 ff.

²אריה סימון, הערות לערך "הבן" בחינוכו (אורים, אייר-תמוז תשי"ב) עמ' 280 - 275.

³Ibid., p. 276

But we hinder the Bible from having this blessed affect on the children for we do not teach the Bible in a way that helps this purpose. In fact, we turn away from the real central message of the Bible. This we do in three ways: By historicizing, by actualizing and by moralising.¹

Simons specifies them as follows:

1. Historicizing:² We find in the Bible a meeting between the eternal-Absolute and the historical-relative. This could have great educational results. But, through "historization" we spoil the educational opportunity.³
2. Actualizing: By actualizing the values of the Bible through the categories of the present time. we are, in a way, defeating our purpose, because the values of the present age are very uncertain. They are confused and in a state of crisis. Actualization will, therefore, not help at all to implant in the child "a feeling for the Absolute."⁴
3. Moralising: Almost as a rule, we teach the ethical values of the Bible as if they have not had their source "in an existential religious source in the soul of man."⁵

¹Ibid.

²Explaining the supernatural in natural historical terms.

³Ibid.

⁴Ibid., p. 277

⁵The author still does not use the word God!

But the Biblical moral teaching is only a result of the religious source which is the cause. In as much as we continue to ignore that source, there is a danger that the Biblical ethics that we teach will gradually lose all authority.¹

Due to the inadequacy of the approaches mentioned above, Simon feels that teachers who lack this "inner feeling" for the Absolute, or "the existential religious source in the soul" (we would simply call it God!) cannot teach Bible.

He who wants to teach Bible must seek the inner religious experience. Only if he struggles towards this goal, difficult as it may be, there is a chance that he will also grasp the higher message of the Bible, beyond the historical facts and ethical teachings, and meet in the Bible that which is eternal and Absolute.²

¹Ibid., p. 278

²Ibid., pp. 279 - 280

CHAPTER XI

RELIGIOUS EXISTENTIALISM -

SEEKING "REAL MEANING" -- SCHECHTER¹

Schechter, who is a leader of a small non-orthodox circle of religious seekers is among those existential thinkers who feel that modern man who has lost faith has "lost his soul." That though he has a thinking mind which he applies very ably to the external problems of life, his heart is out of touch with "Real Being", which is the divine. Schechter feels that Man's tragedy is that he does not even realize that he is sick in his soul and exiled from all that which is real and meaningful.

Schechter sees in the Bible a great healing power. The Bible could be a redeeming force to save modern man from his spiritual degredation.

Like Azaryahu and Adar, Schechter, too, stresses that the purely educational goal is much more important than all other learning goals. But to him the meaning of the "educational" goal is not expressed only by the moral influence on character² or by the value of "understanding"³ Schechter seeks a deep overwhelming impact of Biblical literature on individuals as well as on the community that will bring about a complete change of heart in them.

1. שכטר, פרקי היררכיה בתנ"ך, (הוצאת ספרים מ. ניומן בע"מ, ירושלים, ת"א, תש"ך) 398 עמ' 47.

² Azaryahu, cf. ante pp. 47 ff.

³ Adar, cf. post p. 139 ff.

Like Demiel,¹ Schechter distinguishes between the surface meaning of the Bible and the deeper meaning, in a way that reminds us of mystical-Kabbalistic or Hassidic interpretation to the Bible.² Here is this distinction through the words of J. Emanuel, his disciple, in his preface to Schechter's book:³ "The Bible has its external shell and its internal content. The shell is the literary form, language, style, historical, political and economical background, the geographical and physical aspects. But the internal content is the eternal aspect which does not depend on the conditions of time and place."⁴

It is Schechter's basic contention that we must teach the Bible from the point of its eternal value, namely, "as a guide to man's life throughout all ages."⁵

Unfortunately, according to Schechter, most teachers are able neither to see nor to convey the inner spiritual message in the Bible. They escape therefore to external aspects. They teach the Bible in objective ways (historical, philological and literary), in ways which do not involve the soul sufficiently. Consequently "the door to the inner and deeper understanding remains closed."⁶

With a deep insight Schechter analyses the scientific approach as dealing only with the surface and thus losing the inner meaning. He explains that the objective scientific method chases away the inner spirit. It "pushes eternity

¹cf ante p. 97

² יוסף עמנואל במבוא לספרו של שכטר כנ"ל

⁴Ibid.

⁵Ibid.

⁶Ibid.

and destiny away from the soul and causes retrogression. It divides the inner unity, it abolishes the inner monotheism... It harms more than idolatry." For "it prevents the flow of spiritual life from the depth of being into the conscious thinking mind." This is detrimental because "only this flow grants the personality destiny and mission."¹

According to Schechter, science serves today as a shelter to many people who under the excuse of scholarship and research run away from their deeper selves. It is, therefore, unfortunately for education, says Schechter, that the scholar serves as an example to the teacher.

Schechter wants to see the teacher redeemed from imitating the scholar. He feels that the teacher should try to overcome the hindrances which prevent the spiritual flow that comes from within. This will be possible only if the teacher regains faith. He must be on guard that science does not become his philosophy, "which is a very disturbing factor." He must also realize that the main goal in education is not to impart information but "to give a direct meaning to ideas." Such ideas that require edification and cry to us to make them meaningful are: "God, the holy spirit, a friend, a community, sin, punishment, repentance," and others like these. One can indeed trace here some influence of Existential Christian theology. Indeed, Kierkegaard is one of his favorite authorities and he amply quotes him.

¹Ibid., p. 17

As we can see, Schechter too, like others,¹ criticizes the scientific approach. But while others are satisfied with ethical teachings² or "understanding,"³ or vague "inspiration"⁴ or commitment to ideas, Schechter more than Dinur,⁵ and Simon,⁶ and even more than Demiel,⁷ is clearly concerned with religious faith, to take the place of the non-spiritual scientific faith. Faith in God to him is what the modern secularist lacks so much and must regain: "He who thinks that lack of faith is progress must be retaught that faith is greater than no faith. It is necessary for the educated man of today to come to feel in his heart and understand in his mind that it is impossible to be more progressive than the man who truly believes in God... That faith is the climax of progress... Whoever gets away from faith is regressing because the meaning of his life is gradually being lost."⁸

Indeed, in the true spirit of existentialism, Schechter demands along with "faith" also "meaning." "We must teach the great principle that the meaning of life is the only measurement of progress. Only where there is a growing meaning -- is there true progress."⁹

¹ Adar, Azaryahu and Ahad Ha'am

² Ahad' Ha'am

³ Adar

⁴ Azaryahu and Zuta

⁵ Cf. ante pp. 87 ff.

⁶ Cf. ante pp. 99 ff.

⁷ Cf. ante pp. 97 ff.

⁸ יוסף שכטר, פרקי הדרכה בחנ"ך (הוצ' מ.ניומן, חל-אביב, תש"ך)

עמ' 18

⁹ Ibid.

In order to prepare the right kind of teachers we must prepare the hearts of these teachers. We must arouse in them the desire to believe, "and if we cannot arouse in them the desire to believe, we must bring them at least to admire the believer and not the scholar and scientist."¹

In Israel's secular circles such words from a liberal believer indeed indicate an innovation and change. When the teacher will, thus, grow from his blind worship of science and develop a new approach to faith, he will also develop another approach to the Bible, signified by humility instead of pride: "Everyone should understand that we come to the Bible in order to be helped by its content. We are not coming to justify the Bible before the enlightened people of the 20th century. We do not consider ourselves 'progressives' who look back on our forefathers who created the Bible as 'primitives' who are 'quite interesting' people. But we consider ourselves as disciples who come to study from our forefathers how to acquire meaning in our life. For this we study and teach Bible."²

With this kind of approach the teacher will see the merit of faith and will yearn to achieve faith himself. He will stand before the Bible with an open mind and a seeking heart. He will be able to grasp the inner educational

¹Ibid.

²Ibid., p. 9

message of the Bible that only through genuine faith can Man attain real meaning.

This approach to the study of the Bible is a new approach in Israel, a strictly spiritual approach: "I know that there are many starting points to the instruction of Bible. But I want to stress the spiritual point of departure, which is subjective and eternal at the same time.. We must awaken certain aspects that exist in the soul of man, which are the center of personality: Eternity, destiny, love, yearning for perfection, fear of the unknown, feeling of being neglected or lost, hope, assurance, fate, freedom, dependance, etc. All these are given in the Bible an eternal expression."¹

The educational value of the Bible is that it shows how great people like Abraham, Job and the poets of the book of Psalms have arrived at a real faith and a stage of real existence. "How they came to know their place in the world, and how they became "real persons". Such great Biblical heroes gave an answer to the question facing man in all ages: How to be a responsible and strong person who has values and mission, and at the same time, be a part of a community, full of life and meaning."

Indeed, just as Schechter is concerned with the individual's progress towards becoming "a real person," so

¹Ibid., p. 15

is he also very eager to see a true community - one which is not just a superficial organization, but one where there is a true spirit of union: "From the stories of the great personalities in the Bible and the creation of God's congregation in Moses' time; from the attempts to create a true community in the land during the periods of the settlement and the kingdom; from the attempts to renew the community at the time of the return from Babylon. From all these, we learn that the main educational values of the Bible are: The formation of a personality of inner integrity and strength, with a call and destiny, courage and responsibility; and the creation of a strong community where the ties among its members are inner ties, true and deep."¹

The Bible, then, is the book to help our generation to create a true community where members are really interrelated. Through the formation of such a genuine community, a better human society could be created, a society with higher goals and deeper meaning.

But here is the major problem: In order to be able to receive the healing and redeeming force of the Bible, Man must be open to it. But there are difficulties and hindrances. Just as Man is exiled from faith and meaning so he is also closed to the Bible. He cannot understand

¹Ibid.

the Bible. And because he cannot understand the Bible, he cannot arrive at faith and find meaning in life. Of what use, then, is the Bible to him?

Schechter gives his opinion as to why we are so opaque and insensitive to the sublime spiritual message of the Bible. He feels that in childhood the soul is open and ready to accept the message of the Bible, but in later years it shuts itself off from the Bible. "We must understand the reason for this phenomenon. It is because of the inability of most people to have a flow from the depth of the subconscious to the conscious thinking mind, due to hindrances in the conscious mind." Some of these hindrances are: Doubts, pride, stubbornness, rigidity, weakness, etc.

The gifted teacher can be of great help if he understands these hindrances. He can prevent complete closure of the "flow" of gradually moving and assisting the student to open up to faith in the reality of existence.¹

However, such a spiritual change is extremely difficult. The first problem is of course the teacher. How do you find unorthodox teachers who have the kind of faith described above, and how can an unbeliever develop such a faith?

Schechter's book under discussion attempts to provide the teacher with enough food for thought and inspiration to the heart to bring about a change in the

¹Ibid... p. 17

teachers which in turn will affect the student, too.

This book is most interesting. Though it is named Guidance Material in Bible there is here very little discussion of Biblical subject-matter. It does not resemble any other introductory work written about the Bible. The only purpose of this book is "to prepare the heart" and to create an atmosphere which will be conducive to what Schechter considers as the true understanding of the Bible.

For this purpose Schechter first uses material from modern anthropology and comparative religion to show to the non-religious teacher that the religious phenomenon is genuine even from the scientific point of view; that it is not merely an "illusion." His main method is to try to influence the non-believer not by logical arguments but through art - by carefully selecting literary passages from some of the finest writers of our age, which can inspire modern man into faith. Most of this material consists of translations from non-Israeli and non-Jewish sources, as modern Israel has produced very little literature of a non-orthodox religious nature.

Schechter draws from such great novelists as Tolstoy and Hesse and Existentialist writers like Kafka and Kierkegaard:.

This is indeed the purpose of Schechter's book under discussion - to provide literary scholarly material that will assist to "open up" the mind and heart of the modern scientific-minded man to understand the meaning of faith and thus enable him to grasp the spiritual message of the Bible, which "in this age of confusion" can bring light and meaning into Man's life.

PART III

ADAR'S EVALUATION AND CRITICISM
OF TRENDS AND APPROACHES OF BIBLE INSTRUCTION
AND HIS OWN HUMANISTIC APPROACH

TRENDS OF BIBLE INSTRUCTION IN ISRAEL - ADAR

In this part of the thesis we turn to study the contribution of a single author - Prof. Zvi Adar - whose book The Educational Values of the Bible is an excellent work. As mentioned in the introductory chapter of this thesis, it is a book written with deep insight of a scholar and warm feelings of an educator. It is one of the best gems in Israeli pedagogic literature.

While most of the book is devoted to expound Adar's humanistic approach and its application to teaching of the various types of Biblical literature, the first chapter, "Goals and Trends in Bible Teaching,"¹ gives Adar's lucid evaluation of various approaches to Bible instruction until 1953. The only shortcoming of this important work for our research is that the author discusses the various trends of Bible instruction in general terms, with no references to specific authors and their works. However, this lack of documentation should not disturb us. Having summarized and evaluated already the contributions of some 25 authors and the various trends and approaches that they represent, Adar's generalizations will not be abstract to us because we shall be able to relate them to the material discussed above in

¹ זבי אדר, הערכים החנוכיים של התנ"ך, (הוצאת מ. ניומן, תל-אביב), (תשי"ח), 383 עמ'.

this thesis. Therefore it could help us towards further classification and evaluation of the entire collected material.

Adar starts describing the traditional approach which has existed before the beginning of the new secular education in Israel (and now still exists in the religious (orthodox) school system). He shows how this trend could not meet the challenge of the modern era.¹ He then presents the scientific approach and its limitations.² Next he explains how the national trends succeeded the traditional approach and he also points out the limitations of the national approach.³

After refuting these previous approaches he presents his own view of a new approach which he calls "Humanistic."⁴ He again enters into a debate with the traditional trend,⁵ and finally comes back to establish the superiority of the Humanistic approach.⁶

We shall now turn to a detailed presentation of Adar's contribution. We shall examine Adar's work in two stages: 1. His analysis and criticism of the various trends of Bible instruction in Israel, and
2. His own contribution.

¹ צבי אדר, הערכים המינוכיים של התנ"ך, (הוצאת מ. ניומן חל-אביב) 383 ע'

² Ibid., pp. 5-8

³ Ibid., pp. 8-25

⁴ Ibid., pp. 25-30

⁵ Ibid., 30 - 34

⁶ Ibid., pp. 34-41

I. THE TRADITIONAL APPROACH

Adar enters the discussion about the traditional education at a time when it is no more dominant. His generation has been already very removed from the traditional approach. Its authority and validity which were so obvious throughout so many generations have waned, by now,¹ Adar, therefore, does not undertake a thorough criticism of the traditional religious education. No more involved in the battle which has now subsided, he is now in a position to calmly study the reasons for the decline of the traditional approach. He sees this decline as a result of the rise of the critical modern spirit which treats the Bible historically. This critical modern trend has not taken for granted the existence of God, neither has it accepted in a simple way the selection of the people of Israel as the Chosen People. Therefore it has not been able any longer to see the words of the Bible as God's words. "To-day, the modern approach does not need to argue any longer with the traditional approach."²

Adar is, of course, fully aware of the liberal religious attempts - such as those of Reform Judaism - to find a compromise. He says: "There are those who have subordinated the traditional approach to the scientific and attempted to save tradition's face by a 'Midrash' that leads towards the scientific conclusions. Thus, for instance, instead of the

¹ Ibid., p. 4

² Ibid.

simple biblical concept of God's revelation to man in singular historical events, they interpreted the whole historical process, as described by science, as a gradual and slow revelation of God through which man comes to understand the meaning of God."¹

Such views are of course of interest to the Reform educator in the United States who would be curious to hear more from Adar on this subject. Unfortunately, he does not make any further comments, giving the reason that these problems are not within the scope of his present study. His purpose here is only to find out the educational meaning of the traditional approach.

Since it is not Adar's intent to look for faults, his evaluation of the traditional trend begins with a positive attitude. He admits that at least in one respect the traditional educational approach is commendable as the true heir of the educational approach of the Bible itself. The Bible, says Adar, was written with an educational goal. Similarly, the traditional-religious approach, too, uses the Bible for an educational goal. The educational goal in both cases is the same - it is religious education.²

However, Adar does not refrain from criticism. His criticism of the traditional approach is most interesting and

¹Ibid., p. 5

²Ibid., p. 2

also, we may add, very appealing to those who look at this problem from the Reform point of view. Adar, who seems to be a religious individual in his own unconventional way - which in Israel is not normally recognized as "religious" - feels that the main criticism against the traditional trend should not be based on the usual arguments from science but, rather, on facts of an internal religious nature.¹ He says: "We can argue against the traditional religious approach that it prevents religious education through the Bible."² This argument may sound to us paradoxical. But Adar explains it lucidly: "The traditionalists who claim that only a traditional person can understand the Bible and be educated through it are mistaken." In his opinion the opposite is true: A traditional person cannot understand the Bible. He cannot use it for education because he supposedly knows everything even before he opens the Bible... "He reads every chapter not in order to find what it says but in order to find what he already knows..."³

Adar further explains this subtle insight into traditional education and says that the traditional religionist lost the ability to read the Bible as it is, without heaping on it many layers of traditions: "He educates through the Bible so that he can provide from it confirmation to the crystallised traditions that he injects in the students with so much self assurance."⁴

¹Ibid., p. 30

²Ibid., p. 31

³Ibid., p. 31

⁴Ibid., p. 31

In a way which reminds us so much of the Reform battle against Orthodox interpretation, Adar analyzes various aspects of the Bible and shows how the traditional approach distorts simple truths in order to fit the text to its own dogmas. Thus, for instance, discussing God, he says: "Throughout the Bible we observe a variety of aspects of God and many concepts of His meaning... But the traditional approach, which is apologetic, must hide all these differences..." Most succinctly he says: "Abraham and Jeremiah, Job and Kohelet could question God's justice, but when God of the Bible turned to be "The Holy One Blessed Be He," one cannot question Him any longer..."

In the same manner Adar examines various other aspects of the Bible according to traditional interpretation,¹ and he finally sums it up in the following forceful words: "Layers upon layers of traditions were laid on top of the Bible until it was buried under them with its God and its commandments, people and ideas. These layers have stifled the spirit of life in it, and, without intention, suppressed its religious spirit."² Adar feels that because the traditionalists lack a direct approach to the Bible they cannot be directly impressed by it. Tradition, thus, fulfills the function of a guarding wall against the Bible!

¹ Ibid... pp. 32 - 34

² Ibid... p. 34

In praise of the fresh, non-traditional approaches to the Bible, he says that only those who approach the Bible directly can feel the religious life in it." On the other hand, he who comes with tradition, "throws on the Bible fixed dogmas and finds here only that which he has thrown."¹ Reform Jewish religious thinking would, no doubt, heartily endorse these statements.

¹Ibid., p. 34

II. THE SCIENTIFIC APPROACH

The scientific approach has attracted many educators who have become alienated from the Bible because they could no longer accept it as God's word, and therefore, could not find meaning in it.¹ With the scientific approach they could hope to find a new interest in the Bible. Though no more a holy writ, it could now be considered as a major classic work, whose understanding would require the use of "higher criticism" and the various sciences related to Bible - ancient semitic languages, ancient history of the Middle East, archeology, etc. The employment of all these scientific tools would thus give the non-religious educator a new zeal and a new satisfaction in Bible study.

However, Adar is far from sympathizing with this trend. In one sense he considers it as even less satisfactory than the traditional approach. For the traditional approach has the important virtue that it looked upon the Bible as a book whose primary purpose is to educate, which, according to Adar, is its true purpose. This basic insight is lacking in the scientific approach.

The direct function of scholarly research is to find out truth and not to educate. In a way, science even

¹
Ibid., p. 6

deliberately avoids bringing up the educational goal "for fear it will confuse and upset its impartiality."¹

The modern Biblical scholar, explains Adar, is not interested in influencing anybody to accept the Biblical outlook and its system of values. He only tries to find out what this outlook or its system of values is.² In fact, many scholars will consider such topics - as the Bible's outlook and values - as very vague and difficult to be defined scientifically. They, therefore, prefer to deal with other, more definite subjects from the field of language, history or comparative culture.

Though Adar agrees that it is important to try to reveal the scientific truth about the process of the Bible's growth and development, he wonders whether this is the educational value that we want to get out of the Bible. Most succinctly he asks: "Are we teaching the Bible in order to transmit to the students the essence of the scientific conclusions on the process of its growth?"³ Realizing the absurdity of such a purpose, he also reminds us that the purpose of scientific education is not to transmit to students scientific information, but to train them in scientific thinking. But, if this is the case, asks Adar, "are we to teach Bible in order to show the students

¹Ibid., p. 5

²Ibid.

³Ibid... p. 6

how Biblical scholarship is working towards its conclusions in order to develop in them scientific thinking?"¹

In a spirit that reminds us of Azaryahu's criticism of Goitein,² Adar too, in what seems to be further subtle criticism of Goitein, says: "To teach Bible in order to develop the methods of scientific thinking is indeed a paradox which shows clearly how confused we are: There are other subjects much more suitable for the purpose of developing scientific thinking and discipline, and there are much better purposes for the teaching of Bible."³

With deep observation Adar states that the duty of educators is to teach every subject according to its nature and not against it. Teachers must find out the educational values which stem from a subject in a natural way. The Bible is full of values, but the scientific value is not one of them. Bitterly, he asks: "Have the values of the Bible lost their significance for us that we must go to science to justify Bible study?"⁴ Firmly he adds: "He who does not find any educational value in the Bible, though he may be permitted to study Bible to his heart's content, has no business teaching Bible." Scientific research of the Bible can be at best only a most secondary goal but it should never

¹ Ibid.

³ Op. cit p. 7

² cf. ante pp. 45 - 46

⁴ Ibid.

be a main goal in its teaching on the school level. We should not consider the Bible as "subject-matter for scientific study," but we should consider scientific study as an "aid to the understanding of the Bible."¹ The scientific approach, then, has educational value not as a goal but only as means. Biblical scholarship fulfills its purpose only when it provides us with good means to understand the Bible. This is a very important function because without understanding the Bible we cannot properly use its educational message. Biblical "Higher Criticism" and the various fields related to Biblical scholarship - comparative philology, archeology, comparative religion and culture, ancient history and geography of Israel and the Middle East - all these can help us to understand the Bible. Yet, we must always be cautious not to engage in them to the point that we forget the major goal. When these various fields of Biblical science occupy too prominent a place they do not help us to understand the Bible but they rather confuse its meaning because they tend to distract us from the central aspect in its teaching - the educational goal - whose meaning is that we be influenced by the Bible's spiritual message.²

¹Ibid.

²Ibid... p. 8

III. FROM THE TRADITIONAL APPROACH TO THE NATIONAL

So far we have discussed Adar's valid criticism against two of the four approaches that he has set out to analyze in his book:

1. The traditional approach was found to be unrealistic as it imposes late traditional commentaries on the Bible to the point that the Bible itself cannot be seen as it really is;

2. The scientific approach was found to be indifferent to the educational goal. It is occupied with factual clarification and not with educational values.

Now we turn to examine the "national trend."

According to Adar, the national trend is the true successor of the traditional approach. He points out that in Israel there are a good number of Biblical scholars who - in spite of considering themselves to be non-religious - devote themselves heart and soul to Biblical studies. Adar does not believe that their serious interest in Bible studies is merely a "scientific curiosity."¹ With deep insight he suggests that their scientific occupation serves them; really, as some kind of informal religiosity: "Though they do not believe in the God of Israel any longer, they feel good in His proximity when they study the Bible..."

¹Ibid., p. 9

Something from the tradition of their forefathers is still echoing in their hearts..."¹

Intellectually, traditional religion has lost its meaning for these scholars and teachers but the deeply rooted feeling of love for one's religion still existed within them requiring an outlet. These deep feelings were thus substituted by a sub-conscious process into national feelings, which were not in clash with reason and science...

The religious fervor of the fathers has, thus, been replaced by the strong national sentiment which, since then, has been subtly feeding the national renaissance. This psychological factor is further supported by a general historical observation - that all movements for national renaissance tend to consider themselves as the revival of an ideal ancient past, and therefore they go back to ancient national literature before it was, supposedly, "distorted" by the process of history. Thus, the Jewish modern movement for a national renaissance has "discovered" the Bible anew - as its national literature.²

Adar assures us that the Bible was our national literature throughout the ages, but the people saw in it the word of God, and "whoever sees in the Bible the word of God does not bother to think that it is also national literature."³ Only when they stopped seeing the Bible as the word of God, they started to see in it "a great creation of the Jewish national genius."

¹Ibid.

²Ibid.

³National literature and national culture are rather modern concepts.

In his essay,¹ Adar dwells on the strange paradox that the return to the Bible took place at the same time that the process of secularization started in modern Jewish history. While "Talmudic literature formed the core of traditional Jewish education, Israeli education has pushed the Oral Law into the background, giving the Bible pride of place..." Israel's educators have "discarded one distinctly religious work, the Talmud, only to replace it by another distinctly religious work - the Bible - at the same time changing its character from religious to secular."²

"These two seemingly contradictory occurrences - the secularization of education and the concentration on the Bible... both were part of the same trend: Rebellion against the life of the exile and the furtherance of Jewish national revival in Israel."³

"Both secularization and concentration on the Bible appear as early as the Haskalah movement, but they were more vigorously expressed in the movement for national revival by virtue of its association with the land of Israel. The

¹Zvi Adar, The Teaching of the Bible in Israel and the Problem of Religious Education (Reprinted from Scripta Hierosolymitana/volume XIII, Publications of the Hebrew University, Jerusalem, 1963), p. 80

²Ibid., p. 80

³Ibid.

return to the Bible acquires special meaning in view of the return to the land of Israel, which is also the land of the Bible. This is an example in the field of education of a characteristic feature of Jewish re-settlement in Palestine and of the State of Israel in general - the combination of the modern elements of an industrial society and romantic element of nostalgia for a far-distant past. The Bible was introduced into the teaching curriculum as a factor in national revival not for the sake of religious education, but because of a national romanticism."¹

¹Ibid.

IV. THE NATIONAL TRENDS

INTRODUCTION

For the main current of educators in Israel . nationalism has become the successor of traditionalism, and their approach to the Bible and its teaching has become affected by the nationalist philosophy.

But what kind of nationalism would it be? There are many kinds of nationalism. Some may be very negative: chauvinistic, militaristic, etc. Other kinds of nationalism may be positive: developing love for one's people and country with no hate for other groups - ethical nationalism.

Adar discusses in detail these different types of national approaches to Bible teaching. He begins with what he calls the "narrow" or "romantic" national trend and discusses its various aspects. He then proceeds to discuss what he calls the "broad" national trend, which elsewhere he calls also the "social-ethical" trend.

A. THE "NARROW" (OR "ROMANTIC")

NATIONALISTIC TREND

The main mood in this trend is national pride and self assertion. In the Bible, Israel is the Chosen People. Special promises are made to the patriarchs, to Moses and to the whole people. Any nation would be proud to be considered such a "favorite" nation, in the "book of books" - a document accepted by so many other nations. The Bible is

the book of Israel's history when it lived a free and independent life on its own land. That period in our history was the complete opposite of Jewish history in exile.

In contrast to the oppressed Jew of the "Golah" who has always been subjugated to other nations and has no physical might, we find in the Bible stories about glorious wars of conquest and political expansion. This is a record to fill young patriotic hearts with nationalistic pride. Thus the books of the Bible which tell of all these wars and conquests and all the promises for future grandeur, such as the book of Joshuah and Judges, Deutero-Isaiah and Ezra and Nehemiah, receive, from now on, special status. Since we have experienced in our very time the fulfilment of hopes for national independence through a new independent Israeli state, and since these hopes came true through the "war of liberation," passages of the above nature become most meaningful to the nationalist. In fact they can even be used for chauvinistic militaristic education. Adar complains about how such elements in the Bible are used by educators affiliated with extreme nationalistic political parties: "They use the Bible as one would use intoxicating liquor."¹ "On the basis of the Bible they call a war for extending the borders, conquering and oppressing the enemy. They call to a life of 'blood and iron' leading to the establishment of the kingdom of the house of David."²

¹ Adar, op. cit., p. 15

² Ibid.

Indeed, political demagogues have often used such elements of the Bible. Enraged at such trends, Adar says: "This is not education at all but only cheap instigation by demagogues who are ready to use even the Bible for their objectives. And he issues a warning: "What the demagogues sow, finally dictators may reap."¹

In addition to its use to stir militaristic emotions Adar points out also the tendency to use the Bible as a tool for technical military education: "Our war of liberation - that which has preceded it and that which has followed - the constant need to defend our young state, has aroused the tendency to study the ancient wars of Israel in order to learn from them about the ways and methods of war on our land. The Bible turned into a means "to teach the sons of Judah the bow."²

Severely attacking such trends, Adar says: "The most important thing in the Bible will not be found in the connection between the people and the land of Israel, but in what the people of Israel is called to be, in the system of values and the way of life that the nation was called

¹Ibid.

Such philosophies prevail mostly in circles of right wing "Herut" and its predecessors from the time of the "British Mandate" - the "revisionist" party and its underground military arm - the "Irgun Zeva'ee L'umee."

²Ibid., p. 16 (The quotation is from the Bible, II Samuel, 1;18).

upon to personify on earth." Or, in different words: "The basic attitude expressed by the Bible, from the beginning to end, is that the connection between the people and the land is pre-conditioned by the connection between the people and Torah. The people receives the land on condition that it observes the Torah!... If it loses its connection with the Torah it loses its connection with the land and goes into Exile,"¹

Adar finds it strange to educate for national pride through the Bible "when the Bible itself is in revolt against such national pride."² Since the Bible itself attacks national pride, any educator that educates in such a way is distorting the meaning of the Bible. Such education is called by Adar: "Education through the Bible against the Bible."³

"Narrow" or "romantic" nationalism, in its extreme forms, does not express itself in Israel only in militarism and chauvinism. Adar mentions another, more odd form, "Canaanism,"⁴ or as he also calls it, "Primitivism."⁵ By this Adar is referring to a small trend among some circles of Israeli poets, artists and their followers, who look back in yearning to the pre-Israelite culture in ancient

¹Zvi Adar, The Teaching of the Bible in Israel and the Problem of Religious Education (Reprinted from Scripta Hierosolymitana, volume XIII, Publications of the Hebrew University, Jerusalem, 1963).

²Adar, op. cit., p. 14

³Ibid., p. 17

⁴This is the term he uses in his book.

⁵This is the term he uses in his essay, (see footnote 1).

Israel. That culture, they believe, was a more healthy and natural form of life that has preceded what they consider to be the degeneration into the fanatic cult of the God of Israel. They call for a return to primitive naturalism, often symbolized by the cult of Ba'al and Ashtoret against the moralist Ghetto-like God of Israel. Because of this philosophy they are called "Canaanites."¹ It is not difficult to guess what their philosophy of Bible teaching will be.

Adar feels that Biblical scholarship and criticism has, to some degree, contributed to this distortion in its zeal to uncover remnants of primitivism in ancient Israel. But whereas Biblical scholarship tried to show the development of ancient Israelite religion and its gradual growth from a primitive stage into a high spiritual stature, modern primitivism in Israel does the reverse. It attempts to have Israel forsake its spiritual achievements and go back to crude primitivism.²

¹Among the predecessors of the Canaanites who have inspired them, one can mention a great Haskala poet, Y.L. Gordon - in his poem "Zedekayah in Prison." And also the giant of modern Israeli poetry, S. Tchernichovsky, in whose poetical work such elements can be traced. Elements of healthy naturalism against the "Galutic" trends we can find also in Mossensohn's essay on Bible teaching discussed in our present work (p. 17). But Mossensohn does not go as far back as Canaanite idolatry...

2 צבי אדר, הערכים החינוכיים של התנ"ך (הוצ' "נירוב" בע"מ, תל-אביב, תשי"ח), ע' 18

Adar is, of course, in a hurry to assure us that this tendency to educate in primitivism by means of the Bible is "not widespread in Israeli education" but at the same time he points out that it is a dangerous trend.¹

The Bible, says Adar, "has labored hard to separate the unique Israelite culture from the pagan Canaanite culture, but these young men, born in Israel, say that we belong to the Canaanite culture and in it will find salvation." This, too, according to Adar, is "education through the Bible against the Bible."²

B. THE "BROAD", OR "SOCIAL-ETHICAL," NATIONAL TREND

From the above extreme trends of narrow nationalism - expressions of a minority only and yet quite outspoken and dangerous - Adar turns to the more positive trends of the national approach which he characterizes as "broad" or, as elsewhere in his book he refers to them, "the "Social-ethical" trend. Nationalism is not expressed here in terms of pride of physical might, war and conquest, or in a return to natural, "healthy" primitivism. On the contrary, the goal is to stress the moral and social values that the Jewish genius has contributed to the world, what secular thinkers refer to as our "national ethics."

¹Adar, op. cit. p. 84 (the essay)

²Adar., op.cit. p. 18 (the book)

This trend has been well established and propagated by Ahad Ha'am, as we have already indicated in an earlier part of our present study. However, above we have only considered Ahad Ha'am's criticism of Mossensohn's "naturalism" and his anti-exile reaction. Here, we shall dwell more on Ahad Ha'am's positive contribution as seen by Adar.

Whereas the above "narrow" nationalistic trends distort the Bible and use it towards empty and meaningless educational goals, the "broad" national trend objects to the treating of national-romanticism and radical patriotism as the focus of education. It rather concentrates on the true values of the Bible, its ethical values.¹ "If the central content of the Bible will decide our educational goal, our education will be consistent with the Biblical education itself."² Truly, ethical education of a non-religious nature cannot be fully identified with the Bible's original intent because it does not set the ethical content in a religious framework. However, we shall have to look at the central content of the Bible and search for educational values that - in spite of their religious coloring - will be acceptable to secularists.³ These special values, Ahad Ha'am, and following him many modern Israeli educational thinkers, find in the prophets. "Though for the prophets ethics was connected with religion, yet we may set the ethical teaching apart as having independent value, and will consider it as

¹Ibid., p. 19

²Ibid.

³Ibid., p. 19

the essence of Israelite culture and Israelite genius." Religion is the framework of the ancient Israelite culture but such a frame can change. Ethics is the major and lasting content of our culture and towards it we shall educate through the Bible. "National Ethics" is, then, according to this view, the essence of all Biblical values and this must be the major educational value in the instruction of the Bible.

Since the time of Ahad Ha'am this was the classic solution of the national renaissance to the question concerning the educational values of the Bible.

Adar, who finds himself in partial disagreement with these concepts of Ahad Ha'am and his modern disciples, as we shall presently see, praises, nevertheless, his contribution. He finds it valuable in two respects:

1. Ahad Ha'am chooses a central value of the Bible as a goal. He recognized that the scientific approach cannot be a central goal in the teaching of the Bible,¹ and of course he would not agree to use the Bible for nationalistic purposes. "So at least we can say" adds Adar, "that he attempted to draw outlines for education through the Bible and in the spirit of the Bible and not against it."²

¹ cf. ante p. 22 ff. (his criticism of Mossensohn).

² Ibid., p. 20

2. Ahad Ha'am has shown that there are values in the Bible also for the non-religious modern man: "The image of the prophet as the fighter for justice, and the moral castigations which he pronounces became consequently the basis for the teaching of Bible in Israel. This tendency was supported by the fact that in their fight against the predominance of rituals, the prophets propounded ethics as the main content of religion. Basing ourselves on the prophets, we, too, could and should present ethics as the major content of education, and thus provide an opening for deriving great educational values from the Bible, though not necessarily religious ones."¹

C. CRITICISM OF THE "SOCIAL-ETHICAL" TREND

Adar's criticism of the "social-ethical" trend consists of several parts, some concerning structure and others concerning essential meaning.

The first point of criticism is that Israeli education has tended to focus on the prophets as the major part of instruction after being influenced by this "moralistic" trend. "But the prophetic literature is not the whole Bible," says Adar.² Just as traditional Jewish education has focused completely on the "Torah," so has this trend in Israeli education - perhaps as a reaction to the traditional approach -

¹ op. cit. p. 85 (the essay) צבי אור,
 2 הערכים החינוכיים של התנ"ך, (הוצ' ניומן, חל-אביב, תשי"ח) 22 - 21 עמ'

gone to the other extreme, from the Law to the Prophets. As an educator, Adar warns us that we shall commit an error, just like the error of the traditional trend, if we shall stress only one aspect of the Bible, even though it may be the most important part.¹

Adar shows how the other parts of the Bible, too, the law, the narrative and poetry, express the ethical mood of the prophets, though in different literary ways.

We must, therefore, study other parts of the Bible no less than the prophets, if we want to understand Biblical spirit. But there is another side to consider according to Adar: In as much as there are in the Bible deviations from the prophetic thinking, we must be acquainted with them as well. "The ancient Hebrew poetry stands on national heroism more than on ethics, and the wisdom literature often attacks the prophetic outlook." We can understand the central outlook of the Bible not only by its various expressions, but also through the deviations from it. "We must see the whole Bible in order to place the prophets in its center."²

This argument of Adar against overstressing the prophets in Bible teaching is supported also by an educational psychological consideration: An over-emphasis of the prophetic literature may bring the danger that this literature will lose its influence. For the words of the prophets are often too excited. They often sound too extreme to children in the twentieth century. It is especially difficult for

¹Ibid., p. 22

²Ibid.

children from non-religious homes to live constantly in a world of "thus saith the Lord"... It is possible that because of such exaggeration the children will not take the prophetic pronouncement seriously. Adar, who is a great supporter of the narrative, adds: "Not only through the prophets, but also through the narrative we can build the foundations of an ethical social, political and citizen's education, and one might add that the narrative is to be preferred to the prophets because of the examples which are always so alive and because of its more 'human' atmosphere."¹

Still another point of criticism against stressing the prophets, from the field of educational psychology, is the dubious value of preaching: "Is moral preaching really the way to achieve moral education?" asks Adar.² And he answers: "We know very well that for moral education actual example is much to be preferred to the rhetoric preaching."³

But Adar's major point against Ahad Ha'am's "social-ethical" trend is that it does not fully represent the true spirit of the Bible. "In no way can we look at the prophets as merely ethical preachers and visionaries of moral perfection. For them the source of moral authority is in religion and not in humanistic ethics."⁴

"There is no need for modern education," says Adar, "to obliterate the religious element in order to derive

¹ Ibid., pp. 23 - 24

² Ibid., p. 20

³ Ibid.

⁴ Ibid., p. 24

benefit from the study of the prophets. It ought to be made quite clear that the prophets perceived themselves to be men of God, who spoke in the name of God and whose teachings were divinely inspired."¹ "The prophets do not demand good deeds only, but also a true knowledge of God that leads almost automatically to the good deed. Therefore religion and ethics are completely interwoven in their words and whoever separates them is distorting the whole prophetic message."²

Adar continues to show that separating the ethical from the religious is futile not only in the teaching of the prophets but also in other parts of the Bible. Most interesting are his remarks on the "ethical" (and non-religious) teaching of the book of Psalms. He points out that though in several psalms we can indeed, separate the ethical element in order to give ethical education, yet, "the meaning of the book of Psalms is first and foremost in its religious prayer."³ In his opinion there is no greater distortion of the book of Psalms than by stressing the ethical, or national element at the cost of the religious. He feels that those who consider religion as nonsense must leave the book of Psalms and refrain from teaching it because they will not be able to convey its spirit. At best, such teachers can use the book to give examples of human delusions...

¹Adar, op. cit. p. 86

²Adar, op. cit. p. 24

³Ibid., p. 26

Criticizing leftist circles, Adar succinctly adds that it is very difficult to expect a different attitude on the part of Marxist teachers with a materialist philosophy of life who consider religion as the "opium of the people." These could use the book of Psalms in order to show how the opium works..., how the poor and the oppressed find unrealistic shelter in God instead of bringing about a social revolution.¹

Adar assures us, however, that such radical interpretations are extremely rare because in Israel even such Marxist circles have a great deal of respect for the Bible in spite of the ideologies to which they conform.

Thus Adar completes his criticism of the four trends and the various sub-trends. With this criticism he prepares the ground for his own approach, which he calls the "Humanistic trend."

¹
Ibid., pp. 26 - 27

CHAPTER XIII

THE WAY OF EMPATHY AND UNDERSTANDING -

ADAR'S HUMANISTIC APPROACH

From Adar's criticism of the "social-ethical" trend one may conclude, perhaps, that he will expound a religious approach to the Bible. This is, however, not the case. To understand Adar's approach to the Bible, and the subtle ways in which his approach differs from the ethical approach, we must grasp the special place that "understanding" plays in his system. Starting with the prophets, he says: "It is important for us to attempt to understand the prophets, their outlook and their teachings, and to be inspired by their courage. We do not have to accept their teachings as being divinely inspired, nor to explain them in psychological terms. We should, however, endeavour to understand them, as far as possible, and in order to achieve such understanding, we should not ignore the religious element, but on the contrary, explore it as well as we are able."¹

In a spirit which reminds us so much of the Reform Jewish approach to the prophets, he says: "When we conceive of the prophets as propounding ethics in place of ritual as the core of religious life, we are not disregarding religion, but are elevating and refining it, and thus, by means of the prophets, we can learn to distinguish between the lower and

¹ צבי אדר, הערכים החינוכיים של החנ"ך, (הוצאת ספרים מ. ניומן בע"מ, תל-אביב, תשי"ח) ע' 86

the more sublime elements of religion. Morality definitely does not exclude piety, but rather combines with it to form one whole, as embodied in the life of the "perfect and upright" man. The believer who lives by his faith and constantly does what is right, is the ideal conception of Man throughout the entire Bible."¹ Adar further says that in order to understand the Bible, it has to be seen in all its facets, and each element has to be assigned its due place in the entire system: "Our aim is to acquire an overall and detailed understanding of the Bible, in order to know it and be inspired by it. Our aim is to present the Bible as it is, in order to be moulded by it."²

This approach, which Adar terms "literary" or "humanistic," is definitely an educational approach, and the key word for grasping this "humanistic" approach is - "understanding."

"The humanistic approach starts with the desire to understand," he says,³ and further he explains that humanistic understanding means an effort to penetrate and to see from within, unlike a self-confident critic passing judgment while standing outside.

"After examining the meaning of a certain value to the people who have lived by it, we try to see if it has any meaning for us and if we can apply it to our generation and

¹Ibid., p. 86

²Ibid.

³Ibid., p. 25

to our life."¹ This approach "attempts to make the children more and more humanly refined by contact and acquaintance with the central values and central experiences of man."²

Adar explains the application of this approach to the Bible in the following words: "We regard the Bible to-day as our greatest classical work, one which conveys a great conception of Man and his existence in the world of God, and we seek to know it and be inspired by it. In order to understand it truly, we must be clearly aware of the distance that separates us from it, lest we start to read modern interpretations into the Bible and try to find analogies between Biblical and modern times. Let us leave our world alone and try to approach the Bible first from the point of view of how it was written for its own era, and of its message in the context of its own world."³

One should not interpret the Bible out of context. One should not ignore the religious aspect but try to grasp it on its own ground.

Adar's "understanding" is not the dry objective "subject matter"-centered approach as the "scientific trend" would have it. His goal is definitely the educational. If he wants the student to understand, it is in order that he will become fully involved, not only intellectually but also emotionally. He should try to empathize with the Biblical situations, and understand them from within.

¹ Ibid., pp. 25-26

² Ibid., p. 26

³ Adar op. cit. pp. 86-87

"Through this attempt at empathy, both emotional and intellectual, we shall discover the universal elements in the Bible, and only then will we be able to see what significance it has for us to-day. This approach is based on the assumption that the Bible does have fundamental value for us to-day. The teaching of the Bible in Israel in this spirit has, indeed, already confirmed our assumption. We do not teach the Bible because it had value in the past; we teach it because it has value in the present and for the future. The great educational spirit of the Bible has been transmitted from its generation to ours, though in somewhat different form and style."

"The Bible presents great values in an extremely forceful manner, yet it contains no sentimental idealism; on the contrary, it constantly points out how difficult it is to put such values into practice, and how fraught with impediments and conflicts is the path of Man. The Bible puts across both the greatness and the pettiness of Man by setting up a standard of absolute values, and that is its special value for education. The teaching of the Bible should present the manifold aspects of its people, their experiences and their lives, their ideas and their outlook on life, and by so doing it should give the pupils a deeper understanding of Man and of human experience. One ought not approach the Bible as "dogma", but as "literature", endeavouring to view this literature from all aspects, from the point

of view both of its unity and its diversity."¹

Adar further clarifies the humanistic approach by choosing as an example the teaching of the book of Psalms. How can a non-religious man "accept" such a typical religious book like the book of Psalms? asks Adar. His answer to this question will help clarify his approach. He says that we do not teach a book in the Bible in order that the students will "accept" religion through it. The term "accept" has no meaning here. We cannot "accept" religious poetry any more than we "accept" any other poetry. Poetry is not meant to implant in us ideas and opinions. It only exemplifies in a most concrete way various emotional experiences... When we read poetry we try to put ourselves in place of the poet in order to comprehend his experiences, to feel them and understand them. They will have meaning for us in as much as they express universal experiences which are common to all men. They may have a special meaning only to a reader that has already experienced them. According to Adar, we "accept" something only if it is already in us, at least in a vague way, even if we do not "accept" the poet's experience we do accept it in the sense that it "enters into our realm of human understanding and sensitivity and in such a way it extends our being." Adar realizes, of course, that poetry has great suggestive influence and may affect the reader even with that which he

¹Ibid., p. 87

does not have within. But he feels that if the experience cannot really become a part of his inner life, it is bound to be rejected.¹

Adar says that this general approach to poetry must be our approach also to religious poetry. If through our delving deep into the meaning of a religious poem the reader finds within himself echoes of religious experiences - he then helps himself to know himself. He does not "accept" from outside but rather finds within that which was there already. If he "accepts", without really having it within, he only deceives himself. Adar admits that adolescents are very susceptible to suggestion through religious poetry, as also to love poetry, but, according to him, there is no harm in it as long as the teacher does not teach in a dogmatic way on one hand and a sentimental way on the other hand.²

Thus, Adar clearly demonstrates his great concern for a true education of freedom. There should be no enforcement of religious ideas and dogmas (or of anti-religious ideas!). Through the religious poetry of the Bible, the good teacher exposes the students to a variety of experiences and lets them find themselves by this "meeting" and come to themselves according to their inner needs. If they have in them the religious nature, meeting with the Bible will help them find it. If not - at least they grew in intellectual understanding and emotional sensitivity.

¹ Adar op.cit. pp. 26-27

² Ibid., p. 28

In clear contrast to the "social-ethical" trend, Adar is not attempting to preach at the students, nor is he trying to present them with one-sided picture of the Bible's message as being only "moral". There is a definite attempt here to expose the students to the religious experience.

Adar's humanistic approach, is then, not "humanistic" in the sense of the word as the opposite of "theistic". Its title "humanistic" is rather derived from the term as it applies to "literary" or "classic", as a method of (and attitude towards) the study of literature. Being the opposite of dogmatic, it is the best type of free education. It is neither anti-religious nor is it religious in the usual sense of the word. Yet, in some deep sense it is very religious, namely, if we mean by religious - a deep and sensitive awareness of life, especially in its highest aspects.

PART IV

CONCLUSION

CHAPTER XIV

CRITICISM OF ADAR'S "HUMANISTIC APPROACH" -

BENTWICH

Adar's approach is very captivating and his thinking would readily impress most thinking and sensitive readers, especially if they go deeply into his detailed works in which he demonstrates his teaching in concrete ways. And yet, amongst the many educators who are most enthusiastic about his teaching, one finds some criticism, too.

Sharp criticism we find, indeed, in a recent book by one of Israel's veteran educators, Dr. Joseph Bentwich,¹ whose views were already quoted in this thesis.²

Bentwich, while admitting that Adar's approach "has freshness" and that it "captures the heart," feels that it has a basic flaw. From a "humanistic" point of view there is no justification to allot in the curriculum such a prominent place to Judaism or to Jewish scriptures such as the Bible. As mere literature there is no reason to give the Biblical literature preference over other classic works of other peoples. The statement that we should give it such a prominent place in the curriculum because "this is our literature" is not acceptable to Bentwich because it stems

¹ יוסף בנטוויץ, החינוך במדינת ישראל, (הוצאת יהושע צ'צ'יק, תל-אביב, 1960), ע' 416.

²cf. ante pp. 84 ff.

from a nationalistic approach, which Adar himself has disapproved...

In order to refute Adar, Bentwich quotes him as follows: "We need a third approach that will neither worship everything Jewish nor will it despise everything Jewish, we need a natural approach which is the Humanistic and the educational approach."¹ "In other words," says Bentwich, "the Humanistic approach does not hold Judaism as of any special value!..."

The children read passages from the Bible, Homer, Bhagavad Gita, Lao Tse, Dante, Shakespeare, Goethe, Byron, Nietzsche, Tolstoy, Shaw, Kafka, etc. They are all "of the same value." Bentwich draws the reader's attention to the American educational system "whose curriculum has many merits." "It educates to universal citizenship with no barriers of religion and race... This is a consistent education with no hypocrisy, with no lip service to the 'holy writ' of the nation in whose sanctity one does not believe..."

But it has one basic weakness, according to Bentwich. It does not give the student any definite direction. To strengthen his position he quotes Jeffreys, in his book, Beyond Neutrality² which discusses the danger in this kind of tolerance: "In a world of doubts, the young boy needs a

¹ ערכי היהדות בחינוך התיכון, (איגוד בתי-ספר חינוכיים,

תשס"ו), עמ' 164.

² M.V.C. Jeffreys, Beyond Neutrality (Pitman 1955), Introduction, Chap. I.

definite faith. The neutral teacher avoids responsibility."

Bentwich reminds us that similar criticism of Adar is voiced also by Schechter:¹ "This way (the psychological and aesthetic) may 'succeed.' For on one hand it brings the young man in a real contact with 'meaning,' but on the other hand it helps him to get rid of real meaning and to enter into the realm of indifference and adjustment to the superficial life."

Bentwich ends his criticism of Adar with a strong note: "There is no possible synthesis between this Humanism and Judaism. Humanism is neutral, understanding tolerance. The God of the Bible is a 'jealous God.' The Humanistic approach to the instruction of Bible is no less than the national approach - 'education through the Bible against the Bible.'"

Is this criticism justified? Seemingly it is. For indeed the "Humanistic" approach is very general and universal, and thus not necessarily Jewish. It also seems to be uncommitted, lacking a particular faith and direction. And yet, it appears that Bentwich has taken Adar too lightly, too superficially.

For Adar the "Humanistic" approach does not refer to a cold, indifferent, scholarly attitude. He himself criticizes such an attitude. Adar's approach requires involvement, feeling, deep awareness. It may seem as lacking direction

¹ י. שפירא, ערכי היהדות בחינוך התיכון - עמ' 62 בקובץ מסע

איגור בתי הספר התיכוניים השט"ז.

to the dogmatist who wants to follow a definite ideology. But it does not seem lacking direction to the person for whom direction means more than subscribing to a set of creeds.

Bentwich's assumption that the "Humanistic" approach is "universal" and not necessarily Jewish, and that from a humanistic point of view one could choose to study, instead of the Bible, any of the other great works like Homer or Bhagavad Gita, is not really valid. In Israel, being a Jewish state, it is but natural to study Jewish literature. Bentwich's remarks that "such an answer stems from the nationalistic approach of which Adar himself disapproves," is inaccurate, too.

But does such an answer stem from a nationalistic approach? All works that Bentwich lists above are not only non-Jewish, they are also not written originally in Hebrew like the Bible. There is no "narrow nationalism" at all in teaching young children the literature of their own language and their own nation, first, before teaching them translated works of other nations.

However, Bentwich's insistence that there is a lack of commitment and direction in Adar's humanistic approach is not without some value. Adar's approach which believes in understanding and empathy and in organic inner growth rather than in specific creeds and elements of faith may be good only for the enlightened teacher and the bright student. But the majority, we feel, do need also some definite orientation. From this point of view Bentwich's criticism should not be ignored.

CHAPTER XV

TRENDS OF BIBLE INSTRUCTION -

A NEW CLASSIFICATION -- GOITEIN

Goitein's work on Bible instruction¹ covers a span of about 40 years. His first article in this field which we have quoted² was written in 1926. Above we have also traced several stages of his thinking.³

However, we have deliberately delayed to this point two of Goitein's most recent contributions in which he presents his classification of trends in Bible instruction in Israel. So far these are the only surveys on this subject since Adar's discussion of the topic in 1953.⁴ They are of importance to us because they are written by a senior scholar in Israel who is an expert in this field.

We are referring here to the two following articles:

1. "The Study of Bible in the State Schools of Modern Israel," which is the second part of the first chapter in his book mentioned above.⁵

¹ ש.ד. גויטיין, הוראת התנ"ך, (הוצאת "יבנה" תל-אביב, 1957)

² cf. ante p. 33

³ cf. ante p. 33 ff.

עמ' 305

⁴ צבי אדר, הערכים החינוכיים של התנ"ך, (הוצ' ספרים "ניסוח"

בע"ט, תל-אביב, תשי"ח) 383 עמ'

⁵ Goitein, loc. cit. This book is essentially a collection of essays previously published during a span of over 30 years. But the chapter we discuss here is a new contribution - ש.ד. גויטיין, לימוד התנ"ך בארץ ישראל: תמורות

ובביה"ס הממלכתי במדינה, בספרו הנ"ל (הערה 1 לעיל) ע' 27-35.

2. "The Principles of Bible Teaching" which is Goitein's essay in the new Israeli Pedagogical Encyclopedia.¹ In this article Goitein suggests the classification of the various approaches of Bible instruction into 5 trends. His classification,² which is very different from Adar's, is as follows :

1. The National-critical trend;
2. The Educational trend and "the way of enthusiasm";
3. The Ideological-literary trend;
4. The Social-Socialistic trend; and
5. The Neo-religious approach.

1. The National-critical trend is, according to Goitein, the type of approach as expressed by Mossensohn.³ This was the typical approach at the high schools in the early days of the new settlement in Israel. Goitein quotes Ahad Ha'am in criticism of this approach,⁴ and adds that this was a very undesirable approach as "it made the criticism of the Biblical text into the main content of the lesson. The superfluous occupation with criticism only confuses the students and reduces the dignity of the subject matter. Above all, it neglects the main tasks of Bible instruction."⁵

1 ש.ד. גויטעין, "עקרונות" אנציקלופדיה חינוכית, חנ"ך הוראתו, (הוצאת משרד החינוך והתרבות ומוסד ביאליק, ירושלים, 1959), עמ' 1189 - 1250

This article is a revised form of the article mentioned above. Goitein is the contributor of other articles on Bible instruction in the Pedagogic Encyclopedia, pp. 1186 - 1250.

²Ibid.. pp. 1190-1191

³cf. ante pp. 17ff.

⁴cf. ante pp. 22 ff.

⁵Op. cit. p. 1190

2. The Educational trend and the "way of enthusiasm" according to Goitein, is the way expressed by the early elementary school educators, such as Zuta and Azaryahu,¹ who have "stressed the educational, universal and national aspects in Bible teaching."²

Criticizing these educators Goitein says: "These early educators have not taken the trouble to ask how will the young teacher, who is raised in a typical secular atmosphere, develop "religious enthusiasm" and "yearning for the divine." They took it for granted that the enthusiasm that dwelt in their hearts since the days of their own childhood will also burn in the hearts of the future generations. Therefore, they did not pay attention to establishing their educational teachings on ideological foundations. The main body of their teachings are valid but they require clarification of the theoretical foundations."³

3. In the Ideological-Literary trend; Goitein bundles together Dinur's teachings together with Adar's humanistic approach. Dinur's ideological-literary approach is, according to Goitein, similar to the trend he mentions previously, but "it is more established from a theoretical point of view."⁴ "Similar to it, it is also the humanistic trend suggested by Adar." This trend is summed up by Goitein as follows:

¹cf. ante p. 27 ff. and 45 ff. ²Goitein, loc.cit.

³Ibid.

⁴Ibid.

Note: The references to the article in the Pedagogic Encyclopedia are found also in his book:

ש.ד. גויסיין, הוראת החנ"ך, (חוג' "יבנה" חל-אניב, 1957)
בפרק לימוד החנ"ך בארץ ישראל המאוחדת ובביה"ס הממלכתי במדינה.
27-35'9

"This approach guides the teacher to approach the Bible mostly as a literary work that the student must learn to understand from within. The meaning of this approach is inner understanding of the religious factor and the 'prophetic situation;' the absorption of the ideas in order to apply them in life, and, of course, also aesthetic enjoyment of the poetic values."¹

4. The Social-Socialistic trend is the trend which we have discussed at length above.² Goitein feels that "the approach of the majority of the teachers in the labor schools did not differ from their other colleagues. But he points out the very different approach of the leftist socialists "where the contrast between the Marxist philosophy and the belief in God in the Bible - is very clear."³ He also draws attention to the topical approach in these schools, due to which the Bible becomes an object of sociological research." "It is not clear," adds Goitein, "whether this approach brought a feeling of closeness to the Bible, but the general educational activity of this trend is bound to enrich Bible teaching."⁴

5. In the Neo-religious trend Goitein mentions Schechter, Demiel-Schwager and Arie Simon as spokesmen of this new trend. He feels that "it is still early to evaluate the strength of this new direction, and especially to determine to what extent it will influence the younger generation of teachers who received their education in Israel."⁵

¹Ibid., p. 1191

²cf. ante Chaps.VII & VIII.

³Goitein: loc. cit.

⁴Ibid.

⁵Ibid.

CHAPTER XVI

GOITEIN'S CLASSIFICATION
 IN COMPARISON WITH ADAR'S.
 OUR EVALUATION OF BOTH

For the sake of comparing Goitein's¹ classification with Adar's,² let us put them against each other in the following table:

Trends in Bible teaching according to

Goitein and Adar

<u>Goitein</u>	<u>Adar</u>
1. National-critical	1. Traditional
2. Education and enthusiasm	2. Scientific
3. Ideological-literary (including humanistic)	3. National
4. Social-socialistic	4. Social-ethical
5. Neo-religious	5. Humanistic

The first step in comparing these two systems is to eliminate the "traditional" in Adar's system or to add it to Goitein's. Goitein is, of course, aware of the traditional trend but it is beyond the scope of his essay under discussion.³ So we have to compare Goitein's trends Nos. 1-5 to Adar's No. 2-5.

¹⁻²See notes 1 & 4, p.150 above and note 1, p. 151.

³His article covers only the secular school system.

We could further identify Goitein's term "critical" (No.1) with Adar's term "scientific" (No.2). Thus Adar's trends (Nos.2 and 3) - "scientific" and "national" - seem to be the same as Goitein's trend (No.1) - "national-critical".

Since Goitein himself identifies his "ideological-literary" trend (No.3 as included in Adar's "humanistic" trend (No.5), we could perhaps, equate these. Goitein's "educational and enthusiasm" trend (No.2) could be, to some degree, equated with Adar's "social-ethical" trend (No. 4). And Goitein's "social-socialistic" trend (No.4) could also be included in Adar's "social-ethical" trend (No.4). Just as Adar's "traditional" trend (No.1) is not included in Goitein's because he takes it for granted as a background, (and because his essay discusses only the non-orthodox schools), so Goitein's "neo-religious" trend is not included in Adar's classification simply because it is a very new trend which had not become widely known when Adar wrote his book.¹

Yet, Goitein's trends (Nos.1-4) cannot really be fully equated with Adar's trends (Nos.2-5). It seems to me that their respective starting points for this classification are different:

¹Schechter, its main spokesman, published his book after Adar's book was published.

Adar, who does not mention names of leaders and spokesmen of the trends, classifies them in a general abstract way. It seems to me that he looks at the problem as reflected by different types of approaches. His thinking seems to develop as follows:

There was a religious-orthodox-traditional approach (No.1). The scientific approach of the non-religious scholar rebelled against it and criticized it (No.2). But the scientific approach is more of a method of study than a philosophy. It has no educational values. The "national" trend (No.3) came to stress the national (and nationalistic) values in the Bible (including, according to Adar, the historic-patriotic, the primitivistic-Canaanite and the militaristic). Against these, which form the "narrow" national approach, exists another approach which was also "national", but its nationalism is "broad" nationalism. Rather than being concerned with the love of the people for the motherland, it is concerned with the relationship of the people to its culture and literature - the ethical and social values (No.4).

Finally, against the background of this "broad" national trend which is concerned with the moral values of the nation, Adar brings his own "Humanistic" trend which is interested in the individual more than in the nation and society.

This is, in brief, my understanding of Adar. One

can easily see here a logical classification.

Goitein's classification, however, though it has been expounded after Adar's book was already published, lacks that clarity of Adar's.

The problem with Goitein's classification seems to stem from the fact that rather than seeing abstractions he sees authors:

1. Since Mossensohn, who serves as his example for the "national-critical" trend, happens to be both national as well as scientific-critical, he names a "national-critical" trend. But these two need not go together, and in fact they do not.

Adar is correct when he says that the scientific critical trend is only a method and is not directed by a goal.¹ But the national trend has a very definite goal. Among Israeli educators there is, no doubt, a scientific trend and there is also a national trend. Sometimes you find a teacher (like Mossensohn) with both interests, but this is not always the case. The critical approach may be also literary or socialistic or philosophical. It need not be, necessarily, "national". In brief, I would prefer Adar's separation between the "scientific" and the "national" rather than Goitein's combining them together.

¹Adar's book p. 7

צבי אדר, הערכים החינוכיים של התנ"ך, (הוצאה מ. ניומן בע"מ, תל-אביב, תשי"ח).

2. Also, Goitein's trend (No.2) - "educational and the way of enthusiasm" - seems somewhat unrealistic to me. Here again the problem stems from his seeing individual authors instead of generalizing. Zuta and Azaryahu, whom he mentions as the examples here, happen to be enthusiastic educators and Azaryahu, in particular, stresses above all goals - the educational goal. Seeing in them elementary school educators with enthusiasm - in contrast to the scholarly-minded high school educators, he sees them as educational enthusiasts against the critical-scientific teacher. So far he works under correct assumptions. But this "educational and enthusiastic" trend is contrasted by him not just against the "scientific-critical" but against the "national-critical" (his trend No.1). Here he is, in our opinion, mistaken. Because Zuta and Azaryahu are very enthusiastic also about national values.¹ Certainly their's is not "narrow" nationalism (to use Adar's term). But national they are.

In the same way one can raise an eyebrow at the "educational" aspect of the "education and enthusiasm" trend. For though there might be less purely educational interest among the teachers of a "scientific-critical" approach, yet, the educational interest is not lacking at all among the followers of the "ideological-literary" (or humanistic) trend

¹cf. ante Zuta pp.27 ff, Azaryahu pp.45 ff.

(No.3) and certainly it is to be found also in the "neo-religious" trend (No.5), and even among the "Social-Socialistic". Goitein is, again, misled here, in my opinion, by Azaryahu's words. Since Azaryahu stresses so much the educational goal against all other learning goals - Goitein calls his trend - "educational." But Azaryahu himself seems to me to be in error when he tend to feel that he is the "discoverer" of the educational goal. Though others have not stressed it as he did against all other goals, yet the "educational" goal is implied by all, even when they discuss national, aesthetic, moral and religious goals. For all these goals are pursued after all mostly in order to educate a better human being, which is what Azaryahu wants.

In brief, Goitein's second trend in his classification is also based, in my opinion, on an erroneous assumption.

3. In as much as Goitein's third trend - "the ideological-literary" is, more or less, identified with Adar's own humanistic trend, there is nothing new here and nothing for us to add except that we are not quite sure of the bringing together of Dinur and Adar under one roof. To us Dinur seems to be, as indicated by us above,¹ more goal-directed than Adar. Dinur attempts to educate towards definite national and ethical values. He wants to make the young Israeli student proud of his people as the chosen

¹cf. ante p. 87 ff.

people of the covenant with a unique existence and purpose.¹ Adar, on the other hand, is against all such compulsive directions, no matter how good is the motive. For Adar the main goal is understanding. He wants the students to be exposed to the good literature of the Bible to allow them free growth and development according to their own inner needs. He does not want to direct them to a particular way of thinking.

Here, again, in our opinion (reluctant as we are to criticize a most respected educator and scholar), Goitein's classification is missing the point.

4-5. Goitein's 4th trend - the "Social-Socialistic" is no doubt a fact. We have discussed this trend at great length.² But one may question the logic of comparing one trend, which is basically political in its nature, with others which are not. No doubt in one type of classification one can classify according to political background and religious direction, and name such trends as "the traditional-orthodox, the narrow nationalistic, militaristic, Canaanite, the moderate socialist, the leftist-socialist, the religious liberal or neo-religious, etc. But in Goitein's system of trends this "Social-Socialistic" and also "neo-religious" are not well placed and not properly contrasted.

¹cf. ante, pp. 88 ff - his "concepts".

²cf. ante pp. 67 ff.

CHAPTER XVII

APPROACHES TO BIBLE INSTRUCTION -

OUR VIEW

While accepting Adar's classification as a good one; and not quite agreeing with Goitein's classification, we wish to introduce our own thinking on the classification of trends.

In the first place we must realize that the majority of educators are not followers of any specific trend, to the exclusion of others. It would be erroneous to hold such an assumption. Through the study of the Bible, a teacher may want to arouse in his students national feelings and at the same time also influence them with moral values. He may also want to show the aesthetic values in the Bible as literature. He may be interested in critical-scientific study of the Bible and also be a Socialist and try to point out the battle for social justice in the Bible. More often than not, the teacher, thus, follows a number of "trends" at the same time. One can find, in most cases a dominant approach which affects the teaching of a specific teacher.

Adar's trends can be used in most cases, not as absolute distinctive trends where one teacher would follow only one trend, but as directions and points of emphasis.

One can find, no doubt, the type of a scholarly-scientific minded teacher who would be especially interested

in the critical-scientific approach.

There is the type of the national-patriotic teacher for whom love of motherland is important above all other values.

There is the moralist teacher, who looks for social (and personal) ethics. He may or may not be a moderate or a leftist Socialist (or not a Socialist at all!).

There is the teacher with a mind of a psychologist who looks for psychological interpretations of the Bible as good literature.

There is the teacher who is in love with literature as such and its forms. He will emphasise this aspect.

There is the philosophic type, who looks for ideas.

There is the teacher with sociological interest.

There is the one with passion for history.

There is, of course, the religious teacher - orthodox or even liberal.

All these types of teachers represent "trends;" and as we can see, these trends are more numerous than Adar would have them. Here we have given just examples and have not exhausted all the possible "combinations". Actually, the individual types, mentioned above, are not final and homogeneous within. One can further analyze these types:

The scientific-scholarly type may have different scientific interests which would vary and result in considerably different approaches.

There is the teacher who is interested in philology:

language and grammar. The Bible is a treasure house for grammatical forms and rare words and phrases. A teacher who majored in semitic languages may bring much of his background to the classroom.

At the same time there is the scholarly teacher interested in archeology, ancient Israeli geography or history. Such a teacher, scientific minded as he is, may still be very different in his approach from the linguist.

That there is a great variety of "national" approaches we have already learned from Adar.

One can even meet combinations that may sound contradictory, like a scientific approach combined with the traditional. There are many such teachers in Israel among the orthodox who were influenced by the University have combined the scientific with the traditional.

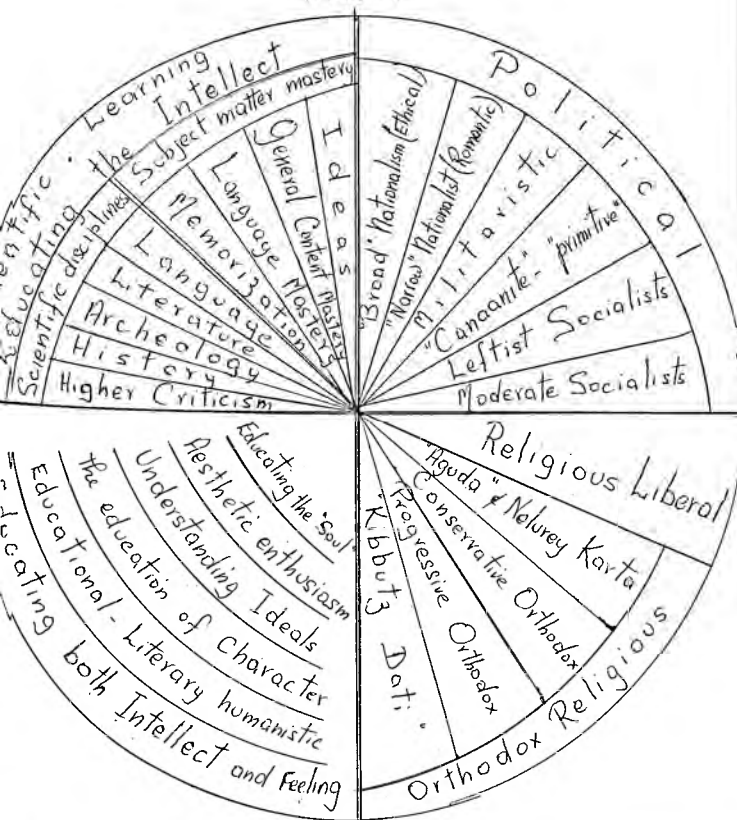
Then, it is sometimes not easy to distinguish between the ethical and the religious approach. The barrier between the ethical and the religious is rather thin, especially if we look at it from a liberal-religious point of view.

With all the varieties of approaches and their combinations as mentioned above (and there are many more), it seems to us that if we want to classify we should classify the trends in a different way.

We shall express this classification in the following diagram:

TRENDS AND APPROACHES
OF BIBLE INSTRUCTION IN ISRAEL

(a diagram)



The above table reflects this classification. It is basically divided into 4 sections:

1. The Scientific-Learning trend (left top) where the main goal is to study subject-matter. It is further divided into two branches:
 1. The "scientific" approach, which can be found more in high schools, with specific fields of interests in history, language, archeology or literary analysis;
 2. The "subject-matter mastery" approach - equally found in elementary school and in high school - where the goal is to study as much subject matter as possible, whether this means knowledge of content, or ability to discuss the meaning intelligently, or memorization (by heart) of passages, or knowledge of "difficult words" and grammatical forms.
2. Against this scholastic approach to learning, we find the "Educational Literary Humanistic" approach (left below). The goal here is not to memorize and master facts but rather to be impressed and influenced by the poetic beauty, by moral teachings and lofty ideals. If No.1 is typically an intellectual approach, this one is a combination of the emotional and the intellectual.

The approaches discussed above may not exist in complete isolation but reflect types of teachers with different goals, directions and methods. The two approaches, as much as they are different, also have something in common - they both attempt to help the student grow from within. The scientific approach attempts to develop his intellect. The educational-literary-humanistic aims to develop him in mind and in heart.

3-4. On the right side of the table we have the political and religious approaches. They are different from each other, but also have something in common. Both try to impose on the child sets of values from outside whether political or religious. (The liberal-religious approach - which in Israel is only in its very beginning - would be, in some cases, an exception to this. Since it is not dogmatic, it borders on the educational-humanistic).

As part of the political approach, we find a variety of political trends: The patriotic-nationalist, moderate and extremist, socialist, moderate and leftist, the Canaanite-primitivistic, the militaristic, etc.

As part of the religious trend we find mostly the predominant orthodox approach, though it is sub-divided further into the more extreme orthodoxy (like Agudat Israel's schools) and less fanatic

groups such as the "Kibbutz Dati".¹

Here we have also inserted the liberal-religious approach, but in reality this is a world by itself as discussed above.²

Trying to come to conclusions, we must say that all the above mentioned trends are, as stated beforehand, not trends in isolation but rather a combination of various approaches.

Above all, it is most important to remember that though it may appear that there are so many approaches, in reality, in most cases, the educational-humanistic is the controlling one. To quote an authority like Adar who humbly says in the preface to his book:

"From my debate with the various trends one may get the impression that the teaching of Bible in Israel has been conducted so far only according to the trends with which I disagree and that the humanistic trend is offered here for the first time. This is an erroneous impression... though all of these trends have been experimented with in Israel, the humanistic trend was always the major one."

¹With which the "Kibbutzim" of "Hapoel Hamizrachi" are affiliated.

²cf. ante Chapters IX, X, XI pp. 79, 111

EPILOGUE

THE RELEVANCE OF BIBLE INSTRUCTION
IN ISRAEL TO THE REFORM RELIGIOUS
SCHOOLS IN THE UNITED STATES

BIBLE INSTRUCTION - SIMILARITIES OF APPROACH
BETWEEN ISRAEL AND AMERICAN REFORM

The broad range of studies in the field of Bible instruction by Israeli educators, as presented in this thesis, suggests that Bible instruction in the State of Israel can be of great interest to Reform educators in the United States.

Unlike the Orthodox approach to Bible instruction in Israel, in the United States or elsewhere, which is in complete contrast to the Reform stand, the so called "secular" approach to the Bible has many characteristics in common with Reform thinking:

1. Like the Reform approach, so also the Israeli "secular" trends form a basic departure from the traditional approach;
2. Like American Reform, the Israelis do not accept the Bible as absolute divine truth revealed by God to His prophets, but consider it a literary creation of many authors during many ages and subject to human errors;
3. Like American Reform, the Israeli secularists approach the Bible from a rationalistic point of view, rejecting much of the supernatural phenomena, such as the miracles in the Bible, as mere legend.
4. Like American Reform, the Israelis do not base their interpretation of the Bible on the traditional Talmudic and medieval commentaries, but

rather on the modern commentaries which make ample use of scientific disciplines and tools - linguistic, historical, archeological and literary.

5. Like American Reform, the Israelis are much less concerned with the ritualistic and ceremonial aspects of Biblical teachings and much more interested in the ethical teachings of the prophets and other parts of the Bible that stress moral values and social justice.

THE DIFFERENCES IN APPROACH - ARE THEY REAL?

1. Religion versus Secularism?

In spite of the similarities described above, there is a prevalent opinion among Reform circles that there is a basic difference between the Reform and Israeli approaches, namely, that our approach is religious while the Israeli approach is basically secular.

However, this view need not be accepted without investigation. A deeper search into the subject shows that this alleged difference is not quite an established fact but rather a matter of semantics.

The Israelis who call themselves "secularists" are not really non-religious. The writings amply quoted in this thesis of major secular pedagogical thinkers such as Zuta, Azaryahu and Adar, reveal beyond doubt that they too, like us, are spiritual seekers. Many Israelis who call themselves

"non-religious" do believe in God. They do not have a need for organized religion or for public worship. Truly, quite a few secularists in Israel claim that they do not believe in God, but we need not readily accept their statement. We have to understand its background. In their culture, which has rebelled against religious traditionalism without replacing it by formal religious liberalism, the word "God" raises in some minds associations with the legendary, the miraculous and the magical efficacy of prayer. As such the concept of God is not fully "accepted" by many of them. But such a God concept is not accepted by the Reform thinker either. Many are the rabbis in our camp who doubt the efficacy of prayer except as a workable psychological device to help him who prays. Many are the rabbis among us for whom God is only a concept, a symbol for human aspirations towards the greater righteousness, truth and beauty.

In our American society the rebellion against traditional religion has mainly taken the form of liberal religion. In the Israeli society this rebellion has taken a secular form. But the inner contents of this liberalism and of this secularism seem to be very close to each other. As we said above, the difference is, for the most part, in the realm of semantics.

We, who dared to challenge the orthodox definition of the "religious" and shifted the focus of religion from the ritualistic and ceremonial to the ethical, must be ready to accept as "religious" also the ethics of the so called

secularist, who is often yearning for the divine without formally admitting it. When we overstress the participation in formal public worship as a necessary quality of the religious person and brand as "non-religious" the person who thirsts for righteousness and seeks the higher life without such participation in public worship, we are aiding the traditionalist in his criticism of us, and we are ignoring the very heart of Reform Jewish thinking.

2. Religion versus Nationalism?

Still trying to point out differences, one may say that for the secular Israeli the main values in Bible instruction are national values, whereas for us the major values are religious. But in previous chapters we have already discussed at length the differences between the "narrow" nationalistic approach and the "broad" national approach, the latter being, by far, the approach of the majority of Israeli educators. As already indicated in this thesis, this "broad" national approach is strongly against vain patriotism and chauvinism. Its emphasis is on the ethics and spiritual values of the Jewish people.

Truly there are other national aspects in the Israeli approach to Bible instruction: The interest in Hebrew, the language of the Bible, as the national language, in the Jewish history reflected in the Bible, or in the geography of the holy land. But these interests are not unique to the Israelis. The American Reform Jew, too, has an interest in the Hebrew language, in the history of our

people and in the geography of the holy land in Biblical times. It would not be accurate to say that his interest is purely religious; cultural and political elements are also involved.

It seems to us, therefore, that in terms of religious philosophy the approach to the Bible of the Israeli secularists and our American Reform approach are much closer than many of us believe. Consequently their educational goals, curriculum and methods could and should be of great interest to us.

AREAS OF POSSIBLE RELEVANCE

What could we learn from the Israelis regarding Bible instruction? A great deal! The Israeli educators have occupied themselves much more than Reform Jewish educators in the United States with pedagogical research on Bible instruction.

In the area of goals, this thesis shows in detail the variety of problems that Israeli educators have wrestled with. It would be interesting to note how Mossensohn¹ established a scientific approach and "Higher Criticism" in the Israeli high school as early as the beginning of this century and how he was criticized by Ahad Ha'am² for over-stressing this scientific approach to the point that the students were more acquainted with the scholarly changes than

¹cf. ante Chapter II, pp. 17 ff.

²cf. ante Chapter II, pp. 22 ff.

with the Biblical verse itself. This may not be relevant to our religious schools where we do not reach that high a level of study, but it may remind us of problems in the rabbinic and teacher training institutions of our movement. Ahad Ha'am's remarks that the students of Herzelia High School were readily able to talk about the ideas of the prophets rather than show direct acquaintance with the text itself may sound familiar regarding our teaching on the religious school level, too.

Zuta's¹ variety of goals would be meaningful to the Reform religious educator in that it can broaden his view on the many aspects and purposes of teaching Bible to Jewish students, though not all of these would be applicable to the Reform religious schools. The same would apply in Duvshani's² all-embracing survey of goals.

Goitein could be of interest at least in his expounding of the different goals for the various grade levels,³ and also in his philological approach,⁴ in his remarks on the religious aspects in Bible instruction, and in his evaluation of the various goals.⁵

Azaryahu's⁶ stress on the value of the Bible to the education of character as the only real goal in Bible instruction, against the various learning objectives which he considers as secondary, would only serve as a note of caution

¹cf. ante Chapter III, pp. 27 ff.

²cf. post Appendix X.

³cf. ante Chapter IV, pp. 38 ff.

⁴cf. ante Chapter IV, pp. 33 ff.

⁵cf. ante Chapter XV, pp. 150 ff.

⁶cf. ante Chapter V, pp. 45 ff.

to those Reform educators who stress the factual-historical aspect of Bible study rather than the spiritual message.

The viewpoints of the moderate Socialist¹ educators, and even the leftist Socialists,² are not without significance in their close similarity to Reform because of their special emphasis on the prophets and on Biblical messages of social justice. Also interesting on this point is Adar's criticism of this centrality of the prophets in Bible instruction and his emphasis on the educational values in the narrative portions of the Bible. Needless to say, Adar's entire educational thought in the field of Bible instruction, with its very broad outlook and deep insight, must be of great interest to any Bible teacher.

Most impressive are Dinur's³ insights and suggestions that border on the religious approach. His three concepts⁴ and his four principles⁵ can be of great interest to us as some of them appear to be addressed to us too. The Midrashic tendencies of Demiel⁶ can introduce to us the idea that we too could teach the Bible, at times, as allegory. This could help us to educate through Biblical portions which

¹cf. ante Chapter VII, pp. 62 ff.

²cf. ante Chapter VIII, pp. 67 ff.

³cf. ante Chapter X, pp. 87 ff.

⁴cf. ante Chapter X, pp. 88 ff.

⁵cf. ante Chapter X, pp. 92 ff.

⁶cf. ante Chapter X, pp. 97 ff.

otherwise may seem lacking in educational values. After all, our rabbis in their sermons are doing it all the time! The various Israeli educators who grope in the direction of a genuine liberal religious approach, like Demiel, Simon,¹ and, of course, Schechter,² naturally would be of interest to the Reform educator in this country, especially that their religious liberalism represents very new and fresh approaches.

The above are just a few general examples of the possible relevance of Israeli pedagogical thought for the Reform teacher. Further remarks to this effect can be found throughout the present thesis.

Going into areas in which we have done considerable research without entering them in this thesis³ - the areas of curriculum and methodology - we may add that the studies in these fields, too, can be of much interest to Bible teachers in this country. The many types of curriculum in different trends and schools of thought in Israel, aiming at the various grades and levels,⁴ the selectivity of

¹ cf. ante Chapter X, pp. 99 ff.

² cf. ante Chapter XI, pp. 102 ff.

³ As indicated in the Introduction cf. p. 5, we reserve this material for a further research project.

⁴ Such as:

א. חכניה הלימודים לבית הספר היסודי הממלכתי והממלכתי-דתי - חנ"ך - משרד החינוך והתרבות, ירושלים, תש"ך

ב. הצעה "חכניה סוגריים" לבית הספר היסודי הממלכתי והממלכתי דתי - חנ"ך - משרד החינוך והתרבות, ירושלים, תשכ"ב.

ג. הצעה חכניה להוראת חנ"ך, בתי ספר חינוכיים, משרד החינוך והתרבות, ירושלים, תשכ"א.

ד. חכניה ללימוד חנ"ך בחברות הנוער, ערך אברהם מלמס, הסוכנות היהודית לארץ ישראל, הלשכה לעליית ילדים ונוער, ירושלים, תש"ז.

material for different purposes, the numerous suggested model lessons and other teachers' aids by many authors that cover almost every important chapter in the Bible, books that classify Biblical material by topics, and the many workbooks and activity material could be most valuable to the American Reform educator.¹

THE VAST PRACTICAL DIFFERENCE IN CURRICULUM

At this point we shall have to tackle the problem of the relevance of Israeli educational thinkers to the Reform religious schools from another angle, and consequently our approach may seem completely reversed.

Though, in theory, there is so much affinity between the Israeli and American Reform approaches to Bible instruction, in practice there is a tremendous abyss between the two. The reason is not philosophical. It is simply a matter of practical limitations - our limitations.

We are referring here to the vast difference between the very broad Bible curriculum in the State of Israel and the curriculum of the Reform religious schools in the United States.

Though our thesis limits our discussion of Bible instruction to goals and approaches and we do not enter the field of curriculum, we must at this point indulge in a brief comparison of Israeli and American Reform Bible curricula. For in education not always do the goals dictate the

¹For a comprehensive bibliography see: Max Zeldner, Bible Teaching - A Bibliography of Materials - Methods and Model Lessons, American Association for Jewish Education, New York, 1960.

curriculum. Sometimes practical unavoidable time-limitations affect the curriculum and compel the narrowing of the goals.

In Israel, Bible is studied as the most central subject in every grade of the public schools, both elementary and high. The Bible is approached as basic classical national and world literature. It is studied textually, in its original language, Hebrew, chapter by chapter, verse by verse, with much attention to details. A great deal of material is committed to memory, or partly memorized; rare grammatical and vocabular structures are analyzed; literary, historical, archeological, and geographical aspects are discussed; topical surveys take place in elementary school as well as in High school. In High schools it is even not rare to find classes delving into "Higher Criticism".

All these are regular aspects of Bible instruction in Israel. The differences between various trends are mostly in emphasis only. Some teachers are more interested and give more attention to certain aspects than others. But characteristic to all Bible instruction in Israel is this intensive study of text, often coupled with topical surveys for reviewing.

Yet, all this attention to detail and to text is not at the cost of meaning. As emphasized several times in this thesis the main goal of all Bible study in Israel is the "educational." The teacher's main aim is to arouse the class to the ethical and spiritual messages in the text and to use them as aids to the formulation of a moral character.

Topical reviews and surveys, too, are often directed towards this aim.

In comparison to the Israeli Bible curriculum, how poor and emaciated appears the Bible curriculum in our Reform religious schools which are limited to very brief Sunday school sessions. These limitations, of necessity, must affect our educational goals.

BIBLE STUDY IN THE STATE SCHOOLS OF ISRAEL¹

<u>Grade</u>	<u>Weekly hours</u>	<u>Remarks</u>
Kg	not fixed	
1	5	
2	5	includes Biblical Midrash (Aggada)
3	4	as above
4	5	
5	4	
6	4	
7	4	
8	4	
9	3	
10	3	
11	3	
12	3	
Total in 12 grades =		47

The average is $\frac{47}{12}$ = approximately 4 weekly hours per grade.

¹The Table above is based on the more detailed table cf. post, Appendices III - V.

BIBLE CURRICULUM IN REFORM RELIGIOUS
SCHOOLS IN THE UNITED STATES¹

GRADE	SUBJECT	HOURS (per week)	PAGE No. (In the UAHC curriculum)
Kg	Bible stories	not fixed	38
1	Bible stories	1 hour	38
2	Bible stories	40 minutes	40
3	No Bible		42
4	No Bible		46
5	No Bible		48
6	Biblical history	50 minutes	52
7	No Bible		57
8	Prophets	35-40 minutes (or up to one hour if combined with another course)	60
9	Writings	35-40 minutes (or up to one hour if combined with another course)	64
10	No Bible		68
11	No Bible		70
12	Bible Survey	50 minutes (as an alternate course for Hebrew)	73

¹This Table is based on the official UAHC Curriculum, according to the "Curriculum for the Jewish Religious Schools," 1962-63, edited by Rabbi Eugene B. Borowitz, published by the Union of American Hebrew Congregations, New York.

It may not necessarily represent the actual practice in the schools. But in the absence of an up-to-date research in this field we must rely on this official curriculum.

²Note that only very limited selections from the Later Prophets and Writings are studied in our religious schools.

The Torah and the early prophets are not studied, except in the primary level where stories from these portions are told or read.

Summing up the above tables we can see that in the secular State schools in Israel, Bible is studied throughout all grades (kindergarten to 12) an average of four hours per week.

On the other hand in the Reform religious schools Bible is studied on the average only in six grades and, at best, for only one (average) hour per week (or less). If we spread this single weekly hour over twelve years instead of six we have an average of only half an hour per week of Bible in our Reform religious schools. This is the most optimal estimate. In all probability the average is even lower.

In the UAHC curriculum the average for the various classes is considerably less than a full hour as the table above shows. Furthermore, of the six grades in which Bible is taught, one - the twelfth - is a grade that most children seldom reach in our religious schools.

Finally, we may add that the UAHC curriculum is based on a full three hour session of the weekend school. But in most of our schools the duration of the weekend session is between two and three hours. This means that the Bible portion of the ideal three hours for the various subjects is still further limited.

As compared with the average of four hours in Israel, this is a proportion of at least one to eight, but may be even one to ten or more between the number of weekly hours given to the study of Bible in the Reform religious schools and the "secular" State schools in Israel. What a vast difference in

time devoted to Bible in complete favour to the Israelis.

Yet, this is not all. Time is only one factor. Another factor must be mentioned - the teacher. In Israel the teachers of Bible are regular trained teachers who have been studying Bible for years. But in our religious schools many of the teachers are non-professionals whose knowledge of Bible is very meagre. Even our trained teachers have, in comparison to the Israeli teachers, a most limited knowledge.¹

The study of other Hebraic subjects, intensively studied in Israel but only very slightly in American Reform religious schools, are also a considerable advantage to the Israeli student.

The study of modern Hebrew literature also serves as a link. Many poems, novels, and short stories of modern Hebrew literature focus on Biblical themes. The study of Mishnah and Aggadah (Midrash) in the elementary school and Talmud in High school with the many biblical references is still another aid to Bible knowledge and similarly the studies of history and geography.

Indeed, the Israeli student has another great advantage over the American student in that he lives in the land of the Bible. His language is the language of the Bible.

¹This is not only because Israeli teachers colleges give more time to Bible than our teachers colleges, but also because students have, at the time of college admission, a much broader background in Bible than our students.

(Israeli youth use very freely Biblical phrases and quotations) When the Israeli child studies his own country, its history and geography, every river and creek, every mountain and valley, city and village arouse memories packed with Biblical associations. Many new settlements are named after ancient Biblical sites which once existed in the same place. Israel is a small country. It is easily toured from north to south by the Israeli students who love to travel. By the time they graduate from school, they have already visited most Biblical sites and archeological excavations.

The personal names of Biblical heroes are another factor that increases the familiarity of the Israeli youngsters with the Bible. In their desire to use a greater variety of modern Hebrew names parents have turned to the Bible as the major source. Many Biblical names that were rarely used for hundreds of years were revived and put to frequent modern use. Thus, when the Israeli child reads the Bible all the personal names seem familiar, and they form another tie between him and the Bible.

Similarly the climate and its phenomena, the flora and fauna, the Arab villagers and the Bedouins, their dresses, homes and ways of life - all reflect to a great degree life conditions in Biblical times.

Living in the land of the Bible is a tremendous aid to its study. Bible in Israel is not a remote spiritual subject but one that is related to the everyday environment.

How different is, from this point of view, the

situation of the students in our religious schools. To them the original language is a difficult foreign language. The prevalent English versions are very different from the daily language and sound archaic. The land of Israel, too, is far removed from their world. It is not their well known country. It is a strange world, a somewhat mysterious Holy Land.

Though we do not have accurate figures, it seems that with the ratio of time given to Bible being one to eight (or even one to ten or more), and with all other factors as described above, we cannot really be wrong if we conclude that the Israeli student can know Bible ten to twenty times better than his American Reform brother.

The realization of this fact itself, the vast difference between our limited curriculum and the broad curriculum in Israel, has some relevance to our Reform religious schools. It can teach us humility concerning our own achievements. While the Israelis have so much advantage over us, it is interesting to note the self-criticism by Israeli educators of the limitations and inadequacies of their own Bible instruction.¹

Limited time is the biggest problem of Bible instruction in Reform religious schools in the United States.

¹See for instance Dinur above p. 88

It is a serious problem which we shall not be able to solve easily as long as our Bible study is limited to one day a week. No matter how important Bible instruction is for us, we cannot really increase the time presently allotted to it in our curriculum, as it is bound to rob us of the precious time so desperately needed for other subjects.

The extremely small additional doses of Bible transmitted in some Reform religious schools at weekly Hebrew classes in the original Hebrew cannot really help the situation. The quantity of Biblical material thus studied is utterly limited. The material is too difficult for our students, with the result that valuable time is lost that could be used more effectively to study simpler Hebrew texts.

In face of this situation, not only in Bible instruction but in Jewish religious education in general, some Reform educators amongst us feel that the only salvation is in Reform Jewish Day schools.¹

This approach is severely criticized by prominent Reform educators, with Professor Schwartzman in the lead.²

¹Joseph Klein, editorial, CCAR Journal, January 1963.
 Samuel Glasner, The Case for a Reform Jewish Day School, The Jewish Teacher, April 1963
 Jay Kaufman and Alexander Schindler, New York Times, November 17, 1963. (Interviewed by Irving Spiegel).
 Jay Kaufman, Day Schools: Not whether but how?
 CCAR Journal, October 1964, pp. 3-9.

²Sylvan D. Schwartzman, Who wants Reform All-Day Schools? CCAR Journal, April 1964, pp. 3-10, 13.

It is considered by the critics as a dangerous step that might lead the Jew back to a social and cultural ghetto.

Without entering personally into this debate, we can safely say that the trend supporting Reform Day Schools is rather weak and the chances to see the actual appearance of a substantial number of such Day schools in the near future are very poor.

Bible instruction in the Reform religious schools in the United States will have to retain its present time limitations in the foreseeable future with only slight possible changes.

CONCLUSION

In view of all said and discussed above, it is clear that the goals of Israeli Bible instruction and its various trends and approaches, all of which are geared to a much more intensive curriculum, cannot be very relevant to the Reform religious school as it presently is. No matter how interested we may be, theoretically, in the same goals of Bible instruction as pursued in Israel, we cannot provide our students with sufficient study hours required to pursue these goals, and therefore we cannot identify with the Israeli approaches.

Our approach can be neither literary nor linguistic, historical nor geographical and we can certainly not afford a systematic study of text. We shall have to be extremely selective in terms of the subject matter and concentrate only on that material which has the most relevant spiritual

message and which is of such nature that, hopefully, it will arouse a response of interest and enthusiasm in our students. The topical approach is the most promising from this point of view and the few beginnings in this direction are most encouraging.¹

But while our religious school teacher cannot actually use the Israeli approaches in class, he can, certainly, benefit himself by the broad pedagogic literature on this subject in Israel, which philosophically is quite close to his, as indicated before. This pedagogic literature can awaken him to the whole range of possibilities in teaching Bible to Jewish children in a non-orthodox modern society. From this point of view we hope that this thesis will be of value to the American Reform religious school educator by presenting to him, here, the variety of Israeli educational thinking on Bible instruction.

¹See especially: Sylvan D. Schwartzman and Jack D. Spiro, "The Living Bible", Union of American Hebrew Congregations, New York, 1962.

And also the recent book by Ben Efron, "The Message of the Torah", Ktav publishing House, Inc., 1963.

APPENDICES

APPENDIX I

"HISTORY" OF MY THESIS - A PERSONAL NOTE

(The following remarks were originally meant to serve as a part of a preface to this thesis. But in order to keep the proper academic presentation required of a research project, I prefer giving it here as the first Appendix).

My first venture into research in the field of Bible instruction as a student of the Hebrew Union College - Jewish Institute of Religion, goes back to early 1959 when I started working under Professor Sylvan D. Schwartzman's guidance on a thesis: "A Study of the Achievements of the Curriculum in Systematic Bible as Taught in Reform Religious Schools."

With Professor Schwartzman's help I compiled a questionnaire¹ which was mailed to many religious schools in our movement throughout the country. I was about to start working on the hundreds of returned tests, when my husband completed his rabbinical studies in Cincinnati and was requested to leave for India on a mission of our movement.

In India I almost completed working out the results of the tests, but was not satisfied with mere statistics. I wanted to read widely in the field of Bible instruction so that I could make some creative contribution. This was very difficult in Bombay where no literature whatsoever was available in this field. Therefore I postponed my research until our return to the United States. By the time we

¹ See below Appendix II.

returned and settled in our new California congregation in 1963, it appeared that the tests administered in 1959 were outdated.

Here I must mention that there was little pleasure in the many hours that I spent on working out the results of the 1959 achievement test. Summing up the tremendous ignorance of religious school students of our movement as reflected in that test was a very discouraging study. Therefore, when advised that in order to bring my thesis up to date I should administer a revised achievement test, the recollection of that unpleasant work came to my mind, and I decided to start a new study.

I was anxious to do research that would go beyond the mere fulfilment of a thesis requirement. I wanted to engage in a study from which I could personally learn and enrich my knowledge in the field of Jewish Education and if possible, perhaps also make a contribution to the knowledge of others.

As I was already engaged in research in the field of Bible instruction, it was natural to continue in this field. It also occurred to me that as an Israeli I could try to bring Israeli pedagogic research to the attention of Reform Jewish educators. Actually I considered it a duty since the pedagogical literature in Israel is almost exclusively in Hebrew and, being printed in Israel's educational periodicals and books, it is not easily accessible to

the American Reform educator. Therefore, I decided to undertake this study of Bible Instruction in Israel in order to introduce into American Reform education circles this interesting and valuable material. In fact this work might be of interest to any Bible teacher - Jewish or non-Jewish.

For encouraging me in this new direction, as well as for the years of guidance and advice, I am most indebted to my teacher Professor Sylvan D. Schwartzman. Without his inspiration this thesis would not have been possible.

B I B L E Q U E S T I O N N A I R E¹

Dear Student,

Here is a Bible questionnaire which you and hundreds of religious school students all over the United States are being asked to answer. It is part of a study conducted by the Department of Jewish Religious Education of the Hebrew Union College and has NOTHING TO DO with your grade in religious school. You don't even have to sign your name. Just answer all the questions as best you can. However, if you cannot answer any of the questions just leave it blank.

Your help will be greatly appreciated.

Rachel Nattiv

Rachel Nattiv
Student,
Hebrew Union College

A. GENERAL INFORMATION

To begin with, please answer these questions about yourself:

1. Your religious school Grade? ____ 2. Your public school Grade? ____
3. Last term what was the average of your grades in public school? ____
4. Your age? ____ 5. Are you a boy or girl? ____
6. With what grade did you start in this religious school? ____
7. Are the candles lit practically every Friday night in your home? ____
8. Do your parents attend Temple at least once a month? ____
9. How long have your parents been connected with a Reform temple?

<u>Most of their lives</u>	<u>At least ten years</u>
<u>At least 5 years</u>	<u>Less than 5 years</u>
10. Does your family have a Passover Seder every year? ____
11. Is your home decorated every year for Chanukah? ____
12. Is there a Bible in your home? ____
13. Do your parents read the Bible regularly? ____ Do you? ____
14. Is there regular reading of the Bible in your public school class? ____ If so, is the Bible read at least ____ Once a day,
 ____ Once a week, ____ Once a month.

¹ See page 188.

B. CHECK QUESTIONS

Directions: Under each of the following questions are four words or statements, only one of which is correct. Place a check mark (✓) in front of the correct answer. If you are not absolutely sure, do not answer the question at all.

Example: Jethro was the father-in-law of:

- ☐ (a) Aaron ☐ (c) Joshua
☒ (b) Moses ☐ (d) Abraham

1. The youngest son of Jacob was:

- ☐ (a) Benjamin ☐ (c) Levi
☐ (b) Judah ☐ (d) Joseph

2. Jacob was given the name "Israel" because:

- ☐ (a) He gained Esau's birthright ☐ (c) He settled in the land of Israel
☐ (b) He wrestled with an angel ☐ (d) He worked 7 years for Rachel

3. The Ark of the Covenant contained:

- ☐ (a) The Tabernacle ☐ (c) Noah and his family
☐ (b) The Altar of Sacrifices ☐ (d) The Tablets of the Law

4. The man who was first offered the kingship of Israel was:

- ☐ (a) David ☐ (c) Gideon
☐ (b) Saul ☐ (d) Samuel

5. The last section of the Bible is called the:

- ☐ (a) Prophets ☐ (c) Writings
☐ (b) Septuagint ☐ (d) Torah

6. In building the first Temple the Hebrews were assisted by:

- ☐ (a) Hiram ☐ (c) Balaam
☐ (b) Nebuchadnezzar ☐ (d) Sanacherib

7. Jerusalem was conquered by:

- ☐ (a) Saul ☐ (c) David
☐ (b) Josiah ☐ (d) Solomon

8. The first Temple in Jerusalem was destroyed by the:

- ☐ (a) Romans ☐ (c) Babylonians
☐ (b) Assyrians ☐ (d) Philistines

9. Nathan rebuked David because David:

- ☐ (a) Took Bathsheba from her husband ☐ (c) Did not want to build the Temple
☐ (b) Stole sheep from poor people ☐ (d) Refused to make Absalom king.

C. TRUE FALSE QUESTIONS

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

Example: T Moses led the children of Israel out of Egypt.

1. Balaam was a gentile prophet who blessed Israel.
2. Korah was a strong supporter of Moses.
3. Moses saw the promised land from Mt. Moriah.
4. David conquered Jericho with the help of Rahab.
5. Deborah encouraged Barak to fight the Canaanites.
6. Cyrus refused to permit the exiles to return.
7. Josiah introduced changes in Jewish practice because of a Book of the Law that was found in the Temple.
8. Koheleth was a military leader of king Solomon.
9. Samuel's father was Eli the priest.
10. Elijah fled into the desert because of Jezebel's threat against his life.
11. The city of Ninveh was the capital of the Northern Kingdom.
12. Amos addressed the people at Beth-El.
13. Job's wife advised him to praise God in spite of his suffering.
14. Jeremiah said that God would not permit the holy city of Jerusalem to be captured.
15. Ruth was the ancestress of king David.

- 4 -

D. CIRCLE QUESTIONS

A. Directions: Below are a number of statements. Each tells of something found in a certain book of the Bible. Below each statement are the names of five Biblical books. Circle that one which the mentioned item is found.

Example: The story of creation:

Exodus Genesis Judges Numbers Deuteronomy

1. The Laws of Holiness:

Exodus Deuteronomy Leviticus Nehemiah Numbers

2. The Hebrew tribes - under the leadership of local rulers - struggling against other nations:

Judges Joshua Samuel Deuteronomy I Kings

3. The death of Moses:

Leviticus Joshua Judges Samuel Deuteronomy

4. The establishment of the first Kingdom:

Judges I Kings II Kings Joshua Samuel

5. The Ten Commandments:

Genesis Leviticus Exodus Numbers Judges

6. The problem of why the righteous suffer:

Job Psalms Hosea Isaiah Daniel

7. Reactions to the destruction of Jerusalem:

Song of Songs Ruth Ecclesiastes Lamentations Joel

8. The resettlement of Jews in Palestine after the exile:

Jeremiah Ezra Joshua Ezekiel Daniel

9. A king's search for happiness:

I Kings II Kings Job Ecclesiastes Genesis

10. Nebuchadnezzar's Dream:

Job Daniel Song of Songs II Kings Ezra

B. The following are quotations from the Bible. Under each you will find the names of five Biblical books. Circle the one from which the quotation was taken:

Example: "Son of man, eat this scroll, then go and speak to Israel."

Isaiah Jeremiah Ezekiel Jonah Hosea

1. "Thy people shall be my people - Thy God my God."
Ruth Daniel Esther Jonah Psalms
2. "I hate, I despise your feasts,
I take no pleasure in your festival gatherings."
Leviticus Jeremiah Daniel Hosea Amos
3. "Holy, holy, holy is the Lord of hosts,
The whole earth is full of His glory."
Psalms Kings Ezekiel Jeremiah Isaiah
4. "Proclaim liberty throughout the land unto all the inhabitants thereof."
Joshua Kings Leviticus Numbers Psalms
5. "You shall call me 'My Husband',
and I will betroth you to Myself for ever..."
Ruth Esther Hosea Song of Songs Isaiah
6. "They shall beat their swords into ploughshares...
Nation shall not lift up sword against nation;
neither shall they learn war anymore."
Isaiah Jeremiah Ezekiel Leviticus Hosea
7. "Thou shalt love thy neighbor as thyself."
Jeremiah Isaiah Amos Exodus Leviticus
8. "Dry bones, hear the word of the Lord. I will cause
breath to enter into you and you shall live."
Hosea Ezekiel Isaiah Daniel Jeremiah
9. "Who shall ascend the mountain of the Lord,
And who shall stand in His holy place?"
Psalms Song of Songs Proverbs Ecclesiastes Isaiah
10. "There is nothing new under the sun."
Song of Songs Proverbs Ecclesiastes Lamentations Job
11. "Let the day perish when I was born."
Job Jonah Psalms Ecclesiastes Lamentations
12. "The fear of the Lord is the beginning of knowledge (or, wisdom)."
Psalms Proverbs Ezra Song of Songs Ezekiel
13. "Love is as strong as death, and jealousy is cruel as the grave."
Proverbs Psalms Song of Songs Esther Hosea
14. "Come, let us cast lots, that we may know on whose account
this evil has come upon us?"
Joshua Samuel Jonah Esther Hosea
15. "From Him then has the hand been sent and traced this writing:
MENE MENE TEKEL UPHARSIN."

E. CIRCLE QUESTIONS

Directions: Below you will find some statements with which you may or may not agree. What do you personally think about each? After each statement you will find an A, B and C. Circle A if you agree completely. Circle B if you agree in part. Circle C if you do not agree at all. Then write a sentence in the space that follows telling why you think this way. Be sure to circle just one letter for each statement. Remember when you circle a letter you are saying, "This is the way I think about it."

1. The miracles described in the Bible actually took place and can be explained through natural causes (for example, the division of the Red Sea was the result of a strong wind parting it, or some such natural cause). A B C Why do you think this way?

2. Science has shown that the story of the creation of the world and man could not have happened the way the Bible describes it. Therefore this account no longer has religious meaning for us.
A B C Why do you think this way?

3. The chief contribution of the prophets was their capacity to foretell coming events in the history of the Hebrew people.
A B C Why do you think this way?

4. The Five Books of Moses were produced mainly by people who lived during the time of the Patriarchs and Moses. A B C
Why do you think this way?

5. The remarkable thing about the Bible is that its conception of God always remained the same. A B C Why do you think this way?

6. Since many of the teachings of the Bible have been accepted as part of our American life (our laws, ideals, etc.) the Bible is ~~no longer~~ as important for modern living. A B C
Why do you think this way? _____
- _____
- _____

7. The Reform attitude is that all portions of the Bible are of equal value for Judaism today. A B C Why do you think this way? _____
- _____
- _____

F. COMPLETION QUESTIONS

Directions: Below are some subjects about which you are asked to express your personal feelings. Do this by completing each of the sentences. Remember, you are to give your own feelings about these things. Since no one will know any of your answers, you are perfectly free to write exactly how you feel about each subject.

1. About religious school I feel _____
- _____
- _____
- _____
2. About studying the Bible I feel _____
- _____
- _____
- _____
3. About studying English literature in public school, I feel _____
- _____
- _____
- _____
4. With regard to my everyday life, I feel that the Bible is _____
- _____
- _____
- _____

APPENDIX III

STATE ELEMENTARY SCHOOLS CURRICULUM

Weekly periods in grades I - IV

		State Schools				Religious State Schools				
G r a d e:		1	2	3	4	1	2	3	4	
Prayer, Religious Law Oral Law		-	-	-	-	11		5(4)	6(5)	
B i b l e	12		5	4	5		12			
Hebrew		6		5	5	4			3	3
Geography & Science				2	3					2
Arithmetic		4	4	4	4	4	4	3	3	
Manual Training	6	5		4	2	6		3	2(3)	3(4)
Art & Music				2	2				3	2(3)
Physical Education			2	2	2	2	2	2	1	
Social Education			2	1	1	-	-	-	-	
T o t a l		24	24	24	24	24	24	24	24	

¹

This Table has been taken from:

יוסף בנטואיץ, החינוך במדינת ישראל, (הוצ' יהושע צ'ציק, תשכ"ו) ע' 132.

²In the Religious State Schools the number of periods given to girls is given in parenthesis.

APPENDIX IV:

STATE ELEMENTARY SCHOOLS CURRICULUM

Weekly periods in grades V - VIII

Grade	State Schools		Religious State Schools	
	5	6 - 8	5	6 - 8
Bible	4	4	5(6)	5(6)
Oral Law	1	1	7(4)	7(3)
Language & Literature	5	4	3(4)	3
History	1	2	-	} 4(5)
Science	2	2	2	
Geography	2	2	2	
Arithmetic	4	3	3	3
English (or French)	-	4	-	4
Manual Training	5	6	5	4(5)
Art and Music	4	2	2(3)	1(3)
Physical Education	2	2	2	2
Social Education	1	1	-	-
T o t a l	31	33	31	33

¹This Table is taken from:
 יוסף בנטוביץ, החינוך בפרינת ישראל, (הוצ' יהושע צ'צ'ק 1960, ת"ש 132).

²In the Religious State Schools the number of periods given to girls is given in parenthesis.

APPENDIX V

HIGH SCHOOL CURRICULUM

Subject	Weekly Periods							
	Humanities Trend				Mathematics-Physics Trend ¹			
	9	10	11	12	9	10	11	12
Bible	3	3	3	3	3	3	3	3
Hebrew (Lang. & Lit.)	5	5	5	5	5	5	4	3
Talmud	2	2	2	2	2	2	-	-
English	5	5	5	5	5	5	5	5
Arabic, French or Latin, etc.	-	4	4	4	-	-	-	-
World Literature	-	-	2	2	-	-	-	-
Mathematics	4	4	4	-	4	4	4	6
History	3	2	4	4	3	2	4	-
Geography	2	2	-	-	2	2	-	-
Physics	2	2	2	-	3	-	3	4
Chemistry	3	-	-	-	-	-	-	2
Natural Science	2	2	-	-	2	2	2	-
Civics	-	-	-	2	-	-	-	2
Philosophy or History of Science	-	-	-	2	-	-	-	-
Physical Training	2	2	2	2	2	2	2	2
Gadna ²	1	1	1	1	1	1	1	1
Class Advisor's Period	1	1	1	1	1	1	1	1
Optional Subjects	2	2	2	-	2	6	2	-
Total	37	37	37	33	37	37	37	33

This Table is taken from Avidor's book (cf. ante p.60) p.75

¹We give here only two alternative trends, but there are also options of the following trends: Social Science, Oriental studies, agriculture and biology. Further differences exist with the curriculum of the Religious High Schools.

²Owing to the precarious military situation, it was found necessary to introduce into the curriculum Extended Physical Training, somewhat in the nature of pre-military training. This is known as Gadna, the initials of the Hebrew word "Youth Corps".

THE GOALS OF BIBLE INSTRUCTION IN THE
STATE SCHOOLS (NON-RELIGIOUS) IN ISRAEL¹

The goals of Bible instruction are:

1. To implant in the children the basic values of Judaism as they are expressed in the commandments and statutes; in the good deeds of the patriarchs, the prophets, the heroes and the other great men; in the words of the nation's spiritual leaders and in the vision of the end of days concerning the nation and the whole world according to the prophets, and to implant in the hearts of the students the desire to actualize these values in their own lives.
2. To transmit to the children basic knowledge concerning the spiritual image of the nation and its struggle for material and spiritual existence, as the torchbearer of God's word in the ancient pagan world.
3. To implant in their hearts love of the motherland, where our forefathers lived and our nation was formed, where our prophets had their visions, our poets sang, the book of books was created, and for whom the heroes of Israel sacrificed their lives. To implant love for our people, who have lived in it and created its culture.

¹See note on next page.

4. To implant in the children the literary-aesthetic values of the Bible as a very great artistic creation; to permeate into their hearts the sense of appreciating the original beauty of the narrative, the style and the language which was the natural spoken language of our nation in its land - so that their own language will be influenced by it.
5. To implant in the children love and respect for the Bible, a desire to study it continuously and an urge to draw from it inspiration.

¹ עפ"י חכניה הלימודים לבית הספר היסודי הממלכתי והממלכתי-דתי חנ"ך, קדם חופים במחזור ב' (מסרר האיגון והחרבות), ירושלים, תש"ך

According to the Curriculum of the Ministry of Education and Culture," Government of Israel, Jerusalem, 1960.

APPENDIX VII

THE GOALS OF BIBLE INSTRUCTION IN NON-RELIGIOUS
HIGH SCHOOLS IN THE STATE OF ISRAEL¹

The high schools usually establish the Bible instruction on the goals which were already laid down in the elementary schools. But we deem it necessary to add the following goals at the high school level.

1. To deepen the indirect knowledge of the Biblical world and its manifestations in the cultural life, in religion, in economics, in the family, in society and the State.
2. To bring about the recognition of the unique place of Israel among the nations.
3. To transmit a basic knowledge and evaluation of the Biblical language in its various manifestations according to the different periods and in time with the nature of the land and its landscape.
4. To bring close to the heart of the students the ideals of religion, ethics, society, love of Israel, love of people, and love of motherland - all of which have found expression in the books of the Bible and in the images that are reflected in them.

¹הוצת מכנית להוראת התנ"ך, בתי ספר תיכוניים, משרד החינוך והתרבות, ירושלים, תשכ"א. עמ' 15 - 13

According to "Suggestions for Bible Curriculum in Religious High Schools," Secondary schools Department, Ministry of Education and Culture, Government of Israel.

APPENDIX VIII

GOALS OF BIBLE STUDY IN THE
ELEMENTARY RELIGIOUS STATE SCHOOLS¹

1. To implant in the hearts of the children faith in God, Creator of the Universe and Giver of the Torah, who has revealed His words to His people in this book. To implant in their hearts the creeds of the Torah and its outlook in all aspects of life, in the area between man and His creator, between man and himself, between man and his fellow man, between himself and his people and between him and all creatures of nature.
2. To fashion the character of children, their traits and virtues, behavior and aspirations according to the Torah.
3. To educate them to observe the "Mitzvot", those between man and God and those between man and man.
4. To educate them to evaluate events in society and in nature according to the outlook of the Torah.
5. To implant in them love of the Divine book and the will and habit to study it constantly.
6. To develop the children's knowledge and understanding in the subject matter of the book as well as its language

¹According to the Curriculum of the Ministry of Education and Culture, "Government of Israel, Jerusalem, 1960,

pp. 3-4.
 חנ"י, קדם חזקים ממהדורה ב' (משרד החינוך והתרבות) ירושלים, חש"ך
 עמ"י חכניה הלימודים לבית הספר היסודי הממלכתי והממלכתי-דתי

and the use of its commentaries. To impart to them habits and right methods of study so that they also can study by themselves Biblical passages not learned in class.

7. To have the Bible committed to their memory so that they master it, study it and use its phrases.

APPENDIX IX

GOALS OF BIBLE INSTRUCTION
IN THE RELIGIOUS HIGH SCHOOLS¹

The Educational goal of Bible instruction in the Religious secondary high school is to deepen the faith in God the Creator who supervises His creatures, who reveals Himself to man and choses His people Israel and its land through the giving of the Torah, by sending His prophets and through the Holy Spirit.

The didactic goal is to impart to the students understanding of the Biblical books, to awaken in them a general intellectual, emotional impression of these books, to implant in them the will to study the Bible and prepare them to study by themselves.

¹According to "Suggestions for Bible Curriculum in Religious High Schools: Secondary schools Department," Ministry of Education and Culture, Government of Israel, 1961, p. 16-18
הצעת תכנים להוראת התנ"ך, בתי ספר תיכוניים, משרד החינוך והתרבות, ירושלים, תשכ"א,

APPENDIX X

The following article by M. Duvshani we give here verbatim (our translation) as it represents very clearly the most common approach to Bible instruction and its goals in the State of Israel.

WHY DO WE STUDY BIBLE?¹

by

Manasseh Duvshany

BIBLE STUDY AS THE HEART OF
JEWISH EDUCATION IN ISRAEL

(Synopsis)

1. The National values - The relationship between the nation and the land. The love of the land. The love of the people of Israel. Jewish History. The Hebrew language. The basis of Israeli life. The foundation of Israeli culture.
2. The Religious values - The basis of Israelite faith. The Jewish way of life. The fundamentals of faith. The chosen people.
3. The Moral values - The sacredness of life, love of one's fellowman. The requirement for truth and justice. The requirements of the prophets.
4. The literary values - The most sublime literary work in human history, the Biblical narrative, poetry, prophecy, wisdom literature, the characters. An expression of all the events in the human psyche.

¹ An essay in his book Sichot Hinuch Va'heebureem Iyune'e'yim¹, (lectures in Education and Theoretical Essays, "Massada", 1962) pp. 63 ff

8. דובשני, מדוע אנו לומדים תנ"ך, שיחות חינוך והיבורים עיוניים (הוצאת "מסדה" תל-אביב, 1962) עמ' 63

5. The Universal human values - The influence on Christianity and Islam. The foundations of social ethics, the Sabbath, Universal peace, the messianic hope, the prayers, optimism, faith and confidence.

6. The Educational values - "Ma'asseh Avot Siman Levanim" - "the actions of the fathers are an example to their children." The message of the prophets, virtues in the stories of the patriarchs, the basic values of human life.

7. Conclusion - The Bible -- a world by itself.

* * *

INTRODUCTION

The study of Bible occupies the most prominent place in the curriculum of Jewish Education in Israel. The Jewish student in Israel studies Bible from grade 1 through grade 12 - 3 weekly hours. Some books are studied twice or thrice in two or three cycles. What is the reason for this fact? The answer is clear. In no book and in no subject are there so many values which are so important to man in general and to the Jew in particular. Let us then examine the major values of the Bible that caused us to teach it throughout all the school years.

A. NATIONAL VALUES

1. The Bible is the source of the tie between the people of Israel and the land. Due to the Bible we immigrated to Israel. Its study imparts the knowledge of the eternal covenant between the people and its land whose beginning is at the time of Abraham - the father of the nation. Only due to the Bible our people have never forgotten the lands of his exile, its true motherland and daily prayer for the Return to Zion. Attempts to establish a national Jewish home in other countries (as in Argentina) failed, due to the lack of a historical tie. Only the Zionistic movement succeeded because it was based on the Bible.

The State of Israel draws its right to exist and its moral and national values from the Bible. The first sentence in the "Declaration of Independence", says: "The Jewish people has emerged in the land of Israel. There were created its national, universal and cultural values. There was written the 'Eternal Book of Books' which has become the inheritance of the whole world."

Furthermore it says: "The State of Israel will be open to Jewish Immigration... and will be based on the principles of freedom, justice and peace in the light of the vision of the prophets of Israel."

2. We live in the land of the Bible and the study of Bible strengthens within us the love of the country. Through the

study of Bible we come to know the country better. In the Bible the entire Israeli landscape becomes revealed in all its phenomena - the plants and trees, animals and fowls, the winds and frequencies, mountains and valleys, rivers and creeks, the desert and wilderness, the forest and cultivated land. During 2000 years of exile, the people were conscious of the land through the media of the Bible. The Bible served as a gate to Eretz Israel. Here in Israel it is not a gate. But Bible and land are one. Every step we make reminds us of events and personalities from the Bible. The Bible is the background and basis of our whole life in this country.

3. The Bible also gives us the contact with our past and with the Jewish people and increases in us the love of the people of Israel. Though the Bible is not a history book and was not written to teach us history, we may learn from it the history of our people in its land from the days of Abraham till the time of Ezra and Nehemiah. Through the Bible we learn about the patriarchs, the prophets, the judges and kings, the wars of our fathers - conquering the land and defending their freedom and independence. We learn about the formation of the first Jewish State, its organization, development, its rise and fall.

4. The Bible is the basis for the Hebrew language. The Haskalah movement was from its outset - Mendelsohn and Weisel - a return to the Bible and to the Hebrew language.

This is one of the great miracles of our Jewish Revival, that we have revived an old language - not spoken for 2000 years - into a modern language spoken in the market place as well as a media to study science at the University. Of course, we do not study Bible in order to study Israeli geography or history or Hebrew grammar. But while studying Bible, we learn also to know the land and our history and Hebrew and all these strengthen and deepen our emotional ties to the motherland, the nation and the language.

5. The Bible serves till this day and also to the non-orthodox Israelis - the basis of Israeli life. The customs and traditions in the country: The Sabbath, the Festivals, the matrimonial law, the "schechita," forbidding pork, the "Law of Return," forbidding of delaying a worker's pay, the nature of Zahal (Israeli Defence Forces), the principles of State education, the welfare policy of the Government, the Israeli justice, the principle of human freedom, the Jewish National Fund, the feeling of Israel's moral mission - all these are established and rooted in the Bible.

6. The Bible is the foundation of the whole Israeli culture. Without it we cannot understand the Hebrew literature. There is no book or essay of importance which does not have as many linguistic and content associations with the Bible. Without the Bible one cannot comprehend not only Judah Halevi and Gabirol's poetry, but also poems of Bialik, Tzernichovsky or Shlonsky.

B. THE RELIGIOUS VALUES

For the Orthodox Jew and for the religious education in Israel the Bible is first and foremost the basis of Israelite monotheistic faith and the religious way of life.

The religious Jew believes that the Torah is from Heaven... and that everything therein is an obligation for him. He lives by the Torah and observes its Mitzvot (according to the interpretation of the Oral Law) and studies Bible in order to observe these laws.

The main religious values in studying the Bible are:

1. Faith in the Lord, God of Israel - One God - creator of the universe and man who rules nature and leads history;
2. God's control of the world... and yet the free choice of man;
3. Faith in the Torah as the revelation from above.
4. The ways of God are justice and righteousness, mercy and compassion. Man must follow God's ways and observe His Mitzvot with fear and with love.
5. The sinner may repent and be forgiven.
6. An eternal covenant between God and Israel which was established at Sinai. The people of Israel is the "chosen people," chosen by God to be a kingdom of priests and a holy people, in order to spread the word of God throughout humanity and to serve as an example to the whole world of His moral integrity. This eternal covenant is

the guarantee to the eternity of Israel and the fulfilment of the messianic hopes in the Bible.

C. MORAL VALUES

In the Bible we find the foundations of the Israelite and human ethics :

1. The holiness of life - "Thou shalt not kill"
2. Love of one's fellowmen - "Thou shalt love thy neighbor as thyself"
3. The requirement of Truth - "Keep away from falsehood"
4. The requirement of Justice - "Justice, Justice Thou shalt pursue"
5. The holiness of Marriage - "Thou shalt not commit adultery"
6. Honoring parents - "Thou shalt honor thy father and thy mother"
7. The right of the Laborer
to a day of rest - The Sabbath
8. The freedom of man - Laws about slaves
9. Equality of all before
the law - Equality of the stranger
and the citizen
10. Helping the poor - "Thou shalt ...open thy hand unto him."

The prophets of Israel have stressed that the moral conduct of man and the nation will decide the destiny of the nation and the State.

The God of Israel does not require sacrifices and prayers but the right action: "I desire mercy and not sacrifices, and the knowledge of God rather than burnt offerings" (Hosea 6:6). "It hath been told thee, O man, what is good and what the Lord doth require of thee: To do justly, and to love mercy, and to walk humbly with thy God." (Micah 6:8) And so also Amos, Isaiah and Jeremiah.

D. LITERARY VALUES

The Bible is the "Book of Books" not only from a religious, moral and national points of view but also from the literary point of view. Throughout world literature there is no other book which gave such an artistic and true expression to the happening in the soul of man, his feelings, desires, passions and problems. The Bible is the most sublime literary work ever created in the history of man.

E. UNIVERSAL HUMAN VALUES

1. The Bible is not only the foundation of the Israelite faith. Christianity and Islam have been tremendously influenced by the Biblical faith. Humanity has received from the Bible the faith in the Oneness of God and the negation of idolatry.

2. The foundations of Social Ethics founded in the Bible are universal human values. The holiness of human life, freedom, love of fellowman, help to the poor, the

demand for justice and truth, etc.

3. The Bible gave the world the great institution of the Sabbath, which is a day of rest and of holiness which not only the master but also the servant and even animals are entitled to.

4. The Bible gave the world the great vision of Universal World Peace (Isaiah and Micah).

5. The Bible gave the world the Messianic Hope, the vision of a better society in which Truth and Justice, Trust and Peace will rule. The idea that history is not a chain of accidental events, but a purposeful development towards a sublime goal towards the salvation of humanity.

6. The Bible gave the world the language in which man speaks to God - the prayers and psalms of the book of Psalms.

7. The Bible is based on an optimistic outlook, that the world is basically good, that man has a free choice and that it is up to him to be good and conquer his evil impulses. The moral path is open to every man (before he sins and after, too), and every man can reach success and happiness. All these imbue in the spirit of man - faith and trust in his ability to redeem himself and humanity.

F. EDUCATIONAL VALUES

The whole Bible is a book meant to educate. The

Torah was given to the people so that they will live and be educated by it. In every story there is an educational moral. The prophets' admonition is educational. In every chapter we can learn virtues and high ideals.¹

G. CONCLUSION

The Bible is not only a book, it is a world by itself. It contains the basic values of Man and of the Jew: religious and ethical, national and human-universal, linguistic and educational, literary and aesthetic. Therefore, we must study it and teach it constantly and at all times.

"לא ימוש ספר החורה הזה מפיו"

והגיה בו יומם ולילה. (יהושע א' 8)

"This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night."

(Joshua 1:8)

¹Here the author gives many examples in detail).

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