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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.
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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, toward 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 by division.

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

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

And we will keep an outer door on the outside world, open as well as sure, it will have a screen. Not everything is acceptable, not everything is needed or wanted. But it is, after all, G-d's world and we live in it, not over it.

And, finally—Israel. That which is focal to our people. It's not an afterthought. It is not something to be tolerated for the sake of unity because it is home and protects many of our brothers and sisters. It is a step, small or large is irrelevant, toward redemption. Its history, its triumphs and celebrations are our triumphs and celebrations. There may be differences in the manner of celebration but we affirm the strength and conviction and without apology, that it is our simcha and we want to, and need to, be a part of it. We are proud of its symbols, flag or anthem, for they have been sanctified by Jewish blood and debate over their origins and other connotations concern us no longer.

One more note. This new voice, this new way of describing Torah Judaism in our time. It is necessarily a different way. There will be two voices, even dissenting voices, learning together, prepared to join all others who believe in Torah Judaism to advance its cause.

I hope you enjoy listening to our voice in TEN and TEN DA'A. Trust that you will feel moved by your voice to ours. That chore should reach every Jewish child and perhaps every Jewish heart.

Jacob Rab
Da'ati

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 profession.

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 Schnidman'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. Nimian'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 Eliezer's pointers on motivation. Dr. Wolowelski's views on teaching death, and Rabbi Pluk's approach to cheating.

And respond. How do you handle cheating; do you find the books reviewed helpful in your course; 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 Midrash in Masekhet Shabbat:

"ובשל חמש תשנים (לעיל) המחבר,زل".
The symbolic expression of the duty to work for the common weal is ת든 חמש תשנים, 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, "אל שלח המחבר מחומש", but it must be a contribution to the whole, weighed on the scales of the Sanctuary.

As far as the giver is concerned, it must be a contribution to the whole, conscientiously weighed out. However small a fragment what he does may be, 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.

We look forward to hearing from you.

Rafael Sfran
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 ground 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 learn through our senses. That which we perceive, we store up; the experiences that we have lived through become part of 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 learning. The teacher uses motivation as the base on which to build learning blocks.

An example is in order. If a teacher were to present to a class, a topic of Eved Ivri, he would find his students unresponsive. They would be with material that was seen irrelevant and difficult to comprehend. Yet, the teacher who would introduce the topic of Eved Ivri with the history of slavery in America instantly captures their interest. The motivation as bridge to understanding is the first and most important step in the process.

RABBI DAVID ELIACH is the Rosh of the Yeshiva of Flatbush School and Azrieli Graduate Institute of Education and Administration.
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—difficulty in retrieving 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 interventions. 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 71st Road, N.Y. 11367; (718) 969-0549

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DR. MARCY SCHAFFER is a psychologist in private practice and Coordinator of the Psychology internship, Yeshiva University.
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 and 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 succeeded the city's own Yeshiva 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 Abelow, 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 Mizrachi, 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 religiosity 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 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 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 postmeetings 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 student 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 counselor 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 is not amenable to counseling? How would you have handled this situation?

RABBI ALTSCHUL is Headmaster of the Hebrew Academy of Great 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 challenge that you have encountered.
Pursuit of Emet

Our sages taught that the purpose of our creation is to imitate the attributes of G-d, to follow the dictates 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: “Acquire truth and do not sell it.” The value of Emet is clear: 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: “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 Shabbat 104a).

The Torah commands us: “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 Soteh 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” (Rambam, Hilchot De’ot 1:6).

Our sages, examining the way Emet and Sheker, שקר,였, were written, saw the following contrasts:

Why are the letters of Sheker close to one another in the Alef-Bet (the letters Kaf, 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 “stealing of one’s opinion.” Stealing in exams, school projects and homework falls in the realm of Sheker since no transaction takes place.

Classically, our commentators and Poskim (see Tur, Shulchan Aruch, Choshen Mishpat 228:1) have defined Stealing Opinion 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 opinion. Other Poskim, including the late Rabbi Moshe Feinstein, z”l, expand the definition of Stealing Opinion 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 considered Stealing Opinion. Any form of cheating is prohibited, according to Rabbi Feinstein.

Seriousness of Stealing Opinion

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 Yona (Sha’arai T’shuva Le Rabbeinu Yona Chap. 184) restates that Stealing Opinion is much more serious than other stealing.

Source in the Torah

The halachic prohibition against Stealing Opinion comes essentially from two specific sources. The first source is the verse. The second source is the verse.

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 as the outside, so that what 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 אומן ע♡♡ 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 higher marks because he did not cheat. The student cheating does not pretend to do something a favour or show false concern for another person, as in the classical case of אומן ע♡♡. 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 אומן ע♡♡ 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 de Malechuta. 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 his summary of the Jewish views in Emet and Sheker and on the Halacha prohibition against אומן ע♡♡ 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 Schnайдman

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.

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 applications 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 any Jewish educator who requests referral to any position. The Placement Coordinating Committee views its efforts as the foundation stone of the service. The Placement Coordinating Committee strives to achieve its objectives without compromising professional standards and sensitive 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 Schnайдman, Yeshiva University, 500 West 185th Street, New York, N.Y. 10033 (212) 960-5266.

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"Vessels will only sanctify deliberately"\(^1\)
(Talmud Yerushalmi; Sukkah ctp.4)

**Interconnected Vessels**

or Segmented Vessels

**The Use of **

**בחיים in Education**

Hanoch Achiman

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 accommodation 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 "תפוחין לארחיה", "דימוקים העש", "אילוח את המתרה", "אלוהית בחינה", "לנין בנה 머ט תימוס", "בגלה אשר בתר מבר שמעון" (recall the Midrash cited by Rashi in his commentary on Bereshit 1:2) all the ideas which are fundamental to the Torah:

"อาทר להויה ובו את המקה" when idea clashes with each other the competition between them often lasts for several generations, and frequently they aspire to merge one with the other—since the accommodation 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.

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" (מְךָרָה) in education.

Acknowledging the problematics of the discussion and analysis of this topic (on the one hand; Man's choice: הֲנָךְ מָצָא; and on the other—an absolute imperative), we can possibly view the imperative of "לנהיא מיילך" as the continuation of the process of "election." The first generation, which chose out of recognition, conviction, or eye-witnessing ("אין ראה יראים לני"), is then commanded to transmit, or to recommend its own choice to its similarly constructed and fashion successors.

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

"בתים מבות הבהית תמימים","אתohen בחר בנוمل המים","בגלות אשר בתר מבר שמעון" (recall the Midrash cited by Rashi in his commentary on Bereshit 1:2)

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, may 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 a personal, national, and universal Torah over the evil, dismantling, and destructive forces.

It will then be proper to view this three different components of uniqueness and our election as interconnected vessels which contain spiritual, religious and national values—as long as they remain connected—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 sanctification become sanctified.

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

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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 philosophical-religious views with which to transcend death.”

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, 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.

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—ever 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 the mourner’s classmates, giving them a chance to express their feelings. 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...
What goes through one's mind when he must confront the death of a person close to him?

Showing students how a Torah society deals with death is an important part of teaching them to understand and identify 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 afternoons 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 Halakhic 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 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” or some articles by the author of this article.

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 hevr 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 hevr 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/Jewish Media Project. 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 problems of loneliness in old age, but tangentially conveys how important it is to have 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 be of somewhat more problematical in a yeshivah organized with a rebbe system and no clearly defined subject division. Still, within the block of time devoted to Torah studies. But the topic is up there, important to be dealt with haphazardly like death. There is a need to impart information that but an equally important need to teach our students to talk about their fears and concerns in such matters.

It seems reasonable to assume it is not reasonable to disregard the structure of the school, the time the hour by the time they graduate the students should know such traditions that Jewish concepts as the teshuv metin (resurrection of the dead), el hava (the world to come), and rewards and punishment. They should also be aware of the Ramsay’s view that there is no question of an afterlife are sealed issue which “... no-one knows how it is until they come to pass...” There is a difference of opinions on this issue... and the details do not constitute a basic element of faith. This certainly should be exposed to the Halakhic attitude on abortion, end of human existence, organ transplants and the definition of death,—various articles and books by Rabbi J. David Bleich and Fred Rosen provide excellent sources of material—but it is much more important that the student learn to appreciate his or her Halakhic authority who faced with such situations.

Despite the need to bring some of formal death education into Jewish school, there is no real need to include topics like Elizabeth Kubler Ross’s “stages theory.” The religious educator is interested in teaching values, not in presenting psychological theories that should really be presented in courses taught in professional schools for social workers, doctors, therapists or clergy, or perhaps in a college level course in psychology. More it is important to realize that death is important and that death is an important part of life, especially if you have faced with situations like death.
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-llan, Rio de Janeiro (Brazil); Mr. Isaac Joffe, Chairman, Board of Directors, Reali, Tel-Aviv; Dr. Yosef Burg, former Chairman, Board of Jewish Education of Greater New York. Participants included: Dr. Norman Lamm, President, Yeshiva University (USA); Chief Rabbi Prof. Shemuel Sirat (France); Mr. Abraham Abadi, Chairman, Zionist Council and Israel Bonds, Buenos Aires (Argentina); Mr. Max Dolinger, President, Collegio Bar-llan, Rio de Janeiro (Brazil); Mr. Isaac Joffe, Chairman, Board of Directors, Reali, Tel-Aviv; Dr. Yosef Burg, former Chairman, Board of Jewish Education of Greater New York.

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.
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
M2R 3V3
(416) 633-7770

The Herzliah High Schools of the United Talmud Torahs of Montreal have prepared a sourcebook in Hebrew based on Rabbi Basil 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

T.E.N. 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 T.E.N. 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 T.E.N. 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 Mizrahi. Dues for educators are $10 annually. Faculty groups may be enrolled collectively.

For information write to:
Israel Friedman
Mizrahi
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 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 school organization and fund raising.
- A 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 Community High School (grades 9-13) will seeking a 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
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All About Israel
by Sara Schachter and Sol Scharfstein
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. "What text can I use to teach Hebrew grammar?" I have found Eisenman, without whose strength, teaching and guidance I could never be where I am today.

It is probably the most frustrating question for all diktuk (דיקתוק) teachers: "What text can I use to teach Hebrew grammar?" There doesn't seem to be anything published that is not only a guide for Jr. High School דיקתוק 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 Shitatit/

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

I would like to dedicate the following article in memory of my Uncle Moishy. אֲנָשִׁים יִרְבּוּ, אֲנָשִׁים יִרְבּוּ. Eisenman, without whose strength, teaching and guidance I could never be where I am today.

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MR. ASKOF is a noted Israeli educator and Educational Director for the Torah Education Department.
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 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. Examination are arranged for purpose through the Israeli Ministry of Education. Faculty, under the leadership of Dean Gabriel Cohen, are all certified and truly outstanding. Dormitory, providing a warm friendly atmosphere in the Machon Gold tradition, is housed in a beautiful building in the heart of Jerusalem making it accessible to all buses, places of interest, 1986-87 tuition including room and board, is $4,700, excluding plane fare.

All arrangements for B.M.T. and Machon Gold can be made through the Torah Education Department at 515 Park Ave New York, 10022. Telephone No. 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, the World Zionist Organization, Rabbi of Temple Beth El of Beverly Beach.