DISCIPLINE SYNTHESIS OF
TALMUDIC AND RABBINIC WISD.
WITH MODERN PSYCHOLOGY,
— AND ITS
APPLICATION to JEWISH EDUCATION

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INTRODUCTION

Public, private, or religious schools represent institutions that are part of the life of the students who attend them. School time, however, may be an opportunity that fulfills their needs or may represent an obstacle that clashes with their desires. Students may learn because of intrinsic or extrinsic reasons. Human motives, however, are very complex and "in one sense all relations between task and goal which become effective become to some extent intrinsic."[1] This is so "since any effective incentive must communicate in some way with a motive which is real for the learner."[2]

The goals, needs, interests, and attitudes of the students are influenced, to an extent, by economic, sociological, and psychological variables taking place outside of the classroom milieu. Since students engaged in school work spend a large part of their day in the classroom, in the school, or in an atmosphere of study, the impact of this experience

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[1] Ernest R. Hilgard and David H. Russel, "Motivation in School Learning," Learning and Instruction, National Society For the Study of Education, Forty-Ninth Yearbook Part I (Chicago, Illinois: The University of Chicago Press, 1950), p. 45.

[2] Ibid., p. 46.

competes with or complements the goals, desires, and attitudes that they previously acquired. The sum total of their goals, needs, interests, and attitudes are responsible, in a measure, for the students' behavior outside and in the classroom.

The behavior of students in a given classroom situation is also influenced by other factors, such as the classroom and school climates which are created by the resources available to the school; the school policy; the personalities and moods of the students, as well as those people who relate to the students and their needs. Teachers and administrators interested in helping their students will guide them to discover their needs. They will also offer, when possible, a program that will be channeled to the needs of the individual student. However, in most schools the pupils have to take a minimum of fundamental subjects, that may not necessarily be interesting for the individual. Some students would have profited more if the school had greater resources and was able to offer a more diversified program than it actually posseses. As a consequence, in some classes there might be students who don't find the study interesting or need-fulfilling. These students can become discipline problems. Thus, girls excel in subjects depending largely upon

verbal ability, memory, and perceptual speed[3] and undoubtedly
show greater interest in these subjects than in others in which
they are weaker. Boys, on the other hand, are successful in sub-
jects that involve numerical reasoning and spatial aptitudes, as
well as in certain information subjects such as history, geography,
and general science.[4] Boys, understandably, prefer these subjects.
When the students have to study other subjects that don't interest them,
behavior problems may occur in the classroom.

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[3] Anne Anastasi and John P. Foley, Jr. Differential
Psychology (New York: The Macmillan Company, 1953), p. 660.

[4] Ibid., p. 661.

CHAPTER I

The Need for a Study of Behavior
Problems in the Hebrew School

As has been indicated in the introduction, children's interest in the subject material and discipline problems are related. This correlation is true both for the public and the Hebrew schools. The attitudes of administrators, teachers, parents and students reveal serious concern about the problem of discipline caused by disinterest, as well as other reasons. Although the studies that revealed these attitudes concern public school, Hebrew schools face similar problems as will be further explained.

Wey finds in a study of ninety-five beginning teachers' difficulties that handling problems of pupil control and discipline are of primary concern.[5]

Notwithstanding the concern mentioned above, teacher training institutions have not adequately considered the problem of discipline in the preparation of their teachers. In a study supervised by Lacey,[6] one hundred and thirty-three elementary

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[5]Herbert W. Wey, "Why do Beginning Teachers Fail?" Bulletin of the National Association of Secondary School Principals, XXXV (October, 1951), p. 56.

[6]Jay M. Lacey, "Discrepancies Between Teacher Education and Classroom Teachers' Needs," Teachers College Journal, IX (May, 1938), 160-63, 168.

teachers checked activities they considered important and weighed these activities against the adequacy of training which they believed they received in Teachers' Colleges. Of one hundred items, "Making the child responsible for his personal belongings" rated first in importance for teachers; whereas the adequacy of training in this activity in teachers' colleges which they had attended, was ranked sixtieth. "Developing of kindness and courtesy in children" was ranked second, while adequacy of training was placed forty-eighth. "Developing consideration for the rights of others" was rated fourth in importance, while adequacy of training was forty-fourth. "Maintaining good order" was the eighth most important, but adequacy of training was fortieth. The first three mentioned items were social behavior habits which lead to the development of a pleasant personality and cooperative behavior in the classroom. The fourth item, "maintaining good order," was a frank admission of the inadequate preparation of student control techniques that the teachers had received at teachers' colleges.[7]

Usually, beginning teachers consider discipline as the most important problem upon which their position depends. Calvin found that high school teachers also shared this attitude. Some teachers, however, fear to enforce discipline lest they

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[7]_Ibid._

alienate parents. Hand, in a public opinion survey, dispels this fear when he reveals that parents are not satisfied if the discipline of the school is too lax or confused. Only if the discipline is too strict are parents unhappy.[8] The teacher who dares not enforce discipline in order to win the class' good-will loses in the long run. Davis discovered in a survey of 8500 juniors and seniors in high schools of the North Central Assocication that students criticized as weaknesses on the part of the teacher failure to enforce discipline.[9] The desire of having a firm but just teacher is common for younger students as well, and will be elaborated in the thesis.

Hebrew school teachers and administrators face similar worries about discipline as the concern expressed by administrators, teachers, parents and students about the discipline problem in the public and high schools. The Hebrew school faculty, moreover, is burdened by complications relating to the time of day the Hebrew program is offered and the content of the curriculum. Students attending Hebrew school arrive there afrer having spent a full day at school. It is obvious that many of them are fatigued and certainly not as attentive as

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[8]Harold Hand, What People Think About Their Schools (Yonkers: World Book Company, 1948), p. 60.

[9]Calvin O. Davis, "The High Schools as Judged by Its Students," Proceedings of the 29th Annual Meeting of the North Central Association of Colleges and Secondary Schools (Chicago: The North Central Association of Colleges and Secondary Schools, 1924), pp. 71-144.

they were in the morning when they started the day. Consequently, they are prone to be uncooperative, especially if requested to engage in an activity that may not be interesting or satisfying their needs as they understand them.

In a survey conducted by the National Association for Jewish Education, the students' feelings about the subjects taught in Hebrew school are noted. From representative samples of the United States, it was observed that 37.8% liked all the subjects taught in Hebrew school, 79.1% liked some of the subjects, and 8% didn't even like some of the subjects. The survey found that 29.7% liked all the subjects taught in Sunday school, while 8.4% didn't even like some of the subjects.[10] Thus, those students who have to take certain subjects that are part of the Hebrew school curriculum, but who don't like them can become discipline problems.

In addition to surveying the feeling expressed by the children about the Hebrew curriculum, another problem was considered that has a bearing to discipline: attending Hebrew or Sunday school entails interference with the schedule of activities the children would have otherwise pursued. Thus, for example, while their friends are out playing they have to attend Hebrew or

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[10] Alexander M. Dushkin and Uriah Z. Engelman, _Jewish Education in the United States_, Report of the Commission for the Study of Jewish Education in the United States, Volume I (New York: American Association for Jewish Education, 1959), pp. 75-76.

Sunday school. The survey revealed that 72.9% considered that
Jewish education interfered with their activities, but only one
out of four minded this interference very much. The great
majority -- more than nine out of ten -- accept Jewish education
as natural and desirable in the American environment. They also
feel that all children should receive some form of religious
education.[11] Nevertheless, there exist some students who mind
to a greater or lesser degree attending Hebrew or Sunday school.
This attitude even on the part of a small minority can cause
trouble in the classroom.

Since the variables that influence the behavior of a
particular pupil in a given moment of a classroom situation are
very complex and are influenced by factors in the classroom as
well as the home, community, and world situation, a proper evalu-
ation of the problem necessitates the study of many disciplines.
Accordingly, the words of outstanding authorities in the fields
of education, psychology, social psychology, and sociology, will
be used to substantiate the thesis. Some of the thesis' basic
principles will be traced to Jewish history and philosophy. The
results of the thesis when experimentally applied in the class-
room situation will be noted. The problems and difficulties

[11]Ibid., p. 77.

practically involved in using the thesis to solve the problem
of discipline in the Hebrew school and Sunday school will be
fully discussed.

The author has been in the field of Jewish education for
many years. He has gathered during these years much practical
experience about coping with discipline problems and their
related causes. He, together with his associates, has conducted
experiments for five years in five communities in New York and
New Jersey that have helped to substantiate this thesis. A
total sutdent body of 1480 pupils was involved in the control
and experimental group over this period. He has served as rabbi,
principal and teacher to Jewish communities and schools in
West Virginia, New York, and New Jersey. The practical experi-
ence he has gathered and the experiments he has conducted
represent data about middle class socio-economic urban, as well
as suburban, Jewish groups of Hebrew and Sunday school children
(ages 5-13), their parents, and other people with whom these
children and their parents are related.

Although 553,600 Jewish children are enrolled in all
the different kinds of Jewish education, the thesis considers
only such problems as are encountered by the 510,949 children

(fall 1958) enrolled in weekday afternoon and Sunday
schools. The problems of the 42,651 children enrolled
in 214 day schools, who receive a more intensive Hebrew
education than those children attending Hebrew and
Sunday schools are not the subject of this thesis.
The tedious program of the Hebrew and Sunday schools
for over half a million children under circumstances
described above, warrants a study to determine some
of the factors responsible for the problems and means
that can alleviate the situation.

Although many books and studies concern themselves
with various aspects of Jewish education, little research
has been done as to means and methods of solving discipline
problems. As a result the teacher in the Hebrew school
who is faced with discipline problems finds that
methods successfully used in public school don't work
in Hebrew school. The reason is that the circumstances
and background factors causing discipline problems
in Hebrew school are different than the situation found
in public schools. Consequently both teachers and
students suffer because of the lack of proper informa-
tion.

This thesis, it is hoped, will provide many ideas and methods that will enable the Hebrew and Sunday school teacher to cope with discipline problems.

CHAPTER II

What is Proper Behavior in Public and Hebrew Schools?

In order to appreciate the plight of the Hebrew school and Sunday school teacher it is first necessary to understand the bewildering array of behavior problems faced by public and high school instructors. Since many of the discipline problems challenging the public school faculty are shared by the Hebrew school staff, an overall view of discipline problems — even on the high school level — will help in crystallizing a hypothesis for coping with misbehavior. Initially, misbehavior must be defined. The thesis prefers the word non-cooperation to misbehavior since the term misbehavior connotes a negative value judgment, while non-cooperation objectively describes a form of behavior. What, however, is non-cooperation? The opinions of students, teachers, guidance officials, principals, and Webster's International Dictionary are helpful in focusing on the problem from many points of view. The synthesis of the various philosophies and principles suggested by these varied views are used as a hypothesis for a definition of cooperation and non-cooperation as applicable to the Hebrew and Sunday school. The hypothesis

will define what measures are to be taken by the democratic

Hebrew and Sunday school teacher to ensure cooperative be-

havior.

Cutts and Moseley analyze behavior problems as reported

by 1000 boys and 1097 girls themselves in seventh grade

classes of eight junior high schools of four different states.

The incidents that occurred appear in Exhibit I.

The boys obviously engaged in more aggressive and un-

sociable behavior than the girls, who expressed themselves

in passive forms of non-cooperation.

Wickman compares the attitudes of teachers and those

of mental hygienists in reference to fifty types of behavior

problems.   The two sets of ratings are listed in Exhibit II.

From Wickman's study it is clear that teachers and

mental hygienists have conflicting ideas about misbehavior.

Norma E. Cutts and Nicholas Moseley. Practical School
Discipline and Mental Hygiene.   New York: Houghton-Mifflin
Company, 1941, p. 310.

E. K. Wickman. Children's Behavior and Teachers'
Attitudes. New York: The Commonwealth Fund, 1928, pp. 124-30.

EXHIBIT I

RANKING OF MAIN CATEGORIES OF BEHAVIOR ACCORDING TO FREQUENCY OF REPORT OF PUPILS IN EIGHT JUNIOR HIGH SCHOOLS

Boys (1000)   Girls (1097)

Categories of Behavior	Occurrences	Categories of Behavior	Occurrences
Total	100%	Total	99.7%
Talking	18.8	Talking	33.5
Physical attack	16.3	No misbehavior reported	11.2
Undue Activity	11.7	Chewing gum or candy	8.2
Throwing things	10.5	Undue Activity	6.5
Unexcused absence	6.7	Physical attack	5.9
Breaking general regulations	6.2	Morals	5.5
No misbehavior reported	4.9	Breaking general regulations	5.4
Manners	4.2	Shortcomings in homework	4.4
Accidents and forgetting	3.9	Unexcused absence	4.2
Morals	3.6	Accidents and forgetting	3.6
Shortcomings in homework	3.4	Passing notes	3.0
Practical jokes	2.8	Manners	2.6
Chewing gum or candy	2.7	Throwing things	2.1
Property damage	2.2	Practical jokes	1.8
Direct disobedience	1.5	Direct disobedience	1.1
Passing notes	.3	Temper or timidity	.3
Temper or timidity	.3	Property damage	.2
Non-cooperation	----	Non-cooperation	.2

EXHIBIT II

BEHAVIOR PROBLEMS RATED BY TEACHERS AND MENTAL HYGIENISTS AS AS TO SERIOUSNESS OF THE PROBLEMS

Ratings as to Seriousness by teachers	Behavior Ratings as to Seriousness Problems by Mental Hygienists
1. Heterosexual activity	25
2. Stealing	13
3. Masturbation	41
4. Obscene notes, talk	28
5. Untruthfulness	23
6. Truancy	22
7. Impertinence, defiance	37
8. Cruelty, bullying	6
9. Cheating	24
10. Destroying school materials	45
11. Disobedience	42
12. Unreliableness	21
13. Temper tantrums	17
14. Lack of interest in work	26
15. Profanity	47
16. Impudence, rudeness	32
17. Laziness	36
18. Smoking	49
19. Enuresis	27
20. Nervousness	19
21. Disorderliness in class	46
22. Unhappy, depressed	3
23. Easily discouraged	7
24. Selfishness	16
25. Carelessness in work	38
26. Inattention	34
27. Quarrelsomeness	31
28. Suggestible	8
29. Resentfulness	4
30. Tardiness	43
31. Physical coward	15
32. Stubborness	20

EXHIBIT II - continued

BEHAVIOR PROBLEMS RATED BY TEACHERS AND MENTAL HYGIENISTS AS AS TO SERIOUSNESS OF THE PROBLEMS

Ratings as to Seriousness by teachers	Behavior Ratings as to Seriousness Problems by Mental Hygienists
33. Domineering	11
34 Slovenly in appearance	35
35. Sullenness	12
36. Fearfulness	5
37. Suspiciousness	2
38. Thoughtlessness	39
39. Attracting attention	30
40. Unsocialness	1
41. Dreaminess	18
42. Imaginative lying	33
43. Interrupting	48
44. Inquisitiveness	44
45. Overcritical of others	9
46. Tattling	29
47. Whispering	50
48. Sensitiveness	10
49. Restlessness	40
50. Shyness	14

Teachers consider immoralities and dishonesties as most serious; violations of orderliness in the classroom and application to school work as next most serious; extravagant, aggressive personality, and behavior traits as less serious; and withdrawing, recessive personality and behavior traits as least serious. Mental hygienists, on the other hand, regard withdrawing, recessive personality and behavior traits as most serious; dishonesties, cruelties, temper tantrums, and truancy as next most serious; immoralities, violations of school work requirements, and extravagant behavior traits as less serious; and transgressions against authority and violations of orderliness in the class as least serious.

Each group interprets the students' activities according to the way they view life. Wickman aptly concludes "those problems which transgress the teacher's sensitiveness and authority or which frustrate their immediate purposes are regarded as relatively more serious than problems which affect for the most part the welfare of the individual child."[3]

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[3] Wickman, Children's Behavior and Teachers' Attitudes, 1928, p. 116.

Garinger and Henning report on the seriousness and frequency of behavior problems as considered by school administrators. Garinger states the opinions of more than three hundred high school principals which appear in Exhibit III. Henning finds similar attitudes concerning the seriousness of certain behavior problems. Her results from the study of two hundred twenty-five high school principals in Iowa, Missouri and Nebraska appear in Exhibit IV.

From these two studies one is tempted to say that administrators, like teachers, consider most serious those problems which affect them. A comparison of the attitudes of teachers, mental hygenists and administrators reveal three views, each

Elmer H. Garinger, The Administration of Discipline in the High School. New York: Bureau of Publications, Teachers College, Columbia University, 1936, pp. 10, 13.

Carol J. Henning. "Discipline: Are School Practices Changing?" The Clearing House. XIII, (January, 1949) 267,270.

EXHIBIT III

SERIOUSNESS AND FREQUENCY OF BEHAVIOR PROBLEMS VIEWED BY MORE THAN 300 HIGH SCHOOL PRINCIPALS

Seriousness	Behavior Problems	Frequency
1	Theft	9
2	Truancy	8
3	Impertinence	15
4	Obscene notes, talk	18
5	Cheating on tests	6
6	Forging excuses	10
7	Gambling	20
8	Damaging school property	14
9	Cutting a class	13
10	Lying about others	17
11	Smoking in building	19
12	Profanity	16
13	Failure to report after school	11
14	Carelessness in work	1
15	Tardiness to school	4
16	Copying homework	2
17	Inattention in class	3
18	Tardiness to class	7
19	Chewing gum in class	5
20	Giggling in class	12

EXHIBIT IV

SERIOUSNESS AND FREQUENCY OF BEHAVIOR PROBLEMS VIEWED BY 225 HIGH SCHOOL PRINCIPALS

Seriousness	Behavior Problems	Frequency
1	Are liars undependable characters, individuals concerned only with their own interests	16
2	Show disrespect for faculty supervision and authority	12
3	Commit petty thievery in cloakrooms and/or lockers	14
4	Congregate in lavatories and halls	1
5	Are impertinent to teachers	11
6	Are truants when it suits personal inclinations	10
7	Are incapacitated for school work because of carousing or excessive social life, or from too heavy work schedule outside of school	7
8	Run in corridors and/or stairs	2
9	Misbehave in class	3
10	Forge excuses and/or report card signatures	15
11	Waste school property -- texts, library books, equipment, supplies	4
12	Show disrespect for authority vested in class officers, student council, student committees	8
13	Are habitually tardy to class or study centers from other classes	13
14	Cheat in class preparation and/or tests	6
15	Deface school property and/or equipment	9
16	Smoke in lavatories and/or school premises	20
17	Show general rudeness and inconsideration for other students	5
18	Fail to report for study periods but report for classes	19
19	Cut out-of-school-hours practices for music and dramatics	17
20	Skip classes in physical education or music	18

based on the individual's conception of himself, his system of values and how he reacts toward others. The opposing views stressed by three adults in the school can add to the students' confusion of what is expected of them in the school. It is not sufficient that the students find conflicting mores between home and other sections of the socio-economic community, they still have to be further perplexed by disagreement on the part of the faculty as to the seriousness of misbehavior. This can be very disturbing to the students' sense of values. The students may react by rejecting the standards of all the adults. The students can always excuse their behavior, no matter what it is, by claiming the authority of one or the other adults. At best, they will hypocritically conform in the presence of an adult, only to disregard any sense of values when the adult is absent. Consequently, it is imperative to establish a uniform program of discipline to be consistently followed by teachers, administrators and guidance officials.

What discipline is, as has been seen, is a different matter to different people. Webster's New International Dictionary has six definitions for the noun and four for the verb: The various definitions of discipline are concerned in having the individual 1) develop given skills; 2) learn certain new habits; and react by accepted behavior. Many of the connotations of discipline are of an authoritorian order.[6] However, in our culture an auth oritorian concept of ciscipline is not as effective in practice as a democratic approach.

Levin, Lippet, and White, compared the effects on group and individual behavior of eleven year old children in four clubs of three types of adult leadership _ "authoritarian", "democratic", and "laissez-faire". Under the "authoritarian" leadership the children were more dependent upon the leader, were more demanding of his attention, were less friendly, less satisfied, and produced less work-minded conversation than under the "democratic" atmosphere. Similarly, the "laissez-faire" atmosphere was inferior to the "democratic" climate. In the

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[6]William Allan Neilson, Thomas H. Knott, Paul W. Carhart (editors), Webster New International Dictionary (Springfield, Mass: G. & C. Merriam Company Publishers, 1954), p. 743.

"democratic" group, the children were friendlier to each other, sought more approval and attention from their peers than in the "authoritarian" or "laissez-faire group. The "democratic" group showed initiative and their work was productive ven in the absence of the leader, which was not true for the other two groups.[7]

It is obvious that in our culture a democratic approach toward behavior has to be taken. Thus, instead of forcing people to follow a certain philosophy or standard against their will, it is important to enable them to select the values and standards, whenever possible. Then the individuals should train themselves to become self-disciplined and observe the standards that they accepted.

Any philosophy that one selects must take into account one's relationship and attitude toward others. An Indian Success Philosophy[8] or Nietzchean Philosophy[9] practiced

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[7] Kurt Lewin, Ronald Lippit and Ralph K. White, Patterns of Aggressive Behavior in Experimentally Controlled Social Climates," Journal of Social Psychology, (May, 1939), 271-99.

[8] Heinrich Zimmer, Philosophies of India, Edit. Joseph Campbell (New York: Meridian Books, Inc., 1958), pp. 87-127.

[9] Bertrand Russell, A History of Western Philosophy (New York: Simon & Schuster, 1945), pp. 760-773.

throughout history by many rulers and individuals, disregards the rights of others on the ground that might and shrewdness makes right. By the same standards others retaliate and likewise show no mercy. On the other hand, a democratic philosophy that recognizes equal rights and the dignity of every man, demands in return from the beneficiaries of democratic privileges respect for the law. In that manner, everyone will be assured an opportunity to better himself to the full extent of the law. Democracy maintains that every privilege bears a responsibility and every right necessitates a duty.

The Educational Policies Commission says:

> Democratic education teaches through experience that every privilege entails a corresponding duty, every authority a responsibility, every responsibility an accounting to the group which granted the privilege or authority . . . failure to teach this lesson will invite the imposition of autocratic discipline in every time of crisis, with consequent weakening of democracy. [10]

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[10] Educational Policies Commission, Learning the Ways of Democracy (Washington 6, D.C.: National Education Association, 1940), p. 37.

Bode considers the accountability of the individual:

It is equally true, of course, that in dealing with
offenses we must never lose sight of the fact that
a child is not an adult. But appropriate 'punishment'
has a legitimate place . . . the average young person learns
to shape his conduct by experiences, on his own initiative,
not from fear of punishment . . . the willful offender is
incapable of seeing his own conduct in proper perspective
if he invariably gets away with it . . . appropriate punish-
ment enables the offender to see how his conduct is
regarded by others . . . the fact that a person is held
accountable for what he does is not inherently interference
with freedom, but may become a means for realization of
freedom. [11]

The thesis thus considers as a hypothesis the above-

mentioned middle road policy of democratic living and self-discipline.

1. It respects the students' understanding according to
   their stage of development.

2. It advocates respect for the students' rights and
   privileges.

3. It likewise demands from the students the corresponding
   responsibilities for the rights that they enjoy.

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[11] Boyde Bode, Democracy As a Way of Life (New York:
The Macmillan Company, 1937), pp. 80-82.

4. In cases where the students are incapable of seeing their conduct in the proper perspective and willfully disregard conventions, the thesis considers other means of communications to pierce the veil of their lethargy and indifference to the general welfare. It recommends appropriate controls and punishment to assure the students that the teacher will not let them go out of bounds and injure themselves or others. These proposals are applied to the Hebrew and Sunday school situation as will be demonstrated further.

5. The thesis, however, emphasizes that the students should be impressed with the genuine need for the school program. Self-discipline can best be developed when the students feel the need for self-restraint in order to achieve a certain goal. When they desire the school program or the advantages accruing from learning the subject matter, they are not hesitant to cooperate — even though it may entail certain hardships.

CHAPTER III

The Historical and Philosophical
Basis of the Thesis

The thesis that behavior problems can be avoided
if the students find a genuine need in the school program
is borne out from history and philosophy. The history,
philosophy, and educational philosophy of Judaism, Christianity,
Mohammedanism, Confucianism, Taoism, Hinduism, Buddhism, as
well as the Pleasure, Success and Nietzschean types of
philosophies reflect the concept of need motiviation. All of
these systems provide answers to the vital questions facing
the votaries of their philosophies. Their pragmatic value
consists in the measure that they help the individuals to adjust
to their environments. The subscribers to these systems are
motivated by spiritual, material, or spiritual and material
goals. Their philosophy justifies and makes meaningful their
way of life. The learning about their doctrines and the
actual practice of these doctrines are not a burdensome
matter, but one of genuine need. These attitudes are trans-
mitted to their children who grow up in the spirit of their

respective philosophies. The social milieu also tends to create new needs in order to perpetuate the conventional way of life. The social pressures act both as an additional stimulant as well as a restraint to recalcitrant members and dissenting groups. Thus, in effect, the alternative to the thesis, the enforcing of discipline, is evidenced from history. Although the thesis opposes coercion, many valuable lessons can be learned, nevertheless, from the methods used to enforce the conventional and accepted systems. It must, of course, be understood that the ideas gleaned from the pages of history are adapted to the study. Consequently, only the positive aspects of these ideas are accepted and adapted, while other parts of these historical concepts that conflict with the spirit of the thesis are discarded.

In this light, it is possible to bring support to the basic foundations of the thesis that behavior problems can be avoided if the students find the program need-fulfilling. However, in cases where the teacher does everything in his power to motivate the lesson and understand the students, but the students nevertheless don't cooperate, then the teacher should use punitive measures.

Tracing this thesis to philosophical systems can provide a subject for a separate thesis; therefore, in the

interest of space and time, it is imperative to be

very brief. It is considered feasible to use one main

philosophical system. Since the thesis resolves to

find a satisfactory guide for teachers facing discipline

problems in the Hebrew and Sunday school, Jewish experience

is appropriately selected as the main historical and

philosophical basis.

As noted earlier, the problems of motivation

and discipline had been the subject of discussion by the

thinkers of all civilized people. The Jewish parents are

responsible for the education of their children. However,

there are instances when parents are unable or unqualified

to convey certain wisdom and then send their children to

teachers,[1,2] who were to fit the curriculum to the needs and

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[1]The Babylonian Talmud, Tractate Baba Bathra,
trans. I. Epstein, London: Soncino Press, 1935),
pp. 20B-21B.

[2]Salo W. Bacon and Joseph L. Blau (editors),
Judaism Postbiblical and Talmudical Period (New York:
The Liberal Arts Press, 1954), pp. 182-184, citing
Tractate Baba Bathra, pp. 20B-21B.

aptitudes of the child. "Train up the lad in accordance
with his course even when he groweth old will he not depart
from it"[3] is interpreted to mean that it is necessary to
discover the nature, aptitudes, desires, and interests of
the child and then help him to prepare for a vocational or
intellectual career.[4] Thus, the curriculum should be geared
to satisfy the needs of the student.

This point is emphasized by the practice of
Rabbi Judah Nuse (135-217 A.D.), a noted codifier of Jewish
law, who always used to consult his students concerning the
subject matter they desired to study. The literal transla-
tion of his doctrine is written in the Talmud: "An individual
doesn't learn Torah (the aggregate of Jewish studies)[5] only
from such a source that his heart desires." Rabbi Solomon
ben Isaac of Troyes (1040-1105), whose running Commentary on
almost the whole of the Talmud has been, almost from the
time of its first appearance, the indispensable aid of Tal-
mudic teachers and students alike, interprets Rabbi Judah

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[3]Prov. 22:6.

[4]The Babylonian Talmud, Tractate Kedushin, trans.
I. Epstein (London: Soncino Press, 1935), pp. 29A-29B.

[5]Torah comprises every field and mark of culture --
morality, justice, society and education. The Jewish view is
that all the nobler manifestations of human conduct must be
connected with religion. Torah has as its central value the
fear of God and respect for all men.

Hanasi's statement in the following manner: "A teacher should

not teach his student only from the book (subject material)

that he (the student) requests him to teach. (Otherwise,) if

the teacher will teach the student another book (subject

matter) it will not be preserved (the student will not

remember it) because his heart (the student's heart) is on

his desire. (The student's mind will not concentrate on

the uninteresting subject matter and he will be distracted

to pursue his real desires.)[6]

Although the ultimate goal in Jewish education is

to study for the sake of gaining intellectual wisdom, this

goal has to be developed. The young student has to be

motivated by other means. Thus, Maimonides suggests that

reward and punishment be used in training the young.[7]

Following in the footsteps of Maimonides, a popular bo

book of the beginning of the seventeenth century has this to

say of the bringing up of children:

> One should always teach a child in pleasant ways.
> First give him fruit, or sugar, or honey cake,
> and later small coins. Then he should be promised

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[6]The Babylonian Talmud, Tractate Avodo Zoro,
trans. I. Epstein (London: Soncino Press, 1935), p. 19A.

[7]Maimonides, Vol. I: Mada, Hilchos T'Suro, (Wilno:
A. Rozenkrantz and M. Srifzetzer, Inc., 1900), ix, 9.

clothes, a present, always making the reward
appropriate to his intelligence, and his years.
Then tell him, if he will study diligently
he may expect a large dowry when he marries;
and later he should be told that if he will
study diligently he will be ordained and will
officiate as a rabbi. The highest form of
motivation is the study for the pure sake of
studying.[8]

The goal in Jewish society was to realize an old Palestinian
saying quoted in the Talmud that "He who has knowledge, has
everything."[9]

Throughout Jewish history Jewish leaders considered
the study of Torah and science as the central goal in Jewish
philosophy. Influenced by great intellectual leaders,
communal authorities vied with each other in fostering and
promoting Jewish studies and culture. Scholars were exempt
from the poll tax, communal tributes, and similar imposts.
They were permitted to settle wheresoever they would, a great
advantage to them if they engaged in business or trades.
As a rule businessmen and skilled laborers from a different
community were subjected to restrictions protecting residents
against a much feared competition.[10] Education and knowledge

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[8]Louis Ginzberg, Students, Scholars and Saints
(New York: Meridan Books, Inc., 1958), p. 31, citing Rabbi
Isaac b. Elyakim, Lav Tov, p. 93d.

[9]The Babylonian Talmud, Tractate Nedorim, trans.
I. Epstein (London: Soncino Press, 1935), p. 41a.

[10]The Babylonian Talmud, Tractate Baba Bathra, trans.
I. Epstein (London: Soncino Press, 1935), p. 22a.

in the course of time became actual marketable possessions, instead of being, as at first, ideal acquisitions -- the best standard by which to measure the degree of idealism prevailing in a nation.[11] Thus, in Jewish society education and knowledge were pursued with such zeal because they actually fulfilled the needs inspired by the religious milieu. And so powerful were these needs that all other desires were subordinated and were indulged in to the extent that the main goal was benefited. Torah education and the moral life were the central goals in the life of the community.

Thus one can learn from the methods used by Jews in historical times certain principles that can be applied to the classroom situation. The social milieu of the classroom should be one that is favorable to the learning of the program. This can best be accomplished by creating a genuine need in the students for the curriculum.

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[11]L. Ginzberg, Students, Scholars and Saints, 1958, p. 10.

CHAPTER IV

Goals and Methods of Teaching
Hebrew

In accordance with the first principle of the thesis, of the importance in education of need-motivation, which was corroborated by Jewish history and philosophy, it is imperative to discover the background of the American child attending Hebrew and Sunday school. His background will reveal his needs and then the curriculum could be geared to these needs.

The study of the background of children necessitates an understanding of the extent to which parental, home, and community environments have effected their outlook on life and shaped their needs.

Since Hebrew and Sunday school children are between the average ages of five and thirteen, the influence of their parents is decisive. Accordingly, it is wise to understand the sociological background of most of these parents in order to understand what they want their children to learn.

Most of today's parents of Hebrew and Sunday school children represent individuals who had little if any Hebrew

learning. There are many reasons for this fact. Fundamentally, the reason is that they grew up in a generation where identification with Jewish values and knowledge of Hebrew learning was accorded a subordinated place. Furthermore, their parents were too busy making a living and struggling through the depression of the thirties to consider Hebrew education for their children. Hebrew education was not considered a necessity.

This attitude toward Hebrew education has now changed. The tragic death of six million Jews at the hands of the Nazis simply because they were born Jews has had a traumatic effect on the American Jewish mind. Even those Jews who favored assimilation were rocked from their position and made a closer identification with Jewish values and knowledge. The successful establishment of the state of Israel caused further interest and pride in Jewish culture. This fundamental change in attitude toward Jewish values resulted in a renaissance and thirst for Jewish knowledge on the adult level. Jewish knowledge is now considered a necessity. As a direct result, over 80% of Jewish elementary children receive some form of Jewish education.

In the fall of 1958 there were 510,949 children enrolled in 1760 weekday afternoon schools and 1393 Sunday

schools. The children attending Hebrew school spend five to five-and-a-half hours a week for a period of four to five years. Those children attending Sunday school spend two to two-and-a-half hours a week for a period of twelve years. In comparison to the situation as it existed twenty-five years ago, the American Jewish Community has come a long way in the direction of self-knowledge. However, the study of Hebrew language, Jewish history, culture, and religion necessitates more time if more than a superficial knowledge is to be acquired. At the present, the American parents aren't willing to have their children spend more time at Hebrew school. Nevertheless, the parents wish to have their children learn as much as possible during their stay at the Hebrew or Sunday school. Thus, the problem of curriculum planning is very significant for the Hebrew and Sunday school administrator.

As is well known to educators, the learning of a language involves facility in four different fields: reading, writing, speaking, and understanding. The mastery of all four functions involves a lifetime of effort, not just the time devoted in Hebrew or Sunday school. This is so, because in order to master the four functions half a dozen diverse

physiological and psychological processes are involved.
Each of the four above-mentioned learning functions repre-
sents a complex of acquired abilities. In speaking, a
person must control the vocal organs so as to produce the
proper sounds. At the same time he must develop and improve
his memory, understanding and faculty of coordination. "Under-
standing" means at once a physiological process of accurate
hearing and an intellective process of semantic selection.
The time element is essential in both these processes, while
it normally plays a lesser role in reading and writing.
Reading as distinct from writing brings into play the element
of semantic selection and that of coordination, while writing
demands a power of memory and discrimination which appear
nowhere else.[1]

The experience of foreign language schools has
been that it is very difficult to teach all four functions
well. Consequently, there has been a distinct favoritism in
developing the ability to read and write a foreign language

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[1]Mario Pei, The Story of Language. (Philadelphia:
Lippincott Co., 1949) pp. 395-96.

at the expense of learning how to speak and understand the
language, though time is devoted to the teaching of these
functions. This has been the classical practice outside of
the schools that concentrate in developing facility in
speaking and understanding as the Berlitz School of Lanugages
and the Army Language Schools.

The Hebrew school following the tradition of the
foreign language schools has concentrated in teaching students
to read and write the language. The reasoning is that students
will always be able to acquire books in Hebrew to read wyile
they couldn't always be able to find people to converse in
Hebrew. Furthermore, a reading knowledge of Hebrew will
enable the student to participate in religious services to
held in Hebrew. This goal could be acquired even though the
student would be unable to understand the Hebrew text. The
prayer book always has a running English translation of the
Hebrew prayers and thus enables the reader with limited
Hebrew to intelligently follow the services. Nevertheless,
the goal still is to enable the students to know the language
sufficiently to read other literature beside the prayer book.
The average total time given in the entire school program to
the instruction of Hebrew is half an hour per week, thirty-six
to thirty-eight weeks per year during four years, or an

aggregate of about two hundred twenty teaching hours.
(In New York, and probably in large cities in general, the
total would seem to be somewhat higher: two hundred fifty
to two hundred sixty hours.) Interpreted as time equivalent
in relation to foreign language teaching in the public schools
this would mean that Hebrew language is taught in the after-
noon Hebrew schools the equivalent of half years, five per-
iods per week.[2] How little can be achieved in foreign
language instruction during that time, under the best condi-
tions, can be attested by public school teachers of foreign
languages!

The Jewish Education report attested that the
knowledge of Hebrew is directly related to the amount of
time devoted to it. Thus, in day schools (parochial schools)
devoting from two hours forty-five minutes to three hours
twenty minutes per week for the study of the Hebrew language,
children scored higher than the children attending afternoon
Hebrew school where the average time given to Hebrew is one-

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[2]Alexander M. Dushkin and Uriah Z. Engelman, Jewish
Education in the United States, Report of the Commission for
the Study of Jewish Education in the United States, Volume I
(New York: American Association for Jewish Education, 1959),
p. 184.

and-a-half hours per week. In New York City the following
were the results:

Age	Score in Day School	Score in Weekday Afternoon Schools
9	70.9	53.6
10	73.8	45.4
11	72.3	48.9
12	75.7	49.6
13	76.4	53.2
Average	73.0	49.1

As can be seen from the scores, the average nine year old in
the day school scored higher than the average thirteen year
old in the afternoon school.[3]

Beside the subject of reading and understanding
Hebrew, the curriculum includes the study of Jewish history,
culture, religion, and current events. It is these subjects
that are alloted the additional time of the Hebrew school
program of an average of 70% of the time. These other subjects
are taught during the week and most of the seesion on Sunday.

The Sunday school curriculum includes the study
of Jewish history, culture, current events, and religion.
Not all Sunday schools require Hebrew. Only 49% schedule it

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[3]Ibid., p. 183.

as a required subject; 31% as an optional subject; 20% do
not schedule it at all. The average time devoted is half
an hour weekly.[4] Thus, the scheduling of history, current
events, culture, and some Hebrew, for the entire school
accomplishes a common program for the Hebrew and Sunday
schools on Sunday. However, both in the Hebrew and Sunday
schools the knowledge taught is very superficial.

The obvious problem is that the time devoted for
Jewish studies is limited. Those parents who consider this
deficiency a serious one enroll their children in all day
schools. In the fall of 1958, 42,651 children attended 214
all day schools. However, those parents who wish their
children to attend public schools and yet receive a more
intensive Hebrew education, present a challenging problem.
It is the contention of this thesis that a more intensive
Hebrew education can be presented within the time-table of
the Hebrew and Sunday school if the principles prescribed by
the thesis are followed. By stimulating the pupils'
enthusiasm for the curriculum and reducing discipline problems,
the time available can be more profitably utilized.

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[4]Ibid., p. 183.

Basically there are two methods of teaching Hebrew, the mechanistic and the organic procedures. The author and his associates, in accordance with the principles of this thesis, have developed an eclectic approach.

The mechanisitc approach follows the traditional authoritanian method of preparing the children to master a classical text, usually some portions of the Bible. Accordingly, vocabulary lists, grammar tables, and readings in classical Hebrew are assigned. Few functional words that are of daily use to the children are introduced. This method, in order to be successful, requires that the students consistently devote time to their studies and continue learning. Theus the words mastered for translation of one portion of the Bible are reviewed and used again for the translation of another section of the Bible. This method has proven to be highly effective in some all-day schools.

Another school of thought used in the teaching of Hebrew is the organic school. As contrasted to the mechanistic school, no vocabulary lists, or rules of grammar are first learned by the pupil. The child deduces the meaning of words, phrases, and sentences from pantomine of teachers and fellow students. Occasionally pictures depicting the

subject being learned are exhibited. The words, phrases, and sentences are composed mostly of functional words that are used in the everyday experience of the child. Once the simple words and phrases are mastered, they are used as a basis to translate and explain more complicated material. This approach is known in Hebrew as "Ivrit B'ivrit." This approach, however, is more time consuming than the mechanistic approach before initial results are seen. This method has also been successfully used in some all-day schools.

The Hebrew schools however, as has been previously pointed out, devote only an average of one-and-a-half hours a week to Hebrew. This amount of time has proven too little for the use of the mechanistic or organic methods. The National Association of Jewish Education survey of seven sample communities (shown in exhibit 5) using the above-mentioned mechanisitc and organic methods found that older pupils in these schools do not know more of the fundamentals of Hebrew language than the younger ones! Beyond the age of 10, the older children recorded consecutively lower scores on the same test. This is attributed to the fact that beginning with age 10, aspects of confirmation (Bar Mitzvah) preparations are introduced into the program. Similarly, even in the

schools using the organic or "Ivrit B'ivrit" method that
stresses functional usage of the language, the students are
introduced to classical literature such as the Bible. Since
the average time devoted to Hebrew is one-and-a-half hours
a week the students are poorly prepared for their new task.
As a result, their limited time devoted to Hebrew is now
diluted with the addition of Bible. Consequently, since they
are not being given sufficient time to practice their
functional vocabulary or their newly acquired classical
vocabulary, they show poor results in both undertakings.

EXHIBIT 5

1158 Pupils of ages 9 - 13 of 7 Communities[6]

Age	9	Mean score	39	Range	29 - 50	Diff-	21
	10	"	"	45	"	32 - 63	"	31
	11	"	"	43	"	27 - 61	"	34
	12	"	"	40	"	23 - 60	"	37
	13	"	"	38	"	23 - 56	"	33

The author and his associates successfully experi-
mented with an eclectic approach in five communities in New

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[6]Ibid., p. 206.

York and New Jersey. The experiments lasted for five years and involved a total student body of 1480 children. Each year classes would be taught in the organic or mechanistic approaches in order to have the results contrasted with the eclectic approach. On the average 68% of the children came from middle socio-economi homes; 24% from lower socio-economic homes; and 8% from higher socio-economic homes. These children represent samples of children from urban as well as suburban communities.

The eclectic approach adopts the strong points of both the mechanistic and organic methods for the afternoon school and deletes any aspects of the methods that are lia-bilities when adapted to the Hebrew school.

The goal of the eclectic approach is similar to the goal of the organic approach: to teach the students functional Hebrew which they can use in their everyday experience.The method employed by the eclectic approach, however, adopts some of the techniques of the mechanistic approach. Following is the way a lesson would be taught.

The teacher asks a volunteer to read a sentence from the text and translate as many words as he can. Words or phrases he misses would be supplied by the class and,

as a last resort, the teacher. New words and phrases would then be written on the board by pupils. The first unit would involve the functional words needed in the classroom. Thus, all requests of the teacher, such as "please sit down," "open your books," "close your books," "come to the blackboard," etc., are mastered. The grammatical forms of present, past, and future and conjugation of nouns and verbs, active and passive, would not be taught in any logical order, but spontaneously as the occasion arises. The goal of the lesson would be to enable the students to carry on a conversation in Hebrew. Some students, therefore, would act as teacher while others would play the part of students. Each unit would increase the working vocabulary of the students. Thus, the next unit would deal with the equipment of the student and teacher. The third unit would deal with a description of the classroom; the fourth unit with a description of the hall and stairs. The fifth and sixth units would describe the school plant, while the seventh, eighth and ninth would describe the playground. The tenth and eleventh unit would have as its theme football; the twelvth and thirteenth unit basketball; the fourteenth and fifteenth unit baseball. The sixteenth through the twentieth units would have as a theme

eating in the cafeteria or eating one's private lunch. Thus the school series would be completed. The next series rotates around the home and deals with such activities as arising in the morning, washing up, dressing, eating breakfast, taking the bus, subway or auto to school. Returning after school, attending Hebrew school or playing, would next be taught in units. Coming in for supper, the different dishes served, reaction of younger and older brothers and sisters at the table would occupy a unit. Watching television, the coming of guests, would be other themes. Going out to play cards, going out to bowl, to the ice-cream parlor, to the barber, beauty parlor, to shop for groceries, clothes, etc., would all be themes. These and other topics on a more advanced and difficult level would be taught in the following grades. At the end of the school year the students would have a functional vocabulary that he could utilize in conversing with his friends about topics that are very real and meaningful to him. The very nature of the themes encourages the student to relive his experiences, thrills, and disappointments in school. The phrases spoken are reminiscent of emotionally charged words and phrases that tend to be remembered longer than mere words and phrases translated from a classical source such as the Bible.

As the student's vocabulary increases anything that occurs in the classroom such as a disturbance, would be discussed in Hebrew. Students should be encouraged to describe their experiences -- especially if they are emotionally charged -- that coincide with the theme of the unit being studied. Thus the lesson will be a reliving of impressive experience.

In case the student's vocabulary is limited and he misses a word he is permitted to supply the word in English unless some member of the class can help him. In case no one knows, then if the teacher feels that the class should learn this word, he should teach the new word. As the class advances in its mastery of the language only Hebrew will be used. Thus, the teacher can control the extent of a lesson and refrain from overburdening the students. The teacher, however, doesn't hesitate to employ more complex grammatical forms in order to give fluency and freedom to express actual real life experiences when he feels the class is ready. The educational principle of advancing from the more simple to the complex is true if the teacher would actively teach grammar. However, the eclectic approach doesn't claim to teach grammar and is, therefore, not bound by the rule of

teaching the simpler conjugations before the more complex ones. The approach is geared to reach students to express themselves and react toward real life situations. The sentences used are the simplest and most elementary forms of accomplishing the above-mentioned goal. Of course, memory work is required and to the student memorizing a sentence containing a complex conjugated verb requires the same effort as memorizing a simple verb. Once, however, the verbs are learned and are used in different sentences, the student has greater skill and mastery of that verb than the student who knows the exact rules of grammar.

The plan demands careful planning on the part of the teacher to gradually increase the dosage of grammar, and vocabulary, within the context of the unit. It requires careful evaluation to determine how much review is required, what words can be taken for granted and incorporated in the conversation of the class. As the interest of the students to describe his experience wanes, they can be encouraged to develop pen pals to correspond with in Hebrew. New interests will be stimulated, and new words and sentences will thus be learned. Similarly, students can be encouraged to write plays in Hebrew based on their study of Jewish history which they

can dramatize in an assembly. They can also be assigned a
project of writing, essays, poems, compositions in Hebrew
for their own class newspaper to be published at the end of
the term, or contribute articles to the school newspapers.
The best poems can be sent to the children's magazine Haolom
that publishes such poems from children all over the United
States. Contests can be another form of motivation for writing
creative Hebrew works. Debates on historical or current events
can be another form from which more advanced Hebrew students
can profit. In fact, Gesell, Ily, and Ames found that the
thirteen year old likes to participate in panel discussions
and feels that the class should be involved in group discus-
sion.[7] This is especially true since the thirteen year
old is inclined to be reflective and is becoming aware of his
abilities to think problems through.[8] By making use of all
these projects the study of Hebrew, history, culture and
religion becomes more meaningful. The activity approach

[7]Gesell, Ily and Ames, Youth, the Years Ten to
Sixteen. (New York: Harper Brothers, 1956), p. 144.

[8]Ibid., p. 138.