

INTRODUCING

Ten Da'at

Volume 1, Number 1 Tevet 5747



Ben Shahn

ON OUR COVER is the Decalogue from the Ben Shahn Collection from *Alphabet of Creation* by Ben Shahn, copyright 1954 by Ben Shahn. Reproduced by permission of Pantheon Books, a division of Random House, Inc.

The purpose of **Ten Da'at** is to provide a forum for the expression of a wide variety of stimulating and responsible Torah viewpoints. Thus, the views and opinions expressed in the articles of **Ten Da'at** are those of the contributors and do not necessarily reflect the position of **Ten Da'at** or that of the Torah Education Network.

Ten Da'at

ISSN 0892-7359

Copyright, 1987
Torah Education Network
Volume I Number I
Fayge Safran, Editor

Tevet 5747

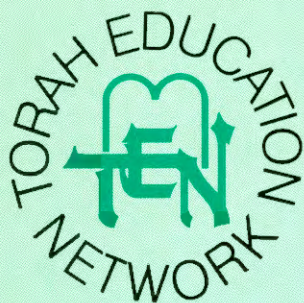


Ten Da'at, Official Publication of the Torah Education Network (T.E.N.), is a joint project of Educators Council of America, Torah Education Department of the World Zionist Organization, and Max Stern division of Communal Services of Isaac Elchanan Theological Seminary, an affiliate of Yeshiva University.

Dean Jacob Rabinowitz
Executive Officer
500 West 185th Street
New York, N.Y. 10033
(212) 960-5347

CONTENTS

נא להכיר : A New Voice for Jewish Education <i>Jacob Rabinowitz</i>	2
Da'ati	3
Motivation as the Linchpin in the Developmental Lesson <i>David Eliach</i>	4
TEN LEV: Perspectives on Emotional and Psychological Well Being <i>Marcy and Sylvan Schaffer</i>	5
Top TEN Profile: Baltimore's Beth Tfiloh Community High School <i>Louis Bernstein</i>	7
Case Study from a Principal's Notebook <i>William Altschul</i>	8
The Ethics of Cheating: The Jewish View <i>Gershon Fluk</i>	9
On Placement <i>Mordechai Schnaidman</i>	11
Interconnected Vessels or Segmented Vessels: The Use of בחירה in Education <i>Hanoach Achiman</i>	12
Classics Revisited: Death Education <i>Joel Wolowelsky</i>	13
On Our Bulletin Board	16
In Our Book Bag <i>Reviews by Yeshayahu Greenfeld and Robin Niman</i>	17
קמץ גדול-קטן?? <i>Yitzchok Askof</i>	19
Focus on Study in Israel <i>Abraham Kupchik</i>	20



נא להכיר

At last. A Chevra. A Voice.

To be sure as yet a small voice but one which has been desperately and urgently needed. A small voice; it was suppressed for what some have said was far too long. But it has emerged to speak for a major segment of Orthodoxy which has not been adequately represented or properly served.

As Torah Jews we rejoiced, indeed were part of the miraculous revivification of Torah learning on the North American continent. There was not only the simple gladness of the here and now, of learning in a crowded Beis Medrash, of participating in the ever fresh and melodious Kol Yaakov. There was also the deep gratification knowing that a solid foundation was being put in place for our children, for our students, for the next generation—a special responsibility of educators.

And, initially, there was little concern that there seemed to be a movement, perhaps just a drift, towards a more insulated society. There was confidence that the Torah message was good for all time, for the Jew could also live in a climate of freedom and, given the resources, educators believed they could prepare their children to compete with modernity, to survive the pitfalls, blandishments and lure of a secular civilization.

To be sure there were others, well within their rights, who disagreed. They believed that insulation was needed for effective survival. The involvement of the Jew in the modern world was to be circumscribed, defined by set principles relating to education, dress, social and political intercourse and the like. The disagreement was a matter of degree, not of principle.

This posture, easy to relate to because it was stark, clear, unambiguous, represented as sanctified by tradition and history, prevailed and began to speak for all of Orthodoxy.

The paradox was agonizing. The Orthodox community was growing, gaining strength, but it was also deeply divided by basic factors—attitude towards the Jewish State, the degree of approach to modernity, and relationships with fellow Jews.

So now the small voice, speaking

from within the community. The voice representing diversity but not division.

What can we expect from this voice, from this new voice?

We can expect a feeling of inclusion for all Jews, whatever their background, whatever their status. There will be those whom we will applaud and those whom we will oppose, those who will give us pain, even make us cry. We will try never to forget that we are one and that the inner door should never be closed.

And we will keep an outer door open to the outside world, open as well as closed. Sure, it will have a screen. Nothing is acceptable, not everything is needed or wanted. But it is, after all, G-d's world and we live in it, not just in it.

And, finally—Israel. That which is focal to our people. It is not an afterthought. It is not something to be tolerated for the sake of us here because it is home and protects many of our brothers and sisters. A step, small or large is irreversible toward redemption. Its history, its history, its triumphs and celebrations are our triumphs and celebrations. There may be differences in the nature of celebration but we affirm our strength and conviction and we do not apologize, that it is our simcha and we want to, and need to, be a part of it. We are proud of its symbols, its flag or anthem, for they have been sanctified by Jewish blood and our debate over their origins and other connotations concern us no longer.

One more note. This new voice is an alternate way of describing a Torah Judaism in our time. It is not necessarily a different way. There will be two voices, even dissenting voices, learning together, prepared to join with all others who believe in Torah Judaism to advance its cause.

I hope you enjoy listening to our voice in TEN and TEN DA'AR. We trust that you will feel moved to add your voice to ours. That chorus will reach every Jewish child and permeate every Jewish heart.

Jacob Rab...

The quality of sharing is a cornerstone of the teaching profession. The sharing of values, ideas, and facts with our students renews our purpose; the sharing of knowledge, discoveries, and approaches with our colleagues renews our commitment; the sharing of needs, challenges, and creativity renews our motivation.

This process of renewal is necessary in every profession but is a vital component of Jewish education. Torah Education Network would like to be a part of that ongoing process of renewal. Through the pages of Ten Da'at we would like to create an open forum, a roundtable exchange of ideas and approaches, challenges and responses, problems and solutions. Be it controversial or classical, novel or proven, we hope that you will offer some of your uniqueness so that others will be encouraged to do the same.

Share that which you may already have tested and refined: units that enrich, motivations that captivate, creative ideas and material that stimulate and challenge.

Share that which may yet be theoretical, even controversial: approaches that are novel, perspectives that are fresh.

Share that which you may need: resolutions to challenges of community, curriculum, faculty, student; and that which you may have discovered: solutions, suggestions, compromises, and policies.

We, in turn, will try to provide opportunities for the response and reaction to any of the above. We will offer articles that provoke thought, points of interest that enlighten, services that assist.

We hope to provide helpful information such as Rabbi Schnaidman's article, in this issue, on job placement; Rabbi Kupchik's article on programs of study in Israel; and Rabbi Bernstein's

profile of a new school; educational resources updates such as Mr. Greenfeld's evaluation of a new book on Israel and Mrs. Niman's review of a new book on Hebrew, as well as future articles on computer and video educational programs. We hope to develop a series, begun by Drs. Marcy and Sylvan Schaffer, on evaluating the total student—emotionally, psychologically, and intellectually. We would like to introduce you to issues and personalities in the world of Jewish education here and in Israel, beginning with Mr. Hanoch Achiman and Mr. Yitzchok Askof. We challenge you to respond to Rabbi Altschul's case study and invite you to share your own experiences, particularly those endemic to areas outside of metropolitan New York. Mull over Rabbi Eliach's pointers on motivation, Dr. Wolowelski's views on teaching death, and Rabbi Fluk's approach to cheating.

And respond. How do you handle cheating; do you find the books reviewed helpful in your classroom; what aspects of the education of the total child most confound you? Have you any material that would benefit others? By all means, write and share. Describe your approach to a particular topic in Chumash, a successful unit in Dinim, an original exercise in Ivrit. Have you any art packages, scripts or plays that would enhance another's classroom? Send in a short description of the material available with your name, address, and any fees involved. Do you have a workshop you would like to present? Or are you looking to obtain something specific? Let us be the medium of exchange of goods and services, including positions available and those needed, professional appointments and personal announcements. Let us provide the opportunity to share some of the wonderful things that are happening in classrooms around the country.

Perhaps the most fitting way to inaugurate this, our premier issue of TEN DA'AT, is to share the words of a Master Teacher, Rabbi Samson Raphael Hirsch in his commentary on the פסוק **כי תשא** in **פסוק**:

"זה יתנו כל העובר ... מחצית השקל בשקל הקדש עשרים גרה" (ל', י"ג)

The symbolic expression of the duty to work for the common weal is **מחצית השקל**, half a shekel per person. Objectively, actually, even the most complete and most perfect work of any single individual is never the whole of the work, can never accomplish everything. The work of any single person will always remain but a fragment, it requires an equally devoted sacrifice on the part of his brother to establish a whole. No individual is asked to do the whole, as it says in Aboth II, **"לא עליך המלאכה לגמור"**, but it must be a contribution to the whole, weighed on the scales of the Sanctuary. The Shekel must be one of twenty geras, and that which the individual gives must be *ten*, in itself, subjectively, a rounded whole. As far as the giver is concerned, it must be a whole, his whole, conscientiously weighed out. However small a fragment what he does may be, in relation to all that has to be done, he may leave nothing out, no power, no ability, no possessions, that could further the happiness of the whole may be kept back, although **"לא עליך המלאכה לגמור"** nevertheless **"ולא אתה בן חורין להבטל ממנה"**. His half-shekel must weigh TEN geras, a complete unit, on the scales of the Sanctuary.

We look forward to hearing from you.

Fayge Safran

Motivation as the Linchpin in the Developmental Lesson

The first in a series of articles exploring the structural elements of the developmental lesson.

Rabbi David Eliach

It is a common story that is ruefully told by American teachers. When parents ask their children what they had learned that day in school, the invariable response is, "Nothing." In the face of often unwarranted criticism the beleaguered teachers, quick to take the defensive, can only conclude that their charges are apathetic, lazy, and not as bright or as informed as the students of yesteryear.

What is not really understood is the underlying dynamics of the learning process. Whereas the conscientious teacher, having done his homework in preparing *his* lesson, is ready to face his class and teach, his students are not yet ready to learn. They have simply not been prepared.

Our students live in another world, quite distinct from the educational planet that the teacher consciously inhabits. The student is preoccupied with the culture of his milieu, bound to the media-communications of TV, telephone, and voguish magazine. He often has little immediate understanding of new material presented to him. It therefore becomes the teacher's imperative to literally take that student from familiar-trod grounds to unexplored territories. The teacher can only do so if he effectively uses motivation in his lesson. For it is motivation, the teaching tool, that links the student's past to heretofore uncharted experiences. The teacher must start in the

student's own world, using the materials with which a student is familiar and can identify with in order to bring him to a conceptual understanding of the new. For the motivation serves as a bridge between that which had been learned and that which has to be learned.

The question is why do we have to bother. Why not get into the water and swim! Why not start with the aim? The answer is self-evident, a commonplace in epistemology since John Locke. We

Our students
live in another
world, quite
distinct from the
educational
planet that the
teacher
consciously
inhabits.

learn through our senses. That we perceive, we store up; the experiences that we have lived through become our store of knowledge. In order to comprehend a new experience, we touch base with those of prior learning. We call this mental step in the educational process the apperceptive bridge to learning. The teacher uses apperception as the base on which to build learning blocks.

An example is in order. If a teacher were to present to a class, without motivation, the concept and lesson of *Eved Ivri*, he would find his students unresponsive. They would be bored with material that was seen as irrelevant and difficult to comprehend. Yet, the teacher who would use the history of slavery in America in introducing the topic of *Eved Ivri* would find his students receptive to the intricate slave-master relationships and conditions of slavery. *Eved Ivri* comes alive because of the student's learnings of America's own "peculiar institution."

The motivation as bridge to understanding is the first and most important step in the teaching process.

RABBI DAVID ELIACH is the principal of the Yeshiva of Flatbusch School and faculty member of Azrieli Graduate Institute of Education and Administration

TEN LEV:

Perspectives on Emotional and Psychological Well Being

Early Detection of Classroom and Family Problems

Marcy P. Schaffer, Ph.D.
Sylvan J. Schaffer, J.D., Ph.D.

The yeshiva student, like any other student, must cope with a variety of academic, social, familial, and medical problems which can affect classroom performance. It is important for teachers, parents and school personnel to be able to identify such factors since early identification and intervention improve the chances that the problem can be dealt with.

Classroom problems, though they may take many forms, can usually be grouped into two primary areas: learning problems and emotional problems.

Children who are learning disabled are, by definition, those of average or above average intelligence but who manifest mild to severe deficits in specific areas of functioning such as language, visual-spatial reasoning, memory, sequencing and motor function. They exhibit discrepancies in functioning, peaks and valleys in performance. Children with language disorders may be below grade level in reading and spelling but on grade level in math; whereas children with visual-spatial disabilities may be poor in math and word recognition but may have satisfactory reading comprehension skills.

The type and severity of the learning disability determine the effect of the deficit on the cognitive, social, emotional, and other spheres of functioning and, therefore, affect the level of potential stress on the child. Children having difficulty with expressive or receptive language are often the most impaired, since language is not only critical to higher intellectual functioning, but also mediates thought, self-control, and behavior. A child who is language impaired may resort to physical outbursts if he or she is unable to express anger verbally.

There are several signs that may be indicative of possible language disorders:

A) **Speech Motor Difficulty—Disarticulation**

Signs may include slurred speech, poor articulation, gross mispronunciation or infantile speech patterns.

B) **Expressive Language Difficulty**

1. Dysnomia—word retrieval difficulty (“tip of the tongue” phenomenon).
2. Circumlocution—talking around a point.
3. Verbal sequencing difficulty—inability to retrieve verbal information in proper sequence, i.e. numbers, days of the week.
4. Auditory sound blending difficulty—inability to integrate individual sounds into meaningful words.

C) **Receptive Language Deficits**

Signs include the inability to distinguish sounds, inability to understand complex verbal information, and inability to follow directions.

The type and severity of the learning disability affect the level of potential stress on the child.

Reading deficits—since so much schoolwork is reading related, a disability in this area can be very detrimental to a child. Among the signs which can be warnings of a reading problem are: reversed letters, reading one word at a time, child loses place on page frequently, substitution of words, omission of words, subvocal speech when reading, poor word attack skills, repetition of lines.

These are some of the major areas of learning disability. When these or other disabilities are suspected, psychoeducational testing can be helpful in diagnosing the problem and suggesting treatment plans.

While it is impossible to review all the emotional issues which may affect a child's classroom performance in the limited space allotted to this article, it would be useful to review some of the early warning signs which may alert the teacher or parents to the existence of an emotional problem.

Emotional problems may come from a variety of sources. One, which is related to the learning disorders discussed above, is the result of the stress, frustration and poor self image which may afflict a learning disabled child as a result of his disability.

A second source is the child's individual emotional problems. These problems may have a psychological, biochemical, or neurological origin and may include such disorders as depression, hyperactivity or school phobias. The treatment may depend on the source of the disorder.

A third major source of emotional disorders is family related. Family stress may commonly originate from marital strife, divorce, death, financial stress, sibling rivalry, child abuse, parental psychopathology or parental pressure for the child to perform.

Some early warning signs may include a change in the child's eating habits, a change in sleeping patterns, excessive daydreaming, acting out, moodiness, a decline in grades, hyperactivity, rebelliousness, depression, test anxiety, nervous mannerisms such as nail biting, tics, etc. While teachers may respond to the child who is acting out since the 'noisy wheel tends to get greased', the quiet, passive child may also be suffering and should not be overlooked.

When teachers and parents stay alert to these and other signs, they can follow up with referrals to the school guidance department or to professionals who can then assess the problem and recommend remedial or therapeutic interven-

tions. The earlier this process begins the greater the chance that the intervention can be helpful.

Questions and requests for further details may be addressed to 141-49 Road, N.Y. 11367; (718) 969-0549

DR. SYLVAN SCHAFFER is an attorney and a clinical psychologist. He is Assistant Professor of Psychiatry, Einstein Medical School and works on the interaction of law and psychology in such areas as jury selection, infliction of emotional harm and child custody.

DR. MARCY SCHAFFER is a psychologist in private practice and Coordinator of the Psychology internship at Yeshiva University.



Do you know of someone else who might enjoy receiving Ten Da'at? Please let us know the name and address of the person or institution and we will gladly send a copy.

Top TEN Profile:

Baltimore's Beth Tfiloh Community High School

Dr. Louis Bernstein

I knew the Beth Tfiloh Community High School in Baltimore when it was first a dream. Several years ago Judy and Gary Rosenblatt voiced concern that there was no appropriate high school in Baltimore for their children. They knew of difficulties for parents and children of long separations, particularly for teenagers during the trying period between childhood to maturity, and thus they preferred a high school in their own community. There were others like them. If anyone could convert a dream into reality, those young people could.

It is not that Baltimore, one of the finest Orthodox communities, lacks a high school. One of America's great yeshivot dominates the orthodox community, and has superceded the city's own Yeshiva High School. There is also a Bais Yaakov. But the Rosenblatts, graduates of Yeshiva University, are committed Religious Zionists. Both are professionals and active in the community. For them and their friends a Jewish high school has to be committed to the centrality of Israel, to secular education as well as religious education, and to

the education of Jewish young women on par with that of young men.

The framework for the project was launched when the current initial freshman class was yet in the fifth grade. An exploratory group called Parents for Educational Options surveyed the field. Baltimore has a fine Federation which demonstrated genuine interest in supporting a community high school. But the ideological and religious differences between the Orthodox, Conservative, and Reform groups could not be bridged and it was then that Rabbi Mitchel Wohlberg deemed that his synagogue Beth Tfiloh would fill the gap. Rabbi Wohlberg and his congregation raised the necessary funds and provided the needed facilities thus enabling the birth of the fledgling institution.

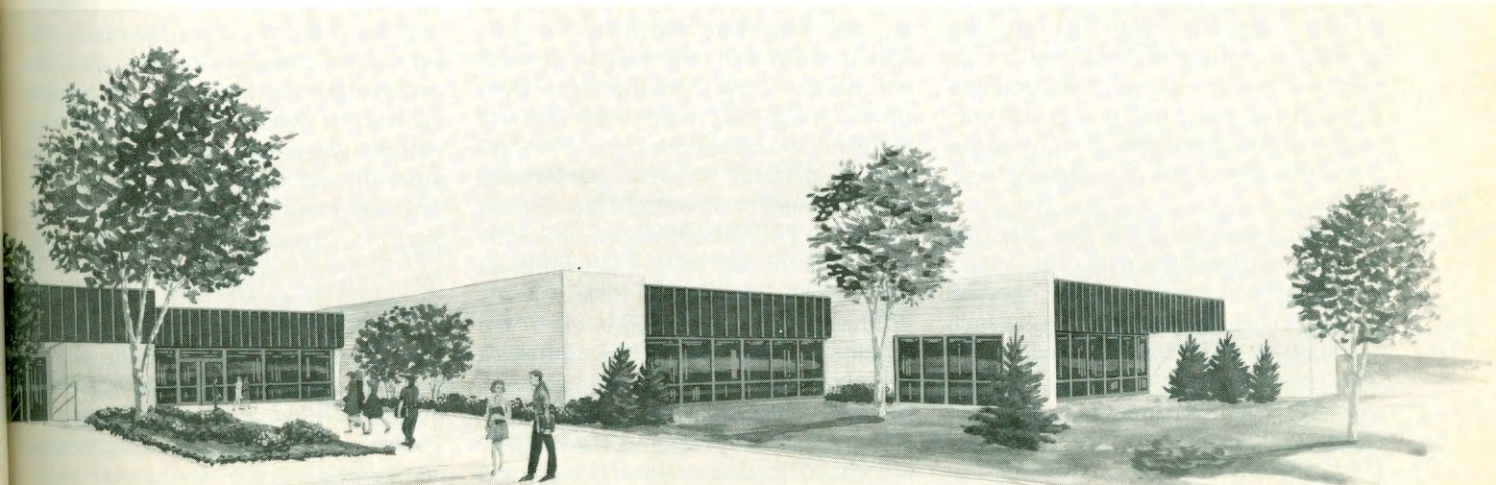
The Planning committee took the Maimonides School of Boston, founded by Rabbi Joseph B. Soloveitchik, as its model. Rabbi David Schapiro, a native of Baltimore, who is principal of the Maimonides School, worked with the curriculum committee on setting up the program for the coeducational school. Peter Abelov, the principal of the new

school was previously Director of student activities at the Ramaz High School, and, before that, the principal of general studies at Ohr Torah.

The first freshman class was in a converted home. The twenty-two students will probably dedicate a two million structure before they graduate. There is an infectious pioneering spirit in the school's ambiance, its programs, its publications. It takes pride in its affiliation with the Torah Education Network and it brings to Baltimore the promise of a superior school blending a love of Jewish tradition, scholarship, people, and state with the best of secular education. ■

DR. BERNSTEIN is Chairman of the Board of Mizrahi, Associate Professor at the Isaac Breuer College of Hebraic Studies of Yeshiva University and Rabbi of the Young Israel of Windsor Park.

Ed's Note: Do you know of an inspiring person or institution whose contribution to Jewish Education would be of interest to our Ten Da'at readers? Write or call.



Case Study

Rabbi William Altschul

As principals we often have the responsibility to determine whether a young child will receive a Jewish education in our school or not. For many children ours is the only school and the only opportunity for a youngster to get a Jewish education. What does one do when faced with a student whose conduct constitutes a disciplinary and religious problem within the school, and exerts a negative influence on the rest of the student body? This kind of conduct diminishes the level of public religiousity and has an unpredictable and incalculable effect upon the religious development of the other children in the school. I think that all of us are faced with such issues from time to time, and I would like to share the following case with you.

Chava (as I will call her) had attended our school and two other Day Schools in our area and had either been asked to leave or had transferred voluntarily from them. She was now entering the ninth grade and exhibited extremely bizarre and unacceptable behavior on a daily basis. Counseling, either by teachers or by administrators, was not successful. Her academic work was also subpar, even though she wasn't failing. The other students resented her presence and viewed her and her behavior as being so outlandish that they did not necessarily learn from it. She somehow finished the year, but it was now my responsibility to decide as to whether we would allow her to continue in tenth grade.

In our small school it has been my practice to consult with the entire faculty both in counseling and decision making when as serious an issue such as retention is faced. The faculty was unanimous in its resolve that her very presence was detrimental to the religious development and discipline in our High School. I knew that Halakhically

She had won her battle with her parents because they had lost control of their daughter.

we were justified in asking her to leave, but I persuaded the faculty that we should give her another chance provided a contract could be written with her and her parents which would be strictly adhered to during the course of the year.

Following this I wrote a detailed letter to her parents in June asking them, and Chava, to meet with me and the English principal to review our plan of action and to establish such a contract. After a number of postponements the family did appear, but without their daughter. After a long discussion the parents agreed on our plan of action. However, Chava was determined not to return to our school, and therefore rebuffed all of her parents' entreaties to meet with the administration. They felt that Chava was using this strategy as a means of removing herself from the religious education that they wanted her to have, and that, in fact, she had been quite successful. I sympathized with their predicament, but explained that we simply could not permit her to reenter school without a prior conference establishing specific guidelines for her behavior. The father pleaded for another chance for the "sake of her religious education." He later contacted me on a number of occasions throughout the summer, telling me that he had tried, in vain, to convince Chava to come in for a conference, and asking me to remove this condition and readmit her anyway. I explained that if we could

help Chava, and see some progress albeit slight, over the course of the year that I would be willing to reestablish her as a student. This could not be accomplished, however, without first developing an understanding with her. Not only wouldn't she see me or the English principal, but she would not see any other staff member either. She had won her battle with her parents because they had lost control of their daughter.

It has been my experience, buttressed by this case, that one can only work in a counseling situation with students when there is parental support and communication. If a child has cut off all parental communication (and in this case refused to go to private counselors as well) any attempt to bring him/her back into school would invariably fail. Regrettably, I had no other decision to make, and Chava successfully forced her parents into enrolling her in the local public school where she now attends.

I see Chava occasionally around the neighborhood, and she always vocally proclaims "Oh, you're here, Rabbi Altschul. How is the Hebrew Academy now that you have thrown me out?" in order to goad me into some kind of reaction. I simply smile pleasantly and say "hello" and feel the pain that I'm sure her parents must feel on a regular basis. How does one reach a child who refuses to open up and who isn't amenable to counseling? How would you have handled this situation?

RABBI ALTSCHUL is Headmaster of the Hebrew Academy of Greater Washington.

Ed's Note: Ten Da'at invites you to respond to Rabbi Altschul's closing question: What would you have done? Please consider sharing a problem or challenge that you have encountered.

was, from the beginning, with Emet: **מתחלת ברייתו של עולם ראש דבר** "אמת", "From the beginning of the creation of the world, your first words were truth." And in Pirkei Avot 1:18, Rabban Shimon be Gamliel says: **על שלשה דברים העולם קיים: על האמת, ועל הדין, ועל השלום.**

PURSUIT OF EMET

Our sages taught that the purpose of our creation is to imitate the attributes of G-d, to follow the dicta of the Torah and to create an everlasting, just society. They urge us (Shabbat 133b; Rambam, Hilchot De'ot 1:6) to strive to conduct our lives with the same qualities—including Emet—which G-d ascribes to Himself.

We are urged in Proverbs 23:23: **"אמת קנה ואל תמכר"**, "Acquire truth and do not sell it." The value of Emet is clear: **ושופט אמת תיכון לעד; ועד** "ארגיעה לשון שקר", "That which is true will last forever, but that which is false will last a short time" (Proverbs 12:19). One form of the pursuit of Emet is the pursuit of Justice: **"צדק צדק תרדוף"** "Justice, justice, shall you pursue . . ." (Deuteronomy 48:20). The person who pursues Emet is considered wise and righteous; he is the ideal man. The society that he builds will be just and last forever.

SHEKER, DECEIT

In contrast to Emet, there is Sheker, that which is false, dishonest and misrepresentative. If the pursuit of G-d and Torah is the pursuit of Emet and the foundation of the society depends upon Emet, then Sheker is the negation of all these pursuits.

Dishonesty is considered a corrosive personality trait that will lead to animosity and hatred amongst men and ultimately will cause the destruction of society (Maharsha Shabat 104a). The Torah commands us: **"מדבר שקר תרחק"** "From a false matter you shall keep far" (Exodus 23:7). **"לא תגנבו"** "לא תכחשו ולא תשקרו איש בעמיתו" "You shall not steal, neither shall you deal falsely, nor lie one to another" (Lev. 19:11). A person who tells lies will not be in G-d's presence (See Sotah 42a from Psalms 101:7). Just as G-d delights in Emet, "Sheker is abominable to Him" (Proverbs 12:22); and "The wicked man does the work of Sheker" **"רשע עושה פעולת שקר"**.

Our sages, examining the way Emet and Sheker, **אמת שקר**, are written,

saw the following contrasts:

Why are the letters of sheker close to one another in the Alef-Bet (the letters Kuf, Reish and Shin are in sequence) whereas the letters of Emet are far from one another (Aleph, Mem and Tav are the first, middle and last letters of the Aleph-Bet)? Because deceitfulness is common and widespread (easy to do, according to the Yalkut, Breshit 3), whereas truth is uncommon (difficult to perform, according to the Yalkut). And why does each letter in the word Sheker rest on one leg, while the letters of Emet rest on a base of two legs? Because truth stands forever, but falsity will not last (Shabbat 104a).

What is the practical implication of the Torah's view of Emet and Sheker with regard to the issue of cheating in school?

STEALING OPINION

Dishonesty between individuals can manifest itself as outright theft of property in such transactions as buying and selling or in the less tangible form of misrepresentation. In the latter case, one individual lies or cheats in order that another individual will think more highly of him. This form of dishonesty is **גנבת דעת** "stealing of one's opinion". Cheating in exams, school projects and homework falls in the realm of **גנבת דעת** since no transaction takes place. Classically, our commentators and Poskim (see Tur, Shulchan Aruch, Choshen Mishpat 228:1) have defined **גנבת דעת** to mean causing an individual to think that you have done some good for him, that you think highly of him or that you are concerned about his welfare, when, in reality, such is not the case. You are seeking to have someone consider you a better person than you are and are, thus, stealing his good opinion. Other Poskim, including the late Rabbi Moshe Feinstein, z"l, expand the definition of **גנבת דעת** to include any falsification, even if it does not involve pretending to do a favour, faking a good opinion of someone else or showing false concern. Hence, any falsification of what you are or have accomplished is **גנבת דעת**. Any form of cheating is prohibited, according to Rabbi Feinstein.

SERIOUSNESS OF **גנבת דעת**

The Tosefta (Baba Batra Chap. 7) states that of the seven types of thieves

the worst is the one who steals the opinion of others. Rabbeinu Yonah (Sha'arai T'shuva Le Rabbeinu Yonah Chap. 184) restates that **גנבת דעת** is much more serious than other stealing, **גנבת דעת** is a deceitful act, understood by our sages to be corrupting of one's personality, rendering one unreliable and untrustworthy (Sanhedrin 89b). One act of falsification gives birth to another and perhaps to greater acts of dishonesty (Shocheh Tov Psalms 7).

SOURCE IN THE TORAH

The halachic prohibition against **גנבת דעת** comes essentially from two specific sources. The first source is the verse. **"לא תגנבו ולא תכחשו ולא תשקרו איש בעמיתו"**, "You shall not steal, neither shall you deal falsely, nor lie one to another" (Leviticus 19:11). The Ritvah, in the name of the Tosafot, learns (Chulin 94a) that the prohibition of **גנבת דעת** is derived from this verse "You shall not steal" covers any form of stealing, including stealing opinion and stealing from anyone including the non-Jew. There, thus, exists a direct Biblical prohibition of **גנבת דעת** according to the Ritvah. The second source of the prohibition is the statement made by Shmuel (Chulin 94a) **"אסור לגנוב דעת הבריות ואפילו דעת עכו"ם"**.

RAMBAM'S VIEW

The Rambam codifies the above statement in at least two places. In Hilchot De'ot (chap. 2:6) the Rambam states:

It is forbidden for a person to conduct himself with others with smooth and deceitful words. And a person should not speak in one way and feel in his heart differently, but his inside should be like the outside, so that that which is in his heart is that which is spoken. And it is forbidden to steal the opinion of others and even the opinion of the gentile . . .

Similarly, in Hilchot Mechirah (chap. 18:1), the Rambam states:

it is forbidden to lie to people in transactions or to steal their opinion, and a gentile and a Jew are equal in this matter. If a person knows that what he is selling is defective, he should inform the purchaser. And even to steal the opinion of others with words is forbidden.

RABBI MOSHE FEINSTEIN

The late Rabbi Moshe Feinstein, z"l, is quite emphatic about the prohibition of cheating on exams. Cheating on exams is **גנבת דעת** because the student who cheats does so in order to be considered a better student. Teachers will think he is smart, which may not be the case; they will think he/she studied hard, which was not the case. Colleges and universities will admit him or places of employment will hire him, instead of taking someone else who has lower marks because he did not cheat. The student cheating does not pretend to do someone a favour or show false concern for another person, as in the classical case of **גנבת דעת**. His dishonesty and deceit in pretending to have accomplished something he has not is for his own personal benefit. Nevertheless, Rabbi Feinstein (Igrot Moshe, Choshen Mishpat, Siman 30) insists that cheating on exams is **גנבת דעת** and, as such, is explicitly forbidden by the Torah.

Rabbi Feinstein gives two other grounds for the prohibition of dishonesty in exams: first, it is against the law, *Dina deMalchuta*. Jews are required by Halacha to obey the law of the land and cheating is against the law. Second, there exists another Biblical prohibition because cheating on exams may lead to the stealing of money. If an employer hires a person because of the person's outstanding grades, not knowing that these grades were accomplished through deceit, the employer will pay top money to a person who does not deserve it. The person is, in effect, taking money which does not belong to him.

The Hebrew Academy seeks to inculcate in its students the value of learning for its own sake. In both secular and Jewish subjects, we would have our students strive to acquire knowledge, skills, attitudes and values rather than mere grades and transcripts. We hope that this summary of the Jewish views on Emet and Sheker and on the Halachic prohibition against **גנבת דעת** and cheating on exams will sensitize everyone to the need to strive for honesty. ■

RABBI FLUK is the principal of the Hebrew Academy of Montreal.

Ed's Note: Ten Da'at welcomes any other effective approaches to the problem of cheating.

On Placement

Dr. Mordechai Schnaidman

The task of matching candidates and positions in the field of Jewish education is an ongoing challenge facing the Jewish community. The Placement Coordination Committee, established by the Max Stern Division of Communal Services, RIETS, an affiliate of Yeshiva University, and the Educators Council of America, was formed for the purpose of assisting the Jewish community in meeting its personnel needs and helping qualified educators locate suitable positions. Any Jewish educator who identifies with the goals of T.E.N., as outlined in its statement of purpose, may avail himself of these services.

The placement office receives many requests annually for teachers and administrators from a variety of Jewish institutions and agencies. At the present time available positions outnumber qualified applicants. As a matter of policy the Placement Coordinating Committee does not publish lists of positions. It is, however, ready to review all available openings with any candidate seriously seeking placement or requesting referral to any position. This approach maintains both the standards of the profession as well as the dignity of each individual candidate.

While the Placement Coordinating Committee does not determine salaries in specific positions, it encourages schools and agencies to meet their responsibilities fairly. Indeed, it can be stated that compensation for administrators in Jewish education is very attractive, and is steadily improving for teachers.

The overall process of placement is conducted with the recommendations and counsel of a group of active professionals who comprise the Coordinating Committee. This

resource group contributes vitally to the scope and objectivity, openness and fairness of the placement process. In addition, the Placement Coordination Committee cooperates with the Joint Placement Committee of the Jewish Education Service of North America to assure that proper procedures are followed in placement. Thus, candidates may utilize the services of both placement offices in seeking a position.

The process of application for placement has been reduced to a minimum of paper work. A cover letter and resume are sufficient for a candidate, and a letter of request on official stationery suffices for a school. There are no fees for placement and strict confidentiality is the foundation stone of the service.

The Placement Coordinating Committee strives to achieve its objectives without compromising professional standards and sensitive personal concerns. At the same time the Placement Coordinating Committee views its efforts as the foundation for establishing warm relationships and close interaction with the Jewish community and Torah educators.

Anyone wishing to make use of T.E.N.'s placement service should contact Rabbi Mordechai Schnaidman, Yeshiva University, 500 West 185th Street, New York, N.Y. 10033 (212) 960-5266. ■

DR. SCHNAIDMAN is the Director of the National Commission of Torah Education and of Educational Services at the Max Stern Division of Communal Services of Rabbi Isaac Elchanan Theological Seminary, and a faculty member at Yeshiva University's Isaac Breuer College of Hebraic Studies and David J. Azrieli Graduate Institute of Jewish Education and Administration.

Interconnected Vessels or Segmented Vessels

The Use of בחירה in Education

Hanoch Achiman

"Vessels will only sanctify deliberately"¹

(Talmud Yerushalmi; Sukkah cpt.4)

Education is a vessel through which we transmit contents which are ideological, moral, and behavioral, from person to person, generation to generation, and era to era. This work, however, cannot be done automatically.

The ideas which are fundamental to the system encounter difficulties in their transmission from one generation to another due to the changing reality of the nature of society—individually and collectively—as well as due to the appearance of new ideas which are often disturbing or competing.

When ideas clash with each other the competition between them often lasts for several generations, and frequently they aspire to merge one with the other—since the accomodation of, and search for synthesis is one of the models of human thought, and it occurs in every instance of an encounter between a particular system of ideas and the changing reality.

To our subject: In our day we require a relationship to the strong internal compensatory processes which have affected our national lives in this generation—the awful destruction of primary Eastern European Jewry, on the one hand, and the establishment of the state of Israel on the other; the continuing existence of Jewish communities in the Diaspora—among them the two great centers in the U.S. and the U.S.S.R. which remain exposed, today, to massive assimilation and loss of Jewish identity.

Models from past Jewish history, recent or remote, which are similar to our situation, if not identical, emerge before our eyes and recommend themselves as structures for relating to the new situations.

The topics of **אתחלתא דגאולה**, **דחיקת הקץ**, exile and homeland, openness or isolation, the old and the novel ("**חדש אסור מן התורה**"), eternal peoplehood, Torah and Derekh Eretz, Torah and Mada, the battle of Torah and the struggle for existence—all these demand of us an explicit definition in order to mold an educational system which is compatible with a system of ideas.

Many good people have dealt, and continue to deal, with these topics in different forums and at different levels, in Israel and the Diaspora, and it behooves the Torah Education Network (T.E.N.) to aspire to arrange its own agenda in the area of educational ideology, the better to serve the constituency of educators who identify with its ideological purposes in order to formulate a modern Torah outlook for their students.

I would like to relate to one specific topic from among this assortment, one which is essentially complex and which can yet be simplified a bit without losing, thereby, its significance. I refer to the use of "choice" or "election" (**בחירה**) in education.

Acknowledging the problematics of the discussion and analysis of this topic (on the one hand; Man's choice; **יבחרת** "בחיים", and on the other—an absolute imperative), we can possibly view the imperative of "**יושנתם לבניך**" as the continuation of the process of "election." The first generation, which chose out of recognition, conviction, or eye-witnessing ("**אתה הראת לדעת**"), is then commanded to transmit, or to

recommend its own choice to its similarly constructed and fashioned successors.

It might then be possible to set up the model of **בחירה** in wider context—as a central model in our educational outlook—in the sense of the three "elections" made by the Giver of the Torah:

"**הבוחר בתורה ובמשה עבדו**"¹
"**אשר בחר בנו מכל העמים**"²
בחירת ארץ ישראל³

(recall the Midrash cited by Rashi in his commentary on Bereshit 1:1)

In light of this, the situation of separation within the nation itself between the nation and its land, and between the nation and its Torah, must be defined as an abnormal situation created by force in a world beset by a moral and ideological crisis; a *situation which we must perpetually aspire to correct* by imposing the rule of the personal, national, and universal **טוב** over the evil, dismantling, and destructive forces.

It will then be proper to view the three different components of our uniqueness and our election as interconnected vessels which contain our spiritual, religious and national values—as long as they remain interconnected!—and not as segmented vessels in which the three components exist separately and in disjunction.

The main object: The idea must be clear and explicit because only when it is deliberate and intentional—does it become sanctified.

MR. HANOCH ACHIMAN is the director of the Torah Education Department, World Zionist Organization, U.S.

¹Everything placed within them must be with the explicit intent of becoming sanctified.

Death Education

Reprinted, with permission,
from *The Pedagogic Reporter*, Fall 1980

Joel B. Wolowelsky

The Need

Educators are well aware of the growing interest in death education at all levels of the school system. Secularists argue that courses are now necessary because there have been fundamental changes in contemporary America's relation to death. "Foremost among these . . . is the fact that many of us no longer command, except nominally, conceptual creeds of philosophic-religious views with which to transcend death."¹

These courses are meant to give the student the ability to cope with his or her inevitable confrontation with death. Children ask questions on death and dying, notes the author of National Education Association report on death education,² but parents cannot always provide proper answers. Thus, without these courses students would remain uninformed or misinformed on the subject. Religious educators may have written incisive and useful material on the subject, he says, but they have varying degrees of enlightenment, particularly where children are concerned, and often take doctrinaire positions on such issues as abortion, euthanasia or the after-life.

Religious perspectives on these issues and on others obviously should be considered, but all children, whatever their religious affiliation, have a right to a broad

spectrum of information and to an awareness of conflicting viewpoints. Perhaps the school, then, is in the most favorable position to provide this kind of coverage.³

Some sort of formal death education should find its way into the Jewish high school. Even in the "frumest" of yeshivot, students do not always have a complete understanding of what the Halakhah has to say on the subject and indeed are not always ready to confront the issue. This is certainly the case in supplementary schools or yeshivot which have sizeable populations of non-observant students.

Helping the Mourner

The first type of death education should be conducted when the yeshivah is notified of a death in a student's family. A teacher or administrator should visit the home to see if any help is needed in making funeral arrangements and to make sure that a close friend visits and that other students are notified. The school should provide a copy of Maurice Lamm's *Jewish Way in Death and Mourning* or Tukachinsky's *Gesher Ha-hayim* to each family. It is unwise to assume that every family—even if it is an observant one—knows the Halakhah, and the inscribed *sefer* is well appreciated even if the mourners already have a copy. It is important for the yeshivah to have a

supply of the books on hand—although it is hoped that the supply will last a long time!

A teacher or rebbe should speak to the mourner's classmates, giving them an opportunity to ask questions and express their feelings. If they have had little experience in these matters, the teacher should review what happens at a funeral and explain the "etiquette" of a shivah call. It is supportive for a representative from the yeshivah and for the student's classmates to attend the funeral, and close friends (especially if they're older) might be encouraged to assist in the burial. Students should be excused from classes during the day so that the mourner is not left alone during shivah.

All student mourners should see a guidance counselor upon returning to school. If necessary, the student might be seen periodically or referred to other members of the faculty who could be called in to assist in informal counseling. It is irresponsible to think that just because a student mourner is "coping well" all indeed is well. Serious problems are often exposed only when a counselor has initiated a discussion. Even if there are no problems, the expression of concern is usually appreciated.

In general, it is a good idea in a yeshivah for all the teachers of each class to meet with the guidance staff

Continued

Showing students how a Torah society deals with death is an important part of teaching them to understand and indentify with that which is our Tree of Life.

once a term to see if there are any problems that need referral to the guidance staff. Students who have had a recent encounter with death are especially monitored at those meetings.

Of course, all of the above would apply with some modification to an elementary school setting. However, a scheduled curriculum class on the subject should be limited to upper classmen in high schools who are mature enough to deal with the issue.

A Suggested Unit

If the school has a course in "Jewish Philosophy" or "Mahshavah," the following would be a two-week unit. It could be offered as a "mini-course" in an afternoon school.

A good beginning would be to read one of Rav Joseph B. Soloveitchik's essays, "A Eulogy for the Talner Rebbe." The essay explains his understanding of how the Halakhot of mourning fit into his overview of the human personality and the Halakhah in general, and allows for a group discussion on the topic of death. The discussion should be introduced with the question, "What goes through one's mind when he must confront the death of a person

close to him?" It is important for the teacher to think through the issue well before bringing it to the class. Other Halakhot and customs of mourning should be discussed, with particular emphasis on the etiquette and dynamics of the shivah visit and the importance of community support for the mourner. An example of such a presentation is Audrey Gordon's "The Psychological Wisdom of the Law"⁵ or some articles by the author of this article.⁶

Often, important insights into Halakhic values can be gained by contrasting American funeral practices with those of the Halakhic community. The students can see the hour-long film "The Great American Funeral," a CBS report based on Jessica Mitford's *The American Way of Death* which presents current American practices in a somewhat unflattering light. This is also a good opportunity to discuss the *hevra kaddisha*, what it is and the importance of contacting it before calling a funeral director. It might be worthwhile to bring in a member of the local *hevra kaddisha* to talk to the class and to answer questions.

It is worthwhile for the students to see "Bashert," a 20 minute film produced by the Institute for Jewish Life/

What goes through one's mind when he must confront the death of a person close to him?

Jewish Media Project.⁷ The film shows an old man thinking back about his life and the death of his wife and son. It explains in a sensitive way the problem of loneliness in old age, but tangential shows some traditional Jewish mourning customs, including the ritual washing of the corpse. This film can stimulate a very fine and sensitive discussion on a variety of subjects.

Organization of such a unit becomes somewhat more problematical in a yeshivah organized with a rebbe system and no clearly defined subject divisions within the block of time devoted to Torah studies. But the topic is so important to be dealt with haphazardly. There is a need to impart information but an equally important need to teach students to talk about their fears and concerns in such matters.

It seems reasonable to assume that regardless of the structure of the school, by the time they graduate students should know such traditional Jewish concepts as the *tehiyat ha-metim* (resurrection of the dead), *olam haba* (the world to come), and reward and punishment. They should also be aware of the Rambam's view that matters regarding an afterlife are a sealed issue which "... no-one will know until they come to pass... There are difference of opinions on this issue... and the details do not constitute a basic element of faith."⁸ This certainly should be exposed to the Halakhic attitude on abortion, euthanasia, organ transplants and the definition of death, —various articles and books by Rabbi J. David Bleich and Fred Rosner provide excellent source material—but it is much more important that the student learn to approach his or her Halakhic authority when faced with such situations.

Despite the need to bring some form of formal death education into the Jewish school, there is no real need to include topics like Elizabeth Kubler-Ross's "stages theory."⁹ The religious educator is interested in teaching Torah values, not in presenting psychological theories that should really be presented in courses taught in professional schools for social workers, doctors, therapists or clergymen, or perhaps in a college level course in psychology. Moreover it is important to realize that despite its usefulness in focusing attention on the need to listen to and learn from a dying patient, the theory has not been scientifically verified and is of

oversimplified.¹⁰ Such a theory, it has been noted, when not fully understood can also lead to misuse, such as "... the dismissal of a patient's legitimate complaint about poor treatment as 'just what you would expect in stage two.'"¹¹ In fact, one educator has called her theory an "unproven idol," suggesting that "it would be wise if educators and researchers simply viewed any 'stages of death' scheme as simply theoretical until proven by more rigorous procedures."¹²

Some teachers might fear that introducing a discussion on death might upset their students. But researchers like Roger V. Bennett have pointed out that the greatest anxieties and inhibitions about death and dying can be expected to rest with the adult faculty rather than the youngsters.¹³ Showing students how a Torah society deals with death is an important part of teaching them to understand and indentify with that which is our Tree of Life. ■

DR. WOLOWELSKY is Chairman of the Advanced Placement Program at the Yeshivah of Flatbush in Brooklyn.

REFERENCES:

1. Herman Feifel, "Death in Contemporary America," in Herman Feifel, ed., *New Meanings of Death*, New York: McGraw-Hill, 1977. p. 4
2. Richard Otis Ulim, *Death and Dying Education*, Washington, D.C.: National Education Association, 1977
3. *Ibid.*, p. 13
4. Joseph B. Soloveitchik, "A Eulogy for the Talner Rebbe," in Joseph Epstein, ed., *Shiurey Ha-Rav*. New York: Mevasser. 1974. 18-26.
5. Jack Reimer, *Jewish Reflections on Death*, New York, Schocken Books, 1974, p. 95-104.
6. Joel B. Wolowelsky, A Midrash on Jewish Mourning. "Judaism 23:2. Spring 1974." A Note on Shabbat Mourning *Judaism. 24:1, Winter, 1975* and "A Note on Corporate Mourning in the Halakic Community," *Jewish Journal of Sociology XVIII:I* June. 1976.
["Self-confrontation and the Mourning Rituals, *Judaism*, 33:1, Winter 1984.]
7. The film is available from the Jewish Welfare Board in N.Y.C. It should be previewed by the teacher.
8. Mishneh Torah, Shofetim, Melakhim, 12:2
9. Elizabeth Kubler-Ross, *On Death and Dying* New York: Macmillan, 1969, passim.
10. Robert J. Kestenbaum, *Death, Society and Human Experience*. St. Louis: C.U. Mosby Co., 1977, 210-213; and Charles A. Corr, "A Model Syllabus for Death and Dying Courses." *Death Education*, Winter, 1978, 1:4, 446.
11. Kestenbaum, p. 213
12. Dan Levitan, "Death Education," in Feifel. *New Meanings of Death*, p. 260
13. Roger V. Bennett, "Death and the Curriculum," April, 1974, ERIC EDO9:172, 14



WORLD LEADERSHIP CONSULTATION ON TORAH EDUCATION

On January 7-8 1987, a select group of Orthodox leaders met in London to consider the future of religious Zionist education in the diaspora. Convened by the Torah Education and Culture Department of the World Zionist Organization at the initiative of its Chairman, Mr. Yitzchak Meir, the "summit" meeting considered the relationship of the religious Zionist community to Klal Yisrael and to the State of Israel, as well as the major challenges religious Zionist education faces the world over.

The meeting was chaired by Dr. Alvin I. Schiff, Executive Vice President, Board of Jewish Education of Greater New York. Participants included: Dr. Norman Lamm, President, Yeshiva University (USA); Chief Rabbi Sir Immanuel Jacobovitz (England); Chief Rabbi Prof. Shemuel Sirat (France); Mr. Abraham Abadi, Chairman, Zionist Council and Israel Bonds, Buenos Aires (Argentina); Mr. Max Dolinger, President, Collegio Bar-Ilan, Rio de Janeiro (Brazil); Mr. Isaac Joffe, Chairman, Board of Jewish Education, Johannesburg (South Africa); Dr. Yosef Burg, former Minister of the Interior and Minister of Religion (Israel); Mr. Yitzchak Meir, and Mr. Hanoach Achiman.

Among other things, the World Leadership Consultation recommended (1) in-depth consideration of the issue of pluralism; (2) priority attention to the problem of supervisory personnel for Torah education institutions throughout the world; (3) support for the activity of the Jewish Education Committee of the Jewish Agency; and (4) the development of a tri-level leadership structure for Israel-centered Torah education for continued consideration and implementation of common educational concepts and practices. ■

T.E.N. joins the entire Jewish education community in mourning the loss of one of its kindest and most munificent friends, Carolyn Gruss.

May her lifelong partner, Joseph Gruss, be comforted in the knowledge that their work and generosity continues to benefit countless Jewish children and will impact on generations to come.

On Our Bulletin Board

The Toronto Board of Jewish Education has published a series of pamphlets in Hebrew on the major holidays of the calendar cycle. These were prepared by various consultant-shilchim from the Torah Department who served on staff during the past 8-9 years. There are booklets on: Chanukah, Purim, Pesach, et al. They sell for \$4.25 each; for 3 or more, the price is \$3.75.

For further information please contact:

Rabbi Irwin E. Witty
Executive Director
Board of Jewish Education
4600 Bathurst Street
Suite 232
Willowdale, Ontario
M2R3V3
(416) 633-7770

The Herzliah High Schools of the United Talmud Torahs of Montreal have prepared a sourcebook in Hebrew based on Rabbi Bassil Herring's recent book *Jewish Ethics and Halakhah for our Time*. The topic of the booklet is "Capital Punishment." Previous sourcebooks dealt with "Truth and the Dying Patient" and "Smoking and Drugs."

For further information please contact

United Talmud Torahs of Montreal
4894 St. Kevin Avenue
Montreal, Quebec
Canada H3W 1P2
514-739-2291

TEN is very pleased to sponsor a visit by Prof. Dov Rappel, one of Israel's leading thinkers and educators. He will arrive in early February for a three week visit and TEN is arranging a series of lectures to High School Network affiliates.

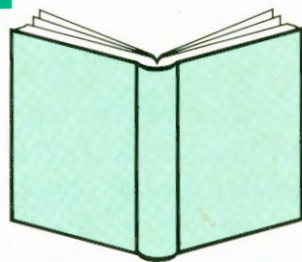
Prof. Rappel lectures in English or Hebrew. His topics include:

1. Integrative teaching of Bible and art
2. Integrative teaching of Bible and English
3. Integrative teaching of Mishna and Jewish Cultural History
4. Targum Onkelos at school
5. Teaching Jewish Philosophy—Program and Method

The host school will be responsible only for food and lodging and a prorated share of direct travel expenses.

All other costs, including fees, will be borne by TEN.

If you are interested please write or call, as soon as possible.



The forthcoming elections for the World Zionist Congress can have a profound impact on religious educators in the

Diaspora. A determined Reform movement is making great efforts to capture a major role in the World Zionist Organization and the Jewish Agency. A Jewish Agency commission has already expended hundreds of thousands of dollars in surveys. The Jewish Agency commission has mandated to itself the authority to determine what Zionist education is and how funds are to be allocated.



Religious Zionist educators can express their views at the polls by enrolling as a member of Mizrachi. Dues for educators are \$10 annually. Faculty groups may be enrolled collectively.

For information write to:

Israel Friedman
Mizrachi
25 West 26th Street
New York, N.Y. 10010
or call (212) 689-1414

Have you received your copy of:

- a) Student's handbook and Teacher's Guide *Gateway to Teshuva* selected writings of Rav Kook.
- b) Three essays by Nechama Liebowitz "On Teaching Tanakh."

These publications have been prepared expressly for

T.E.N. by Dr. Moshe Sokolow and can be obtained by writing or calling the T.E.N. office.

"Professionally Speaking"

Dateline: TORONTO

There will be two major administrative positions to fill for the 1987-88 school term:

- A Modern Orthodox High School is seeking a full time Executive Director whose duties will include plant management, servicing the school organization and fund raising.

- A large co-ed Ivrit B'Ivrit Day School is interested in engaging a principal. The individual must be experienced, fluent in Ivrit and able to oversee a student body of some 900 children grades N-6.

In addition, a co-ed Ivrit B'Ivrit Community High School (grades 9-13) will seek full-time, qualified teachers for 1987-88. Fluency in Ivrit is essential.

Interested parties should contact:

Rabbi Irwin E. Witty,
Executive Director
Board of Jewish Education
4600 Bathurst Street
Suite 232
Willowdale, Ontario
M2R 3V3

In Our Book Bag

Need Money?

Join the RALEIGH HOTEL ASSOCIATES PROGRAM TO ENHANCE FUND RAISING for Your School/Yeshiva.

The Raleigh Hotel of Miami Beach is the newest and most beautiful glatt kosher hotel of unsurpassed service and food.

For every referral a substantial commission will be paid to your organization. For more information please call the Raleigh Hotel at 1-800-327-3166. Ask for Mr. Asher Zwebner.



For educational fun and fundraising reserve an UNCLE MOISHY or TORAH ISLAND CONCERT for your school.

With an emphasis on teaching Mitzvot and Midot through song these popular entertaining groups for children have been in constant demand around the country.

A proven success as a fundraiser. . . . A wonderful chinuch opportunity.

For concert bookings and further information please call 212-724-9351.

All About Israel

by Sara Schachter and Sol Scharfstein
KTAV Publishing House, 1984.

Reviewed by Mr. Yeshayahu Greenfeld

All About Israel, a 1984 release from KTAV, is a modern, attractive text that provides what it promises—information all about Israel. It begins with the requisite description of government, natural and human resources, symbols, and archaeology, but quickly involves the student in a sense of the daily life of the Israeli including the frantic “Re-gah! Re-gah!” often heard at the busy Egged bus stations.

A student is introduced to the culture of the country through discussions on literature, newspapers, music, sports, food, and even medicine. A book of this nature cannot be expected to thoroughly represent Jewish history, nor does it. The unit on the geography of Israel, however, is very inclusive. The orientation is traditional including a warm description of a Yeshiva atmosphere and a section on the celebration of Holidays in Israel.

A student workbook and teacher’s guide recommend use on the fifth, sixth, and seventh grade levels over a two year period of study. Discussions, ideas, and assignments are presented in the guide to enable the teacher to fully maximize the information about Israel.

MR. GREENFELD is Principal of the Yeshiva of Flatbush Elementary School and is currently a doctoral candidate at the David Azrieli Graduate Institute of Jewish Education and Administration at Yeshiva University.



עברית שיטתית— Systematic Hebrew

by Drs. Shahar and Rina Yonay
Reviewed by Mrs. Robin Niman

I would like to dedicate the following article in memory of **נשמת אבי: אברהם צבי בן אליעזר דב** Eisenman, without whose strength, teaching and guidance I could never be where I am today.

It is probably the most frustrating question for all dikduk (דקדוק) teachers: “What text can I use to teach Hebrew grammar?” There doesn’t seem to be any book published that is not only a guide for Jr. High School דקדוק teachers, but is a practical textbook for students as well.

There is, however, a book that has recently been published that is most encouraging. *Ivrit Shitaitit/*

Systematic Hebrew by Drs. Shahar and Rina Yonay presents a new angle for teaching Hebrew. Through the use of Hebrew stories and literature, the book develops a system of teaching concepts in דקדוק. The text is divided into categories such as Jewish holidays (חגים) and Jewish ethics (מוסר), and within each category are separate stories relating to the topic. Immediately following each story are questions and topic ideas for a class discussion in עברית.

The actual grammar section of the lesson based on the story is now introduced. A word or phrase is taken from the story and an applicable grammatical rule is taught, followed by an exercise to be completed by the students. The section then concludes with halakhic questions dealing with the topic at hand.

The text encompasses many aspects of teaching Hebrew grammar including literature, verbal expression, and composition as well as grammar. It is presented in an organized fashion and is attractive to teachers as well as students.

I have found עברית שיטתית to be a most successful text in the teaching of דקדוק and I highly recommend its use.

MRS. NIMAN teaches Jewish subjects in Manhattan Day School, N. Y. C.

זובן בעקבות הקריאה שונה הפרוש אף הוא משתנה.

וגמאות 6+1 צוו קל מארך

וגמאות 5+2 מקור קל מארך

וגמאות 4+3 עבר קל נסתרת

נתיים נמצא טעם מתחת או ממעל לקמץ ולא מתג גם במקרה זה כמובן הקמץ המוטעם
או גדול ויש לקראו A.

יזכור אנו יכולים לומר בפשטות: קמץ - או מתג, הבא לפני שוא או דגש יהגה
- A, ואם קמץ זה אינו מוטעם יהגה כ-0.

צעתה נבחיך:

ר' כה' 27 ויעקב איש תם - (A) בר' כ' 5. בתם-לבבי - (0)

ר' לג' 9 יש-לי רב - (A) קה' ב' ו. רב-פעם - (0)

שע' מה' 9 הוי רב את-יצרו (A) תה' לג' 15 נושע ברב - תיל - (0)

ה' לה' 18 אודג בקהל רב (A) תהל לג' 15 לא-ינצל ברב - פח - (0)

שע' מ' 12 וכל בשלש - (A)

ה' לה' 10 כל עצמותי תאמרנה - (A) תה' לד' 21 שמר כל-עצמותיו - (0)

ב' לג' 9 שמרה אמרה - (A) תה' כה' - 2 שמרה נפשי - (0)

יכה ב' 11 פלו בהמלות עיני - (A) אין דגש בל' תה' עב' 20 פלו חפלות-(0)

תה' כה' 19 ראה איבי כי רפו (A) דגש-וטעם. שמ' סו' 2 עדי וזמרה יה (0)

קה' יב' 11 דברי חכמים פדרבנות (A) הב' רפויה לאמור: שוא נע

שמ' א יג' 21 - ולהציב הדרבן (A) ועל כן הקמץ גדול - (A)

ענין לציין כי בפסוק בשמואל יש לקרוא - dareban בשני קמצים גדולים.

ד' מוטעמת וגם הב' מוטעמת.

אן המקום להעיר ולהסב חשומה הלב כי המלים הארמיות עלם - בעלמא, לעלמי,

למיא לעלמין הע' קמוצה בקמץ גדול ועלינו להגותן ב- (A)

מאידך גיסא נשים לב ולא נטעה במלים הבאות בהן הקמץ אינו מוטעם, ונהגה

ותן בקמץ קטן (0) פדרלעמר - kedorlaomer ירבעם - yarobam

קמס - vatakom וירץ - vayarotz אצק - etzzok

זכר-אלה - zechor לכת-לו - lichrot

חגלה - hogla ומגער - vumiggeor רונני - ronni

MR. ASKOF is a noted Israeli educator and Educational Director for the Torah Education Department, U.

קמץ גדול—קטן??

יצחק אסקוף

בנוסף לסימני הניקוד באים בספרי המקרא (בדפוסים ובכתבי יד) סימנים נוספים הנקראים "טעמי המקרא". המטרות לשמן נקבעו הן:
(א) למסור באמצעות הסימנים את הנעימה הנגינה, הקריאה המוסיקאלית והדקלומית. כך סברו הדקדקנים העבריים.

(ב) ויש אומרים, כי שיטת ההטעמה משקפת את יחסי הקירבה בין המלים ובין חלקי הפסוק. לאמור, יש לטעמים ערך תחבירי והם מלמדים אותנו את מבנה המשפט, ובאמצעותם נבין את הפרשנות המסורתית.

(ג) באמצעות הסימנים אנו מכירים את ההברה המוטעמת במלה, ואת אופן הקריאה, היינו קריאה מוטעמת ומדויקת, וזהו יסוד להכרת הלשון ולהבנת דקדוקה.

הטעמים משמשים גם כסימני פיסוק ולהם שני ערכים א. ערך הסטורי - באמצעותה אנו מבינים את תפיסת הטכסט בעיני בעלי המסורה, ב. ערך מעשי - כיצד יש לקרוא את התנ"ך.

אני אדון בישום מעשי אחד בעל חשיבות גדולה ומכרעת והוא, ההבחנה בין קמץ גדול לקמץ קטן.

סימן אחד יש בתנועות הלשון המשמש - בשפה העברית - שני הגויים שונים הרי הוא הקמץ. יש קמץ אשר נהגה A והוא נקרא גדול או רחב. ורעהו הנהגה O נקרא קמץ קטן.

עלינו ללמוד להבחין בין שניהם ולחסוך מבוכה מצד הקורא והשומע. לאמתו של דבר הקמץ לכשעצמו נהגה A ואינו מהווה בעיה. המכשול מתחיל כשהקמץ מופיע לפני שוא כמו אכלה, או דגש עזי או בהברה האחרונה של המלה העם, שם דב. וכאן מתעורר הספק הלקדוא את הקמץ כקמץ גדול או קטן. ארגי'ם זאת בפסוקים אחדים:

1. בר' כ"ז 19 קום -נא שבה ואכלה מצידִי

2. שמ"א א' 9 אחרי אכלה בשלה

3. במד' כ"א 28 אכלה ער מואב

4. דב' ט"ו 9 קרבה שנת-השבע

5. שמ' ל"ו 2 לקרבה אל-המלאכה

6. תהל' סט' 19 קרבה אל - נפשי גאלה - (פיוט "לכה דודי")

נשים לב למתג הקטן המופיע מתחת לא' - ומתחת לק' בדוגמאות 3-4, ציונו

מזכיר לקורא שלפניו קמץ גדול. היעדרו מורה שלפניו קמץ קטן, אותו יש

להגות כ-0.

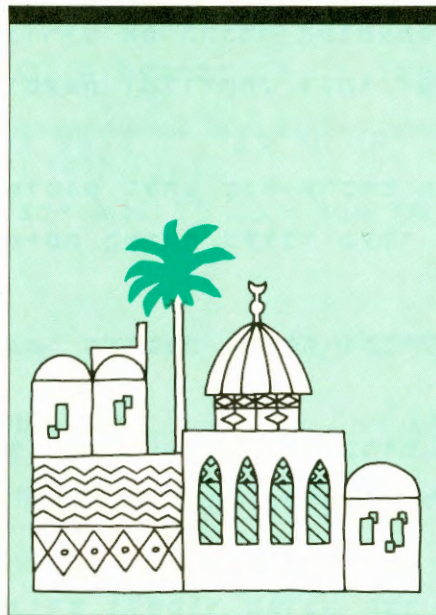
Focus on Study in Israel

Rabbi A. Kupchik

The Torah Education and Culture Department serves as a clearing house for the special one year study programs in Yeshivot in Israel. Freed of other pressures high school graduates have an opportunity to study Torah in a recognized Yeshiva or religious school. They receive college credits which may be transferable to the college of their choice in the United States. The amount of credits received varies with each college and its particular requirements. This column will describe, from time to time, a particular program and/or Yeshiva.

The first schools portrayed are the two sponsored directly by the Torah Education and Culture department, namely the Jerusalem Torah College for boys, popularly known as B.M.T. (Beit Midrash LaTorah), and the Gold College for Women referred to as Machon Gold.

B.M.T., established in 1969, introduced a new concept and program for advanced Jewish studies. It features traditional Yeshiva learning with college level classes and lectures in Judaic courses of study. Some of the courses offered include Jewish history, Bible, and Hebrew language. Rabbi Moshe Horowitz, the Rosh Hayeshiva since its founding, is proud of the great accomplishments of the Yeshiva and the students that it attracts from all over the world. In recent years a special "Shas" program has been added to the curriculum, encouraging dedicated students to learn through the entire "Shas" in a period of 3-5 years. From its inception B.M.T. has sought to provide its students with the basic skills for the acquisition and understanding of the fundamental core of Jewish knowledge. At the same time it fosters



and encourages a vital and meaningful emotional bond with the State of Israel and its people. B.M.T. is housed in the new and spacious facilities of the Joseph and Caroline Gruss Institute in Givat Mordechai, Jerusalem. A typical day at B.M.T. begins at 6:30 A.M. and continues until 10:00 P.M.

Daily Schedule

- 6:45 A.M. — Shakharit
- 7:30-8:00 — Halakha
- 8:00 — Breakfast
- 8:45-12:50 — Talmud (Shiur and Bais Medrash)
- 12:50 — Mincha
- 1:00-3:00 — Lunch and rest
- 3:00-6:20 — Jewish studies
- 6:20-7:00 — Mussar
- 7:00-8:00 — Maariv and supper
- 8:00-10:00 — Talmud or Jewish studies.

Yearly tuition (for 1986-87) is \$4,700 including room and board and excluding plane fare.

Machon Gold was established in 1969 and named after the late Rabbi Z. Gold. It offers an intellectual and religious experience in Jerusalem with the purpose of strengthening both the Jewish consciousness of its students as well as their commitment to Israel. Many of its graduates now serve as principals, teachers, and community leaders. Through its school of Jewish studies it offers a one year course for those wishing to enrich their knowledge of Hebrew, Bible, and Jewish thought and tradition. There is also a special "Chavruta" program featuring scholarly research for qualifying students. Teachers College, a one year course certifies its graduates as teachers in Jewish primary schools in the Diaspora. Examinations are arranged for this purpose through the Israeli Ministry of Education. Faculty, under the leadership of Dean Gabriel Cohen, are fully certified and truly outstanding. The dormitory, providing a warm and friendly atmosphere in the Machon Gold tradition, is housed in a beautiful building in the heart of Jerusalem making it accessible to all buses and places of interest. 1986-87 tuition including room and board, is \$4,700 excluding plane fare.

All arrangements for B.M.T. at Machon Gold can be made through the Torah Department at 515 Park Avenue, New York, 10022 Telephone No. 212-752-0600. The writer will be pleased to provide further information and help to expedite the application process.

RABBI KUPCHIK is Assistant Director of the Torah Education Department of the World Zionist Organization and Rabbi of Temple Beth El of Long Beach.