Reflective Thinking and Discovery Learning in Teaching Jewish History

by

Janet E. Shapiro

Dr. Eugene B. Borowitz, Advisor

Approved by the Faculty Committee

Date June 2, 1967.

Submitted in Partial Fulfillment of the
requirements for the Master of Arts in
Hebrew Union College-Jewish Institute of Religion

1967

" . . . if the goal of formal education is to equip one to educate oneself through life, it makes more sense to train the student to be a careful inquirer than to fill him with facts."

Richard Brown
"History as Discovery"
Teaching the New Social Studies

In each new generation, every man must look upon himself as if he had personally been liberated from Egypt.

Haggadah of Passover

Table of Contents

INTRODUCTION

Faced with the knowledge explosion of the mid-twentieth century, educators today have realized that once again they must confront the two eternal problems in education - - - the goals and the most effective means of education. To help them out of their dilemma, American educators have turned to John Dewey and Jerome Bruner who are considered to be two of this century's most significant pedagogues.

Both Dewey and Bruner believe that education has a two-fold purpose: the intellectual development of the individual as an end in itself[1] and the perpetuation of society.[2]

The first goal of intellectual development for its own sake is an independent aim. It is based on the philosophy that each human being should cultivate and develop his aptitudes to the best of his ability. The second goal, however, is dependent upon the first. Each society desires to perpetuate itself. Since society is but an aggregate of individuals, the group is dependent upon the contributions of the individual members for perpetuation. Perpetuation necessitates the development of the individual not only for his own sake but for the sake of society.

This philosophy of education goes one step further. As Dewey suggests, it is not enough merely to transmit the knowledge of one generation to that of the following generation. That would be self-preservation, maintaining the status quo. Self-preservation is not self-perpetuation. Self-perpetuation is preparation for the future, for all the change and newness that the word future implies. The past, the events and values of preceding times, must be transmitted, but not for their own sake. They must be transmitted primarily so that they can be utilized by individuals and societies to develop in their own time and confront their own futures. The value of transmitting the past is in going beyond it. The past is a means to the end of further development.

Since this is true of all education, it is also true of Jewish education. Torah Lishmoh has long been an essential part of the Jewish tradition. However, the major concern of Jewish educators today is not the study of Torah for its own sake but the perpetuation of the People Israel. Jewish educators desire not only to help preserve but to perpetuate the Jewish People. It is because of this desire that Jewish educators must look at the means presently used in religious education.

Because the discipline of history is a primary means through which past events are transmitted and values are perpetuated,

the focus in this thesis will be on the teaching of history.

The first part of this thesis will deal solely with secular education. The aim is to discover what new educational theories are advocated as well as how they are applied. The theories of John Dewey and Jerome Bruner will be considered because they have the greatest impact on secular education today.

Next, the data and an evaluation of the key social studies projects which utilize the theories of these two men will be discussed to show how their theories can actually be applied in the classroom.

Then, the present approach used in Reform religious education for teaching history will be evaluated. Finally, specific lesson suggestions utilizing the theories of Dewey and Bruner will indicate how Jewish education can benefit from the theories and practices of secular education.

NOTES

1

Dewey writes, "The object and reward of learning is continued capacity for growth" John Dewey, Democracy and Education (New York: MoMillan and Co., 1916), p. 117.

Bruner writes, "The general objective of education is that it cultivates excellence, helping each student to achieve his optimum intellectual development" Jerome Bruner, Process of Education (New York: Vintage Books, 1960), p. 1.

2

Dewey writes, "Education in its broadest sense is the means of social continuity of life" (op. cit., p. 3).

Bruner quotes Dewey, "Education being a social process, the school is simply that form of a community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends" Jerome Bruner, On Knowing: Essays for the Left Hand (Cambridge, Mass.: Belknap Press of Harvard University Press, 1963), p. 113.

Bruner writes, "The ideal of education is that it should serve as a means of training well-balanced citizens for democracy" Bruner, Process of Education, p. 1.

Part I

Chapter I - On John Dewey

Dewey is concerned with how people learn. It is his thesis that people learn through a process which he calls "reflective thinking."[1] The process of reflective thinking involves detecting cause and effect relationships in experience. Dewey writes, "It is the discovery of the detailed connections of our activities and what happens in consequence."[2] Therefore, when one sees the consequences, the causes and effects of his actions, he learns something.

Dewey clarifies this point with the example of a young child who burns his finger in a flame. The burn is a mere physical change on his body if he does not perceive it as the consequence of his action. The child does not learn that sticking his finger into the flame means a burn unless he perceives the relationship between the cause, his sticking his finger into the flame, and the effect, the painful burn. The process of seeing this cause and effect relationship is reflective thinking.

There are several ordered and consecutive steps involved in the process of reflective thinking. It entails more than cause and effect relationships or spontaneous suggestions. As Dewey

writes, "[Reflective thinking] notes not only that things are connected, but also the details of the connection."[3]

These steps of reflective thinking, which Dewey calls "terms of thought,"[4] are like the connecting links of a chain which "move to a common end."[5] Each link "determines the next as its proper outcome, while each outcome in turn leans back on, or refers to, its predecessors."[6] In this way, each step in reflective thinking is both supported by and gives support to another step.

One must be careful, however, not to confuse order and consecutiveness with fixity or rigidity. By consecutiveness Dewey means "flexibility and variety of materials conjoined with singleness and definiteness of direction."[7] The direction or flow of the chain of terms in reflective thinking is guided by a demand for the solution of a problem. Dewey writes, "The nature of the problem [which must confront the thinker before reflective thinking can take place] fixes the end of thought, and the end controls the process of thinking."[8] Dewey provides an illustrative image with the following:

> Thoughts are concentrated not only by being kept still but by being kept moving toward an object [a solution]. Holding the mind to a subject is like holding a ship to its course. [9]

In order to apply his concept of reflective thinking to

experience, Dewey condenses his abstract theory into a compact unit, called a "unit of thought."[10] Each unit of thought has a beginning, which he calls the "pre-reflective"[11] stage and an end or close, which he calls the "post-reflective"[12] stage. Dewey then classifies the intermediate terms of thought into five steps of reflective thinking.

Reflective thinking, as pointed out before, does not happen spontaneously. It must be evoked by something. A unit of thought must begin with a problem or dilemma, "something going on; something which, just as it stands, is incomplete or unfulfilled."[13] It is from this that reflective thinking acquires the name "problem-solving" or "the problem-solving method." "From this perplexity grows the question that reflective thinking must answer."[14] At the close or end of a unit of thought the problem or dilemma is solved. Perplexity is overcome.

Between the beginning and the end of a unit of thought, five steps of reflective thinking take place. These five steps are:

1) Suggestion - the mind leaping forward to a possible solution of a perplexity.
2) Intellectualization - turning the problem or dilemma into a question to be answered.
3) Hypothesis: Guiding Idea - the use of one suggestion after another as a leading idea or

hypothesis to initiate and guide observations and other operations in the collection of factual material.

4) Reasoning - the mental elaboration of the suggestion or supposition.

5) Testing the hypothesis by overt or imaginative action empirical verification, testing the hypothesis for corroboration and verification.[15]

1) Suggestion

The first of Dewey's five steps of reflective thinking is called "suggestion."[16] When confronted by a problem, man's first impulse is to suggest a course of action--"the mind leaping forward to a possible solution of the perplexity."[17] This happens spontaneously. This is exactly where acting on one's suggestion gets blocked, however, for when one takes stock of the conditions surrounding the perplexity, he stops acting. Because man is uncertain in the face of a perplexity, he "metaphorically climbs a tree"[18] from which point he can observe all the conditions and better evaluate his situation. Dewey calls these conditions the "facts of the case."[19]

Here Dewey provides a lucid example of the problem of a man who falls into a ditch.[20] The first suggestion that leaps into his mind is to "jump the ditch."[21] However, this action is prohibited by his observation of the conditions of the ditch (the hole is narrow and the walls are steep with freshly fallen and loosely piled snow).

2) Intellectualization

The second step of reflective thinking, called "intellectualization,"[22] involves positing a tentative understanding of the conditions of one's situation and hypothesizing the consequences of those conditions. The first involves changing the problem into a question which can be answered. An example of the problem cited in step one would be, "I'm stuck in a ditch." An example of the intellectualized question would be, "How can I get out of this ditch?"

This proceeds very logically. At the end of step one, one has temporarily stopped acting upon the initial suggestion. As Dewey would say, one's suggestion has been "blocked."[23] Now, the individual must more carefully observe the conditions of his situation /the prohibitive conditions of the banks of the ditch/, for these conditions will guide his thinking about how to solve the problem. Now "the difficulty is getting more precisely located and defined. It is becoming a true problem,

something intellectual and not just an annoyance at being held up,"[24] Dewey explains.

A major factor at this point is one's previous experience with similar situations, for, Dewey maintains, one must be able to use similar experiences as "resources"[25] for dealing with the present situation.

Dewey gives another example to clarify his explanation of intellectualization. The example is of a person who is suddenly "blocked" in what he is doing by the thought of an engagement he must keep at a time that is near and at a place that is distant. He has the suggestion of getting there at once. But, in order to carry this suggestion into effect, he has to find transportation (the "blocked suggestion"). In order to find transportation, he must first note his present position, its distance from a means of transportation and the amount of time at his disposal. The man is intellectualizing what, at first, was a spontaneous and emotional reaction to the situation. This conversion from emotional to intellectual behavior is effected by noting more definitely the conditions that contribute to the trouble, cause the trouble and cause the stoppage or diversion from action.[26]

An essential ability in the process of intellectualization is inference, the ability to go beyond the facts that are known to a possible conclusion. It is a "jump from the known to the unknown."[27] Inference itself is aroused by direct observation of the conditions of one's situation, yet the content of one's inference is determined by one's past experience.[28]

An example of inference in the case of the man who fell into the ditch would be the following: upon realizing his situation, the suggestion to jump the ditch leaps into his mind. Then, based on his seeing the conditions of the ditch (narrow hole, steep walls, fresh snow) and what he remembers of any similar situation in the past (i.e., trying to get out of a hole into which he had fallen as a child), he infers that he may fall back into the hole if he follows his first idea. Therefore, he holds his first suggestion in abeyance.

In the case of the person who suddenly finds he must keep an appointment, an example of inference would be the following: upon realizing his situation, the notion of traveling by subway leaps into his mind. Then, based on his seeing the conditions of his position (his present location, the availability of a subway, the amount of time he has at his disposal)

and what he remembers of any similar situations in the past (i.e., how long it has taken him in the past to make the same trip by subway), he infers that he may not make his appointment on time if he follows his first idea. Therefore, he holds his first suggestion in abeyance.

Both men in these examples arrive at ideas of what is absent (i.e., the first man arrives at the idea that he may not get out of the ditch if he jumps it and the second man arrives at the idea that he may not make his appointment on time if he takes the subway) on the basis of what is at hand, i.e., their observations of conditions and their knowledge of past experience. They both leap from the known to a suggested conclusion.

3) Hypothesis: Guiding Idea

The third step in reflective thinking results in a working hypothesis about the problem. This takes place by "using one suggestion after another as a leading idea or /temporary/ hypothesis to initiate and guide observation and other operations in the collection of factual material."[29]

The working hypothesis which emerges from this step is an elaboration of the tentative hypotheses which have been made

more precise and consistent because they encompass a wider range of facts.[30]

What is the difference between the working hypothesis of step three and the original suggestion of step one? The original suggestion is spontaneous and enters one's mind automatically. One has no control over its happening. The hypothesis, on the other hand, is the result of a conscious effort to map out a problem, to account for the conditions which surround and affect that probability, and to arrive at a temporary but realistic solution to that problem.

Here Dewey gives the example of a physician examining a patient. Something is wrong /the problem/ with the patient, but a remedy cannot be prescribed until the physician knows <u>what</u> is wrong. A person untrained in medicine may make a wild guess as to what is wrong /the suggestion/ and then act on his wild guess--that is, by prescribing a medication that has worked for him in the past, by taking the advice of a neighbor in a haphazard way and hoping that with luck, the right solution will be hit upon. The professional physician, on the other hand, responds differently. First he observes, using the methods that are known to be useful in detecting difficulty. "The solution to the problem is subsequently controled or guided by the diagnosis."[31] If the case is complicated, a physician

does not assume that the method of remedy which he suggests is accurate. He proceeds with caution, not decision. He uses his suggestion of what is wrong as a "guiding idea" or a "working hypothesis," and he is led by it to make more observations, to collect more data, to see if the new material is what the hypothesis calls for. "He reasons - if the disease is typhoid, then certain phenomena will be found, and he looks to see if just these conditions are present."[32] In this process, the first two phases, suggestion and intellectualization are "brought under control."[33] The problem is refined and the suggestion is no longer mere possibility. It is becoming a "tested probability."[34]

4) Reasoning

The fourth step in reflective thinking is called "reasoning, the mental elaboration of an hypothesis . . . into a form more apposite to the problem."[35] Reasoning, while dependent upon knowledge also helps to extend it.[36] Dewey points out that not only do ideas occur in our heads, but it is also there that they are expanded. In relation to the three preceding steps in the process of reflective thinking, one could say that not only does suggestion occur in the mind, but it is also there that suggestion is intellectualized and further

developed or elaborated. Here again, elaboration, or reasoning, depends upon the individual's previous experience and knowledge.

Dewey provides another example to clarify this point. A person feels hot water. He immediately links the idea of heat with what he has learned in the past, e.g., heat expands and cold contracts. The heat was "suggested" by the conditions he experienced (the water felt hot). But, his elaboration of the suggestion (heat expands and cold contracts) was dependent upon information gained earlier in his experience.

The elaboration of an hypothesis in the reasoning process depends not only on the previous education of the individual but also on the general state of culture and science in the society of which the individual is a member. Dewey explains,

> . . . a physician today can develop, by reasoning from his knowledge, the implications of the disease that symptoms suggest to him as probable in a way impossible a generation ago. At the same time, he can carry his observations of symptoms much further because of improvements in clinical instruments and the techniques of their use. 37

Dewey draws a parallel between the process of elaborating an hypothesis through reasoning and the refining of a suggestion through observation. Just as the acceptance of a spontaneous suggestion is inhibited by the observation of conditions, so is the acceptance of an hypothesis inhibited

by the process of reasoning. Both of these steps result in a more comprehensive picture of the situation and a more viable solution to a problem. Dewey writes, "The development of an idea through reasoning helps supply intervening terms which link together into a consistent whole elements that at first seemingly conflict - some leading the mind to one influence and others to an opposed one."[38]

5) Testing the Hypothesis by Overt or Imaginative Action

The fifth and final step in the process of reflective thinking involves testing ones hypothesis to corroborate and verify it. All the way through step four of this process, ones solution to a problem is hypothetical. Step five offers the opportunity to move from the realm of the hypothetical to the actual.

One tends to believe that the hypothetical solution is accurate if all the conditions demanded by the theory are present and the traits called for by the rival alternatives are lacking. Sometimes however, the theoretical hypothesis has to be tested for verification. In this case, all the conditions are deliberately set up to the requirements of the hypothesis to test whether the results theoretically posited will actually occur. If the results of the experiment corroborate the theoretical results that were arrived at, then the

conclusion is verified. However, verification does not always follow. Sometimes the actual solution fails to corroborate the hypothetical. In this case, one learns that further observation, modification and change may be necessary.[39]

Dewey emphasizes one important factor relative to his five steps of reflective thinking. He points out that the five steps do not necessarily follow one another in sequential order. Each individual phase "does something to perfect the formation of a suggestion"[40] and promotes the location and definition of a problem. Each improvement in the idea leads to new observations that yield new facts and help judge the relevance of the facts more accurately. "The elaboration of the hypothesis does not wait until the problem is defined and the hypothesis arrived at. It may come anytime and any overt test may not be final, but introductory to new observations and suggestions."[41]

One of Dewey's primary concerns is the development of three "human tendencies"[42] which he feels are vital for the success of the reflective thinking process. These three human tendencies or qualities are: curiosity, suggestion and orderliness.

Curiosity, the tendency to reach out and extend oneself, to

seek experience for its own sake, is a basic factor in the success of reflective thinking. It is of primary importance in enlarging one's experience and, therefore, is of primary importance in learning.

Dewey distinguishes three levels of curiosity: 1) curiosity as an overflow of organic energy,[43] 2) curiosity which is stimulated by society and manifests itself as "an organic eagerness for a larger acquaintance with the mysteries of the world",[44] and 3) curiosity that transcends both the organic and social levels and becomes intellectual as it is transformed into "interest in finding out for oneself the answers to questions that are aroused by contact with people and things."[45]

Suggestion, having ideas occur spontaneously, is also fundamental. Because one has no control over whether ideas occur or do not occur, the most one can do is put oneself or be put by others into situations where one is likely to have worthwhile sensations and ideas which will lead to something else. "The having ideas is not so much something we do but something that happens to us. A portion of one's present experience calls up or suggests some thing or quality connected with it which was present in a total previous experience."[46]

There are three "dimensions of suggestion":[47] 1) ease or promptness, the "readiness or facility with which suggestions follow upon the presentations of objects and the happening of events."[48] 2) range or variety, whether suggestions come in "a flood or a trickle," whether they are "full and rich or skinny."[49] and 3) depth or profundity, the "depth to which a sense of a problem sinks determines the quality of the thinking that follows."[50]

Finally, orderliness, the "consecutive continuity or ordering of suggestions,"[51] is the third tendency necessary for successful reflective thinking.

There are three "dimensions of suggestion"[47]: 1) ease or promptness, the "readiness or facility with which suggestions follow upon the presentations of objects and the happening of events,"[48] 2) range or variety, whether suggestions come in "a flood or a trickle," whether they are "full and rich or skinny,"[49] and 3) depth or profundity, the "depth to which a sense of a problem sinks determines the quality of the thinking that follows."[50]

Finally, orderliness, the "consecutive continuity or ordering of suggestions,"[51] is the third tendency necessary for successful reflective thinking.

NOTES

[1] John Dewey, Democracy and Education (New York: MoMillan and Co., 1916), p. 77.

[2] Ibid., p. 170.

[3] Ibid., p. 177.

[4] John Dewey, How We Think (New York: D. C. Heath and Co., 1933), p. 4.

[5] Ibid.

[6] Ibid.

[7] Ibid., pp. 47-48.

[8] Ibid., p. 14.

[9] Ibid., pp. 47-48.

[10] John Dewey, "Reflective Thinking," Teaching the New Social Studies in Secondary Schools, ed. Edwin Fenton (New York: Holt, Rinehart and Winston, Inc., 1966), p. 118.

[11] Ibid., p. 118.

[12] Ibid., p. 119.

[13] Dewey, Democracy and Education, p. 171.

[14] Dewey, Teaching the New Social Studies, p. 119.

[15] Ibid., pp. 119-123.

[16] Dewey, Teaching the New Social Studies, p. 119.

[17] Ibid.

[18] Ibid.

[19] Dewey, How We Think, p. 102.

[20] Dewey, Teaching the New Social Studies, p. 119.

[21] Ibid.

[22] Ibid.

[23] Ibid., pp. 119-120.

[24] Ibid.

[25] Dewey, Democracy and Education, p. 184.

[26] Dewey, Teaching the New Social Studies, p. 120.

[27] Dewey, How We Think, p. 96.

[28] Ibid.

[29] Dewey, Teaching the New Social Studies, p. 119.

[30] Dewey, Democracy and Education, p. 176.

[31] Dewey, Teaching the New Social Studies, p. 121.

[32] Ibid.

[33] Ibid.

[34] Ibid.

[35] Ibid., pp. 122-123.

[36] Ibid., p. 121.

[37] Ibid., p. 122.

[38] Ibid.

[39] Ibid., p. 123.

[40] Ibid., p. 125.

[41] Ibid.

[42] Dewey, How We Think, p. 36.

[43] Ibid.

[44] Ibid., p. 37.

[45] Ibid., p. 38.

[46] Ibid., p. 41.

[47] Ibid.

[48] Ibid.

[49] Ibid., p. 43.

[50] Ibid., p. 44.

[51] Ibid., p. 47.

Chapter II - On Jerome Bruner

Dewey's proposal for *how* education should be implemented, the method of teaching which he advocates, is reflective thinking or the problem-solving approach. He does not deal with *what* should be taught. Jerome Bruner, on the other hand, deals with both *what* should be taught and *how* it should be implemented. Bruner's two basic contributions, therefore, deal with the discovery of learning (how things should be taught) and with the structure of disciplines (what should be taught).[1]

I. Discovery Learning

What is Bruner's method of discovery learning and how is it related to Dewey's approach to learning?

Bruner's process of discovery learning is a system which allows the student to become aware of knowledge by himself. If a child truly discovers something, he himself unearths it from its previous state of being unknown to him. The antithesis of knowledge through discovery is knowledge that is revealed to the child by someone or something outside the child. In the latter case, the child is a passive agent, and, in the former case, *he* is an active agent in the process of learning.

To elucidate this point, Bruner refers to The Guide for the Perplexed, a book by the medieval philosopher, Moses Maimonides. Maimonides describes four forms of perfection. "The highest [form of perfection] is the possession of the highest intellectual faculties because that perfection is the most your own," he writes.[2] Bruner then postulates that "if men's intellectual excellence is the most his own among his perfections, it is also true that the most personal of all he knows is that which he has discovered for himself."[3]

Bruner further elaborates upon his definition of discovery. He is indebted to the English philosopher, T. W. Weldon, whose approach encompasses both problem-solving and the process of discovery. Weldon maintains that problem-solving and discovery are similar phenomena which fall within the category of "puzzles."[4] Puzzles can be solved, Weldon continues, when they are put into a form that can be worked with.[5] A student can solve a problem or make a discovery by "recasting that problem into a puzzle form or model that can be worked out."[6]

Bruner's ideas about discovery are similar to Weldon's, for Bruner holds that "discovery is a matter of rearranging or transforming evidence in such a way that one is enabled to go beyond [it] to new insights."[7] New or additional information is not the key to solving a problem or making a discovery, according to Bruner. The key is found, instead, in the way

in which one looks at a situation or, as Weldon would say, in the way one recasts the puzzle.

Bruner, like Dewey, explains that discovery does not take place in a vacuum or on the "frontier of knowledge."[8] The discovery of knowledge is not like the discovery of islands of truth in an uncharted sea of ignorance,"[9] Bruner states. The discovery of knowledge is, in fact, "almost always due to a hypothesis about where to navigate. Discovery, like surprises, savors the well-prepared mind."[10]

According to Bruner, analytic and intuitive thinking are intimately connected with the process of discovery learning. Dewey, as will be pointed out, also deals indirectly with both these types of thinking within the framework of his own theory of reflective thinking.

Analytic and intuitive thinking are complementary according to Bruner. Analytic thinking, which entails conscious awareness of procedure, takes place in specific steps which lead to a conclusion, an answer or a tentative formulation. Intuitive thinking also results in a conclusion or tentative formulation but in a way quite different from analytic thinking.

Bruner's definition of analytic thinking is similar to Dewey's definition of reflective thinking. "Reflective thought is a

chain,"[11] Dewey states. "There are in any reflective thought definite units that are linked together so that there is a sustained movement to a common end."[12] Thus, Dewey's "chain" is like Bruner's specific steps.

Intuitive thinking involves "hunches"[13] rather than formalized steps. Through a hunch, one arrives at a solution, either right or wrong, but without conscious awareness of the procedure involved in reaching the conclusion. As Bruner states, intuition "yields the hypothesis quickly and implies the act of grasping the meaning of a problem or situation without explicit reliance on analytic apparatus."[14] Bruner's intuitive thinking is similar to the first of Dewey's five steps of reflective thinking - the leap to a possible solution of a perplexity.[15]

The similarity between Bruner and Dewey is becoming apparent. Whereas Bruner explains that the ability to think intuitively depends on ones familiarity with the area in which the thinking takes place, Dewey writes, "To think effectively, one must have had, or now have, experience which furnishes him with resources for coping with the difficulty at hand. The perplexing situation must be sufficiently like situations which have already been dealt with so that there will be some control of the means of handling the situation."[16] Not only does familiarity with the area enable one to think intuitively,

but Bruner also suggests a positive correlation between ones acquaintance with an area and ones ability to think intuitively.[1] The better one knows an area, the more easily he thinks intuitively. The conclusions reached through intuitive thinking are tentative; for proof of rightness or wrongness, they depend on more precise analytic thinking.

Because certain methods of teaching are more effective than others for the process of discovery, Bruner is concerned with the difference between what he calls the "expository mode"[18] and the "hypothetical mode"[19] of teaching. Bruner points out that the hypothetical mode in which the student and teacher work in a cooperative manner more suitably leads the child to discover for himself.

Bruner explains that the expository mode is characterized by the teacher as the expositor; the teacher is the one who determines the mood, pace and style of exposition. The expository mode forces the student to be a passive agent or "listener."[20]

This is the opposite of what Bruner maintains is necessary for learning to take place. "Telling a child and then testing has the effect of producing bench-bound listeners whose motivation for learning is likely to be extrinsic to the task, for example,

pleasing the teacher, acceptance into college."[21] The hypothetical mode, however, forces the student to accept an active role in learning; he is pushed off the bench to discover for himself.

Bruner outlines four virtues of discovery learning in his book, On Knowing: Essays for the Left Hand. First, discovery learning helps to "increase intellectual potency."[22] As discovery learning teaches a student how to learn, it increases the possibility for the person to assimilate, understand and apply information. Therefore, he is not merely equipped with an accumulation of facts, but he has a more fundamental and serviceable ability to learn and to use what he learns. As Bruner writes, ". . . discovery . . . has the effect on the learner of leading him to be a constructionist, to organize what he is encountering in a manner . . . designed to discover regularity and relatedness /and/ also to keep account of the uses to which information might have to be put /in the future/."[23] As a constructionist, the student not only becomes acquainted with facts, but he is also able to see their significance.

The second benefit of discovery is that it shifts the rewards for learning from the "extrinsic"[24] to the "intrinsic"[25] level. Discovery makes learning itself the reward of learning. This

This means that motivation for participating in the learning process comes from within the child and is not dependent upon outside pressures which, when abated, may cause the child to stop learning. Bruner writes, "Discovery develops in the child an interest in what he is learning with an appropriate set of attitudes and values about intellectual activity."[26]

The main difficulty in developing intrinsic motivation is that it is antagonistic to the pattern of extrinsic motivation common today. Since extrinsic motivation is firmly established in the educational system at the present time, the battle is in "freeing the student from the immediate control of environmental rewards and punishments [already established]."[27]

Extrinsic motivation may also encourage the child to gauge his performance by the expectations of others rather than by responding to the learning process itself. Bruner hypothesizes, ". . . to the degree that one is able to approach learning as a task of discovering something rather than 'learning about it', to that degree there will be a tendency for the child to work with autonomy of self-reward [intrinsic]."[28]

Recent psychological research corroborates Bruner's theory of

self-motivation and intrinsic rewards in learning. The traditional position on learning is that learning takes place as the result of an external stimulus. This assumes that the human being inherently desires to maintain an inner calm. The stimulus upsets this inner calm; the student learns, therefore, in order to reduce the stimulus and return to a state of calm. This learning theory will be called the stimulus-reduction theory.

In 1959, Robert White criticized the stimulus-reduction theory of learning on the grounds that it fails to recognize important variables. White postulates that learning takes place, not to reduce an external stimulus, but to satisfy the fundamental need to deal with one's environment. "Behavior that leads up to the building up of ability to deal with one's environment. . . is directed, selected and persistent and continues because it satisfies an intrinsic need to deal with the environment,"[29] White writes. He categorizes the different types of behavior that are related to interaction with the environment[30] under the general heading of "competence."[31]

Bruner slightly modifies White's theory and calls this drive to deal with one's environment "competence motivation."[32] He expands White's idea by explaining, ". . .there are forms of activity that serve to enlist and develop the competence

motive, that serve to make it the driving force behind behavior."[33] The effect of extrinsic motivation is reduced the more one's drive to deal with one's environment is stimulated. With intrinsic motivation, Bruner writes, "the child comes to manipulate his environment more actively and achieves his gratification from coping with problems."[34]

The third benefit of discovery learning is appreciation of the process of discovery itself, the working heuristics or logic of discovery.[35] Satisfaction is derived through an understanding of the way one deals with one's environment. Bruner says that the only way that one can achieve such satisfaction is by participating in the process itself.

The fourth benefit of discovery learning, which will be discussed later in this chapter, is that it serves as an aid to conserving memory. Because discovery entails the context, the structure, of facts, and not facts as isolated phenomena, the likelihood of its being recalled is greatly increased.

II. The Nature of Structure

Once Bruner explains his theory of discovery, the how of education, he discusses what should be taught. Bruner proposes

that the curriculum of any discipline should be based on the fundamental principles or what he calls the structure[36] of the discipline.

By "fundamental," Bruner means widely applicable.[37] A fundamental principle is one that is as all-encompassing within a discipline as possible. The more fundamental a principle, the more applicable it is to new situations.[38] By "structure," Bruner means the cause and effect relationships within a discipline. Structure is the relationships, the "connections and derivations that make one idea follow another."[39] Therefore, the fundamental structure of a discipline is the most widely applicable cause and effect relationships within that discipline.

In his Process of Education, Bruner points out four advantages to the teaching of structure. The primary importance of learning the structure of a discipline is two-fold: it serves the student's needs by 1) providing a meaningful framework for the specific data and facts of a discipline, and by 2) enabling him to use what he learns.

As an example of how structure provides a framework for facts, Bruner uses the concept of national trade. "Once one has

grasped the fundamental idea that a nation must trade in order to live, then such a presumably special phenomenon as the Triangular Trade of the American Colonies becomes altogether simpler to understand as something more than commerce in molasses, sugar cane, rum and slaves in an atmosphere of violation of British trade regulations."[40]

The usefulness of structure is not limited to providing a framework for immediate and specific situations. It can be transferred to new situations which are similar to those already learned.[41] As Richard Brown writes, "structure, as sets of relationships, provides the student with models which will help him to understand specific data in the future."[42]

Bruner differentiates between two types of transfer, "specific" and "non-specific."[43] Specific transfer involves the learning of skills while non-specific transfer involves ideas and attitudes. An example of specific transfer, the "training and extension of habits or associations"[44] is the shop student who, having learned how to hammer nails into a board, later transfers this learning to the similar skill of hammering carpenter tacks into a floor.[45] An example of non-specific transfer is the student who, having learned a general idea, subsequently transfers this learning to a situation when he confronts a similar problem.[46]

Non-specific transfer, which allows for the continual broadenin of knowledge, is Bruner's primary concern. The on-going nature of non-specific transfer is the basis of the educational process.[47] However, the extent to which this transfer enables the student to deal with new situations depends upon his understanding of the structure.

The third advantage to teaching structure is that structure provides a framework for detail that prevents total memory loss. Because details by themselves are meaningless, they are easily forgotten and are easier to recall when needed.

The fourth advantage to teaching structure is that it "narrows the gap between elementary and advanced knowledge."[48] Under the present system of education, the material taught in elementary education is different from that taught in advanced education. Teaching structure means teaching the same type of material to both elementary and advanced students. Advancement is in terms of degree of complexity rather than in the kind of material.

Bruner's theory of learning structure is based upon a new theory of learning readiness. This theory, introduced by the Swiss psychologist, Jean Piaget, is that in each of the three stages of intellectual development, which Piaget outlines in detail,[49] the child has a particular way of seeing and under-

standing the world. Therefore, the task of the teacher is to transform the structure of discipline into the particular world-view of the child.[50]

Bruner accepts Piaget's premises on the intellectual development of the child, but he sees a more flexible relationship between the specific stages than Piaget does. Bruner maintains that the stages are not so well-defined or exclusive as Piaget would have the reader believe. Bruner feels that the intellectual development of the child not only does not follow a "clock-work sequence of events;"[51] development also responds to influences from the environment. Therefore, instruction does not have to be a slave to the scientific categories, as outlined by Piaget, and can speed up development.

Because Bruner does not believe that the stages of development should be allowed to restrict learning, he holds that with an understanding of the intellectual development of the child, the teacher can "lead"[52] the child forward into the different stages of development by providing the child with challenging experiences. These experiences can be either part of the teaching method or part of the curriculum.

Leading a child to learn through method, or designing the lesson so that the student is guided to discover and learn,

is a very specific process. This type of experience, which entails giving a minimum of facts from which the child is encouraged to draw as many implications as possible from his knowledge,[53] can be seen through the following illustration. The case study is a fourth grade social studies class. The teacher began by explaining to the class that civilization usually begins in fertile river valleys. This was the only "fact" given to the class, and the students' job was to try to figure out why. The child was given the opportunity to discover, to "generate information"[54] on his own which he could then "check and evaluate against sources, getting more new information in the process."[55]

Leading discovery through curriculum construction is an endeavor of even larger scope. It entails the development of units of instruction, not lessons, which proceed ahead of the stages of maturation of the child and subsequently lead him into the stages of development. In line with this, Bruner criticizes the present school system, saying that we are foolishly wasting years of school time as we wait for students to go through the different stages of development. He also charges that the premise of learning theory on which the present school system is based is fallacious. This premise is that certain subjects, approaches, methods, skills and ideas should not be taught in the lower grades because children

in these grades have not reached the level of intellectual development to deal with them.

In arguing against the present school system, Bruner maintains that "any subject can be taught effectively in some intellectually honest form to any child at any stage of development [and] the first representations can later be made more powerful and precise more easily by virtue of this later learning."[56] Bruner bases this theory on the understanding that it is the structure of subjects that will be taught and that the structures of all disciplines are basically simple and can be taught on a simple level. To have complete command of the fundamental structure of a discipline demands continual and deepening learning experiences, but the basic ideas can be dealt with on a very simple level.

Children can comprehend structure intuitively when it is not complicated by formal names and labels. It is when fundamental principles are given formal names that children are unable to understand. Bruner illustrates this theory with the example of learning ones native language. One learns the structure of a sentence and how to form other sentences based on the original pattern. One learns to use the structural rules of language

without learning the specific rules and labels; one learns to speak a sentence without learning that each sentence must have a noun and a verb.

Once the student grasps the basic ideas, he can expand them, or "revisit"[57] them, as Bruner says, as he increases his ability to deal with complexities. This is the basis of the "spiral curriculum"[58] which Bruner proposes. The spiral curriculum "revisits basic ideas building upon them until the student has grasped the full formal apparatus."[59] It is the logical extension of Bruner's concept of non-specific transfer. The spiral curriculum grows out of the idea that the general principle, once understood, can be used to confront subsequent problems as special cases of the original principles.[60]

Summary and Conclusion

The next chapter includes research experiments which utilize various combinations of Dewey's and Bruner's theories. But first an analysis must be made of the relationship between these two theories. The specific ideas of both Dewey and Bruner grow out of one underlying educational philosophy - that true learning can take place only when the student, as an active agent, participates in inductive thinking or procedure.

Dewey's term for critical thinking is "reflective thinking", the process of confronting data in such a way that one is able to see the underlying relationships which give meaning to facts. Bruner's term for critical thinking is "discovery", the process of finding out for oneself the basic structural relationships that underlie otherwise disconnected data. Although their terminology differs, they are both concerned with the same thought process.

The two men emphasize different aspects within the whole process of critical thinking. Although the two are inseperable, Dewey emphasizes the means while Bruner emphasizes the end. One will arrive at Bruner's end, the discovery of knowledge, if one follows Dewey's means, the individual steps of reflective thinking. Discovery is the automatic end of

reflective thinking. On the other hand, one must think reflectively if one is to discover.

With these differences in mind, we now look at how the theories of these two men have been applied in educational research.

NOTES

[1]It is interesting to note that Richard Brown also points out this distinction. Brown writes, "Essentially, then, there were two parts to the /Bruner's/ message. One had to do with a method of learning, and the other with what is best learned. . . ." Richard Brown, "History and the New Social Studies" Saturday Review (October 15, 1966), pp. 80-92.

[2]Jerome Bruner, "The Act of Discovery," Teaching the New Social Studies in Secondary Schools, ed. Edwin Fenton (New York: Holt, Rinehart and Winston, Inc., 1966), p. 124.

[3]Ibid., p. 125.

[4]Ibid., p. 132.

[5]Ibid.

[6]Ibid.

[7]Ibid., p. 125.

[8]Ibid.

[9]Ibid.

[10]Ibid.

[11]John Dewey, How We Think (New York: D. C. Heath and Co., 1933), p. 4.

[12]Ibid.

[13]Jerome Bruner, Process of Education (New York: Vintage Books, 1960), p. 13.

[14]Ibid., p. 60.

[15]John Dewey, "Reflective Thinking," Teaching the New Social Studies, p. 119.

[16]John Dewey, Democracy and Education (New York: MacMillan and Co., 1916), p. 164.

[17]Bruner, Process of Education, p. 62.

[18]Bruner, Teaching the New Social Studies, p. 126.

[19]Ibid.

[20]Ibid.

[21]Jerome Bruner, On Knowing: Essays for the Left Hand (Cambridge, Massachusetts: Belknap Press of Harvard University Press, 1962), p. 123.

[22]Bruner, Teaching the New Social Studies, p. 126.

[23]Ibid.

[24]Ibid.

[25]Ibid.

[26]Bruner, Process of Education, p. 73.

[27]Bruner, Teaching the New Social Studies, p. 129.

[28]Ibid.

[29]Ibid., p. 30.

[30]Examples which White gives are: "Grasping, exploring, walking, attention, perception, thinking, manipulation, changing the surroundings. Ibid., p. 69.

[31]Ibid.

[32]Ibid., p. 130.

[33]Ibid.

[34]Ibid., p. 132.

[35]Ibid., p. 133.

[36]Bruner, Process of Education, p. 3.

[37]Ibid., p. 18.

[38]Ibid.

[39]Bruner, On Knowing, p. 120.

[40]Bruner, Process of Education, pp. 23-24.

[41] Ibid., p. 17.

[42] Brown, Saturday Review, pp. 80-81.

[43] Bruner, Process of Education, p. 17.

[44] Ibid.

[45] Ibid.

[46] Ibid.

[47] Ibid., p. 18.

[48] Ibid, p. 26.

[49] Included here is a brief summary of Piaget's theory of intellectual development of the child.

Stage one, called "pre-operational" includes pre-schoolers, age five and six. This stage is characterized by the child's "establishing relationships between experience and action; his concern is with manipulating the world through action."

Stage two, called "operational" includes children, age six to ten. This stage is characterized by the child's "getting data about the real world into his mind in terms of concrete operations and there transforming it so that it can be organized and used selectively in the solution of problems."

Stage three, called "formal operations" includes children, age ten to fourteen. This stage is characterized by the child's being able to "operate on hypothetical propositions rather than being constrained to what he has experienced or what is before him."

Jerome Bruner, Process of Education, pp. 34-37.

For further information about Piaget, see John H. Flavel, The Developmental Psychology of Jean Piaget (New York: D. Van Nostrand Co., 1963).

[50] Bruner, Process of Education, p. 33.

[51] Ibid., p. 39

[52] Ibid.

[53] Ibid., p. 50.

[54] Ibid., p. 51.

[55] Ibid.

[56] Ibid., p. 33.

[57] Ibid., p. 13.

[58] Ibid.

[59] Ibid.

[60] Ibid., p. 17.

Chapter III - Recent Experiments Utilizing the Theories of John Dewey and Jerome Bruner

The ideas of John Dewey and Jerome Bruner on learning as inquiry have been applied in a variety of ways by teams of investigators in the field of educational research. Because of the basic similarities in the concepts of the two men, it is difficult to specify with clear accuracy those researchers whose work incorporates exclusively the notions of either Dewey or Bruner. The classification in the following presentation of these studies should be understood in approximate terms. The first set of research findings will be by educators who concentrate on elaborating the ideas of John Dewey. In the second set, the emphasis will be reversed in the direction of the influence of Bruner. Third to be considered will be those studies which seem to be a composite of the two approaches. In the opinion of this writer, because of the total process which the two theories develop when combined, the most useful results are those obtained in the work marked by a combination of the ideas of these two thinkers.

Before launching the discussion of these studies, it will be valuable to note that included in the implications of these educational theories is an important concern over the

relative effectiveness of textbooks and original sources as learning materials. Both Dewey's notion of learning as "reflective thinking" and Bruner's concept of the process of discovery as the cornerstone of the learning experience, lend themselves to a preference for exposing the student to original sources which can effectively spark the kind of interest which is likely to fan itself into a self-sustaining fire of growing curiosity. Primary historical documents invite the student to discover for himself the questions and concepts most appropriate for the construction of a reasoned synthesis and grasp of any concrete historical episode. A textbook presentation of the same incidents, however well-written, will inhibit the kind of reflection necessary as a prelude to the "eureka" experience. The expository mode and the use of textbooks, as opposed to the inquiring mode, involve the teacher in the transmission of pre-digested analytic schemes which inhibit the wild hunches necessary in the process of discovery.

In contrast, direct confrontation by the student with the raw data of historical reality as embodied in primary documents, whether they be written or artifactual, requires the student to simulate and approximate the problem-solving orientation of the historian. It might also encourage him

to recreate in his mind the conditions of the historical situation being examined and to re-live the variety of options open to the actors in question.

If the study of history is to be more than the mechanical recitation of the thoughts of others, teachers of the social studies must revise their role to include this type of bridge between the student and the undigested data of historical experience. That the necessity for such a revision has been recognized in some circles is illustrated in the following statement by Leonard W. Ingraham, Deputy Supervisor of the New York City Schools:

> We must make available for our students all kinds of materials and resources that provide inquiry into primary sources. This will enable our students to become skilled in the process of research and not in the process of playback and reiteration. [1]

A particularly interesting example is the reading list and introduction for a course by Edward H. Merrill and Van R. Halsey in Edwin Fenton's new book, Teaching the New Social Studies in Secondary Schools.[2]

Dewey

Many of Dewey's followers in the field of social studies take Dewey's definitions of problem-solving and reflective thinking, expand them, in keeping with their own thinking, and give examples of how they can be used. There has been little agreement on what problem-solving behavior is. However, Dewey's followers can be divided, generally, into three categories:

1) those who describe problem-solving as a method of attacking specific social or controversial problems, as "an organization of instruction concerning socially significant situations,"[3] or as the study about problems.[4]

2) those who, distinguished from the first category, see the problem-solving and reflective thinking processes as patterns of thinking or mental exercise. Reflective thinking within this definition is a "thinking process in the problem-solving situation,"[5] a "mode of inquiry,"[6] and a "procedural pattern,"[7] and

3) those who combine both of the preceding, applying the latter process to the former situations.[8]

Only the second group will be considered in this paper since

its emphasis and orientation is most clearly the one which is being stressed in contemporary research and is therefore relevent to the problem addressed in this thesis.

A vivid example of how Dewey's followers have applied his theories is found in an article by co-authors Byron G. Massialas and C. Benjamin Cox.[9] Their definition of Dewey's reflective thinking is "judging and evaluating ideas in light of the grounds that support them and the subsequent drawing of warranted conclusions."[10] They compare reflective thinking to the scientific method both of which "move the pupil from confrontation of a problem to the construction of a generalization which explains the problematic situation in terms of cause and effect relations."[11] This is in exact agreement with Dewey's definition of reflective thinking.

Implementing this process in the classroom, they explain, entails asking questions which make the student identify a problem. The students then, "intellectualize, enlarge and generalize the problem and eventually work out a solution,"[12] even if the solution is not a definite one. Although not totally within the philosophical framework of the most recent experiments which will be analyzed later, the two authors cite one example of a lesson in which the rise of national

consciousness in England and France during the fifteenth century is being studied.

The fact that they begin the learning unit with a reading assignment from a textbook illustrates the avoidance of absolutizing the preference for original historical sources. Such flexible utilization of a variety of types of curriculum materials can be in keeping with the spirit of the problem-solving mentality which prefers to enlarge the range of alternative modes of coping with any given situation. The remainder of their procedure incorporates the elements of the reflective thinking process. These elements do not follow a strict sequence from steps one to five. At any given moment in the process, some combination of steps may be at work simultaneously. The formal sequence is also altered in practice. Step two may be followed by step four and recur a second time after going back to step three. This also is in agreement with Dewey's own outlook on the flexibility of the steps of reflective thinking.

After the students have read their assignments, the teacher raises the question, "How do you account for the emergence of the English and French nationalities in this period?"[13] This is comparable to Dewey's "confrontation of a problem."

From their reading, the students formulate the hypothesis that "The Normans and Saxons who inhabited the British Isles formed a distinct nationality as they developed a new English language, new habits and customs and identified themselves with common symbolic figures such as William the Conqueror. The French found their national identity as they built up a myth around the Maid of Orleans."[14] This hypothesis, which results in what is comparable to Dewey's second step, intellectualization, must then be tested. The authors state, "From the summary statement [the preceding hypothesis or intellectualized theory] it can be further hypothesized that identification with common cultural characteristics such as language habits and historic traditions will bring somewhat different people together."[15] They explain that the hypothesis, thus, "escapes from the particular and moves the discussion into a general consideration of causation of national consciousness."[16] The teachers and pupils must now "continue to clarify and define all terms of the hypothesis for verifiability."[17] This is comparable to Dewey's third step, using the hypothesis as a guiding idea to discover its verifiability. The result of a "conscious attempt to clarify meanings and avoid ambiguities is the conclusion that common language and common traditions and common enemies will develop national consciousness among people who formerly subscribed to different ideologies and value systems and inhabited a given geographical area."[18]

This hypothesis is now tested to see if it is representative of a valid explanation on the basis of the "original circumstances and relevant evidence."[19] This is comparable to Dewey's last step in reflective thinking, testing the hypothesis. In testing the hypothesis, the following must be checked, "If common language, traditions and enemies develop national consciousness among people, then an aggregate of individuals inhabiting a given geographic area who do not share the above will not exhibit feelings of national unity."[20] Evidence must be supplied for this statement and the evidence cited to prove the hypothesis is the "total absence of national unity in early Feudal Europe."[21]

The two men add that "the end of reflective analysis is the reaching of a conclusion or causal generalization warranted by available evidence. If qualifications of the original hypothesis are required after discussion, then it is reconstructed so that the conclusion reflects these qualifications."[22] This is in keeping with the qualifications which Dewey himself imposes upon his theory.

Bruner

Educators leading the field of experimental education in the social studies today are strongly influenced by the ideas of their contemporary colleague, Dr. Jerome Bruner. Many are concerned with Bruner's "structure" of disciplines, the "underlying principles that give structure to a subject."[23]

One member of the Bruner camp, Arno Bellack, at the Cubberly Curriculum Conference, Stanford University, explained what he thinks are the objectives in teaching the social studies: "describing and explaining the social and cultural behavior of man."[24]

Bellack's views on structure also parallel Bruner's. Notice the similarity between the two. Bruner writes:

> The curriculum of a subject should be determined by the most fundamental understanding that can be achieved of the underlying principles that give structure to that subject. [25]

Furthermore, "the more fundamental and basic the idea, the greater will be its breadth of applicability to new problems."[26]

Bellack, in turn, writes:

> The organization of a science can. . .be viewed as a system of related concepts and conceptual schemes, ranging from the vaguely connected to the highly systematized that are used to guide and control inquiry. Within such a system there is a hierarchy of ideas, some more fundamental

> than others. The more fundamental have greater explanatory power: they are distinguished by their power to explain a number of more particular ideas. 27

He gives the example in science of the molecular theory of matter and Boyle's law:

> The molecular theory is more fundamental than Boyle's law inasmuch as the whole molecular theory provides an explanation for Boyle's law. In all sciences, there are similar key ideas or theories that characterize a field and are fundamental to understanding. Because these ideas are fundamental, they serve as an effective means for introducing students to the various fields of knowledge. 28

Richard Brown, a key consultant to the Amherst project, one of the major research and educational experiments in the country, states his views in an address at the twenty-fifth annual convention of the National School Boards Association in 1965. He explained the rationale that gave rise to the project:

> At a meeting of school and college teachers [in 1961], it was agreed that students should not be equipped with facts as much as a sense of what facts are, of what history is. [They were threatened by the idea that what happened to the classics would happen in history.] Instead, students should be able to ask questions and criticize by the time they enter college. For this, the students have to be given <u>not</u> just the factual narrative of "answers" found in a text, but historical evidence about which the student could ask questions and from which he could draw his own conclusions. 29

This is definitely in keeping with both Bruner's concept of discovery and Dewey's goal of reflective thinking--the coming to one's own conclusions. The aim of the Amherst project is to "get the student to develop his critical and conceptual faculties,"[30] by "finding out about the implications of the discovery method which encourages inductive learning."[31] The emphasis in the project is on "giving the student not the conclusions of scholars but the raw materials with which scholars work [in order for the student to come to his own conclusions]. It is the student's task to formulate the question and work his way through to his own conclusion, developing in so doing a sense of the structure of the discipline."[32] "It is logical that this should be the approach--if the goal of formal education is to equip one to educate oneself through life, it makes more sense to train the student to be a careful inquirer than to fill him with facts."[33]

Brown also agrees with Bruner's theory that the formal structure of a discipline can be understood without "labels," as Bruner calls the formal rules of a subject. Brown writes:

> History becomes the exploration of human relationships of time past, lead where it may. The boundaries and labels of anthropology, sociology, wars and politics become unnecessary. Unity comes from method and philosophical and conceptual apparatus with which one approaches his task. [34]

As other proponents of both Dewey and Bruner's philosophies, Brown also clearly states his objections to the chronological approach to history.

> A course does not have to go from A to Z according to tradition. Yes, he writes, history is a chronological narrative. But more important than a narrative are the relationships, the cause and effects put down in time. Yes, it is critical that a student know that the American Revolution preceded the Civil War, but it does not follow that the only way for him to do that is to study the Revolution in October and the Civil War in January. The way to understand chronology is not necessarily to take up things in chronological fashion but to take them up in a fashion that makes clear the significance of the fact that one thing happened before another while another thing followed. 35

Clearly, one of the most enlightening experimental projects based on the thinking of Jerome Bruner is that being conducted at the Carnegie Institute of Technology. In May, 1964, the Committee on Curriculum and Evaluation in English and the Social Studies met for a progress report on the projects being conducted at the various constituent schools. Three of them, Carnegie Institute of Technology, Harvard University and the University of Illinois, will be cited here.

The general aims of the projects were spelled out at the Conference in typical Brunerian jargon. Among the common interests of all participating groups were: 1) inductive teaching, 2) sequential learning through the spiral

curriculum, and 3) integrity of the subject matter of a discipline.

Edwin Fenton and John M. Good explained the emphasis of the overall project. "Each project seeks to identify the structure of the social science disciplines or build a curriculum around social science projects. The idea was taken from Bruner's Process of Education, but, so far, no consensus about structure has emerged."[36] They report that:

> most teaching in traditional social studies courses is expository. Students read texts and then learn facts and generalizations found there. The New Social Studies has abandoned this. In its place, a set of teaching strategies diversely called the discovery method, hypothetical teaching or the inductive approach has been instituted. No matter what the name, the method is similar. First, the students are presented with data and are encouraged to discover generalizations about the data for themselves, to build one generalization on another and eventually develop an understanding of the entire structure of the subject. Second, the directors of the projects will not write new textbooks for their projects. Instead, they will write or collect a variety of materials, e.g., narrative accounts, sets of statistics, case studies, analytical articles, games, films, tapes, transparencies for overhead projectors, slides, tapes, etc., which the students may use as a take-off point for thinking, and third, the directors wish to abandon conventional textbooks in which facts and generalizations are predigested for students. 37

The two men clarify the projects' emphasis on the structure

of the social sciences.

> The projects intend to teach generalizations and concepts drawn from the disciplines of history and the social sciences. The students will organize knowledge as /do the/ historians, geographers, political scientists, economists, anthropologists, sociologists, and psychologists. All the projects have scholars on their staffs to identify the most important parts of their respective disciplines. These same scholars and/or others on the staff incorporate these important parts into suitable materials for inductive teaching. They intend to integrate the disciplines, materials, and techniques within a course. This emphasis on the structure of disciplines gives a new emphasis to the material--away from an accumulation of facts for their own sake and to facts as part of the thinking process. 38

Bruner's influence is seen in the concept of "sequential learning" that is emphasized in the project. Fenton and Good explain:

> Usually, the social studies curriculum pays little attention to sequential and cumulative learning experience. However, in these projects, an effort is being made to build each course securely on what the students already know. Each project tries to develop a hierarchy of learning to be taught in sequence beginning with the simple and moving to the sophisticated. This development can take place within individual courses, within sequences of courses, and for an entire curriculum including kindergarten through college. This will eliminate the repetition that exists in a cyclical curriculum: By introducing ideas in simplified form early in the school experience and developing them with new materials in a more sophisticated manner later on, the new sequential curricula are discovering fresh principles. 39

Edwin Fenton and John Good, co-chairmen of the educational experiment at Carnegie Institute of Technology, have as the aim of their project to enable students to discover insights

for themselves. Three of the major principles by which this objective could be carried out are: first, the readings used in the class are chosen to encourage the students to develop a mode of inquiry; second, the materials are designed so that inductive thinking can take place. The courses consist of readings beginning with an introduction, a few study questions, and an article--all researched and written by the staff for the project if such materials are not available already. Audio-visual materials are also created from this point of view. "From all these materials, the students are to develop their own conclusions and link one generalization to another. The greatest departure here is an abandoning of the texts in favor of materials from which students can discover their own insights."[40] Third, materials within each course and from one course to another are organized sequentially. Each subject and skill objective is ordered to give adequate opportunity for reinforcement of learning and to permit learning to build upon what has gone before.[41]

Their aims, put into the concrete form of a curriculum, look like this:

Grade 9 - first semester:

Theme: A study of the way in which primitive people, American citizens, and citizens of the Soviet Union are governed.

Organization: Four major issues:
1) Who are the leaders?
2) How are decisions made?

3) What is the role of the individual citizen?
4) What is the ideology that underlies the political system?

Grade 9 - second semester:

Theme: A study of the comparative economic systems of traditional societies, of the United States, and of the Soviet Union.

Organization: Four major issues:
1) How do these societies decide what to produce?
2) How do they produce it?
3) How do they distribute it?
4) How are the economic systems related to the values and the historical developments of the societies of which they are a part?

Grade 10 - first semester:

Theme: A study of the development of the political, economic, and social systems in the West (builds on the political science and economics taught in the ninth grade and introduces the study of social structure as a third theme). 42

The influence of both Dewey and Bruner is apparent in these course outlines. The themes as stated above implicitly contain problems to be confronted by the student. The problems are: What is government? What is economics? The "labels" as such are not on the disciplines, but the formal categories are implied. The issues to be studied under each theme raise major problems. In confronting these problems and in solving them in an inductive manner, the student is able to discover the basic structure implicitly contained within the theme.

Donald W. Oliver, director of the Harvard project, reported on the aim of his experiment:

> The project is based on the conviction that the analysis of public controversy should command primary attention of the social studies curriculum in public secondary schools. The objective here is to train students to examine and analyze, through discussion and argument, the kinds of disputes that give rise to social conflict. By considering a variety of situations throughout history and across cultures, by viewing situations in terms of various methods for reaching and justifying positions, students will hopefully gain certain powers of analysis that will help them in discussing value dilemmas on which public controversy thrives. [43]

This sounds a bit like the school which interprets Dewey's reflective thinking as a "method of attacking specific social problems."[44] However, as he goes on, Oliver shows clearly how he emphasizes Bruner's theories also.

The activities of the Harvard project include the development of materials emphasizing the printed word. Most materials consist of case studies which "describe situations and dilemmas in concrete and dramatic style."[45] These case studies are written up as autobiographical and biographical accounts, as journalistic narratives, as excerpts from fiction and literature, as court opinions, as historical vignettes, etc.

> The purpose of the case study is to communicate the concrete, raw data of a situation, and pose a problem in terms of relevant meaning to the student with a minimum of analytic or interpretive material. Rather than being explicitly defined and developed within the cases, social science concepts will be introduced via dialogue with the teacher. [46]

Case materials allow for the teaching of the concrete contexts of the controversies without explicitly teaching the

more abstract generalizations, thereby enabling the student to discover his own generalization.

The curriculum created by the Harvard project is made up of six levels or areas of study, one of which is offered here as an example:

> LEVEL I - An introduction to social problems: the individual within a community.
>
> Purpose: to present a few cases illustrative of the general problems to be considered throughout the curriculum, along with legal-ethical, analytic and social science themes and concepts used to deal with the general problems.
>
> Materials: a series of case studies to demonstrate general problems.
> a. "The Mutiny Act" to show the use and control of violence.
> b. "The Coal Mining Hills of Kentucky" to develop an understanding of standards of living.
> c. "The Amish" to develop an understanding of privacy.
> d. "John Brown" to demonstrate the theme of public conformity and dissent. 47

Ella C. Leppert, director of the University of Illinois project, described the objective of the Illinois high school social studies curriculum study center as:

> the development and dissemination in public schools of the first three courses in a sequential junior-senior high school social studies program. These three basic courses...will be part of a five-year sequence designed to contribute to a program that helps the student to develop an understanding of 1) the basic structure of man's social order and how this social order relates to the individual in

> his own and other cultures; 2) the dynamic nature of cultures and the role of the individual in relating himself to cultural change; and, 3) cultural diversity--that with increasing unity there is also room for diversity. 48

Implicit in these aims is a basic structure dealing with the social and cultural phenomena of this world which the Illinois staff sees in the discipline of the social studies. Miss Leppert clarifies the objectives as follows:

> When a social studies program confronts students with the recurring and persistent problems and questions common to most cultures and periods of history /elements of structure/ and fosters critical analysis and mature generalization, students will be better able to analyze and deal with disruptive and complex problems that accompany social change. 49

The philosophy behind this statement agrees with the positions of Bruner as well as Dewey with regard to one of the major aims of education--i.e., to guarantee the continuation of the established aims of the society.

The method of carrying out these aims is outlined by Miss Leppert in the following:

> The development of three basic social studies courses emphasizes the selection, in consultation with academic specialists, of key concepts and generalizations necessary for understanding man's relationships to his social, economic and political institutions. At various points in time and in selected Western and non-Western cultures, including the student's own, key concepts and generalizations are ordered in a logical sequence and introduced in an ascending hierarchy from the concrete to the

> abstract as work progresses. In the new course materials, the student is encouraged to arrive inductively /to discover/ at the concepts and generalizations and to develop skills in analysis. 50

Just what are these new courses and materials? The first of the three-year sequence begins, using the tools of the social scientist, with the American family today. By studying the New England Colonial family next, the student is able to discover and identify historical changes. Subsequently, the reason for the changes and the consequences for the family and society are analyzed. The next step is the introduction of the extended family system in a village of the East Punjab in India. Using primary sources such as pictures, archeological reports, tapes, etc., the students are led to discover the similarities and differences between the new cultures and their own, to understand the reasons for them and the consequences for the Indian family.[51]

> This same general pattern is followed for the units on man's economic and political institutions starting first with the child's own society in the present, then going on to an earlier period and finally using selected models of other societies. 52

Through this means, the directors hope to "deepen the student's understanding of the similarities and differences among cultures and the dynamic nature of institutions."[53]

After two attempts with this curriculum, the committee arrived at one decisive conclusion by the time the report was given

in 1964. The conclusion was:

> that the effectiveness of the inductive approach depends on the sequence in which materials are introduced and the ordering of concepts and generalizations. That is, in the study of the family and economy, the materials begin with the concrete and move to the abstract; from the simple to the complex. 54

Another very interesting project carried out at the present time is being conducted by the Board of Education of the City of New York under the editorship of William Bristow.[55]

> The goal of the Social Studies curriculum is developing people who are hospitable to change and who have an understanding of the present changes taking place. The prime condition for survival will be the availability and ability to deal with new facts and conditions and a disposition to seek new ways of living. 56

The primary motivation for the changes being made in the New York City curriculum is the idea that

> children trained in the methods of problem-solving and given guidance in attitudes toward change will be better able to take advantage of new knowledge and be able to use this knowledge in adapting to modern culture. The new curriculum places increased emphasis on learning experiences which will enable students to grow in insight, practice critical thinking, weigh issues and evaluate alternative modes of action. 57

> With today's explosion of knowledge, it is impossible to teach the enormous amount of factual data in history and the social sciences. Students must be helped, not spoon-fed, to derive meaning from the facts with which they are presented. In this program, history and the social sciences have been analyzed and basic concepts have been selected for the students to learn. These concepts are sometimes called understandings or generalizations and these overreaching concepts provide structure for the various social sciences. 58

As Bruner advocates consultation with scholars in the various disciplines to arrive at the structure of those disciplines, the New York City program begins with consultations with scholars in the fields of sociology, psychology, economics, anthropology, political science, geography, and history resulting in the "formulation of the broad concepts [structure] underlying each discipline."[59]

The structure of the discipline of history and the way in which it should be implemented is quite explicitly spelled out in this curriculum, and since, as Fenton and Good pointed out earlier, a consensus in this particular area is rarely arrived at among educators today, the conclusions of the New York committee are of great interest.

Concepts in history:

I. History is a continuous process leading to the present
   - A. Every event, movement, and institution has roots in the past
   - B. Customs, traditions, values and beliefs are passed from generation to generation
   - C. Man is a product of his past
   - D. Understanding the past helps man comprehend the present and search for the future

II. Historical events have multiple causes and effects
   - A. Causes and consequences of historical events are often numerous and complex
   - B. Historical events may have consequences in times and places other than their own
   - C. Though history never repeats itself exactly, similar cases tend to produce similar results
   - D. Chance and accident influence and impose limitations on predictability

III. The present influences our understanding of the past
   - A. Knowledge of the past is based on artifacts, remains, written records, and oral traditions which have been selected, classified and interpreted

B. The historian uses information and interpretation of other historians to construct his own explanation of the past
C. Historians draw from every field of knowledge to improve their understanding of the past
D. Since historians tend to view the past in light of their own times and culture, historical records generally reflect the times and culture of the historian
E. Each generation must seek to rediscover, verify and explain the past for itself

IV. Change is constant in history
A. Change is an inevitable condition of life
B. Varying attitudes toward change produce conflict
C. Among the processes that have been productive of change are the movement of people; transmission of the cultural heritage to succeeding generations; appearance and diffusion of new ideas, attitudes, beliefs and values; new inventions and discoveries; alterations in physical environment
D. The tempo of change has varied in different times and places; in the recent past, change has taken place at an accelerated rate

V. Change does not necessarily imply progress
A. Progress involves change toward a desired goal
B. The goals of society have varied in different times and places
C. Progress occurs as men meet the problems resulting from change with varying degrees of success
D. Change at variance with desired goals has also taken place
E. Civilization develops as men successfully meet problems arising from change; civilizations decline and disintegrate as men fail to adapt to new circumstances. 60

Dewey and Bruner

Byron G. Massialas incorporates the thinking and theories of both Dewey and Bruner in coming to his own philosophy of teaching history. He capsulizes his theory in the title of his article "Teaching History as Inquiry" in the book, New Perspectives in World History.[61] Combining the techniques of both reflective thinking and discovery learning, Massialas bases his approach on the same redefinition of intellectual growth and learning as Bruner. Massialas points out, as does Bruner, that the traditional notions concerning the intellectual growth of the individual have recently been challenged. In the past, the individual was thought to be a pleasure-seeking creature who tried to avoid painful situations and secure maximum rewards.[62] This pleasure-seeking theory has been challenged by a number of psychologists. Piaget, as mentioned earlier by Bruner, is one of the leaders in the field. Massialas also cites Philip Solomon and his committee who conducted a "sensory deprivation"[63] experiment in 1961. Taking their data from an experiment conducted at McGill University, they suggest that human beings must have the stimulation from external environmental challenges in order to survive. He writes, "The human mind does not necessarily seek to avoid pain and unpleasantness in its perceptual terrain but creates, of if necessary, fabricates, problematic situations."[64]

The McGill experiment involved paying a group of male students to do nothing. The aim of the experiment was to measure how long the subjects could withstand the lack of stimulation. The men lay 24 hours on comfortable beds in well-lighted and air-conditioned rooms. Most of the subjects left during the experiment, some not staying in isolation long enough even to complete certain test batteries relating to the experiment. They could not stand the discomfort of sensory deprivation. This same experiment prompted Francis Chase, in the "Elementary School Journal" to state that "man can realize his full human potential only by confronting new conditions."[65] Massialas comments further that "growth can be explained as a continuous quest for creating and solving problems."[66] The outdated educational theories of the past--i.e., that educators should avoid exposing younger children to difficulties is as invalid for Massialas as it is for Bruner. As Massialas says, "Educators have underestimated the ability of young people to engage in serious scholarship and to order their own learning."[67] Instead, "Evidence suggests that learning is increased when the student is personally involved in the act of discovery, when he is able to identify underlying principles and generalizations for himself."[68]

Now, Massialas changes his orientation from Bruner to Dewey. Massialas maintains that the aim of a teacher should be to

"create a classroom climate that is conducive to critical thinking."[69] "The task at hand [for the teacher] is to ask questions which will move toward the identification of a problem that the students will intellectualize, enlarge and generalize and for which they will eventually work out a solution in discussion."[70] This is, in fact, what Dewey proposes in his system of reflective thinking or problem-solving.

Now, Massialas goes further, defining critical thinking in steps exactly as Dewey defines the steps of reflective thinking:

1) creation of a problem
2) identification, definition and clarification of a problem
3) formation of alternative hypotheses
4) testing hypotheses and their implications
5) acceptance of a tentative generalization or conclusion [71]

What, in fact, Massialas is doing is placing Dewey's working framework of reflective thinking on top of Bruner's diffuse theory of discovery. This process of reflective thinking, Massialas maintains, "moves the student from the confrontation of a problem. . .through to the construction of a generalization which satisfactorily explains the problem of cause and effect relationships."[72]

Now, Massialas jumps back to Bruner discussing what he calls the "creative act"[73] which is related to Bruner's concept of "intuitive thinking."[74] The creative act, writes Massialas,

is "related to the strategy of critical inquiry. It is teaching and learning as discovery or invention."[75] He explains that the teacher in this process

> encourages students to engage in the process of critical inquiry by posing questions to which answers are neither clear-cut nor available in reference books. The idea is that given a problem and a limited number of cues, the student is challenged to conjecture about an explanation. 76

Massialas continues, explaining that it can be concluded from the experiments which Bruner has conducted that a child at any age can productively participate in the process of discovery. This process, according to Massialas, involves four steps:

1) making a leap into the world of the unknown
2) linking the past with the present and future
3) on the basis of limited cues, projecting and speculating intelligently on underlying principles or generalizations explaining human interactions
4) developing and refining heuristic devices upon which he can depend in the future. 77

Massialas includes a case study that illustrates his point. The example comes from a high school class in World History taught by Miss Beatrice Young. She was a new teacher and she intentionally refrained from mentioning the period of the topic to be studied.

Each member of the class was given a copy of a letter written by Petrarch and sent to Francesco Bruni, the papal secretary in Milan. The author's identity was not revealed to the

students. The excerpt of the letter read:

> You make an orator of me, a historian, philosopher, and poet and finally even a theologian. You would certainly not do so if you were not persuaded by one whom it is hard to disbelieve: I mean Love. Perhaps you might be excused if you did not extol me with titles so overwhelmingly great: I do not deserve to have them heaped upon me. But let me tell you, my friend, how far I fall short of your estimation. It is not my opinion only; it is a fact. I am nothing of what you attribute to me. What am I then? I am a fellow who never quits school, and not even that, but a backwoodsman who is roaming around through the lofty beech trees all alone, humming to himself some silly little tune, and--the very peak of presumption and assurance--dipping his shaky pen into his inkstand while sitting under a laurel tree. I am not so fortunate in what I achieve as passionate in my work, being much more a lover of learning than a man who has got much of it. I am not so very eager to belong to a definite school of thought; I am striving for truth. Truth is difficult to discover, and, being the most humble and feeble of all those who try to find it, I lose confidence in myself often enough. So much do I fear to become entangled in errors that I throw myself into the embrace of doubt instead of truth. Thus, I have gradually become a proselyte of the Academy as one of the big crowd, as the very last of this humble flock; I do not believe in my faculties, do not affirm anything, and doubt every single thing, the single exception of what I believe is a sacrilege to doubt. 78

Dr. Massialas recorded his interview with Miss Young after the class. She described what happened:

> Interviewer: When you confronted them with the material on Petrarch, what was their reaction?
>
> Teacher: Their initial reaction was one of having no idea of what they should do. They were puzzled, but not really curious enough to read it. They just wanted to turn their backs on it. They looked at it. . .and said: "Well, what are we supposed to do?" To which I replied, "anything you want." So they looked at it again and said, "We don't have any directions, we can't go on!" I said, "We are not to give you directions: now what will you do with this material?" And so they started to read it slowly

and looked around the room, and they said, "Well, what kind of questions do you want us to answer?" And I said, "I have no questions for you to answer, just tell me what does this make you think? You know. . .what ideas do you get when you read this? . . .Write anything you want on this paper, make any kind of notations, just anything that comes to your mind as you read it." So then they started very diligently writing down questions that came to their minds, as they read the dittoed material. "Who is this man?" "Is it a woman. . .perhaps." "When was this written?" "What year or what century?" "To whom was he writing?" "Was it a close friend?" "Or was it someone he hadn't seen in a long time?" "Why was he writing this?" "What was he disturbed about?" (They thought he was disturbed about the letter.) "Where was he when this was written?" "Where did this take place?" The statement mentions something about a belief in God...then it must have been in such and such a century. They took little words out of this which. . . .

Interviewer: You mean they were searching for cues?

Teacher: That's right, they were looking for cues. Particularly in the beginning where the author said "You make an orator of me. . ." Who could be all of these things? The excerpt talks about love and they wondered how this fitted in. . .After ten minutes of individual concentration on the material, I let them work in groups of five. They were so excited. . . they wanted to see what the other people in their group had asked and they were surprised that they asked the same things. So then they decided that they would make up a lengthy list of questions. . . By this time. . .they were taking it apart almost word by word. . . . Then I had a list of these questions on the board so they could see similarities in curiosity among the members of the class. Then as they left, they were just really mad. They said, "You're not fair. This isn't fair. You mean you're not going to tell us who it is?" And I said, "no." They were really just begging me. "Well, just tell us. We can't go until we know." I said, "I think you can leave without knowing. Do you have to know everything?" And they decided that they had to know everything and at this point I suggested that they go to the reserve shelf in the library. There were materials marked off in these books, where they could perhaps do some reading to discover who would write like this. . .

> and at this point I said, "Yes, it was the Renaissance." They had some books at home they wanted to read on the Renaissance. They wanted to know what books would be relevant. Many of them, on their own, went to the library. I didn't make this a definite assignment. I wanted to see just how curious they would be and I found out that almost all of the books were checked out, that many of the students were asking the librarian about the identity of the author. When they saw me in the hall the next morning, they said, "Ah, we decided we know who it is; you're not so smart, you know!" 79

Massialas points out four significant results of such an approach.

1) Intuitive thinking, appropriately encouraged, can be stimulated by the use of original sources.
2) Students can use cues as springboards in coming to their own plausible explanations.
3) Students create systems of categories and intellectual attack which change as new factors are brought to bear on the situation.
4) Students are capable of finding certain principles underlying historical sources. 80

Even more important, however, is the fact that this case is a perfect example of a combination of Dewey and Bruner's techniques or systems. Nearly all of Dewey's five steps of reflective thinking are found in the action which the students participated in. Furthermore, discovery as Bruner explains it, is basic to the events which unfolded in the classroom. A careful analysis of the interview will help to point out these procedures.

> Pre-reflective stage: Confrontation of a problem - "Well, what are we supposed to do?" The students are confronted with a problem when they realize that they don't know what to do. They have been given something that has to do with school, but, unlike other school situations which they have experienced, here they have not been told what to do. They were perplexed.

Suggestions: "And so they started to read it slowly..." They consulted the data. Since the dittoed sheet is the only data the students have to determine what to do, they begin to read it. Directions were not given, but, based on past experiences, they realized that they must deal with whatever there is to deal with. It is the only thing (data) that may account for the peculiarities of the situation.

Intellectualization: "So then they started very diligently writing down questions that came to their minds. . . ."Who was this man?" "Is it a woman?" This stage, according to Dewey, entails "changing the difficulty or perplexity into a problem to be solved." 81 By formulating questions about the material, the students change the material into a form which they can work with.

Hypothesis: Guiding Idea: There is no evidence of this step in the recorded interview with Miss Young. According to Dewey this step is the "use of one suggestion after another as a leading hypothesis to initiate and guide observation and other operations in the collection of factual material." 82 Perhaps this step would be more obvious to the reader if the class session itself had been taped and re-written in print. The only evidence that this step took place is in Miss Young's quote, "Yes, it was the Renaissance," which implies that the different students followed the process described above, coming to a definite hypothesis that the letter comes from the period of the Renaissance.

Reasoning: "And they decided that they had to know everything and at this point I suggested that they go to the reserve shelf in the library." This step involves the hypothesis as relevant to the problem as possible, a "mental elaboration of the suggestion." 83 Consulting outside sources to elaborate their suggestion would be reasoning.

Testing the Hypothesis: "Ah, we decided we know who it is; you're not so smart, you know!" This step includes verifying one's conclusions. If the conclusion which the students came to was arrived at through the students' own research of their suggestions, this would be the proof or verification of the suggestions.

Bruner defines discovery as a process which "permits the student to put things together for himself."[84] The students in Miss Young's class certainly were engaged in putting things together for themselves--they had to put together what their role was as well as what to do with their role.

Bruner and Dewey agree that one has to place a workable form on a difficulty in order to deal with it and solve it. This is apparent in Dewey's second step in reflective thinking, intellectualization, as well as in Bruner's basic definition of the process of discovery. Within the framework of Bruner's definition, Miss Young's students are involved in just such a process--a process of recasting a difficulty, a problem (what to do with the dittoed sheet) into a form that is solvable (reading the letter and trying to see what its significance is).

Furthermore, the students went about working the form in which they eventually placed their problem in an intuitive way. Intuitive thinking, according to Bruner, is coming to "plausible but tentative formulations without going through strict analytical steps, /the success of which/ rests on the familiarity of the thinker with the domain of knowledge involved."[85] The questions which the students asked and the hunches which they had about the Renaissance seem to have been arrived at intuitively, not analytically, one step at a time.

Massialas, in conjunction with Jack Zevin, demonstrates another example of the application of both Dewey and Bruner's approaches in an article "Teaching Social Studies Through Discovery" in Social Education.[86] Its similarity to the preceding example is quite enlightening. One major difference to look for is the number of cues given by the teacher.

This educational experiment was conducted in a public high school in Chicago throughout a full academic year. The aim of the experiment was to explore the possibilities of using the discovery method in teaching history. There were three questions with which the experiment was primarily concerned: 1) "to what extent are high school sophomores with an above average ability capable of discovery"; 2) "how can historical materials [original sources] be presented in such a way that while some cues will be offered, the story will not be given away and the students will study independently"; and 3) "to what extent do style and method of discovery operate as motivating devices in learning."[87] These three areas are of vital concern to Bruner.

The main emphasis in the project, which included 35 fifteen-year-olds, was on the use of historical documents in developing the students' ability to discover and explain their political and social environment.

The class procedure included the introduction every two weeks or so of a new discovery unit. This introduction was made by giving each student historical documents, the origin, reference and author of which were deleted. The students' job was to put together the missing information.

Massialas and Zevin point out that the role of the instructor in such a situation is as a non-directive agent who instigates and challenges the students and moderates discussion.[88] This is similar to Bruner's concept of the role of the teacher in the "hypothetical mode."

The co-authors give a detailed outline of one of the units. The students were given ten brief poems to read. Then they were encouraged to discover the cultural context out of which these poems possibly could have emerged. Their problem was to employ the historical method.

A sample of the ten poems given to the students include:

1

My Thought turn to the Ancient Capitol
long life and peace during your reign
O, Emperor.

2

The beginning of all art
A song when planting a rice field
in the country's inmost part.

3
On the temple bell
   Resting, sleeping,
a firefly.

4
Snow yet remaining
   The mountain slopes are hazy-
It is evening. 89

The class sessions, unlike Massialas' preceding example, were taped and certain key parts will be included in the following:

First Day

"Teacher: Please read this. (five minutes of silence) Well, now, everyone finished? What do you think of the reading? What are these?
Tim: This must be a collection of poems.
Teacher: Why?
Tim: Because each of these little pieces is a verse. Some rhyme.
George: But they're so vague. What are we supposed to do with them?
Teacher: Whatever you like. Are they really vague?
Gwen: I don't think so. Some of the poems are very interesting, maybe difficult to interpret, but interesting.
Sylvia: Yes, I think we can find clues if we try.
George: Clues for what? All this is still vague.
Bill S.: Yes, what are we supposed to find out? What do these mean? Where are they from? Who wrote them? When were they written?
Teacher: All of you should be able to supply your own answers to these questions. Who would like to make the first attempt? (a moment of silence)
Carolyn: Well, they're all poems, so they must have been written by a poet.
Bill S.: That's some help! How do you know they're not all written by one and the same poet? They all look the same to me, same three lines, same style, all short and vague.
Carolyn: But they're different. They're on different subjects and they give different feelings. Each one gives me a different feeling.
Bill S.: Does that mean they can't be by one poet expressing himself on different subjects?

Sylvia: I have a different idea. Maybe these poems are all by different poets, but may seem to be the same because of the style. What I mean is that maybe these are the usual kind of poem for this country.

Gwen: Or, it could just be the style of a particular poet.

John: I think this is getting us nowhere. Let's forget about the poet and try to find out where it's from.

Bob: But these poems are too vague.

Diane: We're back to that again.

Teacher: Well, does everyone agree with this, or can someone offer advice or evidence to help us out? Where are these from?

Sharon: They are from Europe because an emperor is mentioned, and lords are also mentioned a couple of times. This means there must have been an autocracy in this country. Many countries of Europe had monarchs and lords.

Bernard: At one time almost every European country had this kind of government. Maybe these poems are from Russia. Russia had an emperor and nobles running it for a long time.

Diane: I think that this is from France or Germany or Austria during the Middle Ages, because the lords seem to be very powerful; they are able to command cavalry men and to own large halls. Maybe the emperor referred to is Charlemagne.

Gwen: I think you're on the wrong track. This is no European set of poems, certainly not American.

Teacher: Why?

Gwen: Well, you're missing a lot of important parts of the poems that seem not to be European at all. What about the mention of a temple? Since when are medieval churches called temples? And what about the reference to rice in one of the poems? Rice wasn't one of the European's main dishes, at least as far as I know.

Eddie: Rice is from the Orient, from China. The Chinese eat lots of rice. The poems must be translated from Chinese.

Steve: They could also be from Japan or India. I've read somewhere that these two countries produce and eat rice as their main dish.

Mary: I read that Southeast Asia produces a lot of rice. Vietnam exports rice and eats some of it.

Helene: I have a suggestion, but not of another country. I think we should try to get the meaning and message of each poem and then find out where they're from. Let's start with poem 1 and work down. 90

The co-authors point out that the students spent the first day engaged in both orienting themselves to the material as well as trying to organize the material itself in some way. In other words, here, according to Bruner, they are engaged in trying to find a form to place on the problem which will enable them to solve it--i.e., to discover who wrote the poems, what their geographical location is, what period they were written in, and what their significance is. According to Dewey, they are trying to see where their tentative understanding of the situation will take them. Therefore, they would be participating in step two of reflective thinking.

Partial proceedings of the second day of class: (The class is dealing with the last suggestion of Helene on the preceding day.)

"Helene: This poem (number 8) is written by a Buddhist or a Hindu because it contains a belief in rebirth. As far as I know, only those two religions teach this belief.

George: I think it is called reincarnation. That means that you are born again and again into new bodies or forms, although your soul remains the same.

Helene: Well, I think this poem is a Buddhist or Hindu poem because the poet believes this idea. He wants to be born again as a pine tree on a hilltop so he can enjoy beautiful moonlit nights. Does anyone agree?

Mary: I don't. Now we have a better idea of where these poems are from. They have to be from the Orient, and they have to be from a country with Buddhists or Hindus living in it. They can't be from anywhere else.

Gwen: Yes, and according to the ninth poem, these would have to be from a country in which great lords are important people. The ninth poem repeats the fourth poem, and the great lord is said to own a hall. This must be like a castle.

Steve: The lord seems to have soldiers or cavalry working for him. Then the poem changes and tells of a storm wind of the fall.

Gwen: Maybe the poet is trying to tell us in a roundabout way that a war or a fight is brewing. That's why the cavalry is reporting to the lord. I don't think his poem is peaceful like the others at all. It's a poem that tells us of troubles in the country. People were fighting each other and each great lord probably had soldiers working for him.

Sharon: That's called a feudalistic system. These poems have to be from a feudalistic country. We have to find out which Oriental countries were feudalistic--or still are.

George: That might be a help. Find out which Oriental countries had feuding societies and feudal lords.

Sharon: I agree about the wars but I don't think your suggestion will help because all those feudal societies used to have little wars.

Steve: Like England during the War of the Roses and France during the tenth and eleventh centuries?

Tim: I think you are right. You have also missed something important. If there are great lords in this country, there are most likely other lords, lesser ones, in the setup as well. This sounds very close to feudalism. Usually, however, feudalism is a system of many powerful nobles and a weak king.

Sharon: Well, this fits pretty well. We definitely know that the lords of this country are powerful, armed, and have castles of some kind, while the emperor is spoken of as being in his ancient capitol. It seems to me that he's out of the picture.

Bill: But we can't really tell that for sure.

Sharon: Well, at least we know that the nobility is powerful, and if that's true, then the emperor must have that much less power or say-so on everything.

Teacher: Good point. Now what about a volunteer for the last poem.

Bernard: The last one is about a lazy peasant. I guess it's a kind of joke because the peasant is taking a nap while the water washes his rice, which I guess is in some sort of sack hanging in the water. Say! That's pretty clever.

Diane: Some people, including the poet, must have thought peasants were simple-minded, and the poet is showing that it isn't so, because here's a peasant who can get his work done and sleep at the same time.

Bernard: By the way, I think this poem and the second one about the rice prove that rice is very important in the life of the people of this country, and it also shows that these two poems are by different people.

Mary: Why do you say that? We decided before that we couldn't be sure of that.

Bernard: Well, in the second poem those who plant the rice are praised and in the last poem peasants are made fun of.

Karen: That could still be that same poet in a different place or mood." 91

This class session is spent in a detailed examination of the individual poems. The students explore all the possible cues which strike them. They exhaust one area and with the conclusion that they have of that area, they proceed to another which would have been impossible to reach without the preceding step. The students use their own back-log of information and apply it to the problem whenever appropriate. This reminds us of Dewey and Bruner, both of whom stress the importance of familiarity in being able to think intuitively (Bruner) and in being able to participate in the step of intellectualization (Dewey).

On the third day, the following discussion took place:

"Teacher: Now that you've analyzed all of the poems, where do you think they're from?

George: We've ruled out the West, and this has to be from countries under the influence of Buddhism and Hinduism, the only religions preaching reincarnation.

Eddie: That limits our choice to India, China or Japan.

Eileen: Or Southeast Asia. The question is which one?

Steve: It seems as though each of these places fills the bill. All are countries that are literate, religious, feudalistic at one time or another, and dependent on rice for a main part of their diet.

Eddie: Well, wait a minute. Now that I think of it, China may not be a good choice. It doesn't fit in with what we've been saying about these poems. China had a very powerful emperor who ruled through a civil service. As far as I know there was no nobility in China except for the emperor's household.

Bill V.: But wasn't there an earlier period in Chinese history in which feudalism was the form of government?

Mary: Well, at least we can eliminate most of Chinese history.

Tim: I think it's India. Great Lord could be a translation for Maharaja, but I'm not sure if India had emperors. Did it?

Teacher: You can find out, can't you?

Bill S.: Oh please tell us where it's from. I can't wait any longer.

Teacher: But why should I when you can find out for yourself? Doesn't someone have any helpful suggestions?

Diane: I think it's from India, too. The mention of rice, temples, peasants, and the religious tone of several of the poems make me think of India.

Gwen: But what you've said could apply to almost all of Asia, India and the East.

Tim: I think we can rule out China altogether because I remember reading that Buddhism and the idea of rebirth were introduced into China after China already had a system of absolute emperors who ruled through a civil service, and I think there were no powerful nobles.

Bob: If all of that is correct, then China is ruled out, but that still leaves Japan, India and Southeast Asia.

Mary: These poems must be from a mountainous country because of the mention of mountains in several of them.

Gwen: Northern India is very mountainous, so are parts of Southeast Asia and all of Japan is that way.

Randy: Maybe it's Japan. Up until very recently, Japan was a feudal country with lords, barons, and soldiers called Samaurai, including a very shy, weak emperor. It is also a Buddhist country filled with ancient temples and preachers of religion. Japan sounds like a very good choice.

Bill S.: It could still be Northern India or Southeast Asia sometime ago.

Bernard: I believe there were emperors in India rather recently, called Mongols or something like that.

Karen: What about the style of the poems. They seem pretty unusual. Maybe we can check into this by looking at sample poems from all over Asia until we hit on the same type. Maybe that will help us find a definite answer." 92

Here, the students are participating in both the third and fourth of Dewey's Five Steps of Reflective Thinking. They are 1) using an hypothesis--i.e., that the poems are from the Orient--to guide their observations and the collection of factual data, and 2) they elaborate upon the suggestion as they go along. In addition, inference, hunches and intuition, all part of Bruner's concept of the process of discovery are in play. This is an excellent example of how the theories of both men can fuse into a complementary pattern of inductive thinking.

The conclusion of the fourth day included the following:

"Bill W., Steve, Tim and Karen: We have final proof. We found it.

Karen: We checked these poems against Indian, Chinese, Japanese and any other Oriental types of poems we could find, and we found that this type of poem is Japanese only and is called a haiku." 93

This is the last stage in the process of reflective thinking--i.e., the students have verified their hypothesis; the actual results corroborate the theoretical results. The problem is solved.

NOTES

[1]Leonard W. Ingraham, "Discovery and Inquiry in History and the Social Sciences" *High Points*, XLVII (January, 1965), p. 8.

[2]This unit is titled "Responses to Economic Collapse: The Great Depression of the 1930's." The readings include:

Introduction
Part I - The Nature of the Depression
- A. Smashup - William E. Leuchtenberg
- B. The World-Wide Nature of the Depression - Robert Palmer with Joel Colton
- C. Depression in Detroit from "When Detroit's Out of Gear" by Helen Hall
- D. Song of Trouble - "Beans, Bacon and Gravy" from American Folksongs to Protest, edited by John Greenway
- E. Statistics - Compiled by author from Historical Statistics of the United States

Part III - Dealing with the Depression in the United States
- A. Excerpts from Address of President Hoover at a dinner of the Indiana Republican Editorial Association, June 15, 1931
- B. The Parties' Stand
- C. The Candidates Speak - Roosevelt and Hoover
- D. From the Socialist Platform, 1932
- E. The Townsend Plan - Dr. Francis E. Townsend
- F. End Poverty in California - (EPIC) - Upton Sinclair
- G. Share the Wealth and Every Man a King - Huey P. Long
- H. Excerpts from the Radio Address of the Reverend Father Charles E. Coughlin, June 19, 1936
- I. Union Party Platform of 1936
- J. Results - Presidential Elections of 1932, 1936, 1940 - Compiled by author
- K. New Deal Legislation

Edward H. Merrill and Van R. Halsey, "Responses to Economic Collapse: The Great Depression of the 1930's," cited by Edwin Fenton, *Teaching the New Social Studies in Secondary Schools* (New York: Holt, Rinehart and Winston, Inc., 1966), pp. 477-496.

[3]Jonathan C. McLendon, *Social Studies in Secondary Education* (New York: MacMillan Co., 1965), p. 472.

[4]Included in this category are:

a. Samuel P. McCutchin, "The Theory and Philosophy of the Problems Approach," The Problems Approach in the Social Studies, ed. George L. Fersch (Washington, D. C.: National Council for the Social Studies, 1955), pp. 1-10.

b. Richard Gross and Leslie Zeleny, Educating Citizens for Democracy (New York: Oxford University Press, 1958).

c. Richard Gross and Frederick J. McDonald, "Problem-Solving Approach" Phi Delta Kappan, XXXIX (March, 1958), pp. 241-267.

d. Theodore Kaltsounism, "Problem-Solving in the Social Studies" Education, LXXXVI (February, 1966), pp. 340-342.

[5]Byron G. Massialas and C. Benjamin Cox, "History and Reflective Thinking," Crucial Issues in Teaching Social Studies, ed. Shirley Engle (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1964), p. 149.

[6]Edwin Fenton, "History in the New Social Studies" Social Education, XXX (May, 1966), p. 325.

[7]McLendon, op. cit., p. 472.

[8]Included in this category is: Arthur Bining and David Bining, Teaching the Social Studies in Secondary Schools (3rd ed.; New York: McGraw Hill Book Co., 1952).

[9]Massialas and Cox, op. cit., p. 149.

[10]Ibid.

[11]Ibid., p. 150.

[12]Ibid.

[13]Ibid.

[14]Ibid.

[15]Ibid., p. 151.

[16]Ibid.

[17] Ibid.

[18] Ibid.

[19] Ibid., p. 152.

[20] Ibid.

[21] Ibid.

[22] Ibid., p. 153.

[23] Jerome Bruner, Process of Education (New York: Vintage Books, 1960), p. 31.

[24] Arno Bellack, Structure in the Social Sciences and Implications for the Social Studies Program, Report to the Cubberly Conference, School of Education, Palo Alto, Calif., 1963 (Palo Alto, Calif.: Scott, Foresman and Co., 1963), p. 98.

[25] Bruner, op. cit., p. 31.

[26] Ibid., p. 18.

[27] Bellack, op. cit., p. 99.

[28] Ibid.

[29] Richard Brown, "History as Discovery: an Interim Report on the Amherst Project," Teaching the New Social Studies, p. 444.

[30] Ibid.

[31] Ibid.

[32] Ibid., pp. 444-445.

[33] Ibid., p. 446.

[34] Ibid.

[35] Ibid., p. 447.

[36]Edwin Fenton and John Good, Curriculum Development at the Centers for Social Studies, Report to the Conference for Personnel of the United States Office of Education Curriculum Study Centers in English and Social Studies., Pittsburgh, Pa., 1964. (Pittsburgh, Pa.: Coop. Research Project #F -041, 1964), p. 59.

[37]Ibid.

[38]Ibid., pp. 59-60.

[39]Ibid., p. 60.

[40]Edwin Fenton and John Good, Report from Carnegie Institute of Technology, Report to the Conference for Personnel of the United States Office of Education, p. 63.

[41]Ibid., p. 64.

[42]Ibid., pp. 65-66.

[43]Donald W. Oliver, Report from Harvard, Report to the Conference for Personnel of the United States Office of Education, p. 70.

[44]McLendon, op. cit., p. 472.

[45]Oliver, op. cit., p. 71.

[46]Ibid.

[47]Ibid., p. 72

[48]Ella C. Leppert, University of Illinois, Report to the Conference for Personnel of the United States Office of Education, p. 76.

[49]Ibid.

[50]Ibid., p. 77.

[51]Ibid., p. 78.

[52]Ibid.

[53]Ibid.

[54]Ibid.

[55]William Bristow, "A History and Social Studies for the Future," Report to the Board of Education of the City of New York, Brooklyn, N. Y., Fall 1965 (Brooklyn, N. Y.: Board of Education of the City of New York, 1965), p. 1.

[56]Ibid.

[57]Ibid.

[58]Ibid.

[59]Ibid.

[60]Ibid., pp. 2-3.

[61]Byron G. Massialas, "Teaching History as Inquiry," New Perspectives in World History, ed. Shirley Engle, XXXIV (Washington, D. C.: National Council for the Social Studies, 1964), p. 626.

[62]Ibid.

[63]Ibid.

[64]Ibid.

[65]Francis Chase, "Education and Change," Elementary School Journal, LXIII (April, 1963), p. 377.

[66]Massialas, New Perspectives in World History, p. 627.

[67]Ibid.

[68]Ibid.

[69]Ibid., p. 636.

[70]Ibid., p. 637.

[71]Ibid., p. 636.

[72]Ibid., p. 637.

[73]Ibid., p. 644.

[74]Ibid.

[75]Ibid.

[76]Ibid., p. 645.

[77]Ibid.

[78]Ibid., p. 646.

[79]Ibid., pp. 646-647.

[80]Ibid., p. 628.

[81]John Dewey, "Reflective Thinking," Teaching the New Social Studies, pp. 119-120.

[82]Ibid., p. 119.

[83]John Dewey, op. cit., pp. 122-123.

[84]Jerome Bruner, "The Act of Discovery," Teaching the New Social Studies, p. 125.

[85]Bruner, Process of Education, p. 58.

[86]George Massialas and Jack Zevin, "Teaching Social Studies through Discovery," Social Education, XXVIII (November, 1964), pp. 384-400.

[87]Ibid., p. 384.

[88]Ibid., p. 384.

[89]Ibid., p. 385.

[90]Ibid., p. 385.

[91]Ibid.

[92]Ibid.

[93]Ibid., p. 387.

Part II

Introduction

With few exceptions, the orientation of the history curriculum of the Reform movement at the present time is unsuitable to its goals. One of the major goals of Jewish education is the perpetuation of the People Israel; the discipline of history, as pointed out earlier, can be one of the most effective means of securing that perpetuation.

Since there is a strong emphasis on history in the Reform curriculum, what is the problem? The problem lies in the approach by which history is studied. As it presently stands, students, at best, may be able to preserve Judaism based on the knowledge and historical orientation they are receiving in religious school. Self-perpetuation, however, is another matter. If Jewish educators wish to increase the possibility of the self-perpetuation of the Jewish community, they would be wise to note what the orientation of the history program is and what would be more effective.

It must be pointed out that a wholesale change or revision in any one area, although perhaps desirable, is not the immediate aim here. Instead, the purpose is to point up some important deficiencies and to make some suggestions that would help improve the situation.

In the first place, the history materials presently advocated in the curriculum of the Commission on Jewish Education of the U.A.H.C. and the C.C.A.R. are textbooks. The disadvantages of such texts were discussed earlier and do not need to be reiterated here. Even more important, however, is that the orientation of most of these textbooks is a chronological approach.[1] A chronological approach which entails the study of the past for its own sake may further the aim of self-preservation but certainly not self-perpetuation.

This is where the ideas of Dewey and Bruner can be of help. Because the processes of reflective thinking and discovery learning encourage the student to deal with problems and not with facts, as does the chronological approach, the study of history within the framework of these two approaches is desirable. Because both reflective thinking and discovery learning enable the student not only to understand the cause and effect relationships of the past, but also to transfer their significance to the future, these two methods should be studied and put to effective use in order to further our goals.

The sample curriculum in this thesis is devised for senior high school students. The units were chosen for a specific reason related to the goal of self-perpetuation stated originally in the introduction. It was pointed out that for the successful perpetuation of a society, it is not enough merely

to transmit the knowledge of one generation to that of the following generation. Because perpetuation in this sense means dealing with the changes and newness of the future, perpetuation cannot be achieved through the study of the past alone. Study of the past must be in terms of the study of changes and the causes and effects underlying those changes. This sense of understanding of the past, Bruner points out, can then be transferred to the future. This means that the student can profit from and utilize his understanding of the past when dealing with the present and future.

Change is an inherent part of Reform Judaism. Judaism has perpetuated itself by adapting the principles of living as a Jew to the possibilities present in each new historical situation. Such application requires a knowledge of the variety and complexity of similar adaptations. One aim of the Reform religious school system is to prepare its students for active adult participation in the Jewish community. If it is to be successful, and if the students as future members of the adult community are able to meet the need of on-going change, they must understand the changes that have gone on in the past--not as isolated incidents in the history of the Jewish religion, but as a part of the whole which they must continue.

One area that has been of vital concern in the growth of Reform Judaism has been its changing position on ritual and observance. This area, like many others, is not just an area of concern for the past, but it is becoming more and more apparent that this issue is still very much alive today and will continue to be in the future. As adult Reform Jews, the students of today will be faced with decisions, both personal and institutional, concerning Jewish observance and ritual. An understanding of the changes of the past in this area will help our students to understand the basic problems and phenomena with which they are dealing and, therefore, to make future decisions. The following unit is designed to enable them to acquire this understanding.

Each unit is a self-contained entity and could be expanded to include both greater scope and depth. However, the writer feels that the sample lessons which follow will give the reader a comprehensive picture of how the theories of Dewey and Bruner can contribute to the task of educating students in Reform religious schools.

Chapter I - Unit of Instruction on the Sabbath

The focus of this particular unit is the Sabbath, a primary example of the general problem mentioned before, namely, in what meaningful way today can the basic values of Reform Judaism be expressed through ritual?

Lesson One

The aim of this lesson is to arouse an awareness in the student of the need to interpret the meaning and observance of Sabbath for himself, in his own world, as it has been done by and in preceding ages.

To begin, the student must become aware of some of the difficulties which the twentieth-century Jew faces in following the traditional forms of Sabbath observance as well as the difficulty of arriving at forms of observance which are meaningful for him today. As motivation, the students will each be given a copy of the following document to read:

> . . .that Sabbath and holy days which ought to be dedicated to the life of the spirit are also used as business days, and thereby these days miss their purpose altogether. To be sure, some people visit religious services for one hour during the morning, but then hurry into their stores and offices and attend to their business. Throughout the week life is like a wild and restless Sambatyon. . . . Here in America, where there are unlimited avenues for advancement, it is possible for everyone to find his livelihood without making the Sabbath into a weekday. . . . It is possible to observe the religious law, to withdraw the Sabbath from weekday work and to utilize it for the advancement and sanctification of the spirit,

> And therefore, it must be observed. To know the law and yet to disregard it, if observance is possible, merely shows the rottenness in one's spiritual nature. For that act is immoral and unethical, which is in contrast to our convictions. 2

Once they have read the document, the teacher should encourage the students to express their opinions about it. The first aim of the teacher should be to have the students discover the origin and context of the document. The initial reaction to the document might very well be that it is contemporary. Both the tone and the message sound as though the statement could have been written by any rabbi in the 1960's. However, the document is over 100 years old. It is up to the teacher to lead the class to the recognition of possibilities of other periods of time in which the document could have been written. This recognition can be both initiated and kept flowing through the following questions:

1) Who do you think wrote this statement?
2) When do you think it was written?
3) What do you think was the purpose of the writer?
4) What problem do you think he was confronting?

The major problem being discussed in this document is that work on the Sabbath is no longer considered an obstruction to keeping the Sabbath. This problem, itself, for the majority of Jews who live in suburbia is passe. Working on the Sabbath is no longer even a consideration for Jews in relation to Sabbath observance. If this is so, then the document is not contemporary but from an earlier period of time. The problem of working on the Sabbath was, however, a problem 50 to 100 years ago.

If the problem pointed out in the document is no longer pressing upon the American Jewish community, what is? Why is Sabbath observance a problem for us today? Consideration of this problem, the aim of this first lesson, can be stimulated through the following questions:

1) What is the purpose of the Sabbath?
2) If you do attend synagogue services on the Sabbath, why can't you spend the rest of the day as you wish, as any other day?
3) Doesn't attendance at religious services fulfill one's obligation to observe the Sabbath?
4) Does Sabbath have to be celebrated in the synagogue anyway?
5) What are our convictions (as questioned in the document) which not only support the writer's statement but which press us as Jews to come to our own conclusions about observance of the Sabbath?

Consideration of this last question should be used as the touch-off point for the rest of the unit. What are our convictions, what is the purpose of the Sabbath, as it has evolved throughout our history, that forces us today to come to our own conclusions about whether the Sabbath should be observed, and how it is possible to have a meaningful Sabbath observance today?

The lessons which follow will be spent in discovering what the purposes of the Sabbath are as they have evolved throughout our history and how different ages and different people have adapted the purposes of Sabbath to a meaningful observance in their own time. The culminating activity will be a class project in which the students will draw up their own code or guide to Sabbath observance.

Lesson Two

The specific aim of the next two lessons is for the student to discover and understand the theological precepts behind Sabbath observance as they developed in the pre-biblical and biblical periods and the significance of those observances today.

In this lesson, the teacher's aim is to lead the class to discover some of the various theories of the origin of the Sabbath. Here again, the teacher must use his skills to stimulate the student to reconstruct the context of the historical developments. This can be done without secondary sources, based on the reserve of knowledge which each student has and his ability to think intuitively.

The information which the teacher wants the student to discover at this point is the hypothesized relationship between the origin of the Sabbath and the natural forces which influenced the lives of the early Jews. The different theories which today vie for a valid explanation of the origin of the Sabbath are:

1) The Sabbath was originally a monthly celebration related to the Babylonian Shabbattum which involves a celebration or observance of the full moon. The motive for observance was the superstition that it was unlucky to work on that day

because of the phase of the moon. Later, to avoid the development of worship of heavenly bodies, the relationship of the Sabbath and the full moon was abolished by the Jews, and they introduced a seven-day week in which the seventh day was established as the Sabbath.

2) The Sabbath, from the beginning of the days of Moses was celebrated as the seventh day of the week and was characterized as a day of rest. 3

It is important that the student understand the relationships of many Jewish observances, here particularly the Sabbath, to the influence of nature in the life of the early Jews. Later, the student will see that the modification of religious forms to today's world is an extension of the earlier process of modification of religious forms to the conditions of the past. In this case, the plausibility of the relationship of the phases of the moon with the Sabbath is important for the student to understand, even if it is a hypothesis. In Lesson Three the student will expand his understanding of the meaning of the Sabbath to include the deeper religious meaning which Judaism has given to the Sabbath.

The teacher wants to lead the students to an understanding of the following: the nomad was dependent upon nature for his existence. As a shepherd he was dependent upon the land on which his flock grazed and on the climate and weather both for water and as a possible threat to his own as well as his flock's well-being. These are all things which the student can infer from his past knowledge. With an understanding of these forces,

the student can then deduce the importance of the moon and sun for telling time, direction and seasons. Since the moon and the sun were such prominent forces in the life of the nomad, it is easy for the teacher to lead the student to see not only how influential the moon was for the calculation of time but also the magical powers primitive man thought it to have. This relationship between the moon and the life of the nomad is the first understanding which the student must arrive at before he can begin to investigate the religious significance which the Jews later gave to what was originally the influence of nature on the life of the nomad.

There are several key questions which the teacher can ask which will lead the student to discover the influence which the natural phenomena had upon the life of the nomadic and tribal Jewish community. A progression of the following questions can lead the students thus:

> In a nomadic, tribal existence what would you think to be some of the most important influences on the life of the people?
> What kind of life would a nomad lead?
> What would he do?
> What kind of food would he have?
> How would he get food?
> What kinds of things would his life depend on?
> Given the answers to the above questions, what would be some of the important factors in his life?

The reader can see that the purpose and direction of these questions are to lead the student to the discovery, through his own back-log of knowledge, that people are dependent upon their

surroundings and that one's surroundings and way of life influence everything that one does--even one's religion and religious conceptions.

Since this lesson is closely related to the lesson of the following week, it would be best to have one of the students summarize on the board the discoveries made during the lesson. Each student should copy down this ordering of ideas (modified and scrutinized as they are put down on the board) to be used in the lesson the following week.

Lesson Three

The aim of this lesson is to lead the student to discover the theological precepts behind Sabbath observance as they are found in biblical sources.

Once the students understand how nature influenced the life of the early Jews, the teacher can give each member of the class a copy of the following biblical quotations which serve as the sources for the biblical concept of the Sabbath:

> Six days thou shalt do thy work, but on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed. 4 (Ex. 23:12)
>
> Observe the sabbath day, to keep it holy, as the Lord thy God commanded thee. Six days shalt thou labor, and do all thy work, but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter,

> nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore, the Lord thy God commanded thee to keep the sabbath day. 5 (Deut. 5:13-15)

From these documents the students can discover the religious meaning which the Jews gave to the natural events of their lives. The students should read these documents in class, and then the teacher should encourage them to react to them. The teacher's aim, at first, is to lead the student to see the obvious--that the biblical meanings are different from and go beyond that of the earlier superstitious significance of the seventh day. How the biblical meanings differ is crucial for an understanding of the Jewish concept of Sabbath.

The important difference demonstrated in the first quotation (Ex. 23:12) is the humanitarian element added to the command to celebrate the Sabbath. However, the humanitarian aspect is the by-product of the original intent of the command. The primary understanding behind this commandment is that because God rested on the seventh day after creating the world, man, too, to be holy as God is Holy, is also to rest.[6]

The important difference demonstrated in the second citation (Deut. 5:13-15) is also the humanitarian element added to the commandment to celebrate the Sabbath. This command is established on the basis that because God freed the Jews from Egyptian

slavery, the Jew must not continue to work as a slave nor permit others to live or work as slaves.[7] The humanitarian nature of the commandment is much stronger and more easily seen.

The student can be led to an understanding of the religious meaning behind these two commandments both through a series of guiding questions raised by the teacher and through the use of the student's intuition. The documents themselves provide the clues for this understanding:

1) How does the concept of the Sabbath in these two quotations differ from the concept of the seventh day studied last week?
   What element is added to the biblical concept that is missing in the earlier nomadic concept of the seventh day?
2) How do the two passages differ?
   What is the reason for celebrating the Sabbath as seen in the first quotation?
   What is the reason for celebrating the Sabbath as seen in the second quotation?
3) With an understanding of the reasons behind the two biblical quotations, are the outcomes (the behavior commanded) of the two different?
4) What would you say is one of the biblical conceptions of the Sabbath based on these documents?

This lesson would not be complete if the discoveries of the biblical meanings given to the Sabbath were not discussed in relation to the present. The aim of this unit is to help prepare the student to arrive at some of his own ideas of how he personally can celebrate the Sabbath in a meaningful way. The purpose of searching into the past and seeing the development of both the meanings and the forms of Sabbath observance

is to enable the student to learn from the past. Therefore, the ideas just discovered should be digested and evaluated to see how they shed light on the student's concept of the Sabbath and if any of the ideas or forms can be incorporated into his own life--i.e., if they are applicable today.

Suggested leading questions for this purpose are:

1) What does God's resting on the seventh day have to do with man's resting on the Sabbath?

   What is the meaning of Holy?
   What does it mean for man to be holy as God is Holy?
   Does this commandment have any real meaning for us today?

2) What is slavery?
   Why do you think this commandment stressing rest from work was so emphasized in the biblical period?
   What does slavery or being a slave have to do with the condition of the middle-class, twentieth-century Jew?
   Is over-work really a problem for the average middle-class Jew today?
   Is over-work a problem for anyone today?
   If over-work is not a problem for the majority of middle-class Jews today, then is this commandment relevant to us today?
   If the biblical emphases on the Sabbath are no longer relevant, are there perhaps other reasons and meanings behind the idea of the Sabbath?

Lesson Four

The aim of this lesson is to have the students discover how the concept of Sabbath observance has both expanded and modified within the historical experience of the Jewish People. The two specific historical periods used in this unit are 1) the time of the first Temple, and 2) the time of the

Babylonian exile. Study of certain features of these two periods should enable the student to see how holiday observance, particularly the Sabbath, has been changed in the past so that its underlying significance remained relevant.

The most important feature of Sabbath observance in the period of the first Temple is that although labor did cease on this day, travel and celebration were a definite part of the Sabbath.[8] Since many students think that holiday observances do not evolve but are the result in their finished form, of one historical event, the idea that travel was at one time the traditionally accepted mode will both surprise as well as enable them to discover the point about evolving and changing practices. A suggested line of questioning is:

> What do you think was the focal point during the time of the first Temple for all religious observance?
> How did the Jews celebrate the holidays, including the Sabbath, during the time of the first Temple?
> Where was the first Temple?
> Did all the Jews live in Jerusalem? Where did they live?
> If the Jews did not all live in Jerusalem, how could they celebrate the holidays and the Sabbath?
> What were the most important holidays for the Jews during the time of the first Temple?
> What was their way of life?
> What were the most important times of the year to them?
> How important do you think the Sabbath was relative to the shalosh regalim?
> Then travel was allowed on the Sabbath at one time in history?
> I thought it wasn't allowed.
> Where or when did the prohibition against traveling on the Sabbath come from?

Did it come from the period before the time of the first Temple?
If yes, how do you know? Do you have any proof?
If no, how do you know? Do you have any proof?
Let's find out.

One of the most important developments concerning Sabbath observance during the period of the Babylonian exile was the strict laws concerning Sabbath rest and the imposition of restrictions on work and travel.[9] This the student can discover through the skilled questions of the teacher. It is a matter of reconstructing the conditions and life circumstances of the Jews under the Babylonians, all of which the students can do through intuition and based on their past knowledge.

Suggested questions for the teacher to guide discovery include:

What was life like for the Jews under Babylonian domination?
What was the position of the Jews compared to their position in Judah?
Were they the majority of the population or were they in the minority?
What were some of the religious problems they would face, being in the minority?
What did they do for a living? Were they still an agricultural community?
What would happen to the position of religion for people in exile?
What role would the holidays play in the lives of people in exile?
Would the nature and purpose of the holidays change for the Jews in exile?
Would the holidays that had been most important to the Jews before the exile change in their importance after the exile?
Would the purpose of Sabbath change if the purpose of the other holidays changed?
Why was the Sabbath of less importance than the <u>shelosh regalim</u> to the Jews of Judah?

> Would this change in exile?
> How could the Jews be observant without the Temple?
> How would holiday celebrations help in this matter?
> What effect would being a minority population have on the Jews' concept and approach to holiday and Sabbath observance?

Through these questions the teacher should be able to lead the student to discover that the nature of the festivals and Sabbath changed a great deal during the Babylonian exile. The celebration of holidays and Sabbath, without sacrifices which they could no longer carry out because of the destruction of the Temple, took place in place of the sacrifice. Trying to maintain their own national identity among the non-Jewish community led them to a tightening of the observance of holidays and the Sabbath. In addition, the nature of the festivals changed along with the inability to perform sacrifices. They were no longer just agricultural festivals but a means of bringing the community together to maintain their religious identity. Sacrifice was no longer the primary means by which the Jewish people reminded themselves and God of their relationship with Him, but Sabbath celebration and circumcision became the signs of the covenant with God.

This lesson also would not be complete if the discoveries of the changes in Sabbath observance due to the historical circumstances of the Jewish People were not discussed in relation to the present. How can the ideas just discovered shed light on understanding the traditional Sabbath observance

which has been handed down to today, and how can the students make use of that which they discovered today in formulating their own ideas and attitudes in a code of observance?

Suggested leading questions for this purpose are:

> Does our situation as American Jews in any way resemble the situation of the Israelite Jews? How?
> Does our situation as American Jews in any way resemble the situation of the Jews in exile in Babylonia? How?
> Do our problems in any way resemble those of the Israelite or Babylonian Jews?
> How did they solve their problems?
> Can we learn anything about their underlying philosophy that we can use today?

By the end of this lesson the students should have a firm grasp of the idea that holiday observances as the students know them today have taken a long time and many series of events to evolve and come to us as they are. One more example in the following lesson should firmly ground this understanding and give them enough background to go on and approach the subject of how they would make their own Sabbath more meaningful by adapting it to their own times.

Lesson Five

The aims of this lesson are: 1) to have the student reconstruct the context of the document involved, 2) to show how the context of the period encouraged certain characteristic Sabbath observances and 3) to see if the students can glean any ideas or practices that may be applicable to their own celebration of the Sabbath.

A copy of the following document should be given to each member of the class:

It is told that God said to Israel, "If you accept my Torah and observe my Laws, I will give you for all eternity the most precious thing that I have in my possession."
"And what," asked Israel, "is that precious thing Thou wilt give us if we obey Thy Torah?"
God: "The future world."
Israel: "But even in this world should we have a foretaste of that other?"
God: "The Sabbath will give you this foretaste."

The Sabbath is a day of rest, joy and devotion to God. None must work, none must worry, none must hunger on that day. Any Jew who lacks a Sabbath meal should be helped by those who have more than he. But of course one hopes not to need help, for no matter how poor a man may be he counts on the Lord to provide for the Sabbath meal. Some stroke of luck, some sudden opportunity to earn the price of a fish and a fowl will surely turn up at the last moment - if only one goes after it hard enough. Many stories and legends describe miracles by which God at the last moment provided Sabbath fare for a devout Jew who lacked means to "make Sabbath."

Friday is the day of the eve of Sabbath, Erev Shabbes. It is set apart from other days because, although it is not a holiday, it is the day on which one makes ready to greet the Sabbath. The. . .housewife wakes up earlier than usual with the thought, "Today is Erev Shabbes - I must hurry!" Even if she usually works at the shop or market on this day she will try to stay home to prepare for the reception of the Queen Sabbath. First of all she pours over her hands the "fingernail water" - the water that stood by her bed overnight in a glass or a cup to be at hand for the ritual ablution that must start each day, and says the short morning prayer with which each day must begin. Then she puts on her oldest dress, her work apron, ties a kerchief over her head, and rolls up her sleeves.

Before the others are awake she "fires the oven" with logs so that it will be ready for use. She feeds the family as they appear, as quickly as possible, and bundles the boys off to school. Meanwhile she inspects the dough that she set to rise last night for the Sabbath loaf, the hallah. She begins to clean the chicken that she bought yesterday, watching anxiously - "It shouldn't happen!" - for any forbidden flecks of blood, blister on the gizzard or other calamity that would raise doubts whether her chicken was kosher - ritually fit to eat.

If it did happen, someone would have to hurry to the rabbi asking breathlessly, "Is it kosher?" and waiting in painful suspense until the rabbi, after studying the chicken and the relevant laws, declared, "Kosher!"

The fish, also purchased on Thursday, must be cleaned, chopped, seasoned, prepared for cooking. "Without fish," the saying goes, "there is no Sabbath." All the rest of the Sabbath food must be prepared as well, for after sundown no fire may be lit, no work may be done. There will be noodles that the housewife kneads and flattens out, rolling the thin sheet into a long, floury coil, slicing it and spreading the fine slivers to dry on a clean cloth.

Next she braids the dough into "twists" ready for baking. Before the loaves are placed on the hot bricks she throws a bit of dough into the fire saying, "Blessed be Thou, O Lord our God, King of the Universe, who hast hallowed us by His commandments and commanded to take of the hallah."

This is one of the three rituals known as the "womanly" duties. Without this offering, hallah would not be fit for its part in the Sabbath feast. If by mischance she forgets however, she can "take hallah" when she removes the loaves from the oven.

From sunrise to sunset the day is a race with time. The whole house must be cleaned, the floors swept and sanded, the woodwork washed, the kitchen tables and benches scrubbed, the towels changed. The housewife darts from broom to oven and back again, peering, stirring, prodding, dusting, giving commands to her daughters and ordering all males to keep from underfoot.

Each Friday the same duties are done in the same order and each Friday brings the same anxiety that Sabbath may arrive before all is ready. A woman knows the tasks and their order from long experience, reaching back to her childhood in her mother's house; and from her mother's house she also knows the Friday fear that the sun may set too soon. The fear is sharpest when the whole routine must be fitted into the "short Friday" of mid-winter.

After the house is cleaned she turns to the children, who must be washed from the tops of their crowns to the tips of their toes, and dressed in clean clothes from inside out. Their heads must be doused, soaped and finally rinsed with kerosene and the odor of their cleanliness is an aura about them. After they are dressed they are stiff with the command to keep their clothes clean for the Sabbath.

A pile of clean clothes must be prepared for each of the men and older boys. Carefully folded on top of the bundle is the talis koton that they must always wear, and wear in such a way that it is visible. It is a large square of white wool with black stripes along two edges and with a hole in the middle so that it can be slipped over the head. At each corner are knotted fringes and the knots must be the correct kind and number. It is also called "four corners," arba kanfos.

When the men return from their shops and market stalls, or from their own journeying, the bundles will be ready for them.

As they press homeward the shammes calls through the streets, "Jews to the bathhouse!" A functionary of the synagogue, the shammes is a combination of sexton and beadle. . . .when he calls "Jews to the bathhouse!" he is summoning them to a commandment.

At last the housewife, with house and family furbished for the taste of heaven on earth, turns to preparing herself. By the time she is ready the men have returned from the bathhouse, still racing against time - for they must be at the synagogue by sundown. They depart quickly while she puts the last touches on her own costume. The kerchief is replaced by the wig or sheytl that covers her cropped hair, and her rumpled cotton dress is replaced by the Sabbath dress of black

> silk, enriched with whatever jewelry she has to mark her dignity as a wife and mother.
>
> As the sun sets, Queen Sabbath enters, to be greeted by the men and the boys in the synagogue, by the women and girls at home. The precise moment when each Sabbath begins is noted on the official calendar and is announced by the shammes. Then the mother in her. . .Sabbath dress and pearls, performs the ritual of lighting the candles. No household will have less than two and those that can afford it will have one for each living member of the home family. . . .
>
> Once the candles have been lighted, Sabbath is within the home. All is ready. The race is won, anxiety vanishes, the breathless rush of the day changes to slow serenity which will continue until the new week begins. 10

This is a choice document with which the students can work. There are many clues pointing up the context of the document, and by the time the students are in senior high school, they should have a sound enough background in Jewish history to be able to place the document quickly.

Some suggested questions to lead the students to the discovery of the context are:

> What kind of community is this?
> When do you think it existed? What is your proof?
> Is this period and way of life different from those we have studied earlier?
> Do you think this is from an earlier or later period?
> What kind of life did these people lead?
> What was the role of Judaism in their lives?
> What kind of environment did they live in?
> What did these people do for a living?

A key question leading to the discovery of the relationship between context and religious practice is:

> How does the celebration of the Sabbath in this document and period differ from those we have studied earlier?

Three specific aims at this point are:

1) an understanding of the difference between the shtetl world and our own
2) the questionable nature of some observances carried out today which are left over from the shtetl
3) the need to re-examine our own practices

Some suggested questions leading to the fulfillment of these aims are:

> What are some of the similarities and/or differences between the period of this document and our own times?
> Does our situation as American Jews in any way resemble the situation of the shtetl Jew? How?
> Do our problems in any way resemble those of the shtetl Jew?
> How did they resolve their problems?
> Does anything about this document remind you of present practices?
> Can we learn anything about the philosophy of this period that we can use today?

Lesson Six

The aim of this lesson is to put to use the learning that has been discovered in the preceding lessons. By this time, the students should have not only an understanding of how religious observances developed but also what some of those observances are. In light of the situation in which the twentieth-century

Jew finds himself as discussed throughout the unit, the students should be able to arrive at some of their own ideas, based both on an acceptance or rejection of what has developed in the past as well as the creation of rituals and traditions which they can create to meet the needs of the present.

After a thorough review of the problems involved today regarding the relevance of traditional observance of the Sabbath as it relates to the meaning of Sabbath, the class should divide into committees for the culminating activity--devising a code or suggested guide for meaningful observance of the Sabbath for themselves. The committees should make explicit their goals and reasons for observing the Sabbath as well as their plan of observation. In this way, they can keep a self-check list of the viability of the means which they suggest in light of the end which they set up. Each group can present its plan to the entire class at the end of the hour, or they can be written up and handed out for the class to read and evaluate the next week.

Chapter II - Unit of Instruction on Passover

The overall aim of this unit is, through the use of various original sources, for the student to become aware of the historical development of the holiday of Passover and its meaning in his life today.

Lesson One

Aims and motivations: Israel's problem of maintaining her political independence in a geographical location which is strategically difficult as symbolic of the difficulty which the People Israel has had in maintaining its identity as the Chosen People can best be pointed out through the present crisis in the Middle East. As motivation and stimulus for this discussion, each student should be assigned to bring one newspaper article which he thinks best depicts the difficulty between Israel and Egypt today (June, 1967). An understanding of the issues of national sovereignty involved in the present crisis should be the focus of the first part of this lesson. To lead the student to an understanding of this problem, the following questions are suggested:

1) What is happening in the Middle East today?
What role does Nasser play in the present crisis?
What do you think Nasser wants?
What are his problems?
How are the other countries involved?
Why do you think Israel has had such a long history of similar problems?
What is it about Israel that has led her to get involved?
What do you think are the basic issues here?

2) When have we seen problems between Israel and Egypt before?
What is the most well-known confrontation between Egypt and the Jewish People in our history?

The last question is really rhetorical since the answer is obvious. However, as a means of initiating the study of the development of the Passover holiday, the teacher may wish to use one of the following two original sources, to be read in class:

11

1) the "Story of Oppression" in the Union Haggadah
2) the more complete story of the Passover in the new Torah translation 12

The aim here is to refresh the students' memories of the story of Passover as we know it today.

From the events and proceedings in the previous unit on the Sabbath, the students are now aware that the holidays, as we know them today - both in form of observance as well as in meaning - are not the automatic result of a single historical event, but they evolve and change through history. So, too, is this true of the holiday of Passover. Once the students have an understanding of the story of Passover, they are ready in the next two lessons to scrutinize the story, to discover the historical development of the holiday and later to approach an understanding of its meaning for themselves today.

Lesson Two

The aim of this lesson is for the student to discover the three major historical stages in the development of the holiday of Passover. These three stages are: 1) Passover as Hag haPesach, 2) Passover as Hag haMatzot and 3) Passover as Z'man Cherutanu, as a national holiday of freedom and a symbol of the covenantal relationship between God and the People Israel. Through skilled questioning by the teacher the students can discover through their own intuition and their backlog of knowledge these three stages without the use of secondary sources.

Motivation: In 10 minutes, have each student write down as many words which he associates with the word Passover as he can. When the ten minutes are up, have one of the members of the class compile a list of these words and concepts on the board. A likely list may include:

matzo
parsley (karpas)
seder
haggadah
aphikomon
roasted egg (betzah)
charoset
maror (bitter herbs)
* roasted shank bone (zeroah)
4 questions
4 cups of wine
Moses
Red Sea (Sea of Reeds)
salt water
Pharaoh
Shalosh Regalim
Egypt
Angel of Death
plagues

candles
Elijah's cup
* family
matzo ball soup
* Festival of Spring (Chag haAviv)

Now, take a vote of the class - how many of these items do the students think were a part of the first Passover? Note the number of votes for each item beside the item. The teacher should now go through the list and cross out all those items which were not a part of the original nomadic spring festival that has become a part of Passover as we know it. According to the sample list, only the three starred items would remain. This will probably surprise the students since they are accustomed to unquestioningly associating many of the items with the holiday. Now the job of reconstructing the development of Passover must begin.

The first area to be dealt with in this historical development is Hag haPesach. The following is the information which the students are to discover:

> Passover was originally the nature festival for the coming of spring celebrated by tribes of nomadic shepherds. The ceremony, which was a family celebration, included a sacrifice of a sheep as an appeasement to God to insure that the newly born animals would live and multiply. The posts of the tents would then be daubed with the blood of the animal as an antidote to plagues. The ceremony was carried out at night and the slaughtered animal was to be eaten by morning. 13

Clues for this reconstruction will come from the compiled list. Some suggested questions for the teacher are:

> Who do you think were the first people to celebrate Passover?
> Where do you think they lived?
> What did they do? What kind of lives do you think they led?
> Given your present understanding of their way of life, what were the most important factors in their lives?
> On what were they dependent?
> What was their way of worship?
> If they sacrificed, what do you think they would sacrifice? On what grounds?
> When did they worship?
> What kind of celebration was Hag haPesach?
> How did Hag haPesach develop from their way of life?

The second area to be dealt with is Hag haMatzot. The following is the information which the students are to discover:

> When the Jews ceased their nomadic existence, they settled in Palestine. They lived in the north where the land was fertile and tilled the soil. They also had a spring festival, but it revolved around their new way of life - the soil and its produce. Part of the celebration of Hag haMatzot included getting rid of the chometz, the leaven of the last year's grain as an antidote to an unproductive year. The ceremony itself included the cutting of the first sheaf of grain and offering it to the priest whose position superceded that of the father in the previous nomadic existence. This sheaf was offered as a gift to God as was the sheep of the previous period. The sacrifices were offered at the "high places" and not the Temple, for Jerusalem was not yet the center of religious practice. The "high places" as the place of sacrifice were adopted from the surrounding Canaanites. 14

The teacher will have to guide the students' recognition of a change from a nomadic existence to that of an agricultural

life. This may have to be told to the students by the teacher.

A suggested sequence of questions to be asked by the teacher is:

> What kind of life did the Jews live in an agricultural society that differed from their previous way of life?
> What did they do?
> What was most important to them? Was it the same things that were important before?
> On what were they dependent?
> What was their mode of worship? What elements were involved?
> Did it differ from before?
> If they sacrificed, what do you think they would sacrifice now?
> When and where did they worship now?
> How did the Hag haMatzot develop from their way of life?

The third area to be dealt with is Passover as Z'man Cherutanu, as a national holiday of freedom. Here, again, some information may have to be given to the students before they can reconstruct the context of this development. The following is the information which the students are to discover:

> When the Northern Kingdom was destroyed and only Judah remained, the "high places" were destroyed and a movement to centralize the country was established. Jerusalem was declared to be the one and only sanctuary for sacrifice. As a result, the Jews forgot the original meaning of Passover as their agricultural orientation diminished. With their new focus and orientation, the meaning of Passover changed, as it had in the past, and the emphasis on national cohesion was stressed and given priority. Since the aim of this period was to strengthen Jewish national life, it was easy to do so with the theme of the exodus as the beginning of Jewish national consciousness. The people remembered the exodus and a natural reinterpretation of the previous symbols of Passover took place.

> The spring festival became not only a festival for the liberation of nature but for the Jews from Egypt. Pesach was not necessarily connected with the pascal lamb but with the Angel of Death's passing over the houses of the Jews in Egypt. Matzo was no longer the spring sacrifice offering of agricultural Jews but was the bread of affliction eaten in a hurry as the Jews fled Egypt and charoset was added to symbolize the mortar that the Jews mixed to make the bricks as slaves in Egypt. In this way, the two previous festivals of Hag haPesach and Hag haMatzot were combined and their meanings and significance were modified to the times. 15

A suggested sequence of questions to be asked by the teacher is:

> What have we seen happen in the past when the original significance of a ritual or ceremony becomes obsolete? We know that the lives of the Jews changed in the city from what they had been as nomads and farmers. How did the new context of the Jews affect the old forms of religious practice?
> What, in the new context of the Jews, enabled the change in interpretation of meaning of the old rituals and symbols?

Lesson Three

The aim of this lesson is to have the student discover the relevance which Reform Judaism has given to the holiday of Passover and to give the student the opportunity to formulate his own interpretation of the meaning of Passover in his own life.

A copy of the following document should be given to each student in the class to read:

> The plagues are still with us. Pharaoh's heart is as hardened as ever. He and his magicians see the signs and wonders, but insist they are tricks. I have walked by the rivers, the canals and ponds throughout the land and I tell you, they have turned

to blood. They foam with foulness. The fish are all dead. The Nile is polluted. Last week in the night I heard the croaking of the frogs. Then came the gnats and flies, and when we sprayed, the cattle fell ill, and from bed to bed in every hospital there were outbreaks of boils. But Pharaoh will not listen.

There is something wrong with the weather, too. There is hail coming down outside; I think it is poisoned, for it falls in great suffocating phosphorescent blobs. What shall we say of the locusts? There is not a living thing left in the cities. Why doesn't he listen?

The fouling of the water was bad enough, and the mayors have talked and talked of the frogs that glut our metropolitan streets. But how many frogs can they tow away, when more keep coming?

Well, one lives with it. With the boils, with the poisonous hail, with the dying cattle. But now there is darkness in all the land, and the people cannot even see one another. They cannot breathe, they clutch at their throats, they cough, they stagger. They light their lamps, but the glow is a great red smudge above the streets, and there is a smell of burning, and they retch and grow sick but the darkness thickens. In vain the magicians devise solutions. The night is always. The air is black, impossible to breathe.

And I tell you there may yet come one more most terrible plague. Their sons may be taken from them, to die--but this time, perhaps, in angry and terrible battle. And this time we shall not be privileged. There is no mark to send the Angel of Death passing over our houses, for we too, are Egyptians now.

Is the heart of Moses turned hard as the heart of Pharaoh? Shall the waters choke us, and the black air drown us, and our sons be slain? Is that hail or a rain of bombs out there falling?

And what now if Pharaoh listened? If he believed at last? If he arose saying, "Rise up, go forth. . . ."? Where would we go? To Scarsdale? To Haverstraw? To Beersheba? To the moon? Where is the land of Goshen where there shall be no swarms of flies as swarm tonight in the house of Pharaoh?

> Is it that the great God of the Hebrews has let us go free in order to serve Him, but we have not served him, and still serve Pharaoh? Why are there plagues? Why must dust and foul weather and poisoned air all waste the cities?
>
> It could be that all of us, now so free of old Pharaoh, have turned one by one ourselves into little Pharaohs, with hearts that heed not the cries of the oppressed. Smug, stiff-necked, hardhearted, arrogant, petty Pharaohs. It could be that we have forgotten the taste of the bread of affliction, that we ourselves have invoked these new plagues upon ourselves, ignoring the signs, scoffing at the wonders, putting our faith in the skill of our magicians, and choking one another in the air that is black with our selfishness.
>
> The plagues are still with us. The Commandments, too, given in the desert. Could it be that the observance of one might yet revoke the curse of the other? Meanwhile, it is still dark out there. 16

With careful guidance and questioning by the teacher, this document can serve as a guideline in helping the student discover the relevance of the holiday of Passover to his life today. The document points out the eternal covenant which the Jews today have with God and their obligation (or lack of fulfilling it) which the Jewish People have today as the result of the exodus experience. Some suggested questions which the teacher can use to stimulate discussion and discovery are:

> When do you think this document was written? What are your clues?
> To whom is the author speaking?
> What is the author saying? What is his message?
> What symbolism does he use?
> Is there any relationship between what we have already studied about Passover and this article?
> What has been done with the original symbols of Passover in this article?
> Have we ever seen this done before?

Why do you think the author chose the holiday of Passover as the means to relate his message?
What has Passover to do with the accusations which the author is making against us as Jews?
Do you think there is any validity in his accusations? What is your proof?
To what age group in the Jewish community is this article aimed?
If the author is speaking here to adults, is the message outside the realm of your experience as teen-agers?
Can you give an example from your own lives in which what he is saying can be applied?
What is implied in this article about the relevance of Passover and our own lives?

If the article has been fully utilized in discussion, the students should be prepared and motivated to engage in a culminating activity on the relevance of Passover in their own lives. The project ideas should come from the students. However, some suggested ideas are included here that may serve as a guide for the teacher.

Any one of the following project ideas can be combined with any one of the suggested topics.

Topics

1) What does the covenental relationship between God and the Jewish People mean for the teen-ager today?
2) Does the covenantal relationship between God and the Jewish People that resulted from the exodus experience have any meaning for us as Jewish teen-agers today?

Project ideas

1) A dialogue between different groups in the class or between the members of different groups.

2) A class skit or slice-of-life drama, to be presented to the other classes or to the senior high school department, in which a problem which is real to the students is worked out in light of the theme of the article and the understanding which the students derive from it.
3) A sermon, written by each student, hypothetically or realistically to be given by the student "rabbi" as he speaks to a high school congregation on Shabbot haGadol.

NOTES

1 The major texts included in the curriculum are:
1) New Jewish History series (three grades) by M. Gamoran
2) Story of Reform Judaism and Reform Judaism in the Making by S. Schwartman
3) History of the Jews in the United States by L. Levinger

The two exceptions are:
1) God and the Story of Judaism by Levin and Kurzband
2) The Story of the Synagogue by Levin and Kurzband
Commission on Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis, The Curriculum for the Jewish Religious School (New York: U.A.H.C., 1964-1965), pp. 43-66.

2 W. Gunther Plaut, The Growth of Reform Judaism (New York: World Union for Progressive Judaism, Ltd., 1965), p. 274.

3 Hayyim Schauss, Guide to Jewish Holy Days (New York: Schocken Books, 1938), pp. 4-5.

4 Exodus 23:12

5 Deut. 5:13-15

6 Schauss, op. cit., p. 4

7 Ibid., p. 5.

8 Ibid., pp. 5-6.

9 Ibid., pp. 7-9.

10 Mark Zborowski and Elizabeth Herzog, Life is with People (New York: International University Press, 1952), pp. 37-44.

11 Union Haggadah. Central Conference of American Rabbis, pp. 24-26.

[12] Exodus 1-12 (Jewish Publication Society, 1962).

[13] Schauss, op. cit., pp. 39-43

[14] Ibid., pp. 40-43

[15] Ibid., pp. 43-46

[16] Paul Kresh, American Judaism Magazine (Spring, 1967), p. 3.

Summary and Conclusion

How often we lose our perspective, finding ourselves bogged down in the minutae of teaching chores. The ends and means which we hope would guide us in our work are obscured by the pressure to cover a certain amount of material or to be sure that the students know such and such an event took place. We back ourselves or are backed by others into the corner of familiar teaching; teaching the way which we ourselves were taught or the way we were taught to teach. Yet, we knew full well when we were students that the old familiar ways were unsuccessful--that textbooks were bad and dates were boring. Events always got mixed up and were meaningless anyway.

In light of these experiences, familiar to us all, we cannot let the educational revolution that is taking place today pass us by. The ideas of John Dewey and Jerome Bruner have proved to be so forceful in achieving the aims which are basic to both secular and religious education that we must try to understand them and use them. Then our task not only will be more successful but more rewarding.

Both Dewey and Bruner point out that one learns only when one is actively engaged in the learning process. If the student's role is that of a passive receptacle for miscellaneous material, a passive receptacle he will remain--neither integrating the

miscellaneous material nor being able to apply it in his own experience. However, when the student's mind is activated, when he is challenged and aided in meeting that challenge, he learns. Dewey would say that he has confronted a problem and has solved it through reflective thinking. Bruner would say that the student has ventured out into the world and discovered something.

If we want our students to be able to act in the present and future of Judaism, if we want them to be able to make intelligent and significant decisions, we must provide learning experiences for them which will enable them to actively discover the fundamental models to use.

BIBLIOGRAPHY

Bellack, Arno. Structure in the Social Studies and Implications for the Social Studies Program. Report to the Cubberly Conference, Stanford University School of Education, 1963. Chicago: Scott, Foresman and Co., 1963.

Bining, Arthur, and Bining, David. Teaching the Social Studies in Secondary Schools. New York: McGraw Hill Book Co., 1952.

Bristow, William. A History and Social Science Curriculum. Curriculum and Materials Report to the Board of Education of the City of New York, New York, Fall 1965. New York: Board of Education of the City of New York, 1965.

Brown, Richard. "History and the New Social Studies" Saturday Review, (October 15, 1966), 80-92.

Bruner, Jerome. On Knowing: Essays for the Left Hand. Cambridge, Massachusetts: Belknap Press of Harvard University Press, 1963.

Bruner, Jerome. Process of Education. New York: Vintage books, 1960.

Chase, Francis. "Educational Change" Elementary School Journal, LXIII (April, 1963), 375-380.

Commission on Jewish Education of the Union of American Hebrew Congregations and Central Conference of American Rabbis. The Curriculum for the Jewish Religious School. New York: Union of American Hebrew Congregations, 1964-1965.

Conference for Personnel of the United States Office of Education Curriculum Study Centers in English and Social Studies. Curriculum Development and Evaluation in English and Social Studies. Report for Research Development. Pittsburgh: Cooperative Research Project #F - 041, 1964.

Dewey, John. Democracy and Education. New York: McMillan and Co., 1916.

Dewey, John. How We Think. New York: D. C. Heath and Co., 1933.

Engle, Shirley. (ed.). Crucial Issues in Teaching Social Studies. Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1964.

Engle, Shirley. (ed.). New Perspectives in World History. Washington, D. C.: 34th Yearbook of the National Council for the Social Studies, 1964.

Fenton, Edwin. "History in the New Social Studies" Social Education, XXX (May, 1966), 325-328.

Fenton, Edwin. (ed.). Teaching the New Social Studies in Secondary Schools. New York: Holt, Rinehart and Winston, Inc., 1966.

Fersh, George L. (ed.). The Problems Approach and the Social Studies. Washington, D. C.: National Council for the Social Studies, 1955.

Gross, Richard, and McDonald, Frederick J. "The Problem Approach" Phi Delta Kappan, XXXIX (March, 1958), 259-265.

Gross, Richard, and Zeleny, Leslie. Educating Citizens for Democracy. New York: Oxford University Press, 1958.

Ingraham, Leonard W. "Discovery and Inquiry in History and the Social Sciences" High Points, XLVII (January, 1965), 5-8.

Kaltsounis, Theodore. "Problem-Solving in the Social Studies" Education, LXXXVI (February, 1966), 340-342.

Kresh, Paul. American Judaism Magazine, XVI (Spring, 1967), 3.

Loretan, Joseph O. Proposals for a Kindergarten through Twelfth Grade Curriculum in History and the Social Studies. Position Paper for Discussion and Review, New York, 1964. New York: Board of Education of the City of New York, 1964.

McLendon, Jonathan C. Social Studies in Secondary Education. New York: McMillan Co., 1965

Massialas, G., and Zevin, J. "Teaching Social Studies through Discovery" Social Education, XXVIII (November, 1964), 384-387.

Plaut, W. Gunther. The Growth of Reform Judaism. New York: World Union for Progressive Judaism, Ltd., 1964.

Schauss, Hayyim. Guide to Jewish Holy Days. New York: Schocken Books, 1938.

The Holy Scriptures. Jewish Publication Society, 1917.

Torah. Jewish Publication Society. 1962.

Union Haggadah. Revised Edition. Central Conference of American Rabbis. 1923.

Zborowski, Mark, and Herzog, Elizabeth. Life Is with People. New York: International Universities Press, Inc., 1952.