

A MODEL FOR JEWISH EDUCATION IN AMERICA

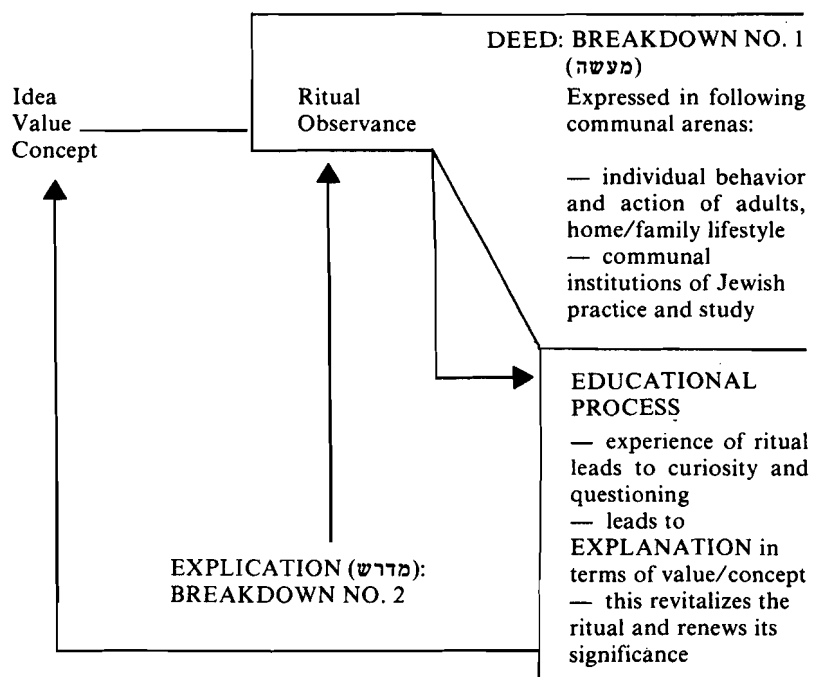
Guidelines for the Restructuring of Conservative Congregational Education

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Part I: Toward a Theory of Jewish Education: Education as Rededication

The purpose of Jewish religious education (Hebrew term: חנוך) is the *rededication* (Hebrew term from the same root: חנוכה) of the individual to Jewish communal religious life style and value concepts. An (perhaps *the*) authentically Jewish mode of achieving such rededication was a Jewish educational paedaia involving two elements: 1) integration (participation) of the individual into the religious behavior pattern and life style of the educative community (מעשה — deed), and 2) the ongoing explication of the *meaning and values inherent* in such behavior (מדרש — explication-learning-study).

In regard to 1), such an education community consists of a number of arenas of existence, each of which must embody the religious behaviors, life styles, and values to which the culture wishes to socialize its young. The basic arenas are the individual's own behavior, the life of the family unit, and the adult institutions of the community — be they synagogue, charity organizations, etc. In regard to 2), such an educative community possesses the intellectual and interpretive powers to offer adequate and convincing rationales interpreting its religious behavior and life style in terms of values, ideals, myths, and ultimate meaning to those it wishes to socialize into adulthood. This process may be diagrammed and summarized as follows:



Five essential characteristics emerge from this process of education.

(1) Events, ideas, and values are embodied in ritual observances. The experience of ritual observance in an integrated communal environment gives rise to a curiosity, a questioning which becomes the occasion for the adult to educate, to explain to the next generation.

(2) This educative process, at one and the same time, increases understanding of the ritual itself, and exposes the value or idea behind the ritual — leading to rededication of the coming generation to Judaism. The nature of this “educational process” is crucial to the viability of Judaism, where each generation must be rededicated (re-educated) to the enactment of deeds, which are central in Judaism.

(3) *Education cannot be reduced to schooling.* As a process, education goes beyond classroom and teacher, and becomes a function of the adult religious community and its expressed values.

(4) The educational process assumes and requires a *committed adult life style* which embodies the values and behaviors it seeks to impart to the young. It is out of contact with, and exposure to, a viable Jewish *adult* life style that the young come to ask concerning its significance.

(5) The educational process described requires *specific adult models* who are accessible to the young, who personally live committed Jewish lives, and who can answer the questions of the young regarding the significance and meaning of their Jewish behaviors and values.

Two Points Of Process Breakdown and the Jewish Education Today

The process of Jewish education or *rededication* (as opposed to notions of schooling, training for a job or liberal arts for the cultured gentleman) can fail due to a breakdown in either of these operative elements — a discontinuity in the living pattern of the education community or the failure to attach significant meaning, or values to that living pattern.

It should be clear that most of our educational effort is concentrated around the assumption that our problem in American Jewish identity and education lies in Breakdown No. 2. For the most part, American Jewish educators assume that if we write a better textbook about Jewish values; or train a teacher in how to teach Jewish holidays, or learn to decorate schools for holidays, or if we outline a new curriculum in subject matter, then we are attacking the issue of creating Jewish commitment and interest in Jewish identity among our children.

I would like to suggest that most of these efforts are directed toward the *wrong* breakdown point in the process of Jewish education. Heinemann puts the problem of Jewish education and dedication in the modern world most succinctly:

In view of the fact that the great majority of those praying in synagogues and of those parents sending their children to Hebrew school desecrate the Sabbath, it became impossible for teachers of Judaism to emphasize and vigorously teach the value of the ritual commandments without wondering whether impossible demands would lead only to alienating ...the students ...The educators were thereby forced to

implant in their listeners a warped picture of Judaism ...as if its requirements were merely legal and not practical, functional demands. This was an image which radically contradicted the true image of Judaism from the days of the prophets.¹

Thus, we have come full circle. For the above quotation from Heinemann indicates that the *underpinnings* of the process of education we have been describing had begun to break down as the modern world came into being. The breakdown of the integration of institution and individual had rendered explanation and rationale sterile. The loss of integration and an adult Jewish life style meant that answers were being given to questions which were no longer being asked; that the meaning of the commandments was an academic question — for those commandments, by and large, no longer functioned in the life of the individual, his family, or his Jewish community. This dis-integration represents the core problem, largely unrecognized, in American Jewish education.

Again: Our Chronic Problem

Place the child in a world of his own and you take from him the most powerful incentives to growth and achievement. Perhaps one of the greatest tragedies of contemporary society lies in the fact that the child is becoming increasingly isolated from the serious activities of adults.²

If our chronic problem lies in Breakdown No. 1 — the disintegration of Jewish adult communal institutions of observance and life styles — then one must ask of Counts' 1932 statement: What does one do if there are *no* "serious activities of (Jewish) adults"? What does one do if there is not only isolation of children from

1. Isaac Heinemann. *Taame HaMitzvot B'Safrut Yisrael*, II (Israel: Jewish Agency Department of Youth, 1942), p. 183 (Translated by S. Dorph).

2. George S. Counts. *Dare the School Build a New Social Order?* (New York: Teachers College, 1932), p. 5.

the adult Jewish community, but also a crisis in purpose and life style among the mature bearers of Jewish culture? If one can document the problematic quality of Jewish life indicated by the research in this thesis, then what meaning has the phrase "serious activities of adults" in the Jewish framework?

The problem of our youth is not youth. The problem is the spirit of our age; denial of transcendence, the vapidness of values ...The problem will not be solved by implanting in the youth a sense of belonging. Belonging to a society that fails in offering to satisfy authentic human needs will not soothe ...frustration and rebellion ...What youth needs is a sense ...of reverence for the society to which we all belong...³

...drug abuse, particularly among teenagers, is usually the result of an overdose of adolescence in a society whose institutions have generally failed the adolescent; a society in which family structure is in disarray, values are in confusion and the "rites of passage" from adolescence to adulthood are generally absent; a society in which the pleasure of "now" is ascendent, change is a truism, and adolescents have only an insignificant role and few places to go — except to a school.⁴

Both the Jewish theory of education suggested in this paper and the ancient Greek concept of "paideia" held that it is the community and the culture that educate.⁵ The crisis in American Jewish education consists in this very loss of an educating adult Jewish community and life style. This is the factor which makes the education (rededication) of the young so problematic, for it presents no distinct, positive Jewish adult model in our society. Without such an image of cultural and communal Jewish adulthood, the direction, purposes, and methods of education — formal schooling or otherwise — become unclear.

3. Abraham Joshua Heschel. "Children and Youth," in *The Insecurity of Freedom* (New York: Farrar, Straus and Giroux, 1960), p. 39.

4. Richard H. DeLone. "The Ups and Downs of Drug Abuse Education," *Saturday Review* (September 11, 1972), p. 30.

5. Charles E. Silberman. *Crisis in the Classroom* (New York: Vintage/Random House, 1971), p. 5. Also see G. D. Cohen, "The Jews of Andalusia" (New York: Melton Research Center, 1974), mimeographed-unpublished work, pp. 2-5.

Part II: *The Contemporary Situation*

My survey of American life and educational trends showed a breakdown of both community living patterns and value systems in America.⁶ The cult of self-fulfillment, extreme mobility, and the individualization of contemporary American life clearly signal a loss of community. The inability of the American educational system to teach (or even agree upon) fundamental cultural values, and the flight to the relativity of “values-clarification” point to a central crisis in values. Green, Bell and others have noted the disjuncture between corporate society and the aggregate values of the good society on the one hand, and the individualization of antinomian culture with its distributive values on the other.

Whatever these may portend for American culture, they represent a serious impediment to the goals and purposes of Jewish religious education. The increasing acculturation of the Jewish community to the American life style is well documented in my doctoral research. It highlights the breakdown of the first essential element of Jewish education (dedication) — the religious living pattern of the educative community — in which the individual questions and may personally reaffirm the existence of that community and integrate himself into its life.⁷ The disintegration of that communal religious living pattern was traced in each of the arenas of communal life — family, synagogue, school, community-at-large. This study exposed as a reality the *inability of the major structures of Conservative Judaism — family, synagogue and school — to function as integrative arenas or educational contexts for modeling committed Jewish adulthood.*

Chapter IV of my thesis established the need to socialize the next generation to the skills, behavior patterns and values of a culture as a basic task for each society contemplating continued existence. It documented the centrality of the socio-cultural environment (educative community) in the process of acquiring

6. Sheldon A. Dorph. *A Model for Jewish Education in America: Guidelines for the Reconstructing of Conservative Congregation Education*, (Ann Arbor: University Microfilms, 1976), see Chapter II.

7. *Ibid.*, Chapter III.

behavioral patterns, life style, values and even personality. Without an adult community embodying a culture, there can be no socialization. Chapter IV shed light on the problems of a minority culture (Judaism), as it attempts to exist in a larger more pervasive culture (American secularism). It elucidated the concept of *cultural focus* as a way of isolating areas of culture which might be essential to a minority culture. Thus, Judaism would tend to focus energies on kinship, religious system, aesthetics, language and goals, while recognizing its limited power over sanctions, technology, economics, and politics. Within a complex and multi-faceted society, which is greater than the sum of its parts and often seems to be beyond control of even our central institutions of government, *community may well be the master concept for a minority culture*. It may be the *largest controllable sociocultural institution of Jewish enculturation*. Together with synagogue and family, the Jewish community constitutes the proximal Jewish sociocultural environment. It must present a continuity of values and behavior to be an educative community in which children may successfully achieve Jewish adulthood.

Part III: *The Ramah Camps: A Study of the Effects of a Sociocultural Environment upon Jewish Behavior and Life Style*

Ramah has succeeded over the years because, with intelligence and sensitivity, it has introduced youngsters to intensive and unadulterated Jewish living. In its hothouse atmosphere, it could implement those ideals which rabbis, at best, would laud. Youngsters *lived* all the slogans which seemed so empty in Hebrew school back home. Ramah appropriated the most enduring aims of Conservative Judaism — the importance of Jewish study in Hebrew, regular prayer, significant ...observance of *Shabbat* and *Kashrut*, concern for one's fellowman, identification with Israel — and made them work.⁸

The research study described in Chapter V of the thesis is undertaken as a study of the effects of a sociocultural environment upon the behavior, commitment, and Jewish future orien-

8. Stephen C. Lerner. "Ramah and Its Critics," *Conservative Judaism*, XXV, 4 (Summer, 1971), p. 25. This article is a fine summary of the development of the

tation of the adolescents exposed to the “hothouse environment” which is a summer at Ramah. Ramah may be viewed as an attempt by the Conservative Movement to recreate that adult educating community which previous chapters have indicated is essential to the engendering of culture and values in the young.

While the effect of Ramah in producing a generation of Rabbis, educators and dedicated laymen has not been measured scientifically, it is generally agreed that the camps have had a most powerful, even incalculable, role in producing a responsible American Jewish elite of professionals and laymen.⁹

Almost no social-psychological evaluation has been done on Ramah’s effectiveness in creating or encouraging committed Jewishness in its campers as teenagers or as young adults¹⁰ (the original Ramah campers cannot be much more than 40 years of age today). In spite of the fact that Ramah envisages itself as an

Ramah camps from an organizational and political viewpoint, as well as a summary of the problems Ramah faced in the late 1960’s and early ’70’s.

9. *Ibid.*, p. 1. This opinion is shared by Seymour Fox (former Dean of the Seminary’s Teachers Institute who was a major force in the educational development of the Ramah movement). In his contribution to the volume of David Sidorsky, *The Future of the Jewish Community in America* (New York: Basic Books, 1973), Fox notes, “Though the effectiveness of informal education (e.g., camping) has not been demonstrated ‘scientifically,’ there is good reason to assume that it is a very powerful tool for Jewish education. Camps such as Ramah ...appear to have made a great impact” (p. 216, footnote no. 8).

10. The one significant exception to this is an unpublished doctoral thesis in social psychology by Uri Farago entitled “The Influence of a Jewish Summer Camps’ Social Climate on the Camper’s Identity,” Brandeis University, 1972. Farago’s analysis was done around the concepts of social climate and ethnic identity. A copy of Farago’s thesis was obtained by this writer after completing the first four chapters of his thesis and key punching the data from the questionnaire used in this study. The findings of this doctorate were compared with some of Farago’s findings which touch upon the questions central to the thesis (the cross-pressures of reference groups upon the religious behavior and life style of Jewish adolescents). Farago’s work was based on a population sample at Ramah in New England during the *least* stable summer of its history (1969), as he himself notes.

educational-religious milieu characterized by a unique configuration of educational-environmental elements whose purpose is to affect the behavior and life-style of its participants upon their return home and attaining adulthood, careful evaluation of Ramah¹¹ in terms of this central purpose has yet to be undertaken.

A Summary of Findings: Educational Implications

Religious Behavior and Jewish Camp Experience

Our first set of research questions intended to investigate the nature and relationship of family religious behavior (below referred to as FRB), teenage religious behavior (TRB) and Jewish camp experience. Two of the four research issues were especially pertinent to the area of religious behavior and camp experience:

What are the effects of parental religious norms upon children? To what extent are the religious behavioral patterns learned and reinforced in one sociocultural environment, transferable and relevant to other environments?

The research and findings reported in this chapter lead us to the following conclusions:

1) Even in carefully matched groups and homogeneous populations, there are significant differences in religious behavior among the families of Hebrew High School students — both by geographic location and by groups according to the Jewish camp experience of their children. Because of this, the relationship of teenage religious behavior to camp experience can only be properly interpreted when FRB is held constant. It is essential to know

11. In referring to the environmental configuration as “Ramah” and not “Camp Ramah,” I am stressing the importance of the configuration of the educational elements rather than the summer camp setting. Obviously, much of the intensity and power of the experience derives from the “hothouse” quality of Ramah — a total environment of limited duration (4–8 weeks per year), isolated from cross-pressure reference groups. However, in analyzing the educational elements of that environment called Ramah, we may gain valuable insight into educational principles which may be duplicated in other educational settings with the Conservative Movement.

whether the camp is functioning as a support and reinforcement of a high level of FRB, or whether it is attempting to counteract a low level of FRB.

2) FRB is a strong factor in explaining (accounting for) seemingly significant differences in TRB. *This is especially so for ritualistic areas* (rather than communal service areas). On the other hand, service areas of TRB seem extremely independent of influence by the FRB norm (e.g., charity, Jewish and general community service, and Israel plans).

3) Beyond the basic effect of FRB, the influence of geographic location and the “Jewishness” of the general environment is a significant independent factor in effecting TRB. Numerous locational differences persist — even when FRB is held constant. The locational effect of the New York (NY) area Jewish concentration is most clearly seen when FRB is held negative — *for environment or sociocultural milieu provides a strong support for young people wishing to buck low FRB in favor of more observant patterns*. On the other hand, the lack of such environmental support, *may well be the crucial factor in lower levels of TRB among Los Angeles (LA) groups* — even when FRB is held constant and high. Lower levels of FRB in LA, as they affect synagogue and Jewish community norms, create an environment which gives less support to teenagers who might wish to experiment with higher levels of a religious behavior. Thus, *there is a complex interaction between FRB and geographic sociocultural milieu, which has not been considered in planning for religious education*.

4) *The data indicates that the effect of camp on TRB, when all other independent factors are held constant, is highly selective, specific, and takes a number of forms in various situations.*

(a) It acts as re-enforcement of high FRB, or (b) it can have an additive effect to a locational difference, where FRB is low, or (c) in some areas, where FRB and location are held constant, it seems to have an independent effect upon TRB.

The direction of significant differences in TRB shows the Ramah group’s level of TRB to be consistently the higher level — sometimes in relation to Other Jewish Camps (OJC) students and at others in relation to No Jewish Camp (NJC) students — depending on the area of religious behavior. *In almost no case does the OJC or NJC experience result in a TRB significantly*

higher than Ramah (R). We will return to this point in relating it to attitudes below.

5) *Camp is clearly a distal environment*, to use Brunswik's term.¹² As such, one ought not expect a massive transfer of its behavioral or attitudinal norms into the proximal environment formed by the nexus of family and city life which is the real world situation of the teenager. The data supports this expectation. *There is no massive significant transfer of behavior patterns and norms of Ramah into TRB in the city environment. There are small, selective transfers — where feasible. The norms and values of the proximal environment, as embodied in FRB and the socio-cultural environment of the particular geographic location, are much more relevant to the pattern of TRB.*

Perceptions of Camp Environment and Its Effects

Our second set of research questions intended to investigate the perception of one's Jewish camp experience and its effect on the camper. The research issue: "What is the Nature of Jewish Identity?" is involved in this set of findings, which leads us to the following summary statements.

(1) The pattern of factors which emerged from factor analysis is, itself, most significant. Campers perceived and differentiated four distinct aspects of their camp experience:

- A. Jewish selfhood
- B. Participative and supportive environment
- C. Overall value of camp as an ideal life style
- D. Human concern and sensitivity

The fact that campers perceive such distinctions has important implications for the structure of educational institutions and the training of educational personnel. For a camp such as Ramah, which theoretically envisages Judaism as related to and wishing

12. Egor Brunswik. *Perception and the Representative Design of Psychological Experiments* (Berkeley: University of California Press, 1956). Quoted in Robert A. LeVine, *Culture, Behavior and Personality* (Chicago: Aldene Publishing Company, 1973), p. 90.

to promote all four factors as a religious unity,¹³ the finding that they are perceived as distinct poses important educational questions.

(2) All camp populations express rather positive perceptions toward camp as a supportive and participative environment (*FACTOR* no. 2). This seems to be characteristic of all Jewish content camps — Ramah and others.

(3) The Ramah population showed a significantly more positive perception of camp as promoting their Jewish selfhood (*FACTOR* no. 1) and as an ideal life style (*FACTOR* no. 3) than did the OJC NY group on *FACTOR* no. 3.

We have commented previously on the tendency of the teenager to see his Jewish selfhood — including commitments, responsibility, capability, and satisfaction — as a psychological whole. The loading onto a single factor of what were considered to be logically disparate aspects of Jewish commitment (perception of the Jewishness of camp, plans for Jewish community life, plans for adult Jewish life) *attests to the holistic, integrative, and organic perception of Jewish identity* — at least in its *attitudinal* aspects. *This is quite different from the reported findings in behavioral dimensions of Jewish identity*, which indicate a *highly specific and selective approach to Jewish religious behavior*.

(4) Ramah campers overall expressed a marginally significant more positive perception of their camp as an arena of human concern and sensitivity (*FACTOR* no. 4) than did the OJC population. The NY R group showed a significantly higher perception of this quality than its NY OJC counterpart.

(5) In sum, Ramah campers seem to express more highly positive perceptions of Ramah as promoting Jewish selfhood, representing an ideal life style and embodying human concern and sensitivity (marginally significant) than OJC campers express about their own camps.

(6) Since the phrasing of the items in Jewish selfhood (*FACTOR* no. 1) and the ideal life style (*FACTOR* no. 3) asked students to speak to the effect of camp on their *own* feelings and attitudes, one may conclude that Ramah — especially the two-month NY

13. Judaism posits the unity of the particularistic and universal, the ritualistic and the ethical, the ideal and the real.

camp — acts as a reference group in that it contributes significantly to their concept of Jewish selfhood and their valuing of the Ramah life style.

The Interrelationship Between Factors and TRB Indices

The third set of research questions attempted to look at the relationship of the camper's perceptions of camp to his TRB in the city. The research issue, "What constitutes a meaningful measurement of Jewish identity?" is especially linked to this set of findings, especially if one accepts Sklare's three subcategories of Jewish identity: affiliation, religiousness (feelings and beliefs) and religious observance (behavior).¹⁴ The following findings should be relevant.

(1) *One is struck by the overall lack of significant relationship between attitudes toward Jewish camp experience and TRB.* This is especially so for the areas of ritual, dietary observance, and Sabbath. The finding would confirm Sklare's contention that the subcategories of affiliation, religiousness, and observance may be quite distinct. Only in the case of Ramah camps — especially the LA R group — did there appear to be any ongoing significant relationship between attitudes toward one's Jewish camp and TRB.

(2) Even where such significant relationships appear, more often than not, the religious behavior level is as accurate (or inaccurate) a predictor of attitude toward camp as vice versa. This can be seen also in the fact that, as often as not, *holding attitude constant and high fails to account for persistent behavior differences.* This confirms Festinger's findings on the relationship of attitudes to behavior.

Some Implications of the Findings

While the Conservative Movement has depended on the "hot-house" theory of cultivating committed Jews, the Ramah study showed clearly the power of the proximal sociocultural environment (family and locational influence) over distal environment

14. Marshall Sklare. *America's Jews* (New York: Random House, 1971).

(summer camp) in affecting the religious behavior of the young. The still-pervasive influence of family religious behavior over teenage religious behavior certainly argues for differential modes of educational intervention in Jewish education — based on family commitment levels. The Conservative Movement has yet to develop an educational approach which takes account of this basic fact. Nor has a mode of family education and involvement developed within the Conservative sphere.¹⁵ The importance of the proximal sociocultural environment as an independent variable affecting *both* family and teenage religious behavior argues for a *strong* educational thrust by Ramah into life in the city — both at the family and congregational level. Especially in light of the Ramah camp's ability to unite positive perceptions of Jewish selfhood and ideal life style with a positive presentation of Jewish ritual behavior, it could serve as a strong factor in helping to create a more positive proximal sociocultural environment among a Jewish minority culture. The Ramah research finding that positive perception of a distal environment (camp) has few behavioral effects in community religious behavior, and the Festinger findings,¹⁶ tend to confirm the traditional Jewish approach that the *behavioral* dimension is an *essential element of religious life and education in its own right* and is *not* a psychological or logical derivative of attitudes, rationalizations or explications of the significance of religious behavior. This argues for a strong, though flexible and sensitive, element of religious practice in the sociocultural environment of a minority culture.

Some Guidelines for Redirecting Educational Energies

1. *Judaism is not for children.* It is clear that our first task is to *stop focusing our Jewish educational efforts on our children.* It is not

15. The beginnings of such an approach were undertaken by the Parent Education Program (PEP) Committee of the United Synagogue Commission on Education, on which the researcher served. For an initial level of planning see the article by Joel H. Zaiman, "An Approach to Jewish Parent Education" *Jewish Education*, XLI, 3, (Spring, 1972).

16. Leon Festinger. *A Theory of Cognitive Dissonance* (Stanford: Stanford University Press, 1957).

insignificant to note that the first school institution in the Rabbinic period was the Bet Midrash. Placed next to the synagogue, it was a house of study for *adults* (teens and older). Only upon the establishment of an adult community of learning and education did the Rabbis turn to the question of primary education.¹⁷ Education for Jewish adult living requires primary-associational groups of committed adults living according to that life style, so that those being educated (old or young) may (a) participate with the adult community in that life style; and (b) view it as a *satisfying, viable, serious* mode of adult life for modern man. Thus, the culture must be embodied not only in larger communal structures and family groupings, but also in identifiable face-to-face adult groups, which display the desired values and behaviors in their ongoing group life style, and provide participative experience in that culture for the young. If a life style cannot be lived by the adult members of a culture, it certainly cannot have much value as an option for the new generation.

2. *Accessible adult models.* Education for adult Jewish living requires that there be specific *accessible* adult models of committed Jewish living, who not only model behavior, but are able to answer the questions of a searching youth — regarding the significance, values, meaning, and energizing myth of a particular life style. The lack of accessible, positive adult models in the Jewish community constitutes a serious problem for Jewish education. Research on behaviors, values, and cognitive structures of socializing adults, as the living *bearers* of culture and mediators of culture to the young, confirms the importance of such models in a theory of education as rededication.¹⁸ While Mead noted the general problem of adult male identification for American

17. See George Foote Moore, *Judaism: In the First Centuries of the Christian Era*, (Cambridge: Harvard University Press, 1959), vol. k, p. 213 and Louis Ginsberg, "The Jewish Primary School" in his collection *Students, Scholars and Saints* (Philadelphia: Jewish Publication Society, 1938), pp. 2-3.

18. See Dorph, *A Model for Jewish Education in America*, Ch. IV. Also, Robert A. LeVine, *Culture, Behavior and Personality* (Chicago: Aldine Publishing Company, 1973), pp. 61-68 and Melville J. Herskovits, *Cultural Anthropology* (New York: Knopf, 1955), especially pp. 336-338.

boys,¹⁹ we emphasize the special discontinuity between the Jewish life of the male child up to Bar Mitzvah, and the widespread lack of committed adult Jewish male models for boys.

3. *Building Jewish Community and Learning Environments.* Understanding that the crisis in Jewish education and in American Jewish life lies in the breakdown of Jewish community and arenas of Jewish living points to a radical reformulation of how Jewish learning takes place and what its purposes are.

Education for Jewish adulthood means that education *cannot be reduced to an isolated school context*. Since it must be relevant and functional in an adult world, *education should take place in broad, rich living contexts, rather than in narrow, specialized classrooms and isolated contexts*. Such contexts must be highly participative in nature and create bonds of *continuity* in numerous senses.

Continuity in time

There must be a *year-round* pursuit and expression of cultural values and behaviors within the activities of the community. Secondly, the time structure of modern life has largely limited religious education to the *leisure time block* (as opposed to the work and work-related time blocks).²⁰ Some way must be found to penetrate the world of school-work-time, so that religious life style becomes a part of that major time block in a person's life.

In yet a third way, the community must re-establish time continuity and participation in the life of its members. This has to do with the great moments of the life cycle and the calendar cycle. Moments of birth, marriage, sickness, aging, death, celebration of the cycle of the year must be reconstituted as participative moments for both community and family — as religious time.

19. Margaret Mead. *Growing Up in New Guinea* (New York: Mentor Books 1930), pp. 140–141.

20. See Thomas G. Goman and Ronald S. Laura, "A Conceptual Analysis of Time Blocks and the Scope of Religious Education," *Religious Education*, LV, 1, (Jan-Feb, 1970), pp. 22–29. They present an interesting and important thesis: the effectiveness of religious education will be severely limited unless it is able to penetrate all the time blocks (including school, work and work preparation time). Relegating religion to another "leisure time" activity, like football games and mowing lawns, has serious consequences for its effectiveness and relevance to life.

Continuity in Arenas of Life

On an individual and small group level this means that, to the greatest degree possible, the various arenas of living — home life, work time, leisure time, synagogue and community life, social contacts, and formal schooling — must “hang together” Jewishly, or at least not contradict or undermine the values and behaviors of a Jewish life style. On a broader communal scale, it implies the necessity to shape the behavior and structure of adult communal institutions so that they reflect and embody the Jewish cultural values expected of the young.

Continuity Among Age Populations

The various age groupings within an educative community must be bridged. There must be numerous opportunities for *joint* participation in Jewish living among youngsters, teenagers, and adults. Only through such joint participation in ritual, problem-solving and celebration is each member of the community able to perceive the next stage of his life as offering a meaningful, attractive and accessible Jewish life style.

All of the tendencies in American education are antithetical to these forms of continuity. American education is highly specialized and isolated from community. It is almost synonymous with schooling, and segregates youth from the world of work, the world of adult labor. It places a strong emphasis on training for the corporate system of work, and the aggregate value system of the great society. This model of American education and life has deeply affected the American Jewish notion of education and youth. The same emphasis on schooling, independent of family and synagogue, is evident. The separate treatment of childhood and youth, their isolation from adult Jewish activity in prayer, education, communal issues and problems were documented. *All of the evidence* points to a radical discontinuity and fragmentation in Jewish life — in time, in arenas of living, and in age populations.

While societies with a single cultural norm (such as Manus in Mead's study) may be able to afford such radical discontinuities in the lives of its members, a minority culture in a world of normative pluralism *cannot* afford such discontinuities between the world of the young and world of adult values and behavior. *Unless the adults* of a culture are willing to live by the values and

behaviors of the culture and share their lives and community in participative modes with the young, there is *no reason* for the young to opt for inclusion in that particular culture, its values, or ethnic identity.

A Final Word

We have tried to demonstrate that most recent educational effort and energy have been misdirected and have failed to address the central problem of Jewish education and rededication today: the need for the reconstruction of Jewish community around adult Jewish life styles — as a basis for further Jewish socialization, identity and existence. We are aware of the enormous human energy, commitment, patience and determination required to deal with this aspect of Jewish education and community. The thought that meaningful educational change involves *adult* social and communal change is an enervating one. In response to the enormity of the task and the resultant debilitating sense of despair — two comments.

...The next step lies not in a more concrete plan, but in a *search for a group of people*, some “missing community,” with the courage and energy to re-examine how education, most broadly conceived as the interaction between reflection and action, can invigorate the lives of all its citizens.²¹

The second is drawn from the text of the Bible:

(4)...Balak son of Zippor, who was king of Moab at that time, (5) sent messengers to Balaam son of Beor ...saying “There is a people that came out of Egypt; it hides the earth from view and it is settled next to me. (6) Come then, put a curse upon this people...”²²

21. Fred M. Newmann, and Donald W. Oliver. “Education and Community,” *Harvard Educational Review*, XXXVII, 1, (Winter 1967), p. 104.

22. Numbers 22:4-6.

In spite of Balak's desire to curse Israel, the story concludes:

(2)...As Balaam looked up and saw Israel encamped tribe by tribe, the spirit of God came upon him. (3) Taking up his theme, he said ...(5) How fair are your tents, O Jacob, your dwellings, O Israel!²³

This has been the abiding, eternal covenant of the Lord of Israel with the people of Israel, that the spirit of God dwells among the community of Israel, that within that community there is a power which can turn every curse into a blessing.

And, if both Newmann and Oliver, in their search for the courageous "missing community," and this writer, in his affirmation that the community of Israel is that courageous "missing community," have waxed somewhat rhetorical and sermonic, rather than dispassionate and objective, so be it. For education and religious communal living are both arts — not sciences. And without passion there can be neither art, nor religious community.

23. Numbers 24:2-4.