

Institute of Education, University of London.

**A UNITARY PHILOSOPHY FOR U.K. JEWISH
PRIMARY SCHOOLS EDUCATING PUPILS
WITHIN TWO DIVERSE EDUCATIONAL
CONCEPTIONS: THE JEWISH RELIGIOUS AND
THAT OF THE NATIONAL CURRICULUM.**

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ABSTRACT

This philosophy addresses the complex educational issues arising in Anglo-Jewish education catering for a community which is rooted in two cultures: the Jewish-Orthodox and the Western-liberal, a community that incorporates all aspects of Western culture that do not conflict with Jewish law or its value system.

Underpinned by diverse ontologies and epistemologies these cultures differ in many aspects, most significantly for educators, in their value systems and therefore in the hermeneutic understanding of the “*excellences*” to be designated as ultimate and proximate aims for the education. Whereas the liberal Western culture endorses anti-authoritarian, individual autonomy, the Jewish thesis endorses such only in areas for which Jewish law has not legislated. For all other, free choices are to be exercised against the divinely commanded value system.

The National Curriculum, through which secular subjects are delivered, and Judaism both require holism in education. In both, *all* knowledge is to serve also as a vehicle for pupils' overall personal and social growth: the cognitive/intellectual, ethical, spiritual and physical. Since holism necessarily has to be governed by an overall organic quality of wholeness, in which all the educational aims permeate every area of education, it is axiomatic that contradictions in the aims cannot be accommodated within any specific educational structure.

This *unitary philosophy* responds to the requirements of holism by establishing an educational structure which, *in itself*, is free of conflict. This is achievable due to the liberal National Curriculum's acceptance, qua being liberal, of non-public values to overlay the statutory political ones in the entire school's curriculum – which, for Jewish education is the Halakhic value system.

A conflict-free philosophy, however, does not guarantee conflict-free development of pupils who live their lives within both the Jewish thesis and the all pervasive, multi-media imposed Western culture. The *unitary philosophy* sets out strategies for dealing with these conflicts within carefully structured programmes.

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INTRODUCTION.

Some facts concerning Anglo-Jewish schools.

The demand for Jewish day school education in the U.K. has grown rapidly in the past 30 years, which has resulted in the establishment of a considerable number of new primary schools numbering 73 at the turn of the 21st century, 32 of which are state maintained. These schools educate 51% of Jewish children.¹

Main stream Jewish primary schools in the UK operate within the framework of the *National Curriculum* and are religious in orientation. The majority of these schools are conducted along Orthodox lines. Three schools belonging to the Reform movement are also of religious orientation and tap, to a large extent, into Rabbinic Judaism for their teaching of the Judaic heritage. All Jewish schools include secular as well as Jewish religious education in their curricula. The school day is divided between the two educational areas: Jewish Studies receiving 25% - 30% of the overall (extended) tuition time² and *National Curriculum* subjects receiving the rest.

The problems facing Jewish Education in Jewish primary schools in the UK.

- 1) The Jewish schools operate within two conceptions of education, the Western-liberal and the Jewish-orthodox, each rooted within its own ontology and epistemology. The education is bi-departmental, each with its own aims and methodologies, yet with no attention given to incompatibilities where these exist, and the potential inner conflicts to which these are apt to subject pupils. Unaided solving of conflicts is apt to allow the all pervasive liberal values to prevail over the Jewish ones.
- 2) Jewish Studies lack a theoretical structure – a philosophy and theory of education – to inform and underpin its programmes and curricula.
- 3) Jewish Studies – the non statutory, less structured, partner in this education – is relegated to lower status within the bipartite system.

Relevant facts about the National Curriculum's framework, alongside which Jewish Studies operate:

The 1999 *National Curriculum*³ outlines the values and objectives of the education it mandates. As stated already in the *Education Act of 1996*, section 351, the two *main* aims of the 1999 school curriculum, (only slightly reformulated and omitting the all important *mental development*) are: 1) to

*provide opportunities for all pupils to learn and to achieve 2) to promote pupils' spiritual, moral, social, cultural development, and prepare all pupils for the opportunities, responsibilities and experiences of life*⁴. It is clear from the numerous requirements spread throughout the introduction that these aims have to be realised within the context of liberal democratic values. To achieve the first of the above mentioned aims (1), the *National Curriculum* requires, together with the dissemination of a broad range of knowledge, also the development of a variety of intellectual capabilities and competencies. These include communication skills, the development of an enquiring mind and the capacity to think rationally, critically, analytically, and creatively. They include the development of processes of mind, which enable problem solving and innovative, enterprising approaches to life in general.⁵ To achieve the second aim (2), the *National Curriculum* requires that pupils be given knowledge and understanding of personal qualities and life-skills needed to bring about their own, as well as others', healthy overall personal growth. Their education is required to enable them to live full lives and to become autonomous, responsible and caring citizens, with a will and capability to contribute to the development of a democratic and just society. Their education should reaffirm their commitment to the virtues of truth, honesty, trust and a sense of duty.⁶ These above stated aims of the *National Curriculum* should also be among the stated goals of Jewish education, though some of the concepts, being rooted in a different epistemology, differ in their hermeneutic interpretations, and more importantly, differ in their essence because of their fundamentally different ontological grasp; whilst the former is based on human intelligence alone, the latter is based on the Divine, *guiding* the human intelligence.

In conformity with liberal democratic legislation, which entitles citizens to determine by which non-public, comprehensive doctrines they wish to live, the *National Curriculum* responds to 21st century's multi-cultural, multi-ethnic and multi-faith British society, by entitling its religious, ethnic and cultural diverse school populations to preserve their value systems. This entitlement, with the proviso that these are compatible with Britain's public, liberal democratic values, entitles schools "*to develop a distinctive character and ethos rooted in pupils' communities*"⁷, and leave to the authority of consensus within each school-community, how values are interpreted and

applied.⁸ Accordingly, values relating to the public, liberal democratic domain are explicitly referred to in the introduction to the *National Curriculum*, in its section of *values, aims and purposes*, however, those related to the non-public domain, are left rather vague, so as to enable each school to outline the values relating to the community it serves. *Spiritual and Value Education* is a requirement spelt out in some detail in the introductory section to the *National Curriculum*,⁹ however, there is no further reference to these values within the various subjects' curricula, nor are there guidelines on how to educe them from these subjects, except for the section of *Personal and Social Health Education and Citizenship*. Being obligated by the political liberal democratic legislation, the *National Curriculum* can do no more than offer a semantic definition of the various values it requires to develop.¹⁰ Consequently, though, they lack the vital hermeneutic analysis within a determinant value theory, which is a prerequisite for defining these values meaningfully. This lacuna provides an opening for Jewish schools to apply Torah-directed spirituality – values, ethics and morality – to fill the gap.

The Anglo-Jewish Day School – a Dual System of Education.

The aim of the Anglo-Jewish day school (as indeed all *Jewish* schools working within a Western academic milieu), is to educate its pupils to live within both, the contemporary Western world and the traditional Jewish one. It sets its task at preparing its pupils for participation in both – active membership in the Jewish community and active citizenship within the wider society in which they live. The school's responsibility, therefore, is to impart to its charges both: authentic Judaism – through a theoretically and experientially based curriculum of Jewish Studies – as well as ambient Western academia and culture – through the *National Curriculum*.

In the majority of Jewish schools the Jewish Studies departments run alongside, but quite separately from, the secular *National Curriculum* ones. There is only minimal interaction between what is being taught by teachers in the two departments educating the same pupils. It is a bipartite education, which operates within two different conceptions of education, with the obvious problems that duality in education brings about. Pupils are exposed to two quite variegated educational theories: the *National Curriculum* and the traditional Jewish one. Not only are their systems not

uniform – they are often actually at variance with one another. They differ in educational methods, content presentation, intellectual expectations, spiritual emphasis, and most significantly in their value theses. This duality is not conducive to pupils' intellectual, as well as emotional and religious optimal development,¹¹ even though it must be stated that the academic performance in these schools is consistently within the top of the league tables of England's schools.

Some Jewish educators have developed awareness of the disadvantages of the dual system to which pupils in their schools have been exposed, especially after the *National Curriculum* was firmly established in their secular counterpart in the 1990's. The word "*integration*" found its way into the Jewish Studies educational vocabulary, howbeit more as a slogan than as a meaningful concept. Talks and articles concerning "*integration*" still continue to be presented, yet with rather limited actual advancement in the field. With the exception of the *Foundation Stage*, there is little evidence that the concept has been researched or its implications understood.¹²

Although the *National Curriculum* does not formulate an explicit, orderly presented philosophy for its education, the introductory pages quite clearly contain a philosophy. Furthermore, the practice in the *National Curriculum* subjects is informed by clearly stated aims, a structured curriculum designed to create intellectual breadth and depth in the learner through carefully designed developmental and intellectual processes. In contrast, Jewish schools have not, as yet, acknowledged the need for a theoretical structure to guide and inform their Jewish education. Many schools still employ for their Jewish Studies "*time honoured*" programmes and methods of teaching, many viewing these actually as "*sanctified by time*". Basic syllabi are along the straight and narrow line of maximising pupils' factual knowledge, with little attention to articulated aims, developmental sequences in intellectual performance, competencies or skills. Justifiably, in an education which aims at producing Jews who continue to live their lives within the authentic Halakhic framework, **some** "*time honoured*", including mimetic programmes, need to be preserved. Elements like habituation of certain behaviours, knowledge of Halakhic law, **some** rote learning, a capability of mastering narrow textual studies through philological, syntactical and grammatical literal understanding, recital of prayers, etc. are elements that indeed need to find presence in the

educated Jewish personality. However, these by themselves must *not* comprise more than **just a part** of the overall Jewish education, if it is to be *true education* that is capable to stand the test of time, one that inspires the pupils, strengthens their commitment and establishes their life-long devotion. Rabbi J. Saks, the Director of the *Academy of Torah Initiatives and Directions* in Jerusalem, basing himself on the authoritative Rabbi Hayim Soloveitchik, actually contends with the notion of educational '*time honoured*' methods. He holds that it is a historical fallacy that "*preceding generations used to learn how and what we are learning now*". He warns that living "*off the spiritual capital of the past renders critical self scrutiny difficult*,"¹³ hence hindering the holy task of Jewish education from reaching perfection. He bemoans the attitude of educators who view professionalisation of Jewish education, its upgrading and sophistication, as diminishing its very holiness.¹⁴

In the absence of an educational philosophy to formulate aims and objectives for Jewish Education— and in turn inform a curriculum — personal and cognitive development is severely hampered, since content selection for such development *requires* clearly stated overall goals and values. In the absence of a systematic theoretical structure curricular content can only be arbitrarily selected. Many UK Jewish primary schools do not even, as yet, have full curricula for all their Jewish Studies subjects, with rationales, aims, objectives, attainment targets, level descriptions and assessment; most also lack guidance on how to impart the content, the priorities and developmental sequences within them.

From articles by Jewish educationists *outside* the UK it is obvious that Jewish education in other countries too has not, as yet, professionalised and produced adequate theoretical structures for their education, however, unlike in the UK, some of them have at least acknowledged the need for them.¹⁵

A precondition for *effective* Jewish religious education is that it is evident in, moreover, forms a part of, every aspect of the Jewish and secular programmes in the school - that it is not isolated from considerable parts of the statutory, "more important" curriculum. This can only be achieved if the Jewish school puts in place a philosophy to underpin its *entire education*, the Jewish and the secular. Only if Jewish education is given a notably influential position within the overall educational structure in

Jewish schools, one which presents an overall focus for *everything studied and experienced* in it, can it be a fully effective and influential element in the school's education.

Since a purpose of Jewish schooling is to develop *Jewish personalities* and to forge *Jewish* identities and loyalties in their pupils, the Jewish value system needs to overlay the personal developmental components: *the spiritual, social, mental, ethical and moral* elements, within the overall education. Jewish education needs to feature as an integral part of the *entire educational whole*, to reflect on everything taught in the school and give it further and deeper meaning.

Chapter 1.

The categorical need for a unitary philosophy for education in the Anglo-Jewish day school.

1) *The disadvantages of the dual educational system.*

Compartmentalised education prevailing in Jewish schools, not only disadvantages Jewish education but precludes overall optimal development of pupils.

Faith school educators of all denominations in England have noted the disadvantageous effects that the implementation of the statutory *National Curriculum* had on their departments of religion. Compartmentalisation inevitably establishes priorities of what is “more important”. Copley correctly asserts that by “*rewriting the whole of the rest of the curriculum, the Education Reform Act inevitably changed the position of Religious Education as well*”.¹⁶ Not only is the lesser professionalism of Religious Education (non-Jewish schools included) more visible next to the professional *National Curriculum*, but “*subjects excluded from the National Curriculum inevitably have difficulties in creating status alongside it*.”¹⁷

Scheffler points out that unprofessional *Jewish education*, next to the more professionalised secular one, greatly undermines Jewish commitment and contributes to pupils’ dismissive attitudes to Judaism. He correctly claims that “*as the pupil continues to achieve advances in cognitive perspectives in non-Jewish areas of education, his Jewish understandings, truncated at a juvenile level, cannot hope to compete*”. The secular subjects will, therefore, gain the upper hand in claiming his attention. He too speaks about the need for Jewish education “*to be seen as having connection with other aspects of education, as possessing a coherent pattern in life*”. He emphasises the need for Jewish studies to match the cognitive perspective, the breadth of content and understanding, which secular subjects offer.¹⁸

Solomon alerts Jewish educators to the fact that *School* is an important contributor to identity and personality-shaping of young people. As such, a bifurcated school experience not only hampers pupils’ overall education, but also affects negatively their worldview and personality development and contributes to a warped self image.¹⁹ Zeldin supports this view when he states that only when pupils are enabled to understand the relationship between Judaism and the culture of modernity, are they able to

form healthy identities. An absence of unity contributes to a divided personality.²⁰ Frost notes that in Jewish schools the two departments, the secular and the Jewish, “operate in different universes of discourse”, that “The typical day school is bi-departmental. The school day is dichotomised . . . The educational climate permeating one part of the program is far removed from whatever transpires in the other”²¹. Dr. Lamm, the president of USA’s largest university under Jewish auspices²², also speaks out against the fact that Jewish and secular studies in all forms of Jewish education are “departmentalised, unrelated, and merely coexist in splendid isolation from each other and within the individual student”. He points out that “what is required is the acknowledgement that secular studies are not inherently and eternally unholy”, and that “sacred studies are sterile unless they have something other than the sacred to act upon”.²³

This last statement above was taken much further by one of the leading Jewish modern Orthodox ideologues of the early 20th century, the Eastern European, first Ashkenazi chief Rabbi of the Land of Israel, Avraham Yitzchak HaCohen Kook (1865-1935). This Talmudist, philosopher, poet and mystic, asserted that not only education, but *life itself*, “recognises the inner unity of all existence, the physical and the spiritual.”²⁴ According to him, empirical viewing of the world reveals its unity, where religious insights are not a separate sphere from the corporeal existence, but rather an integral part of it. The world seen through faith is a unified, organic entity – not a bifurcated world separated into disconnected shreds.²⁵ Religious insight does not create for itself content independent of the corporeal world because it views the created world as a part of its insight. Religion, therefore, needs to be in harmony and accord with reality²⁶. Rotenstreich sums up Rav Kook’s thesis: “Since religious thought applies to all reality, all things fall within its purview and nothing is exempt from its scrutiny. The harmony that is revealed by religious insight is nothing more than an expression of a general, all-inclusive view of things.”²⁷ For Rav Kook, Jews’ thrice-daily affirmations of the *unity of God* bear a direct relationship to the unity in the world. He discerns the relationship of unity between matter and spirit, between the holy and the profane and between the cognitive process and the faculties of the soul, in the Torah. God does not differentiate between physical and spiritual laws but spells them out in

an intermingled fashion. The religious personality must *not* forgo its earthly life or its quest for secular knowledge, neither should matter be spiritualised out of existence. The task of the religious personality is, rather, to seek their unity and harmony and by this refine and elevate matter and hallow the secular²⁸.

Rav Kook's monistic view, in which secular knowledge and religion create a unity of wholeness and harmony, is *not* shared by all authoritative personalities.²⁹ However, his insistence on the *need to create unity* is certainly valid, and in conformity with educational theories. Rav Kook is accepted as one of the important authoritative ideologues and thinkers within Jewish Modern Orthodoxy. It is ironic, therefore, that the most cherished area of the Jew's life, *education*, is set within *disunity*.

2) *The categorical need for a philosophy of education to underpin a school's curriculum.*

The importance of a deliberate engagement in philosophy, and not only by policy and curriculum formulators but also by every teacher who teaches, has been stressed by many educators, even though most of them dealt with single departmental education, i.e. one which offers *only* secular education within a single educational conception. How much more intense is this requirement when dealing with dual education of the sort, which is the concern of this thesis.

In fairness to many Jewish Studies teachers it needs to be said, that they *do* engage in what Walsh, citing Paul Hirst, terms (in quite a different context) 'unarticulated, tacit thinking'. They view the ultimate and proximate aims as 'given', and so well known, that they are in no need of explicit articulation or re-examination. Jewish educators probably feel that an explicitly formulated Jewish philosophy of education is superfluous, as it would be no more than an expression of Judaism's ethos and this, to them, seems common knowledge, glaringly obvious to every committed Jew. Indeed, Walsh quotes Hirst saying that this does not necessarily impair teaching, since rational action is not necessarily an outcome of premeditation. However, he then continues that explicit deliberation and formulation of theory enables a critique of it and development of practice. "*The first task of theory, then, is to make some of the body of tacit 'theory' explicit*".³⁰ This could well be a most important advice to Jewish educators.

Walsh advances this idea further, saying that unarticulated, tacit thinking necessarily impedes optimal education because only explicit, articulated deliberation and formulation of educational ideas enables their focus, examination and critique. The first task of educational theory is, therefore, to make the body of tacit theory explicit, since this is a prerequisite of progress and educational development.³¹

Being left unarticulated, Jewish educators are apt to overlook aims and omit them from areas in which they should feature. Moreover, and probably even more importantly, having only a tacit knowledge of what Jewish education needs to achieve and therefore lacking clear focus, educators make random choices of content or programmes. This can be ill afforded, considering that the allocation in U.K. schools to Jewish Studies is just between 25%- 30% of curriculum time of an already extended day. Unfocused choices often fail to promote desired aims, and even if they do so accidentally, they are not delivered systematically and optimally. As Fox stated, "*Jewish education has paid a heavy price for its refusal to deal in depth with the problem of a philosophy of Jewish education. There have been many people who have documented the extent to which Jewish education is aimless. And when education is aimless then the practical, the means of education, educational methodology, becomes a matter of taste*"³².

Reid discusses this at length when he summons teachers to engage in thinking actively, as an explicit, structured activity, "*hard and thorough thinking*", without which ideas cannot be explored and thought through and performance is necessarily impaired.³³

Walsh views careful planning and co-ordination as a foremost requirement within any educational body, since in its absence the categorical requirement of a unity of education cannot be achieved. He points out that it is *not* only the obligation of senior educators to formulate a unified theory of education for a school, but it requires a common consciousness of *all* the teachers within it to conform to it and accommodate it in their planning and teaching. He calls for a philosophy of educational practice of which the teachers must be conscious. This is a philosophical consciousness, which goes far beyond specific subject areas. It "*relates in some integral way to the ideal of a coherent view of life as a*

whole – in which education bears some similarity with religion.” He points out that a feature of good education is its “*consciousness of its own unity*”, that although there are many diverse practices of education – it is essential that *within any one educational framework* similarities and a particular unity among the subjects needs to exist. These similarities need to be carefully planned and co-ordinated by professionals and then be consciously adopted by teachers. “*The whole soul of education is present in every good educational practice, in the way that souls of persons are present in every part of their bodies*”.³⁴ Walsh correctly proceeds to stress the need for each teacher to be conscious of the relationships between his own subject and those of others. Any educational practice worthy of this name must contribute to the learner’s holistic spirit.³⁵

Phenix bases the need for uniformity in the philosophy guiding the curriculum on a variety of reasons. Although not citing this as his first one, one might select as the foremost one that which he attributes to human nature. He states that “*because a person is essentially an organised totality and not just a collection of separate parts, the curriculum ought to have a corresponding organic quality*”. An optimal personal growth therefore can only proceed from a curriculum governed by a *goal of wholeness*. He cites additional reasons for the need of a unitary philosophy of education; that without an organised totality, a comprehensive outlook and decisions for inclusion or exclusion from courses of study cannot be intelligently achieved. Furthermore, that only a comprehensive structure of learning - in which relationships with other curricular subjects are comprehended and in which similarities or contrasts with other subjects are understood - can convey the distinctive features of individual subjects to the learner. A further reason he offers is that an atomised curriculum is not capable of engendering corporate life – another necessary objective of education - since principles of community require an overall plan. He calls for “*imparting unity to the pattern of studies*” since this is a precondition for engendering *meaning* in education³⁶. He states that real *meaning and value* of a subject is achieved by understanding its relationship with other subjects.³⁷

Proposed solution.

The aim of this research is to formulate a philosophy of education that is instrumental in bringing unity and wholeness into the entire education of Jewish Modern-Orthodox primary schools working within the *National Curriculum* framework. The aim is to establish whether, and to what extent, this categorically needed conflict-free philosophy, can be derived from the two ontologically and epistemologically diverse theories - the Jewish and the Western - in which Modern-Orthodox pupils are rooted. This unitary philosophy will search for ways of maximising the unity of aims, uniformity of educational methods, content presentation, intellectual expectations and spiritual and ethical emphasis within the entire education. Overall unity and uniformity within the education – to the extent that this is possible - will further be utilized for synthesis, interaction or linkage among subjects, without which a much needed conspectus of the education *as a whole* is not possible.

It has to be acknowledged that a conflict-free philosophy does not guarantee conflict-free development of pupils rooted within both, Western culture – endorsing anti-authoritarian, liberal-individualism - as well as within the Jewish one - endorsing Divine Command values. Confronting openly and dealing with these conflicts will form an important part of the unitary philosophy.

Chapter 2.

Arguments for Jewish religious schooling - faith schools vis-à-vis state schools.

The *National Curriculum* reflects the public values underpinning Britain's liberal democracy, empowering its multi-cultural, multi-ethnic and multi-faith society to live, each within its own comprehensive, non-public, value theories. The public values required by the *National Curriculum* – e.g. *equality of opportunities, acceptance of diverse lifestyles, integrity, responsibility, caring for one's fellows, restraint, conscientiousness, etc.*³⁸ - are unambiguous. However, other elements, e.g. *spiritual and moral growth, distinguishing between right and wrong,*³⁹ are, in many of their aspects, relative to the various multi-cultural frameworks within which schools are to educate. This brings about some educationally problematic issues in the common state schools. In the absence of a determinate value system in the non-public areas, an inevitable spiritual relativism must prevail, in which certain aspects of right or wrong, morality or immorality, even evaluation of truths, cannot be uniformly ascertained. McLaughlin and Halstead correctly point out that the *National Curriculum's* requirement to educate the *whole child* is problematic in the common school because of the "*lack of a mandate for the exercise of effective and substantial and wide-ranging moral influence upon the person*". They quote Gutmann as pointing to the danger to teachers of being accused of "*illicitly asserting 'authority over other citizens who reject their concept of virtue'*".⁴⁰ Since, however, as Alexander and McLaughlin point out, *education* cannot aspire to be value-neutral⁴¹ the absence of a mandate for a definitive moral framework inevitably cannot but give way to anti-authoritarian theories. As they correctly observe, "*critical rationality and its associated ideals constitute merely an alternative ideological position on a par with religious and spiritual positions.*"⁴² In the absence of substantive conceptions of morality and '*the good life*', save the very broad political liberal democratic one, it is inevitably left to pupils to be the arbiters of these. As Picket quoting Potok put it: "*. . . post modernism, a world where self is supreme, choice an absolute reality, and a universe that is horizontal, with man-made rules, man-made goals, and pragmatic re-arrangement of our priorities*".⁴³ Alexander points out that without having an objective framework for clear understanding of the difference between *good* and *bad*, *right* and *wrong*, *positive* and *negative*

values it is not possible to engage in a meaningful moral conversation with pupils. In the absence of such a framework, there is no material difference between intentional choices and caprice.⁴⁴ It has been widely argued, as Cairns demonstrates, that in a school society lacking an objective framework for values it is impossible, and in any case undesirable, for the curriculum to lay down moral principles (obviously meaning beyond the broad liberal-democratic political ones). She rightly points out that *"in order to thrive, the school cannot uphold values which diverge significantly from those of the community it serves"*. However, quoting Bryk (1996) she states, that it is a fact that school communities exhibit *"cultural pluralism, the fragmentation of knowledge and moral atomisation"* and she asks how, in such circumstances, school communities can engage in articulation and practice of values which the *National Curriculum* requires.⁴⁵ She justifiably says that *"values are not free-floating entities there to be captured, made curriculum-friendly and taught with competence to previously value-free learners."*⁴⁶

Taylor draws attention to the fact that *self-determining freedom* can only be of significance when the pupil recognises that *"independent of my will there is something noble, courageous, and hence significant in giving shape to my own life"*. The recognition that *"the ideal of self-choice supposes that there are other issues-of- significance, beyond self-choice, against which the worth and value of self-choice must be thrown into relief and judged."*⁴⁷ Without a normative framework, however, pupils are denied a standard against which to evaluate their choices. Hirst and Peters indeed point out that autonomy or any acceptance of rules upon oneself requires a mastery of a body of rules on which choice can be exercised, that critical thought is *"not some dormant seed that flowers naturally"*. Rather, for critical thought not to be vacuous, it necessarily needs to presuppose the mastery of a mode of knowledge and experience, as well as training and techniques to handle these.⁴⁸

Alexander points out that rationality is subjective and poses the question: *"Whose rationality are we to follow?"* Is *reason* really a part of the structure of consciousness built into the possibility of thinking or may it be influenced by culture or genes or gender? Is there really a single account of pure reason?⁴⁹ Gadamer draws attention to the fact that conceptual and categorical frameworks of *knowing* and *understanding* the world, and therefore judgements made about it, are necessarily rooted and governed by traditions

and common frameworks of understanding. Furthermore, that *judgements* and *validation of truths* are never universally objective, that people of different cultures and traditions, and therefore of differing normative frameworks, necessarily differ in their phenomenological hermeneutics i.e. in their interpretation of the world, as well as in their validation of truths. Gadamer therefore stresses the need to recognise that dialogue and inquiry conducted from within differing cultural frameworks are often not fully meaningful.⁵⁰ Lave and Wenger similarly speak about the crucial need for cultural homogeneity in the process of education since only those who share value systems can gain full mutual understanding in discussion. A *community of practice* is an intrinsic condition for the existence of knowledge because it provides the interpretative support needed for making sense of life. Thus participation in the cultural practice in which any knowledge exists, is an epistemological principle of learning.⁵¹ Haydon similarly proposes that critical reflection is not monolithic but rather dependent on people's substantive *traditions of values*. If one thinks within a specific tradition, arguments for or against a particular value only will be validated if they are sanctioned within that specific tradition. However, to the partner in dialogue who is of a differing tradition, these reasons might not seem good or valid because, though they call values by the same name, the hermeneutics of their semantics differ.⁵² MacIntyre similarly asserts that all reasoning is rooted in traditional modes of thought, that the notion of escaping into universal maxims is an illusion.⁵³ Moral education, therefore, is inevitably rooted in tradition since hermeneutics of *virtue* are necessarily theory orientated. He too points out the educational difficulties that arise in the absence of shared *value* criteria, in which many differing rival traditions compete for hermeneutic understanding of *morality* and *virtue*.⁵⁴

All these philosophers and educators are in agreement with Haydon that partners in dialogue of differing epistemological and cultural traditions will not fully understand one another; arguments seeming valid to one might not be acceptable to – or even understood by - the others.⁵⁵

The conclusion from the above is that in requiring the validation and promotion, even celebration, of all the multi-faceted aspects of the heterogeneous school population for which it caters, the *National Curriculum* in effect precludes the establishment of meaningful 'communities of enquiry', which it requires.

Eschewing the laying-down of shared normative value frameworks for pupils limits the commonality to bind them into communities. Furthermore, it creates difficulties with establishing their place of belonging and therefore, of identity formation.

In contradistinction to the problems in the heterogeneous, above mentioned school population, faith schools draw their pupils from a population that wishes to educate their children within a single religious value system. The homogeneity goes significantly further in Jewish schools than just faith, in that their pupils are also of a homogeneous ethnic background, which contributes to their epistemological, as well as ontological homogeneity. This makes for a school society that *broadly* shares a codified, ritualised, ethical and social system. The *National Curriculum* necessarily allows for the proliferation of conceptions of the *good life* and a variety of truths and values - so long as these also accept the liberal public values. The Jewish value system has a much more defined framework. Halakhah (Jewish Law), though it leaves wide spaces for free-willed manoeuvre, sets out a tradition-bound rationality, guided by a sacred literature and value theory. Halakhah and its related value-literature, the Midrash (or Aggadah), offer an axiological vision of what life at its best *can*, or *should* be. This includes a comprehensive, participatory ethical vision and a social contract, which sets out, among the rest, also ways to cultivate communal solidarity and a collective purpose. Apart from an invaluable directional framework that these set out, as well as the sense-of-belonging to which they contribute, they are also *actively* instrumental in *shaping* pupils' Jewish identity. Though the latter is of major importance to any pupils, it is even more important to Jewish ones.

The Modern-Orthodox Jew, acculturated into ambient Western culture, has to walk down a dialectical median path, oscillating between two poles, while incorporating both, a Jewish way of life and Western culture. The fact that this synthesis inevitably creates tension and a state of ontological conflict, need not be detrimental, rather the contrary.⁵⁶ If correctly handled, inner schism can actually be a creative positive educational factor, which not only broadens the minds but actually strengthens the personality, the beliefs, as well as reifies identity.

As part of this integration, a vital challenge that Jewish education needs to confront is the examination of ambient Western accepted concepts and conventions – public opinion - so that the Jewish pupil does not unconsciously absorb and integrate these as facts or truths. A primary one of these is the wider society's concept of "Jew", when establishing identity. Ever since *Emancipation*, Jews have been integrating into the prevailing cultures of their societies, absorbing unconsciously through steady contact, through association, through osmosis, their epistemological conventions even when these went against themselves, furthermore, against the truth. Many characteristics that the wider society has attributed to Jews, they have absorbed too, and furthermore, validated even if they were false.

The Jewish thinker *Achad-Ha'am* (Asher Ginsberg) already noted this phenomenon in 1897, when he wrote his article "*Chatsi Nechamah*" (= 'Half a Consolation').⁵⁷ He pointed out that while Jews had lived their lives in their closed, isolated communities, society's opinions of them were of no interest to them. However, when after Emancipation, they started to take part in the intellectual, cultural and civil life of the wider society, something dangerous happened to their self-image. Seeing that '*the whole world*' – of which they now were a part - attributed to them negative characteristics, they reasoned that '*the whole world*' could not be wrong, and therefore started to accept the negative opinion of themselves. However, then came the periodic Blood Libels that shook world Jewry. This though, said Achad-Ha'am, was a blessing in disguise. Every Jew, however assimilated and distanced, knows of the absolute prohibition in Judaism to eat even a minuscule amount of blood. A speck of blood in an egg, which is used only as a very minimal part of a cooked dish, renders the whole dish non-kosher, unfit for consumption. Therefore, he said, when the accusation of killing non-Jewish children for the religious purpose of using their blood for baking Passover unleavened bread repeatedly arose,⁵⁸ at least the Jews had a water-tight proof that the libel is an absolute and total malicious lie, flying in the face of fundamental Judaism. At least these libellous accusations categorically proved to the Jews that just as these wildest, impossible accusations are piled against them without a shred of truth, so are all the other accusations too.

Amos Morris-Reich⁵⁹ also draws attention to the extent that cultural conventions hold sway upon society - conventions, which are absorbed

unconsciously with the consequence of ruling the thinking processes of society. He researched three social philosophers of the last 150 years – Simmel (1858-1918), Jean-Paul Sartre (1905-1980) and Slavoj Zizek (1949-) – for demonstrating this phenomenon. These social philosophers were interested in the extent to which individuals in society are capable of forming their own objective opinions and to what extent prevailing conventions dominate their thinking. All three separately concluded that society's characterisation of minority groups by *conferring identities* on them, whether true or false, is a social construct determined and imposed by society. Of special interest to this research is the fact that they all - unlike the above mentioned Achad-Ha'am who was a Jew and had the Jewish interest at heart - were not interested in the *Jew* as such. Rather, they merely used *Jewish identity* as a glaring paradigm for demonstrating pre-judgement in social thought. Morris-Reich states that each of the three philosophers recognised that the social identity of groups is *not* determined by factual truths e.g. behaviour, race, religion, genetics, history etc. or by the group's vision of itself. Rather, a group's identity is constructed by the cultural impact on society, which imposes a certain identity upon the group. In the Jew's case all three separately came to the conclusion that, especially where the assimilated Jew (sometimes Baptised for two generations) is concerned, there is no objective, visible or inherent difference between him and the wider society. The assimilated Jew does *not* differ from his gentile neighbour in culture, language or sense of belonging to his country of domicile and yet his identity is not accepted as equal within his surrounding society. His identity is still of "*the other*" frequently established in negative terms by society. According to Simmel, quoted by Morris-Reich, an individual is not viewed according to his objective individuality "*but rather dislocated, elevated or denigrated through the general type, which we (i.e. society) ascribe to him.*"⁶⁰ The latter concludes, from analysing these three social philosophers, that "*the Jew's identity is recognised as one determined solely and exclusively by others. For all the three, society creates its Jew i.e. society determines the being of the Jew.*"⁶¹ On investigating these three social philosophers, Morris-Reich concludes that Jewish identity is a passive, social construct, in which the

attributes ascribed to him are not based on reality but on preconceived stereotypes. The Jew has no input in constructing his identity.

As the aforementioned Achad-Ha'am said, absorbing unconsciously - through steady contact, association and osmosis - a negative Jewish identity imposed by the society amongst which they live, has produced for generations Jews who 'atone' for sins they had not actually committed, Jews who, being vilified by society, vilify themselves and their co-religionists. He maintains that for genuine sins committed, there is always a way to atone; by taking responsibility for the wrong-doing and by putting right the injustice done to others, by compensating their victim and by deciding never to repeat the sin. However, 'atonement' for imaginary sins bears great risks since there is no way to atone for them.⁶² Accordingly, a major task of Jewish education must be the active intervention in pupils' identity formation and ensure that false attributes are not unconsciously absorbed by them. Implanting a positive Jewish identity must be a high priority for Jewish education and yet another very important reason for educating Jewish children in Jewish schools.

Yet another argument for Jewish schooling is Walsh's analysis of two, seemingly variegated modes of education, namely that of formal education and that which he terms '*education in the widest sense*'.⁶³ *Formal education* is that which is delivered through school or other agencies replicating school activities and resembling learning processes of school (e.g. teaching one's own children at home). These are disciplines '*of the book*' focused through syllabus and based on literacy as a condition of progress. It is a systematic instruction of what are deemed to be essential educational standards.⁶⁴ '*Education in the widest sense*, is an education acquired from life itself: through upbringing, socialisation, relationships, experiences and the like; an education '*caught*' from one's family, community and neighbourhood atmosphere. It is acquired through broadening one's environment and horizons, like travel or challenging situations that contribute to development and maturity. It is a life-long, continuous education. Walsh justifiably maintains that there is a strong correlation between these two very different modes of education; that they are interdependent and complementary to one another.⁶⁵ In their relationships to one another he describes '*education in the widest sense*' as the '*Hinterland*' of formal education; or formal education as the '*visible tip of the iceberg*' of a

person's complete education. Since formal education does not stand on its own, its planners have to be ever conscious that this education needs to fit in with, and shape, also the more general processes of development and nurture, belonging to its counterpart. The two modes complement each other: Walsh then, views formal education as a '*leaven for education in the widest sense*', whilst *education in the widest sense* acts as a "*bridge that facilitates formal education*". Furthermore, without *formal education*, *education in the widest sense* would lack the tools to articulate thought and concepts related to it, like: '*development*', '*upbringing*', '*nurture*', '*knowledge*' etc. and would lack terms that would translate as '*education*'.

Walsh's claim - that the "*dialectic between the formal and the wide senses of 'education' foreshadows the scope of educational enquiry*"⁶⁶, that what goes on in *life* (i.e. in *education in the widest sense*), must be translated into, and find expression in, *formal education* – is certainly sound and valid. It obligates us to conclude that Jewish children who grow up in the UK, within the Anglo-Jewish community, will derive their optimal education from schooling in which the philosophy of education reflects the two cultures within which they live.

Lawton further confirms this point, when he states that "*education is concerned with making available to the next generation what we regard as the most valuable aspects of culture*". To achieve this, the curriculum has to be based on a justifiable selection from this culture⁶⁷. His four questions to be asked by curriculum planners have to be about: **1)** the society which the curriculum is going to serve, **2)** the way of this society's development, **3)** how its members wish to develop, and according to these, **4)** what values and principles will bring about this development and by what educational means.⁶⁸ These are all in line with this thesis.

The demand that education must necessarily be in large part a transmission of culture from one generation to another, of what previous generations believed, thought and felt, is also stressed by Tate. His assertions further support the quest of this research, when he says that only if young people know what had preceded them are they able to position themselves in relation to the present. He expounds by stating that no generation can create itself anew in a sound and healthy manner, without reference to its past.⁶⁹

Professor Rabbi Jonathan Sacks similarly observes this point, citing a leader of modern sociological developments, the Jew Emile Durkheim, who points to the problems facing people who lose their place in their traditional communities and their traditional, for them secure, way of life. Durkheim's findings show that people thus affected feel rootless and detached, especially *because* they have free choices from among a variety of lifestyles, all though, except the one left behind, alien. He refers to this lack-of belonging as '*anomie*' and notes that individuals thus affected react – sometimes only in the second or third generation - in a surprising way: they set out in search of roots belonging to *themselves*. This phenomenon of revival of identities, termed '*Hansen's law*', is not unusual in today's society.⁷⁰

Cairns, too, views community background as a vital factor when planning pupils' education. She considers the break down between the community and the school which it serves, as the main cause for this era's educational and moral crisis. Among many educationists conveying this idea, she also cites Hargreaves in stating that in the absence of community ties, the school loses a clear sense of the social and moral values it should instil,⁷¹ furthermore, that a school can only thrive if the values which it upholds correspond to those of the community which it serves.⁷²

The widely held view that modern industrial civilisation has contributed to a destructive transience, scepticism, depersonalisation and fragmentation is also held by Phenix. He notes that these all contribute to a pervasive feeling of people's insecurity and impermanence. He proposes to counteract these destructive manifestations through a deepening of meaning in curriculum.⁷³ It is highly questionable, however, whether intellectually orientated meaning can come as close to security and feelings of permanence as the provision of pupils with stability through living in stable families and belonging to communities that continue to uphold the heritage and traditions handed down by previous generations. This, especially if their schooling also reinforces this message, is apt to contribute to their feeling of stability and permanence. The eternal truths, that religion believes it conveys, are apt to alleviate feelings of transience, scepticism and depersonalisation. The belief that though transcendent, God is also immanent, does not allow for depersonalisation for members of faith communities. In Judaism God is

presented as a personal God, to Whom direct lines of communications are ever open, and to Whom every individual matters.

The invaluable benefits of a specifically religious nature of education, though from quite a different angle, can further be derived from Durkheim's philosophy of religion.⁷⁴ Though not in consonance with the theistic idea which is the foundation of this research, his ideas *about* religion - about its mental, intellectual, moral, social and general-life-sustaining powers - would further support the need for Jewish *religious schooling* (as well as religious schooling generally).

Though an atheist, Durkheim views religion as the foremost contributor to all that is positive and invigorating within society. He acknowledges the immense spiritual value and influence of religion because its "*principal object is to act upon the moral life*" and that "*humanity has reaped the fruits*".⁷⁵ He anchors the origins of social life in the co-operation and affinity between members of religious groups who were engaged in collective, active, religious ceremonies when they were assembled for the performance of rituals, rites and acts of worship.⁷⁶ Durkheim also counts science and philosophy as emerging from religion: science, due to its cosmological aspect and philosophy due to its thought-organisation into categories. He attributes the very formation of the intellect to religion because of its ideas and frameworks of thought.⁷⁷ He considers social cohesion to be a direct result of this religious co-operation, which works two ways: the individual as forming his society yet also being an integral part of his collective social group, and formed by it. He views society as a mentally and spiritually developing body, which accumulates over long generations - stretching over time and space, from a multitude of minds - an immensely rich and complex quality of knowledge and experience. The individual, who is an integral part of this society, is thus endowed with a potential of this collective, superior intellect and experience. Durkheim asserts therefore, that a person consists of two beings: 1), the individual *in his own right*, and 2) the individual as an *integral part of his society*. The first affords him his own, very limited, even if important, experiences. The second endows him with infinitely more; with the collective, highest order of intellect, experiences and morals, which concentrated, eminently rich minds have associated and united over many generations. It is the accumulated totality of his social group. This duality transcends man beyond his individuality, both in

thought and in deed. Not only does it enable him gain *a priori* conceptions of life, well beyond his personal experience, but furthermore, give priority to his moral ideals even if these conflict with his utilitarian motives.⁷⁸ What a loss to today's society that so celebrates individuality and no longer recognises the central role of communities.

Very much in the spirit of Orthodox Judaism, Durkheim stresses the need for actual, externalised and *repeated* physical demonstrative participation in the cult - an *active performance*, for keeping up the momentum of the effects. He confirms that the effect of these activities is inner peace, serenity and enthusiasm for life.⁷⁹

Chapter 3.

The two distinct philosophies of education to be employed in forming a unitary philosophy of education.

As was shown in Chapter 1, to achieve pupils' optimal overall growth and to prepare them for a holistic, well rounded optimal adult life - an overall idea of wholeness needs to permeate their educational framework. Since a mentally healthy person functions as an organised totality, optimal personal growth can best proceed from a corresponding education, governed by a goal of wholeness. An organic quality of wholeness permeating every area of the learners' education provides the best chances for developing well balanced, fully functioning people. Wholeness in education requires an overall theoretical framework upon which the entire education within a school is based.

A prerequisite for achieving educational wholeness is an underpinning structure of education that maximises unity within *all* the elements of a school's education. This theoretical structure must set out a vision of the *ideal personality* to emerge from its education, and accordingly, its aims, objectives and nature. It is axiomatic, considering these requirements, that contradictions in the vision and its philosophy cannot be accommodated within the education of a single group of pupils. This truism, however, has to be accommodated in Anglo-Jewish schools together with the fact that the education in them – as indeed the very life of the English, Modern Orthodox Jew – is rooted in two distinct philosophies, the Jewish and the Western. Forming a philosophy of education accommodating elements from these two ontologically and epistemologically diversely rooted theories, engages one in two quite separate and distinct educational philosophies. These cannot be unified because of incompatibilities, at times actual conflicts, between them yet both constitute the Jew's culture and *have*, therefore, to underpin his education. Jewish schools have to draw on both for the establishment of a specifically formulated philosophy as they need to prepare pupils for their lives within both cultures. The philosophy is to endow the entire education with uniformity of aims, educational methods, spiritual emphasis and intellectual expectations.

The first requirement for doing so is an exploration of the two philosophies that must feature in this education and identify areas of

harmony and of conflict between them. It is necessary to identify the three possibilities that inevitably arise in trying to incorporate two diverging philosophies within a single educational system; (a) the compatible, corresponding elements in them (e.g. humanitarian concerns). (b) Elements that are at variance with each other but not on categorical grounds therefore are open to negotiation and compromise (e.g. “language”⁸⁰). (c) Elements that are actually in conflict with one another (e.g. the extent of autonomy in moral choices). Semantic definition of terms and concepts of the statutory *National Curriculum* might seem in consonance with that of the Jewish philosophy (e.g. free will, personal morality) yet conceptual *analysis* might reveal fundamental differences between them. Concepts may share a name, yet understand their terms differently, not reflecting the same meaning, thus might actually prove to be in conflict with one another (e.g. virtue, morality, especially where these relate to sexual values). Furthermore, even if they are found to be of similar meaning, they are certainly underpinned by different motivations, which might invalidate them for one of the philosophies (e.g. in Western culture – in direct contrast to Judaism - a *precondition for actions to count as truly* virtuous is that they are autonomously derived. Heteronomous actions, i.e. divinely commanded ones, are not truly virtuous.⁸¹) This is inevitable when divergent ontologies underpin two philosophies. These divergences inevitably have significant practical consequences of implementation too.

To enable a unitary philosophy to emerge derived from the two, elements that are *foundational* in one of the philosophies, yet not directly conflicting with the other, will be given overall educational dominance (e.g. non-political liberal-democratic, loosely defined values for which Judaism has a defined, obligatory framework – inevitably requires Halakhic dominance; whilst liberal democratic values e.g. concerning tolerance and respect for other beliefs and ideals – require liberal democratic dominance). This dominance over the counter-value, however, needs to be openly acknowledged and evaluated with the pupils who must be enabled to comprehend the reasons why, for them as Jews, a more restricted autonomy regarding certain values is binding, whilst for them as liberal democratic citizens, those that do not conflict with Halakhah are similarly binding. Inherent conflicts in the two philosophies must *never* be overlooked

or ignored. It is the duty of teachers to alert the pupils to them so as to spare them inner conflict in the future, when they discover them in maturity.

Towards a unitary philosophy.

The statutory *National Curriculum*, though not stating this explicitly, is underpinned by a liberal democratic philosophy of education. Its ultimate aim, though also not explicitly stated, is clearly directed at educating the young for their full participation as active citizens in their liberal democratic state. This is to be achieved through the *National Curriculum's* stated proximate aims of educating autonomous, knowledgeable, ethical, intellectually developed citizens, who are capable of taking-on responsibilities and participate in the running of their state. This is expressed in the two elements underpinning this philosophy of education, which the *National Curriculum* includes as statutory requirements to feature in every area of its curriculum. They are **(1)** character and personality development of pupils and **(2)** development of intellectual and independent thinking capabilities in them. Both these are to enable future citizens to form judgements and standpoints in the running of their state and eventually enable their active participation in it.

In **(1)** the character and personality development the *National Curriculum* calls for spiritual, mental, moral, ethical, cultural, personal and social development. In **(2)** the intellectual development calls for development of thinking strategies, which include information processing, enquiry, analysis, rational thinking, creative thinking and evaluation. In addition it also calls for skills of communication, to include I.T., working with others, improving own learning and performance and problem solving (and some others that can be included in the above). All these, namely **(1)** the character and personality development and **(2)** developing a broad variety of intellectual capabilities need to be embedded in *all* areas of study, which in Jewish schools needs to include Jewish Studies. These developmental elements all need to be educed from every subject studied – the Jewish and the secular - forming an integral part of them.⁸²

Prima facie, the terms of reference of the required categories and concepts outlined in the *National Curriculum* also form a part of the Jewish philosophy of education. The categorical concepts of element **(1)**, character and personality development, are in conformity with it since character and

personality development, as well as axiological considerations, form the basis for the Jewish educational philosophy.⁸³ However, it must never be forgotten that the latter is underpinned by a theistic ontology, whilst its counterpart by a human, pragmatic one. Therefore, semantic compatibility will not always prove to be hermeneutic compatibility. Although Jewish curricula have *greatly neglected (2)* - the development of intellectual capabilities - it is an omission of a capability, which is certainly required in Jewish Education. Analysis and critical thinking, as well as reflective thinking – even if in some areas within a defined framework - are viewed as an essential contributor to constructive engagement with texts of study, without which internalisation of values and full moral growth cannot be achieved.⁸⁴

The unitary philosophy needs to employ the two branches of educational philosophy, the *normative* and the *analytical*. *Normative philosophy of education* will be employed to propose the desired *ends* for the overall Jewish School's education. These will be drawn from the Torah as explicated by Halakhah, as well as from the liberal democratic thesis upon which the *National Curriculum* draws. All these together, however with the proviso that the Torah's value-frameworks are carefully maintained, will render the ultimate and proximate aims for this philosophy. The ultimate aims will form the basis for determining the proximate aims, i.e. which desired attributes and excellences are to be fostered in the pupils, the character traits, dispositions, inclinations, abilities, capacities, etc. that will bring about these ultimate aims.

Analytical philosophy will outline the reasons for fostering the various excellences and attributes set out by the normative philosophy, why they are considered valuable for the Anglo-Jewish schools' educational vision and the *ideal end product* of their education. It will state in what way the graduands of this schooling, endowed with these attributes, traits and excellences are apt to benefit themselves, the Jewish community and the wider liberal-democratic society of which they are a part. This analysis will be carried out from within the value theories of both philosophies. It is anticipated that the political liberal-democratic – *statutory* – values, due to the broad definitions within which they are framed, will not directly conflict with the Jewish ones. The areas of tension, even outright conflict, will arise

mainly with the liberties and autonomy which *Western culture* espouses (liberties to which the *National Curriculum's* aims *lend* themselves, though are not *prescribed* by it) and which Jewish pupils have integrated within their consciousness.

The *normative philosophy* that can be deduced from the *National Curriculum* (no explicit philosophy has been formulated in their document) will include in its formulation the aims explicitly expressed there, as well as those implicit in it qua being an integral part of a liberal democracy. The desired *ends* to emanate from the Jewish philosophy need to be drawn from within Jewish ontological and epistemological hermeneutics. As part of the normative philosophy this research will engage in submitting the ultimate aims derived from both philosophies to semantic and conceptual hermeneutic analysis to be carried out, each from within its own framework from which it is drawn. Each aim will be analysed within the specific hermeneutic conceptual and categorical epistemology from which it derives, also for its compatibility to fit in with the unitary philosophy being formulated. Some of these, drawn from traditional Jewish educational sources, will necessitate rephrasing into contemporary educational communicable terms so as to make them meaningful to a Western, 21st century school's educational management and clientele. Great care will be taken that this rephrasing preserves the authentic, original meaning.

The unitary philosophy will provide a framework for a theory of education to be set out by individual schools so that these can select the programmes and content suitable for their specific school community. This should be conducive to producing graduands who are capable to live upright, productive and participative lives in the complex dual world for which the school is responsible to prepare them. The normative philosophy will delineate the full extent of Jewish commitment to be imparted to pupils and the analytical philosophy exposit reasons why the education aims at imparting it. It will consider what is good and desirable and why it is deemed to be so.

The unitary philosophy must be instrumental in bringing about consistency and compatibility within the entire educational structure, to include all the constituent elements within the specific education: There must be a uniformity of educational aims, methods, (to include the support of ICT), content presentation, intellectual expectations, spiritual emphasis

and carefully designed developmental and intellectual processes. This consistent uniformity needs to be planned and acknowledged by *all the educators in both departments*, throughout the school; even if some adjustments of educational conceptions in certain realms will be required (e.g. analysis, evaluation and judgement of Biblical or Halakhic texts, which have to be carried out within the defined Halakhic framework). Wholeness in education also requires a focus on the interdependence of all elements included in the education. Curricular subjects are *not* to be viewed as atomised units to be pursued in isolation from each other but rather as an interlocked structure of knowledge, where each area of study contributes also to a broader and deeper understanding of others. Pupils need to be given the opportunity to discover the underlying complementarity of subjects and appreciate that many different subjects actually depend on each other for a broader understanding; that aspects of similar topics can be elucidated from different subjects.

The additional dimension of breadth of understanding that is gained from curricular interdependence is of special importance for Jewish pupils, since their understanding of the relationship between Judaism and secular academia, including the ambient culture, is apt to aid their formation of healthy self-images and healthy identities. However, creating a *healthy, wholesome* self-image and identity must be based on *true, authentic* knowledge of the two philosophies within which the pupils are rooted. What must be strenuously *avoided* in achieving the striven-for unity is a creation of a spurious, illusionary, full philosophical unity that glosses over actual conflicts, which certainly exist within the two – the Jewish and the Western philosophies. Though reconciling the reconcilable between them is important, fundamental conflicts must be openly confronted, together with the pupils. It is of the greatest importance to enable them *true understanding* of both the cultures in which they are rooted so as to enable them to understand the reasons why Judaism believes that its value theory is apt to contribute to the *good life* to its observers. It must always be remembered, however, that everything they learn in childhood needs to stand the test of time, when in maturity, these serious issues will return to them. Schools must ensure that no conflict that is an inevitable part of their lives rooted within two different conceptions, should present itself as a

surprise in maturity, when it is apt to do so with an overwhelming, unsettling force.

The nature of the two distinct philosophies to be employed in forming a unitary philosophy.

The two philosophies operating in Jewish schools – the one underpinning the Western *National Curriculum* and that underpinning Jewish education - share their aim of achieving optimal existence through educating the young holistically. Both strive to develop their pupils spiritually, ethically and intellectually, both look for ways to endow them also with experiential intelligence that leads to optimal practice, therefore to optimal life. However the two differ fundamentally in their qualitative essence because of their fundamentally different ontological grasp; whilst the former views human rationality and intelligence as capable of establishing value frameworks that are apt to promote optimal life, the latter is based on the belief that the world exists under the aegis of an omniscient Creator, in which the rationality and intelligence of the created can only function at optimum if guided by the frameworks devised by this super-intelligence. The two differ, therefore, in their assumptions about existence and the human condition within it. For the Jewish theorist existence is meaningful and understandable in the light of revealed, absolute and permanent truth, the exposition of which constantly develops, however always on the basis of, and within the framework of previous exposition. This should not be misunderstood to mean that Jewish thinkers have their autonomous logical analysis and reasoning curtailed, rather, that instead of anchoring rationality, as their Western counterparts do, in broader creative human, culturally changing philosophical rationalities, they anchor it in - what to them is - revealed absolute and permanent truths. To that extent the answers of traditional Jews to existential questions might be much more definite and permanent than that of their Western counterparts. Whereas the latter derive them from the analysis and rationality rooted in *their own cultural* era, one that is influenced by the transitory, constantly changing culture of their day, the Jewish theorists derive answers to their existential questions from, what they believe is, unchanging *revealed truth*. It is a vertical derivation, from 'outside' their own existence, whereas Western philosophers derive them, as Potok observes, horizontally, from within their own human level, where man asks and man answers.⁸⁵

The two philosophies differ also in their epistemologies, in systematisation of exposition, in discursive analysis, in conceptualisation, in their hermeneutic interpretations and in linguistic style.

Western philosophers, though also having a long, millennial-old tradition; are *not* able to benefit to the extent that the Jewish moral and spiritual thinkers do from accumulated knowledge and experience of eminently rich minds, stretching over time and space, because they do not view their millennial tradition as absolute or permanently binding. They are free to anchor their thinking in a wide variety of value theories whether their own or of others', which spring up with changing cultures, each setting out from differing starting points. Western philosophy views human rational and intellectual endeavour as capable of judging good and bad, hence as reliable framers of value theories. Judaism, on the other hand, views human capability, without the guidance of a Halakhic map, as unreliable because of its narrow scope of conspectus, as against God's infinite breadth and teleological view. Whereas Judaism encourages autonomy, howbeit, to be exercised within a defined framework, Western philosophy broadens the individuals' autonomy empowering them with authority to frame their own, individual value theories. The Western philosopher's analysis relies on individual, personal rationality, which is located within a creative, albeit, human philosophical framework and thinking mode, which is, in turn, rooted in a cultural tradition. The traditional Jewish thinkers also rely on rationality; however one which is anchored within, what they view, revealed, absolute truth – namely, Biblical literature and a continuous, developing traditional interpretation of it.

Whereas Western philosophy lays great emphasis on rational vision and insight, upon systematisation, analysis and conceptualisation - Jewish authentic literature, which forms the objective background of Jewish educational philosophy, is the outcome of vibrant discourse and dynamic interaction amongst Sages who discuss meanings of Torah, as these relate to *Life*. As Lichtenstein so vividly describes, this discourse pulsates with the vibrancy of the multifariousness of life and is, accordingly, of rather dishevelled character where discussions are often diverted by associative digressions. Discussions and arguments are invariably interspersed with a multiplicity of related, or partly related, topics when subjects are discussed

from their multifaceted aspects.⁸⁶ Western philosophy in its analytical form, on the other hand, is bent on structure and order and is presented in neat conceptual formulations.

Whereas the authentic Jewish literature's approach is hortatory and expository – philosophy is analytical. Western philosophy's starting point, as is that of its educational branch, is with abstract ideas and concepts that are articulated, developed, argued out, investigated and approved before seeking ways for their implementation within concrete education in practice. In contrast, Jewish traditional educational thought's starting point is with concrete illustrations of life cases, stories that portray the striven-for ideal condition. There are the examples of the life experiences of paradigmatic paragons of spiritual and ethical virtue from which educational thought is invited to emerge and develop. It could be viewed as a Western theoretical process in reverse; unlike the conventional Western mode of thought where theory precedes and guides practice, in the Jewish mode experience and practice guide theory. Whereas the starting point of the philosophical mode is to focus on conceptualised, abstractly formulated principles, which are eventually applied to concrete cases - Halakhah is, as Susser notes, a religio-legal constitution of actual, temporal existence, which touches on every aspect of life. Midrash, its related educative value-literature is formulated in the form of paradigmatic life stories of an endless variety of existential instances. Excellent human traits and life ideals are not abstractly formulated and conceptualised, but, in contradistinction to the philosophical mode, built up into concrete stories of existential experience.⁸⁷ An important reason for this difference is in the underlying ideals of these philosophies for over two millennia. For Hellenism of the ancient world, as well as for its inheritors in the contemporary West until the recent past, education and philosophy has been the domain of an elite minority. In contradistinction, as Hengel states, since olden times, the Rabbis living in the Hellenistic, Roman occupied Land of Israel viewed the Torah and its laws that oblige the Israelite, as endowed with 'cosmic' significance going beyond the realms of the individual. They were seen as 'materialised' forms of expression of the Divine ordinance. Torah education was therefore the heritage of the *entire* nation of Israel and as such the goal was the pedagogic penetration of Torah – its laws and moral-ethical teachings – into

all strata of Jewish society. Since the Torah was *not* God's gift to the social elite only, the learned and the intellectually endowed (as was Greek philosophy) but to *all Israelites* whatever their intellectual or spiritual capacities and their station in life, the teaching needed to be tangible and comprehensible to every Jew,⁸⁸ hence the concrete and pictorial thinking mode.

Why Jewish schooling will benefit from adopting a systematic, conceptual and analytical thinking mode.

This pedagogic principle of *inclusiveness*, which has prompted the use of tangible, paradigmatic literature for Jewish moral and faith education over two millennia – and still continuing to this, our own day – has to be seen, according to many great Jewish authorities, as such; as a primary, lower stage of knowledge. If an analogy can be borrowed from Armstrong (expressed in an entirely different context): “*Simple models have great value in trying to grasp complex conceptions.*” He compares the simple models to ladders that have to be mounted up as means for grasping deep ideas. Where Armstrong’s analogy no longer, however, applies to Jewish pedagogy is when he says that having mounted by the means of these ladders and grasped the more complicated level they may need to be kicked away.⁸⁹ In Jewish education, however, even those who managed to climb to lofty heights on the ladders of understanding or gained deep perception of complex conceptions with the aid of the ‘simple models’- have to preserve them, for these too are an integral part of the Jewish culture.

Maimonides, the great Rabbinical authority, the 12th century Halakhist, physician, philosopher and codifier, stressed the need for adding a philosophical dimension to the non-philosophical Halakhic Judaism. Together with strict upholding of norms of Torah and Halakhic Judaism he viewed ‘*chokhmah*’ (=wisdom, i.e. philosophy) as a necessary tool not only for mining and understanding the full depth of the Jewish tradition but also for the actual strengthening of one’s faith in God.⁹⁰ Though not endowing philosophical thinking with the autonomy expected of philosophical secular thought but rather drawing strict Torah and Halakhic parameters for its uses, he believed that one cannot understand Torah at its fullest, or gain absolute faith in God, without recourse to science, conceptual comprehension and reflection. It is through the recognition of the magnificence and the order that prevails in nature and reflection upon it,

that love and awe for God is evoked. And it is through analysis and evaluation that one is enabled to understand the purpose of commandments.⁹¹ He agreed that for the non-intellectual and for the immature other strategies must be employed so as to ensure the education of every Jew, of whatever age, of whatever stage of intellectuality or maturity. The non-intellectual approach, however, must *not* be viewed as the *end ideal*. He actually bemoaned those 'educated' and 'learned' adults – some of them even teachers and preachers – who continued to uphold their learning of earlier developmental stages and viewed them as the accomplished ideal. They continued to take the Midrashic writings of the Sages literally instead of perceiving them for what they were; a *translation* of the most profound abstract ideas into *concrete* illustrations that could be understood even by the intellectually immature. He said that those who take Midrashic stories literally might think that they honour the Sages by endowing their every word with historical or factual authenticity. However, they actually "*degraded them to the lowest depths*" by making them appear "*foolish and degenerate*" when they conveyed absurd stories.⁹² The mature person, though he too needs to look deeply into these *illustrations*, needs to fathom the *real*, profoundly deep ideas, which the rabbis wished to convey through them.⁹³ (This controversy is still continuing today!). This does *not* mean that one who has reached maturity should no longer revisit the earlier stages and delight in the illustrative stories of the Sages but that one needs to recognise them for what they are.

This pedagogic strategy is in agreement with contemporary education too. Egan views educational development as a cumulative process and defines four stages of development in learning where maturation from one stage leads to the next. The first two stages, 'the mythic' and 'the romantic', are stages of making sense of the world and experience. In the first stage the immature learner grasps his learning through projecting his own experiences onto what he learns. In the second he learns through clearly defined situations in which binary opposites operate and dominate the world; the 'good' versus the 'evil', the 'hero' versus the 'villain', the 'righteous' versus the 'sinner'. Learning in these stages must be conveyed through terms, concepts and descriptions with which the immature learner is able to identify.⁹⁴ Similarly to the practical Jewish embodied, pictorial

language, this stage enables the immature learner to get concrete, unambiguous, absolute accounts of things with precise, fixed meanings. The two subsequent stages build on, and develop from, the previous two. Egan stresses, however, (similar to Maimonides) that even after progression from one stage to another, even when one has matured to the fourth one, people tend to revisit earlier stages. He advocates that “a properly educated adult should still be able to see the world with the eyes of a child”.⁹⁵

In spite of the Jewish concrete language, Jews have *not* been strangers to philosophy for at least 2000 years. In fact, because of the depth and wealth of ideas in the Jewish tradition, spiritual leaders over the generations recognised in many prevailing philosophical concepts Judaism’s own traditional ideas. Roth states that what Judaism did was to select from the prevailing philosophies in the different eras those ideas that offered an account of Judaism’s own concepts. Jewish thinkers often translated Judaism into philosophical language. They selected and gave prominence to authentic Jewish ideas that were in consonance with the spirit of the time, also using the vocabulary of the age.⁹⁶ Accordingly, what Judaism did was *not* the fusing of alien influences into its own thoughts, rather, it translated concepts from the unique language in which they had been framed and consequently laid isolated and unrecognized by the uninitiated, into universally recognisable ones. It is for this reason that Jewish educators in the 21st century should not shun philosophical analysis, conceptualization and systematisation.

Starting with Philo of Alexandria (20 BCE – 50 CE), continuing further down the ages a Jewish philosophy emerged comprised of Greek philosophy combined with religious Biblical, Midrashic and Halakhic concepts. It was a transfer of Jewish traditional ideas into philosophical concepts. In this historical period the Aristotelian concept of *the First Cause* lent itself to, and could express philosophical formulations for, Jewish theology. This philosophy has developed in Judaism especially from the 9th century onwards even if there was always an ambiguous relationship with it. Its purpose was not only articulation of Jewish ideas but also to serve as tool for polemics. Engagement in it was considered suitable mainly for the upper strata of spiritual leaders. It was certainly never included in

educational programmes and not considered the traditional Jewish way of dealing with existential questions and problems for the majority of people.

With the emergence of the Enlightenment and Emancipation Jewish philosophy, following the ambient one, took on a new direction. Here again the prevailing philosophical concepts, though different from those of the Middle-Ages, were in consonance with Jewish traditional ideas. In the words of Rotenstreich, Jewish philosophy “*took advantage of the ethical meaning of the idea of God as implied in Kant, or the idea of Spirit as put forward in post Kantian systems*” for the purpose of articulation and justification of traditional Jewish ideals, as it had done in a previous era.⁹⁷ Rotenstreich himself points out, however, that by virtue of the fact that philosophical concepts indeed express the innate notions of Jewish traditional ideas it is impossible not to see an affinity between these and a philosophical worldview, ostensibly, so foreign to traditional Judaism.

It is essential that Jewish schools operating within the framework of the *National Curriculum* and educating pupils to live as committed Jews within a Western milieu underpin their education with a specially formulated philosophy marked by uniformity throughout the overall education. It is a unitary philosophy characterised by *directing the entire education towards unity, not* an attempt to unify two diverse theories. The authentic Jewish *mode of thought* within this philosophy needs to be translated into that of the prevailing statutory, educational one. In fact, this indeed *is* the communicable language of education used and understood by the majority of Jewish educators, pupils and their parents in the 21st century's Jewish schools. This language needs therefore to be employed, *though not entirely*, also in pupils' Jewish Education since through this language pupils are enabled to grasp Jewish concepts and ideas in, what to them is, a meaningful manner. Through the *medium* of this language it can be hoped to develop in pupils the *concepts* of Jewish identity, their Jewish ethical and moral development. However it will be through the medium of authentic *Jewish* language that their sense of belonging to the Jewish community will be developed. The Western philosophical conceptualised language, in which their analytical, critical thinking capabilities are to be developed in all areas of their study, will serve as tool for their participation in a reasoned, dialectical community of enquiry. Though traditional language must also

play a role in the process, to insist on authoritative, traditional, authentic yet incomprehensible Jewish educational language for developing pupils' Jewish loyalties, would be counter productive. Initiation of pupils into their faith and developing commitment in them has to be achieved through a contemporary and comprehensible language. Their understanding of and internalising Judaism must be achieved by *education* rather than by *instruction*, which in a contemporary educational milieu is through philosophical participatory enquiry and dialectical discourse. The authentic *Jewish language*, however, needs to be the medium for transmitting commitment and Jewish authentic literature, as well as Jewish identity.

Whilst the differences in '*language*' underpinning the two philosophies can be, to a large extent, reconciled - the fundamental differences between the two underpinning ontologies cannot. The belief in Divine omniscience that underpins Halakhah, especially its value theory, can clearly not be reconciled with, what it views as, much lower conceived human value theories.

That the potential benefits of a partnership between secular and Jewish Studies curricula are invaluable for an optimal holistic education has been recognised by many Jewish authorities of the past and of modern times. They recognised secular studies not only as a value in itself but also the invaluable contribution of these to the understanding of Judaism and their contribution to the love for God. As already mentioned,⁹⁸ Maimonides viewed knowledge of science, which introduces the puny human to the magnificence of the universe, as a source of admiration and therefore love for God and philosophical reflection on laws and texts as means of subjectifying these. The authoritative 19th century Rabbi S. R. Hirsch recognised that secular subjects provided students with, in addition to invaluable intellectual enrichment, overall advancement and improved active citizenship, also with tools to understand fully the greatness and nobility of Torah and Jewish teachings.⁹⁹ Rav Kook too viewed secular knowledge as an integral part of God's creation. For him knowledge and religion created a unity of wholeness.¹⁰⁰ For the 20th century's Rabbi Soloveitchik the desire for worldly knowledge was a natural yearning implanted in humans, just as was their religious yearning for God. He viewed these two parts, "*cognitive man*" and "*religious man*", as two conflicting, yet essential elements that co-

exist in wholesome human beings, both of which, though, need to be catered for.¹⁰¹ (Cf. Lamm, further on pp. 46-47.)

A combined intellectual and spiritual input by compatible, linked curricula, alone can adequately fulfil the requirements of optimal education. It is to be acknowledged that the majority of Modern-Orthodox educators and students function within the conceptual frameworks of Western philosophical language. Therefore the mode of thought in a unitary philosophy of education needs to adopt the prevailing Western philosophical language. However, when formulating moral values in this philosophy - i.e. mental, spiritual, ethical and moral development – the Halakhic value theory needs to be adopted – even though the tool for this still needs to be mainly the prevailing Western philosophical language.

It is envisaged that the *National Curriculum's* rather loosely defined framework for spiritual and value education on the one hand and the Modern Orthodox accommodation of the intellectual elements in the *National Curriculum* on the other, will enable the inclusion of many elements from within both these philosophies in a unitary philosophy. This would be a source of strength and mutual enrichment to both areas of instruction. Whereas the *National Curriculum* is underpinned by an intellectual structure, yet lacking a defined, adequate spiritual/value framework beyond the loosely defined liberal-democratic one – Jewish education is underpinned by a well defined, sound spiritual/value framework, yet lacking - in their present form of instruction – a sound intellectual structure. A *unitary philosophy* of education would thus eliminate the weaknesses in both areas. It would enable Jewish schools to impart to their graduands the dual role they need to fulfil, namely, to prepare them for participation in both, committed membership in the Jewish community *and* upright and responsible citizenship in the wider society.

It is necessary to recognise that the unitary philosophy of education to be formulated here is *not* a unification of two philosophies, which could not, indeed *should not* be achieved. As Zeldin correctly states, "*an integrated curriculum that strives to make Judaism fit comfortably with modernity carries with it the danger that it will also make Judaism irrelevant.*"¹⁰² A Jewish curriculum that integrates completely and comfortably with

modernity has ipso facto lost its Jewish meaning, moreover, blurs the authenticity of either of the philosophies.

It is interesting to note, as will be discussed in the next chapter, that many philosophers, educators and psychologists have noted that a certain amount of conflict need *not* be harmful when confronted and dealt with within a controlled situation.

Chapter 4.

Conflict – a concomitant factor in a philosophy underpinned by diverse theories.

Is conflict necessarily a destructive educational factor?

It is important to stress that conflict within *any* contemporary pluralist educational system, even without the complications of bipartite philosophies, is highly probable unless the system is not *educational* but merely a *factual academic* one. Ambient life is lived within a rapidly changing world in which uncertainties and conflicts abound due to the invalidation of many hitherto accepted ideals, conventions and ideas. Now probably more than in the past the quest for stability and finding meaning in this world and in existence is an integral part of the thinking person's experience. The *National Curriculum* indeed reflects this by setting among its aims the need for the "*development of pupils' sense of identity*" and to "*develop (in them) a distinctive character and ethos rooted in their local communities*" also to enable them "*to cope with change and adversity*". Furthermore, the *National Curriculum* stresses the interdependence of the above with development of skills of inquiry and the ability to think critically and creatively, all of which are to enable pupils' optimal functioning in the changing circumstances within which they live.¹⁰³

Dewey, in the preface to one of his last books *Experience and Education* states that all social movements involve conflicts and that it would *not* be a sign of health if a vitally important social area like education were not also an area of struggle. He says, therefore, that the first action when formulating an intelligent philosophy of education needs to be the focus upon the areas of conflict. It must not, however, compromise between opposed schools of thought.¹⁰⁴

Many theologians, educators, philosophers and sociologists believe similarly that exposing conflict openly to the pupils need not have a destructive influence. On the contrary, if correctly handled, conflict can actually be a positive educational device that not only broadens the minds but actually strengthens held beliefs. It is in struggling to understand that, which does *not* readily fit into one's categorical framework - and which challenges one's values and beliefs – that can throw them into clearer relief. Educators can do so by developing '*communities of enquiry*' for their pupils

within which they are encouraged to reflect, to reason and enquire critically into their beliefs as well as into those of others, and thus be enabled to resolve their moral conflicts while guided by their teachers rather than by influences from without. Shared experience and shared knowledge is a powerful tool for Jewish pupils for enquiring into their Judaism and exploring their identity, as well as strengthening their attachments to Jewish values. It is this that will be instrumental in giving them a sense of belonging and reify their identity.

Gouldner also believes that conflict is a necessary part of life for the development of self-identity. That perceiving the difference between oneself and others through a measure of tension and conflict - individual identity becomes more distinct and clearly defined. He maintains that "*developing of self involves development of the discriminating processes, which perceive likenesses and differences. It is not, however, the likenesses but the differences that become crucial in distinguishing the self from others.*" He says further that "*without some tensions with others, without the individuating boundary-forming sense of difference from others, the line between self and other grows wavy and indistinct. Conflict, therefore, is every bit as important as consensual validation in the development of the individuated, acceptable and mature identity.*"¹⁰⁵ Rosenak proposes (even if in a somewhat different context) that through "*tactics of argumentation one can present the valuative choice as obvious, as challenged only by the anti-value of the opposite.*"¹⁰⁶ I.e. educators, who are the agents of transmitting the educational ideals that a school has set out for itself, have the important duty to assist their pupils with dialogical examination and evaluation of the values with which they are presented. They have to enable them to identify values which conform to their Jewish value theory and those that are anti-values of it. It is incumbent on the educators to enable the pupils to make a comparison between the two, moreover, to enable them to assess and gauge the consequences of following either of these. The extent to which pupils should be encouraged to participate in the valuative deliberation of the tradition must depend on the school's rationale and ideal vision. E.g. what defines the community for which it caters and what obliges it, what parameters it sets for religious obligations and "*what is, therefore, considered the legitimate thrust and contents of socialisation.*"¹⁰⁷

Rabenu Bachya ibn Pakuda, the 11th century's philosophical moralist, also advocated the head-on confrontation of doubts with the tool of "*speculative Wisdom*" (=philosophy) and metaphysical discourse.¹⁰⁸ Zeldin similarly encourages teachers to direct pupils to focus on and examine not only similarities but also contrasts between Judaism and Western culture, for "*the explorations of contrasts encourage significant intellectual development,*" furthermore, it "*is the core methodology of interaction*". Pupils should be challenged to "*examine ideas, values, and concepts in Judaism and modernity that challenge how they relate to their world*".¹⁰⁹ Such challenges enable them to establish their identity and place in the community. Borowitz argues that the world needs people who are "*creatively alienated*". These are people who are sufficiently withdrawn from society to judge it critically but are also, at the same time, sufficiently involved in it so as to find ways to correct it. He adds that in his opinion Jewishness offers a unique means of gaining and maintaining such creative alienation.¹¹⁰

In his book *Torah Umada* (= *Religion and science*) Lamm indeed looks upon the encounter and conflict between the two worlds, of religion and science, of faith and enquiry, of faith and reason, as a source of "*fascinating creativity, of new synthesis, of new efforts to grasp new insights*". Lamm concedes that the encounter of the two worlds leaves deep scars on the psyche of individuals and the ethos of the community; however, he views these very scars as a source of creative inspiration, as a "*synergistic interrelation of religious study and secular profane knowledge*". Lamm speaks about the dialectical tension between Orthodox religion and autonomous reason, considering the relationship of tension between the sacred and the secular as inevitable and enduring. It is, however obvious by now, in what he refers to as "*our post-modern era*", that – though sometimes dormant for generations – and against all "modern" predictions, religion still exists and will continue to exist. Therefore, that the questions it has posed still persist and that the search for answers has not gone away. It is a fact that faith and inquiry, belief and reason, religion and science are destined to continue to live together in spite of the conflict of values between them. Man's metaphysical yearning and spiritual striving on the one hand, and his intellectual and reasoning powers on the other, seek

fulfilment in both worlds. To neglect one of these dimensions “*is to risk a warped vision of man’s inner life and a cramped understanding of culture*”. To ignore man’s religious needs is to deprive him of his natural longings, just as to deprive him of secular culture and knowledge is to injure his intellectual integrity.¹¹¹ Lamm does not view the intellectual and spiritual tension as an inhibiting power but rather the contrary, as a source of creativity. He says that much of the creative thinking expressed in philosophy, literature and art, would not have been accomplished without questions that needed answers and problems that demanded solutions. Thus he views transition and change, precisely *because* they cause conflict and tensions, as great movers for advancement of civilisation. He cites Freud who expresses a similar idea in his “*Civilisation and Its Discontents*”, where he attributes the great achievements and progress to neurotic tensions. He also cites Maimonides who viewed the conflict caused by the confrontation of religion and “*external wisdom*” as sustaining the spirit and keeping the world moving. He referred to the neurotics as “*the crazy ones*”, who yet had an important contribution to make.¹¹²

In his book “*Faith and Doubt*” Lamm states that it must be fully recognised that conflict with modernity is an ineradicable feature of our culture and our times, that for “*modern man who lives not only in a ‘secular city’ but in a ‘secular megalopolis’*”, conflict and doubt are nearly inevitable in the intellectual mind, even of the most committed Jew. Some of the challenges he encounters are attractive and seem plausible to the extent that attacks, scepticism and denial, at times, beckon to abandon one’s sanctuary and enter into the spiritual temple without. Anyone who tries to preach commitment in these cases will inevitably be a loser, for doubts cannot be stilled by dogmatic assertions and rhetoric; neither will superficial and artificial solutions settle intellectual troubled minds. The problems need to be met forthrightly. Judaism has great depth and breadth and need not shun confrontation.¹¹³ Rav Kook¹¹⁴ too viewed the tensions arising from the meeting of Torah and *Wisdom* (=secular study) as creative and enriching. He viewed them as firing spiritual innovation; furthermore, as energising the secular and endowing the profane with holiness.¹¹⁵ This is so because, as Rav Kook sees it, the conflict is only apparent, as in reality the entire existential content is one of unity “*and even those dichotomies that are*

*experienced are to be united through a higher enlightenment that recognises the aspect of their unity and their interrelatedness. In the context of a person's life this constitutes the foundation of holiness"*¹¹⁶

Investigation of areas of conflict arising from the meeting of the two philosophies.

a) Autonomy.

Autonomy and freedom-of-will prove to be a fundamental point of conflict between the two philosophies. Liberal democracy and Western philosophy are still largely based on Kant's revolutionary philosophy of 1785,¹¹⁷ which shapes many anti-authoritarian theories and liberal-individualism. These call for the empowerment of individual autonomous - non-public - moral judgements and reject any external theories or authorities that might inhibit free choice or impose their own value systems on the individual's lived personal life. Judaism's framework for these is diametrically opposed, considering moral-values as divinely revealed, howbeit, leaving much scope for free will. It is not only more tightly defined within a normative framework than that of its liberal-democratic counterpart but, more importantly, underpinned by an entirely different theory.

Judaism views Divine Command Morality, expressed in its value framework, as absolute because it emanates from God. It views the Torah, as interpreted by Halakhah, as the source that defines all that is *good*, *ethical* and *moral*, though these definitions need to be reformulated in the language of each generation. This does not mean that Judaism is unaware of *natural morality* or *natural justice* within which people are indeed capable of making autonomous judgements. From the exclamation of Abraham, in connection with God's judgement on Sodom: "*Shall the Judge of the whole earth not do justice?*"¹¹⁸ the Torah clearly demonstrates its acknowledgement of natural justice and of individual capability to make autonomous moral judgements. The Talmudic Rabbi Yochanan stated that had not the Torah commanded laws of modesty, chastity, sexual morality and against robbery, we would have learned these naturally, from various animals.¹¹⁹ The Midrash Rabbah too states that "*derech-eretz ((traditions of civility) preceded Torah*".¹²⁰ Rabbi Lichtenstein commented on this: "*Although the substance of natural morality may have been incorporated as a floor for Halakhic ethic, it has nevertheless, as a sanction, been effectively*

superseded."¹²¹ This does not mean that the Jew does not have to reflect on and deliberate what is moral and just, however the reflection needs to have the Torah's value framework in mind, i.e. why it is deemed *by God* to be moral and just. If the Jew is capable of intellectual contemplation to reinforce his belief in *God's moral law* through reasoned deliberation - the performance of the moral commandments will have reached the highest degree of excellence.

Kant's philosophy takes *autonomy* in its literal meaning: *auto* = self, *nomos* = law, i.e. self-legislating. This theory considers the only *pure moral law* to be one, which emanates from autonomous, self determined, self legislating morality, guided by a person's *own* moral reasoning. According to this philosophy a person is autonomous *only* when he is "*subject to laws which are made by himself and yet are universal, and that he is bound only to act in conformity with a will which is his own*". For this theory a 'categorical imperative' for moral conduct "*must so far abstract from all objects, that they shall have no influence on the will in order that practical reason may not be restricted to administering an interest not belonging to it, but may simply show its own commanding authority as the supreme legislation.*"¹²² Furthermore, "*if the will is moral, it is not merely subject to law, but subject in such a way that it must also be regarded as imposing the law on itself and subject to it for that reason only.*"¹²³ For Kant a *true* morality, then, is one created and affirmed by the moral agent himself. Any externally imposed morality is heteronomous, an impure morality, even if it is beneficial to society. This is so because the heteronomous action is contingent, i.e. a person acts not out of "*duty, but by the necessity of acting from a certain interest*".¹²⁴

It is interesting to note that Ramsey does not see in Kant's thesis any contradiction to the religious, theistic one. He notes: "*For Kant the discernment-response which characterises morality is identical with that which defines religion. For Kant a man was 'free' when he discerned a 'moral law' which 'obliged' him, he was 'free' when he was 'obliged' by the moral law. The whole of a man's life, thought Kant, could centre around and focus on the discernment and response, which the phrase 'moral law' evokes. For Kant the moral law thus defined a total commitment. It was, we may fairly say, the key idea for Kant's metaphysics.*"¹²⁵ Ramsey viewed



Kant's requirement for a *total autonomous moral commitment* as identical to his description of commitments that characterise religion. Ramsey viewed the key-idea, which Kant anchored in *moral commitment*, as the same key-idea by which Kant also viewed religious commitment and by which he interpreted theological phrases and doctrines. Accordingly, there was a parallelism, furthermore, an identity between what Kant attributed to religious commitment and to autonomous, dutiful moral behaviour. Ramsey finds a complete parallel between the commitment to, and discernment of, the moral law, which emanates from religion and that, which Kant and other secular philosophers define as emanating from self. (E.G. "conscience" for Butler, "moral law" for Kant and "duty" for Ross.)¹²⁶

Fackenheim disagrees with religious philosophers who try to reconcile religion with Kant's moral theory. He chastises Jewish philosophers who were intimidated by Kant's ill-informed view, which claimed that Judaism did not concern itself with real autonomous inner morality but rather with heteronymous obedience demanded from an external authority (God). He points out that Kant does not object to *revealed morality* in principle. He accepts that an agent might *appropriate* a theistic or any other morality, which can also be termed a *true* morality, howbeit with an all-important proviso: Only if his *moral will acts as if **it itself** were the creator of the moral law*. Fackenheim, therefore, correctly points out that the Kantian autonomy is quite incompatible with a believer in revealed morality. For if the believer concedes that he follows *God's law*, he is no longer considered autonomous but rather heteronymous since it is not *his own autonomous will* that imposed the law on him. If through appropriation, one views God's will as *if it were one's own*, i.e. if one *disowns* God's part in this morality's creation, thus confer Kant's status of autonomy on that person, then the God-giveness becomes irrelevant.¹²⁷ Fackenheim argues that authentic, revealed morality of Judaism stands outside both realms, either autonomous or heteronymous morality. The source of the revealed morality lies in the *togetherness* of divine *commanding Presence* and a *human response* that freely appropriates what it receives. Since the divine is '*presence*' as well as '*commanding*', the required human freedom to accept or reject the divine Presence, together with *all* the concomitant

commandments ***as a whole, and for its own sake***, cannot be just conditional, it must be unconditional and absolute autonomy.¹²⁸

Autonomy will constitute one of the areas of conflict for the pupil reared in liberal-democratic culture, even if not with the liberal *National Curriculum*. Much attention needs to be given by educators to clarify to pupils why Judaism does not attribute to the human being a capability of being a universal legislator. Pupils must be alerted, however, to the considerable *freedom of will*, even *autonomy* in its true sense of the word, within Torah legislation. They need to be alerted to the considerable scope, indeed need, for individualised autonomous thought and action, not only where the supralegal injunctions are concerned¹²⁹ but also where situations require a person's reactions to specific situations. Witnessing injustice or needs of fellows, it is one's duty to intervene. Pupils need to understand that Judaism certainly does not view as the ideal personality one that is reduced to a will-less subject that only conforms absolutely and blindly, in perfect obedience, to rules and laws. In the school situation this should express itself in pupils *actively* seeking social welfare of fellow pupils e.g. taking up the cause of those who are bullied or socially excluded as well as extending help to those who cannot cope with academic rigor.

b) Language.

Another divergent area in the two philosophies is that of *language*. Authentic Jewish language is quite different from that of the contemporary Western educational one, both in style and in formulation. The philosophy, therefore, needs to negotiate a combination of languages, the Western that is comprehensible to educators and pupils in the Anglo-Jewish schools, as well as the authentic Jewish for rooting pupils in their faith.

Some scholars, Jewish and non-Jewish e.g. Berger, assert that translating religious traditions into new frames of reference, rather than rehabilitating them, actually contributes to their loss of relevance.¹³⁰ Susser concurs, stating that the Jewish '*language*' cannot be translated into the Western philosophical one without losing its content. His reasoning is that Jewish tradition, unlike the Western, does not conceptualise or formulate value frameworks abstractly but rather concretizes these through a variety of existential paradigmatic life stories. They consist of "*palpable facts of the various actors in particular instances. Rights are not abstractly postulated*

and then translated by jurists and legislators into the language of positive law, but rather, first and foremost, fleshed out in all their existential variety without a view to subsequent philosophical abstraction". Consequently, to grasp Judaism and its frameworks one has to study the *entire* embodied theory, consisting of all the variety of its numerous parts. As disembodied particles, from just partial study, one cannot grasp the entire picture. Indeed, naming Jewish law '*Halakhah*' (halakh=walking) clearly indicates the long, individualised walk through life, which cannot be compressed into overall, generalised conceptions.¹³¹

An example of what Susser means can be gleaned from the Midrashic treatment of God's decree for a total destruction of Sodom and Gomorrah (Genesis 18: 20), including their entire population. From the inhabitants' molestation of God's messengers when they visited Lot - in full sight of the entire population - one must deduce that the society there was depraved and corrupted beyond repair. Indeed the prophet Ezekiel informs us of this fact (16: 49). A Western conceptualised expositor of the text would state that: extreme social depravity and iniquity *was constitutional* in Sodom. The Midrashic expositor took a very different approach. He fleshed up this concept into an existential story, describing how a law was issued in Sodom that forbade, on the pain of death, any help for, or feeding of, wayfarers or the poor. A detailed description relates how Lot's daughter, in her compassion for a poor man, secretly sustained him. With time, people started to suspect that someone dared to feed this poor man. The investigation found the "sinner" out, burning her by fire. She cried out to God and it was this cry that prompted God to destroy the cities.¹³²

The language of a philosophy is its ontological expression, its most authentic way to convey its specific thesis or systems of ideas. As Durkheim elaborates, language is a social creation of groups of people who live a shared community life, commemorate social events together and worship together. He says that "*it is unquestionable that language, and consequently the system of concepts which it translates, is the product of collective elaboration. What it expresses is the manner in which society as a whole represents the fact of experience.*" He continues with the assertion that most people use words, terms and concepts which are beyond their personal experience and which they have never perceived. Yet, they are

able to apprehend them, because they are collective representations containing much that surpasses the knowledge of the average individual. Language is more than just an external covering of a thought; it is also its internal framework. Language not only confines itself to expressing thoughts after they have been formed but it also aids in making them.¹³³

However, it has to be acknowledged that for Jews who have lived - even if as organised, sometimes closed communities - within wider communities for over two millennia, their '*language*' can no longer be exclusively their 'pure, organic' one as found in their authentic literature. Judaism has a long tradition of partial translation, with some of its own authoritative literature written thus.¹³⁴ Jews over the centuries, and especially since Emancipation, have been actively involved in, often instigators of, universal events outside their own communities and they naturally imbibed and assimilated much of the surrounding '*language*' (in the sense of modes of expression and comprehension of ideas) even contributing to it. This need not impair a wholehearted, faithful clinging to religion at the same time. Modern Orthodox Jews of the 21st century and certainly their lesser committed co-religionists, therefore, on the whole, have a better understanding of the Western '*language*' than that of the authentic Jewish one. This is the reason that much of Jewish study, especially for the dissemination of Jewish doctrine as well as *philosophical educational* discussion, the comprehensible Western language needs to be employed. This would include inquiry into ethical or moral issues or Biblical and historical events and analysis and critical evaluation of these. The danger of using the authentic, yet incomprehensible, language is that it is apt to achieve the opposite of the desired results: instead of commitment, it might distance many pupils. The legitimisation for *not* using exclusively Jewish authentic *language* for Jewish education can be found in the (second of the) Torah blessings which Jews' recite daily. They beseech God to "*make pleasant the words of Your Torah in our mouth and in the mouth of Your people the house of Israel, so that we and our descendants and the descendants of your people the house of Israel, may all know Your name and learn Your Torah*".¹³⁵ I.e. if the words of the Torah are to have a positive effect on the hearers, they must sound pleasant and comprehensible to them so that they are motivated to get to know God and

to study His Torah, including compliance with its Law. It is rather surprising, therefore, that much of Jewish education is still largely conducted on traditional lines and in the Jewish '*language*' which pupils often do not comprehend, therefore seems to some childish and uninspiring.¹³⁶ Much of Torah study still relies on Midrashic explication without drawing pupils' attention to the deeper ideas behind the stories, rather; they allow pupils to view these Midrashim as authentic, factual extensions of Torah texts.¹³⁷

Of course, it is essential for *parts* of Jewish education to be conducted on traditional lines and in authentic Jewish '*language*' - for this language is the organic, indissoluble part of the religious-covenantal, of the epistemology of Jewish ethnicity and culture and must therefore be preserved for authentic textual study, for the socialisation of pupils into the Jewish community and for enabling them to strike roots in it. In the absence of Jewish '*language*' their knowledge and understanding of their heritage cannot be complete. Pupils need to be familiar with the Midrashic approach and understand its purpose; however, they must be enabled to see the deep ideas and concepts underpinning these stories rather than their embellished factual details. They also should be familiar with expressions like; "are you still meaty?" (=Has the required time elapsed between eating meat and dairy products.) "what do *Chaza"l* (=our Sages of blessed memory) say about this?" "Which *mefarshim* (=commentators) say this?" "Have you *davened* (=prayed)?" or "beshed" (=said grace after meals)? or "washed" (ritual washing)? or "*made havdalah*" (=marking the end of sanctified days)? etc.

c) *Habituation* – performance of practical commandments as an extension of Jewish practical '*language*' into existential situations.

Many 20th - 21st century sociologists and educationists are *not* positively disposed to *habituation* as an educational process since they view it as a means to social reproduction, which in turn, they consider as a deterrent to social production. By socialisation of individuals into their specific societies, they contend, they are conditioned to perpetuate and reinforce, through uncritical repetition, the very ills of society, which, furthermore, also restricts their own freedom and progress.¹³⁸ Religious thinkers of all denominations, as well as many educationists, do not subscribe to this view.

Authentic Judaism actually believes that habit formation of practical, external rites and ritual actions must constitute the earliest content of the child's education, the first milestone of the way of Jewish upbringing. These actions are not only believed to have a practical utilitarian value, but over and above this, as Yovel correctly says, they "*concretise the metaphysical awe which derives from God's absolutely transcendent nature*".¹³⁹ These same external religious rites and cultic acts have to be viewed in the mature person as the concrete expression in deeds, of abstract, intrinsic values and an internal spiritual state. They exteriorise an interior factor that emanates from the believer's subjective devotion to God.

Jewish *education*, therefore, starts with *actions*. The young child is habituated to perform practical, concrete deeds – e.g. ritual washing of hands, pronouncing blessings before food, grace after meals etc. - and conform to moral and ethical conduct even before s/he is capable of gaining the mastery of abstract thinking to grasp a spiritual state or their intrinsic values. The educative influence of active performance and concrete actions is much stressed in Judaism even for the mature person. The Sefer Hachinukh,¹⁴⁰ following Maimonides¹⁴¹ and Aristotle,¹⁴² repeatedly stresses the fact: "*For the heart follows the actions*"¹⁴³, i.e. *actions* shape character. *Actions* are viewed as a means of drawing the physical human being, and even more-so the sensual, yet un-spiritual child, to the moral and ethical – to God - through his senses. Cf. Aristotle who expressed a similar idea that "*the virtues we do acquire by first exercising them, just as happens in the arts. Similarly we become just by performing just acts, temperate by performing temperate ones, brave by performing brave ones. In a word, then, like activities produce like dispositions.*"¹⁴⁴

Many contemporary educators too concur with this. Oakeshott asserts that "*the moral life is a habit of affection and behaviour, not a habit of reflective thought, but a habit of affection and conduct conduct is as nearly as possible without reflection*".¹⁴⁵ McLaughlin and Halstead, in their paper on *Education in Character and Virtue*, quote additional contemporary educators, who like themselves too, believe that the earlier stages of character education, when developing qualities of character and moral virtue, a practical, non-abstract approach is required. It is a stage when habit formation rather than moral reasoning is required.¹⁴⁶ Even Dewey

finds a place for the value of habituation in education. He requires the pupil to learn to postpone – or even deny – his impulses through reflecting on and considering the consequences that realisation of these impulses might bring about. He asserts that since urgencies of passion are capable of overwhelming ends that are only *contemplated* in thought, “*the reflective judgement of the good needs an ally outside of reflection. Habit is such an ally. And habits are not maintained save by exercise. They are produced only by a course which is persisted in.*”¹⁴⁷ He accepts that ‘Discipline’ is “*proverbially hard to undergo*” and that it will cause unpleasantness before the habit is firmly and automatically formed. Dewey, however, differs profoundly in his advocacy for habituation from the above stated educators whose attitudes and beliefs depend on an appeal to authority, whether religious or social. For Dewey it is not *habit of behaviour* as those quoted above but rather ‘habit of *reflective thought*’ to *guide* pupils’ behaviour before they take action. Accordingly, it is not the behaviour itself that is performed as a habit but the *reflection before* – *to guide* and continuously subject behaviour to analysis and corrective response, which he views as “*the fruit of intelligently directed activity*”.¹⁴⁸ There is agreement among all those quoted above, Maimonides, Sefer Hachinukh, Aristotle, Oakeshott, McLaughlin and Halstead that ethical or devotional daily actions be turned into habit and by this, so to speak, turn these into second nature, which frees the actor’s thoughts for the greater demands of life.

The sages, basing themselves on the verse in Exodus 24:7 - where the reaction of the Israelites, on hearing Moses’ reading to them the book of covenant, was: “*All that the Lord has said, we shall do and we shall hear*” - saw here a clear indication of prioritisation of the order, especially for the newly ordained: First a will to do i.e. *obey* and only then *listen* and reflect on what they had heard. Rosenak correctly says that “*the ideal suggested by “we shall do and we shall hear” creates, within the language of Judaism, a hierarchy: initiation and habit come first, reflection follows*”.¹⁴⁹

Durkheim asserts that he found that believers who live religious lives “*feel that the function of religion is not to make us think, to enrich our knowledge, nor to add to the conceptions we owe to science . . . but rather it is to make us act, to aid us to live.*”¹⁵⁰ Similarly to the Jewish Sages, though Durkheim’s atheistic basic idea behind his practical findings is diametrically

opposed to theirs, he views *actions* and *deeds* directed towards the spiritual object of one's adoration (for the Sages this would mean God, for Durkheim 'god') as invigorating and adding to one's natural vitality. He similarly maintains that whoever has fully practised a religion knows very well that for the believer to feel stronger after communicating with his God, it is not enough that he abstractly thinks of Him. Rather, it is indispensable for him to place himself within the sphere of his God's action, that he set himself where he may best feel God's influence. "*In a word, it is necessary that we act, and that we repeat the acts thus necessary every time we feel the need of renewing their effects.*" He continues saying that members of a group that regularly repeats its cultic activities are filled with joy, interior peace, enthusiasm and serenity. "*The cult is not simply a system of signs by which the faith is outwardly translated; it is a collection of the means by which this is created and recreated periodically.*"¹⁵¹

It is of major importance to draw pupils' attention – as soon as they are capable of understanding this - that though Judaism requires the fulfilment of daily practical commandments because God decreed that they be performed, these actions are to be viewed as the concrete expression in deeds, of abstract, intrinsic values and an internal spiritual state. Even before young pupils start to reflect on and analyze the value of their daily practical performances from the liberal, all pervasive point of view from without, which does not appreciate their underpinning values and does not favour them, it is essential to draw their attention to the fact that these actions exteriorise an interior factor that emanates from the Jew's subjective devotion to his God, that these practices are "*the investiture in practice of the final objective in human perfection – communion with God.*"¹⁵²

d) Analysis, reflection and evaluation.

Analysis, reflection and evaluation are, in a liberal-democracy and consequently in the *National Curriculum*, one of the more important capabilities to be imparted to pupils, as these are the key to the individual's autonomous judgements and consequent actions. They are the tools that enable individuals to examine critically and evaluate their ways of life, their beliefs, conventions and opinions, and determine whether – and how - changes in their lives are needed and what is ethical or moral, and through this cope with potential changing lifestyles. These are also tools for

participation as active citizens in the democratic process. Jews have been an integral part of this process and are no different in needing to be educated to practise these skills.

Analysis, reflection and evaluation, in spite of being requirements of *religious* Judaism too, are to be viewed as areas of conflict for Jewish pupils, requiring careful attention. The conflict is due to the fundamental difference of *purpose* of these activities *when these relate to doctrinal issues* in the two philosophies. In the liberal, and consequently in the *National Curriculum's* philosophy, the purpose of analysis, reflection and evaluation is the autonomous establishment of truths and the creation of ethical and moral frameworks for oneself. In Judaism the employment of these tools, in cases where Halakhic issues are concerned, is for a fundamentally different purpose. Orthodox Judaism takes the infallible truths, which God pronounced in the Torah as axiomatic and binding, consequently, the Halakhic value theories derived from it, are similarly binding. Unlike in secular liberalism, analysis and reflection are *not* employed for questioning the validity of this value theory but rather to fathom and understand why the Torah decreed the Law or how the Sages arrived at educing it from the Bible. As Helmreich explains, the purpose is to find out "*what ethical and moral considerations may have been responsible for its formulation, and how it is related to what is essentially an interconnected system of laws, customs and moral imperatives*".¹⁵³ The employment of analysis, reflection and evaluation for religious Judaism is for the purpose of strengthening faith, foremostly through clarifying one's perception of the greatness of God, and through this, for the enablement of engaging fully with the Halakhic value-theory. It is for the purpose of facilitating meaningful deliberation and evaluation, of how to live one's life within the Jewish framework, of how to appropriate Biblical ideas as well as ideals, into one's lifestyle. These activities clearly also require autonomous analysis howbeit, one that is anchored in Halakhah. It is a cultivated spiritual free-will which, whilst *acknowledged as God's will*, is located in conscience.

Maimonides believed that the ability to understand Torah to its fullest or gain absolute faith is improved through recourse to '*wisdom*', *i.e. rational enquiry* and reflection. (Not all Jewish authorities share this opinion¹⁵⁴). He

maintained that love and fear of God, as commanded in the Torah, can best be achieved when contemplating and reflecting on the world around, which leads to deliberation, enabling one to glean some perception and cognition of God. Maimonides designates the natural sciences as the key to enabling such perception. He asks how one is supposed to fulfil the commandments: one to love God and the other to fear Him? He answers: *“When man reflects on His wonderful creations and works, and perceives there from His unparalleled and infinite wisdom, he (i.e. man) immediately loves, praises, glorifies Him and is seized with an overwhelming desire to know His great name”*.¹⁵⁵ In his *Guide to the Perplexed*, Maimonides says that when one gains mastery in the natural sciences, one *“achieves the rank of the learned. . . . and devotes all activities of his intellect to contemplation of the universe in order to find in it guidance towards God”*.¹⁵⁶ Ramsey expresses this idea differently when he demonstrates through existential, everyday examples, how just as through certain experiences in a person’s life, suddenly his *“surroundings become familiar, this familiarity develops into a feeling of friendship, which finally develops into a cosmic kinship, where before they were only unknown objects”*, so is it with grasping the awesome concept of God. Through religious activity a person develops discernment and with this discernment comes commitment. The discernment-commitment is a feature of religious life when the believer, through his autonomous choice, submits to God.¹⁵⁷

*Sefer-Hachinukh*¹⁵⁸, echoing Maimonides’ idea which permeates the *Guide to the Perplexed*, too voices the opinion that through deliberation and contemplation one’s actions of serving God are improved. He states that the first of the Ten Commandments, *“I am the Lord your God who brought you out of the land of Egypt”* (Genesis 20: 2) was certainly not a *commandment* for which the Israelite needed to rely on blind acceptance since he had seen God perform open miracles for him. Even so, continues the *Sefer Hachinukh*, if the Israelite is capable of intellectual contemplation to reinforce his belief in God through reasoned deliberation, the performance of the commandment *‘to believe’* will have reached the highest degree of excellence.¹⁵⁹ The 13th century’s Rabbi Yaakov Anatoli ben Abba Mari of Provence, the thinker, physician and exegete expressed his view that *‘speculative’* (philosophical) thinking is not a Jewish mode of thought and

therefore it is not capable of endowing the (Jewish) thinker with autonomous and principled foundations for the ideal life. However, he continued, this mode of thinking *is important* for the Jew, providing him with thinking implements analogous to the artisan who cannot carry out his design without his tools. He asserts that since the Torah is a totality of truth it must contain a hidden philosophy, a treasure to be coaxed out of it by 'speculative' wisdom.¹⁶⁰

As can be seen, Jewish education has to endow pupils with two differing analytical, reflective and evaluative capabilities to be adapted for each of the two areas of their lives in which they function. Whereas in the liberal democratic context pupils are invited to analyse, reflect and evaluate ideas or ideals, validate them or otherwise, autonomously - in all areas that are within the Halakhic purview they have to do so within the Halakhic framework. To achieve this, their education has to endow them with an additional skill to enable them to discern between the two areas. Indeed, it can be argued, that very few areas in life are outside the Halakhic purview since many considerations of everyday life, in politics, to an extent of career choice etc. might have a close connection with it. There are, however, also many areas in life, even in religious life, in which the individual has to evaluate situations and act on them from within his own, autonomous choices. In religion this could be related to one's choices of the Halakhic mode of Judaism within which one wishes to situate oneself, e.g. Charedi, Chasidic, Modern Orthodox etc., what stringencies (in addition to those in Halakhic law), if any, one chooses to take upon oneself.

It is important to point out that not all Jewish authorities are willing to attribute high status to intellectual development and to view it as enabling a better attainment of perfection in Judaism. Among their concerns is the worry that this might exclude many very worthy and loyal Jews from achieving, what might be seen as, ultimate piety. Rabbi Yehudah Halevi holds that cleavage to God, love and fear of Him and upright living, are much superior to philosophising.¹⁶¹ Also S. D. Luzzatto – known as Shada”l (19th century, Italy) – states that the Torah does not require intellect but righteousness, compassion and nobility of character. By endowing the intellect with high status rather than nobility of character traits, one relegates many worthy, pious Jews to the rank of impiety.¹⁶² However,

Jewish education that is in partnership with the *National Curriculum* would lose out if it left all intellectual activity to the secular branch of education.

e) Displacement.¹⁶³ Another conflict facing Anglo-Jewish pupils, though this one does not stem from conflict with a competing philosophy, stems from the Jewish religion's epicentre being located in the Land of Israel, in Jerusalem, on the spot where the two Temples (950 BCE – 586 BCE; and 516 BCE - 70 CE) stood.¹⁶⁴ Jews, though firmly located in their English homeland, turn their focus and face Jerusalem for their prayers. Many homes mark an eastern wall with a picture of Jerusalem or just with a decorated inscription 'EAST'. Jewish pupils learn that when in Jerusalem one faces the Temple site and when in a country east of Israel one faces west. Many homes leave a small section of one wall undecorated, as a memorial of the destruction of the Temple. Even the bride and groom under their wedding canopy, remember the destruction by breaking a glass at the ceremony and recite the Psalm, "*If I forget thee Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I remember thee not; If I set not Jerusalem above my chiefest joy*".¹⁶⁵ Jews pray for Jerusalem not only in every one of the three daily prayers but also in grace after every meal. Every one of their festivals is connected with the Holy Temple and the services within it are spiritually re-enacted. When pupils pray three times daily for rain in the winter months the prayers have no connection with their place of residence but with the needs of the Land of Israel.¹⁶⁶ Their Biblical studies and their history abound with the descriptions of events in the Land of Israel, with Jerusalem and with the Holy-Temple. This causes an inevitable displacement from the place the pupils see as *home* and imposes on them dual identities within which they need to function.

This is another area to which much attention needs to be given in the light of conventions unconsciously absorbed by pupils from the surrounding society, of which Achad-Ha'am, mentioned above, warned Jews, and Morris-Reich, Simmel, Sartre and Zizek, aroused awareness.¹⁶⁷ Pupils must be enabled to cognise the actual historical facts of the Land and its indissoluble partnership with the Jewish religion.

Conclusion.

Conflict for pupils living in the 21st century is a fact of life even more intensified, though, for the Jewish pupil. Conflict, however, need not be destructive. It will be Jewish education's *response* to conflict, which will determine whether it turns out to be a constructive or destructive power.

The *unitary philosophy of education*, although it will not contain conflicts within itself, will *not* ignore, neither gloss over, conflicts that arise from being rooted also in Western culture. Pupils have to be helped to see the conflicts and confront them head-on, within programmes of dialectic, participatory enquiry in which they need to be guided by their teachers. Conflict met in this manner is apt to be constructive because it will aid pupils with testing the conflicting issues, hopefully to accept their own Jewish doctrine and consequently to internalise and establish it firmly. In the absence of such programmes conflict is likely to prove destructive. Many pupils educated in Jewish schools and in committed homes meet the conflicts for the first time when they go out to work or to university. They are often overwhelmed and excited by their discovery of "the other" and taken over by it. They are apt to emerge confused and unable to cope with the conflicting choices, suffer instability, detachment and rootlessness – or even opt for life outside the Jewish framework.

Chapter 5.

The first step of forming a normative philosophy of education - Establishment of ultimate aims and the necessary dispositions for their realisation.

Introduction.

Though ontologically and epistemologically divergent, the *National Curriculum* as well as the Jewish educational system, as discussed in Chapter 3, both require a great deal more from their educational programmes than mere instruction - the imparting of factual knowledge to pupils. Both require a broad, holistic development of pupils in all areas of their existence: 1) their personal, including all facets pertaining to this, 2) their intellectual and 3) their physical. Holism cannot be achieved without wholeness in the overall educational structure practised in a school, a wholeness in which *all* constituent subjects are directed towards the pupils' holistic development. Wholeness of structure requires a maximised curricular compatibility of form, methodology and approach and depends on the formation of a philosophy, which structures the education through ultimate aims that direct *all* the curricular areas.

The fact that the Jewish and Western theses are rooted in two diverse philosophies the meeting of which encounters, at times, incompatibilities or even outright conflicts, does not make the achievement of a unitary philosophy of education impossible. The liberal-democratic value theory, and therefore the *National Curriculum*, qua being liberal, is accepting of heterogeneous non-public values and accedes, therefore, to the inclusion of comprehensive values alongside its own political values in each school's curriculum. A conflict-free philosophy therefore can be, indeed must be, formed even if such formation does not guarantee conflict-free development of pupils who live their daily lives within both, Western culture – which endorses anti-authoritarian, liberal-individualism - as well as within the Jewish one - endorsing Divine Command values.

“Unitary philosophy” should *not* be misunderstood as “unified philosophies”, an artificial attempt at unifying the ontologically and epistemologically diverse Western and Jewish philosophies but as the specially formed *philosophy for Jewish schools*, based on elements from within these two. “Unitary” denotes (as in the Oxford dictionary) that the philosophy is marked by uniformity within the entire education, which it underpins.

The aimed for holistic developmental areas, as stated above, are to be realised from both areas of Anglo-Jewish education adopting, to the extent that this is possible, a symbiotic integration of elements in the two philosophies. The varied personal components required by the *National Curriculum*, the *spiritual, social, cultural, ethical and moral values*, whilst having to be underpinned by the statutory liberal-democratic values, leave much room for *comprehensive values* acceptable to a liberal democracy in a particularised form, which needs to be – in a Jewish school - with reference to the Halakhic value framework. This is so because Judaism's concern for the spiritual, ethical and moral is an essential part of its doctrine and law - epitomising Torah and commandments. Jewish philosophy has axiological threads woven into its fabric, with a determinant, defined value system, wherefore much of the stress for this education in Jewish schools must emanate from the Jewish value theory. In addition, these educational elements presuppose a sociology, which is inherent in Jewish schools.

On the other hand, the *National Curriculum's* requirements in the intellectual sphere, the promotion of *thinking skills*,¹⁶⁸ *knowledge, developing an analytical, inquiring mind and enabling pupils to think rationally, creatively and critically*¹⁶⁹, will guide also the Jewish subject components. The liberal philosophy empowers pupils to analyse critically and evaluate issues for their acceptance or rejection and act according to this evaluation. When, however, the critical analysis and evaluation concern Jewish doctrinal investigations different criteria have to be applied. Thus, the purpose for analysis and evaluation appertaining to doctrinal issues are not for the purpose of validation, for acceptance or otherwise. E.g. when critical analysis appertains to the issue of the Sabbath it is not for the determination of acceptance or rejection of keeping the day holy, for this is axiomatically accepted. The purpose of the analysis would be for finding reasons why it is so invaluablely beneficial to keep one day of the week free of week-day occupations.

Analysis and contemplative deliberation of religious truths, though neglected in Jewish schools for generations, even viewed by some as dangerous, is actually a *religious requirement*¹⁷⁰, however *not* with the aim of determining acceptance, but for recognising the *reasons that underpin these* religious doctrines or truths, a cognition which serves strengthened commitment. This evaluative training of pupils in their Jewish studies is even

more urgent now, when the liberal-democratic curriculum trains pupils for critical rationality, to enquire, analyse, reflect and evaluate issues that are encountered and make judgements concerning them. If they do not receive guidance from their Jewish Studies teachers of how to employ these skills in their Jewish subjects, pupils will apply the same methods to their evaluation of doctrinal principles as they apply to their secular liberal ones, relying on their own subjective evaluation and their validation or otherwise, of Jewish dogma.

Since educators have to impart clear, unambiguous messages to pupils, the framing of a unitary philosophy will *have* to grant, at times, a determinative dominance to one of the two theses. If the irreconcilable conflict is with Jewish religious principles then primacy in the philosophy *must* be given to Halakhah. If the conflict is with an educational or cultural aspect, then the broad spectrum of considerations brought from both philosophies and cultures has to be weighed for determining dominance. E. g. whereas the *National Curriculum* takes great care with carefully planned educational progression, Jewish Study departments have been satisfied with teaching festivals, commemorative events, Biblical stories, etc. unchanged across all age-groups. These have to be revised, on a par with the National Curriculum.

The *National Curriculum's* requirements for thinking strategies are just as important to be implemented in Jewish Studies as they are in the secular. They provide invaluable tools, especially for those who are reared within Western culture, for comprehending their heritage as well as their literature. Jewish education also deals with intellectual development, however at a later, more advanced stage of maturity, since it views the combat of the mind only secondary, after the combat of the soul. As Rabbi Ziegler - quoted by Bierman - conveyed Rabbi Dr. J. B. Soloveitchik's idea: "*God experience lies at the core of faith and the role of the intellect is only a posteriori – it is both ancillary and subsequent to the faith experience. Therefore there is no point in addressing questions of intellect before establishing within oneself an experiential experience of faith.*"¹⁷¹ Indeed, faith experience, as already mentioned, has to precede intellectual development. However, since the latter is an integral part of secular education – it would be detrimental for Jewish education if it were not implemented already during KS1.

The two areas of education, then, complement one another. While the *National Curriculum* provides thinking and articulation skills, Judaism provides

personal, ethical and spiritual growth. The relationship of the *National Curriculum* to that of Judaism is that of theory (in the sense of conceptual theorising, **not** in the doctrinal sense) to practice, of cognition to morality.

Much of the educational structure has to be conceptualised in Western language with which the teachers as well as pupils are familiar. At times, however, conceptualisation needs to be suspended to accommodate authentic *Jewish* learning in the authentic *Jewish language*. Textual Biblical studies, as well as Oral Law, have to be accompanied by the concrete, pictorial existential Midrashic stories, however even these have to be shown for the deeper concepts they convey (see example of Sodom).¹⁷² To this extent this philosophy needs to engage in methodological pluralism.

Jewish religious education does not only concern itself with the pupils' relationship with God and the existential world which they inhabit but also with their relationship with the Land, which God has bequeathed them for an everlasting inheritance. The homogeneity of the population in Jewish schools goes further than a shared religion. It includes a four millennial shared history and shared aspirations, which give rise to a Jewish way of life. These include commemorations of events within this history and their celebrations, prayers and cultic acts appertaining to these, nearly unchanged for the past 2000 years of post-Temple era. The spiritual/religious development in Jewish schools has, therefore, an additional aim, namely, that its graduands be enabled to share in, and develop ownership of this past, that they be Halakhically orientated, committed, and practising Jews. This aim, however, in conformity with the *Modern-Orthodox* world-view, does not preclude exposure of pupils to the wider society, its academia or its ambient culture. *Modern Orthodoxy* consciously takes-on the existential struggle that characterises the shaping of a religious identity, astride both, tradition and modernity. It acknowledges challenges that present themselves to religious education as well as to ideas and approaches that religious education develops in the consciousness of its pupils. These challenges need to be confronted openly in Modern Orthodox schools, not glossed over or left to individual pupils to resolve on their own, forced, as Cairns aptly phrased it, into a "*wasteland vacuum to chart their individual journey with no authoritative map to guide them*".¹⁷³ Instead, the pupils are to be aided in this confrontation, supported by their teachers when navigating the difficult roads from faith and tradition to the world of secular

academia and culture without diminishing their commitment to Judaism. They need to be guided in charting their journeys along well-paved routes, clearly illuminated and mapped out by Halakhic “maps”. The challenges will point to that which can be melded within a religious personality and that which is “*other*” or “*foreign*” to it and needs, therefore, to be kept out.

This chapter will concern itself with the formulation of the *ultimate aims* - including *proximate aims* that are apt to facilitate their realisation - which a unitary normative philosophy of education sets for its education of pupils educated in U.K. Jewish primary schools operating within the *National Curriculum*. These *aims* will state the principles taken as normative premises in both, the Jewish and *National Curriculum* education. It will seek out the excellent dispositions that need to be developed in the pupils. The supporting society of the educational system that this normative philosophy is set to serve is the Anglo-Jewish community the members of which desire an authentic Jewish education for their children, coupled with the ambient Western, academic and cultural education.

This philosophy will research, therefore, authentic Jewish literature as well as the *National Curriculum* and Western philosophy, for their normative premises. These will include the dispositions regarded as excellences in both areas of this education to be fostered in the pupils. It will establish how Jewish literature, as well as the liberal-democratic and of the *National Curriculum*'s, spell out their vision of the ideal personality and establish to what extent these personalities conform to each other's visions. It will further propose how to *develop* this ideal personality. The formula proposed by Frankena would lend itself well to achieving these aims.¹⁷⁴

Frankena proposes that answers to three questions are apt to offer a clear formulation of aims for a normative philosophy of education.¹⁷⁵ These questions indeed need to be asked, however, in this thesis, each of these will yield answers from the two areas of the educational structure.

Frankena's first question: 1) “*What dispositions are to be cultivated (in pupils)? Which dispositions are excellences?*” The answers to this question will direct the formation of a *normative philosophy*.
Frankena's second question: 2) “*Why are these dispositions to be regarded as excellences and cultivated? What are the aims or principles of education*

that require their cultivation?" The answers to this question will guide the formation of the *analytical philosophy*.

Frankena's third question: 3) *"How or by what methods or processes are they to be cultivated?"* This question will direct each individual school, guided by this philosophy, with the formation of the specific *theory of education* that suits its needs.

The ultimate aims of education in U.K. Jewish primary schools.

The purpose of Jewish schooling operating within the *National Curriculum* in the U.K. is to produce Jewish, liberal democratic UK citizens, committed to their heritage, who are tolerant, confident, ethical, responsible and well motivated to play their role, academically educated, socially rooted and motivated, autonomous and caring. It is to provide pupils with a sound Jewish and secular education, to impart to them knowledge and understanding of Judaism, its authentic literature and the *National Curriculum's* secular studies. It is a holistic education aimed at the whole child that concerns itself with all aspects of growth, namely, religious, personal and social, ethical and moral, mental, spiritual, physical, intellectual and cultural. The aim is to root pupils in their religion and heritage as members of the Jewish community by providing them with the means to acquire Jewish knowledge and belief, while at the same time also providing them with means that enable them a secure place in the prevailing academia and culture, as active members of the wider community. An amalgamation of two complementing worlds, as Lamm put it: *"Athens' and 'Jerusalem' - 'Yeshiva' and 'University' - 'Torah' 'Umada' (= science, 'external' knowledge), denotes a synergistic interrelation of religious studies and secular profane knowledge".*¹⁷⁶

In seeking *ultimate* and *proximate aims* for this education it is necessary to consider what both its branches - the Jewish and that of the (Western) *National Curriculum* - strive-for as their end product, what they view as the *ideal personality*. Lamm aptly maintains that Halakhah (Jewish Law) must retain axiological primacy and must take the lead in the moral and ethical education overall, even though, beyond Halakhah lies the rest of God's creation – i.e. secular education. The latter, though, must also not omit a religious perspective from its consideration.¹⁷⁷ Jewish thought is characterised by the prominence of ethical values *emanating from God*,

where an indispensable part of Judaism is the individual's ethical conduct *in conformity with moral imperatives rooted in the Torah*. The ethical-moral and spiritual faculties, as personal qualities, are viewed as a priority of Jewish educational aims, though it is acknowledged that without intellectual development these cannot be fully attained. A precondition for gaining the former is the imparting to pupils knowledge and understanding of Judaism's authentic literature and the skills to assimilate this knowledge within their conscience. Accordingly, the overriding aim of *Jewish* education is to implant the *Divine Presence* in pupils' consciousness – with all that this implies: perfecting them in the Jewish-religious, ethical-moral, and cultural spheres, rooting them in their heritage, perfecting them in their objective existential activities and in their subjective emotional lives. *National Curriculum* education also states its '*foremost belief*' that education must be a "*route to the spiritual, moral, social, cultural and physical development*".¹⁷⁸ However, in its content provision, the *National Curriculum* gives greater prominence and much more detail with perfecting pupils' intellectual and cultural development. It seeks to develop broadened thinking capabilities and cognitive processes of mind, including skills to articulate them, all of which yield cultural development as well. Though requiring it, the *National Curriculum* does not provide the *content* for a normative framework for spiritual or religious education since it allows diverse norms to be adopted by its heterogeneous school populations of widely diverse religious, cultural and value systems.¹⁷⁹ In the section "*The national framework and purposes of the National Curriculum*"¹⁸⁰ the explicit requirement states the need "*to develop a distinctive character and ethos rooted in their (pupils') local communities*". Consequently, comprehensive, non-political education is left open ended, delegating framework forming to "*the authority of consensus*" within each individual school.¹⁸¹ This also allows "educating for difference" to a certain extent, which is a fundamental need for some areas of Jewish life.

Seeking the *ultimate aims* for the education of Jewish pupils it is necessary to keep in mind that Jewish educational philosophy is indissolubly connected with God. As such, the moral imperatives regulating the life of the individual combine faith in God with reliance on Torah, as explicated in Halakhah. A dominating question to be asked when seeking to formulate a philosophy of education is; *what life-long effect does this education need to leave behind in*

the graduands' personality? The Zohar states, "*For the food of the Torah is the food of the soul.*"¹⁸² Which Rav Shafran explains: "*It is the residue left at the end, within the innermost being of a person, the impression that the education in accordance with Torah imprints on the pupils' personality.*"¹⁸³ Rotenstreich's definition may well direct us to finding our *ultimate aim* for Jewish education in the Torah when he states "*The principle of morality, submission to the imperative of conduct, is inseparable from the first principle of religion, which is the love of God*"¹⁸⁴.

Ultimate aims formulated in Torah language might not be the language in which educationists in the 21st century formulate educational aims. However the educational concepts and ideals located therein, even if not in a familiar mode of discourse, are still of most lofty value and character and they still embody the aims that religious Judaism strives for. They need, though, to be translated into philosophical and educational idiom that is comprehensible to contemporary educators. Indeed, many of the concepts and ideals – though not all - once rephrased, will be recognised as familiar ethical and moral contemporary secular concepts compatible with the prevailing *National Curriculum* and Western philosophy. The fundamental difference between them is in their designated locus: whilst Western culture places it in the individual human being, Judaism does so in God. Education for ethics and morality in Judaism is an integral element of implanting the concept of *God* in the pupils' consciousness. Ethics and morality, without the theistic element on which to base them, do not fulfil their *Jewish educational* purpose, which is not only to elevate life to a higher, nobler ethical sphere but also, and at least as much, a way of bringing the Jew closer to God.

The most explicit Torah verse to articulate the Israelite's dispositions that God desires, dispositions or attributes that lead to maximal good in one's own as well as in that of society's life, are the two Deuteronomic verses: "***And now, Israel, what does God your Lord ask¹⁸⁵ of you if not to be in awe of (fear) God your Lord, to walk in all His ways, to love Him and serve God your Lord with all your heart and with all your soul. To keep all of God's commandments and statutes***".¹⁸⁶

These verses clearly set out the '*excellences*' apt to be foundational in educational aims that constitute an ideal guide for the formulation of a *Jewish* philosophy of education. These excellences strive to implant the Divine

Presence in pupils' consciousness, to perfect them in the Jewish-religious, ethical-moral, and cultural spheres, to root them in their heritage, to perfect them in their daily-lives and activities, as well as in their subjective emotional lives.

The stated aims of the *National Curriculum* in its 1999 document are to produce holistically developed graduands in the intellectual, personal and physical spheres.

Aim 1 is "*to provide opportunities for all pupils to learn and achieve*", which requires the promotion of a wide spectrum of areas of knowledge and a variety of intellectual skills to facilitate full cognition of this knowledge, its evaluation, its assimilation and its application to new knowledge.

Aim 2 is "*to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities responsibilities and experiences of life*"

The purposes of the *National Curriculum* are underpinned by stating the broad aims as they featured in section 351 of the 1996 curriculum, with two aims added: *mental and physical development of pupils at the school and of society*"¹⁸⁷.

The *National Curriculum's* ultimate aim, as can be deduced from these statements, also as they transpire from its requirements included in the introduction "*values, aims and purposes*",¹⁸⁸ is to develop pupils for liberal democratic citizenship. The question posed above by the *Zohar*¹⁸⁹ in connection with the Jewish aims needs to be repeated now: "*What life-long effect does this education aim to leave behind in the graduands' personality?*"

Having established the ultimate aims in the two branches of this education it is now possible to pose the first of the above mentioned questions that Frankena proposes:

1) What dispositions are to be cultivated? Which dispositions are excellences?

Answering this question will simultaneously also answer the question of the *Zohar*.

The *National Curriculum* actually spells out the **excellences** required to achieve its ultimate aim (even though they are not referred to as such): Excellences in the sphere of character education, are **spiritual, moral, social, cultural, and mental development**, knowledge and understanding of these and a commitment to the values on which a liberal-democratic society is

sustained. In the intellectual sphere they include: the ***attainment of knowledge, cognitive development by means of developing thinking skills,¹⁹⁰ an inquiring mind, rational, creative and critical thinking, enabling problem solving as well as innovative and enterprising approaches to life in general.***¹⁹¹ Excellences in the physical sphere are ***physical skills, ability to keep healthy lifestyles and keeping oneself and others safe.***¹⁹²

The ultimate aims of Jewish education also have readily spelt out attributes and dispositions of excellence, in the verses that inspired the formulation of these aims:

The above detailed Deuteronomic verses set out five 'excellences':

1) To (fear) be in awe of God. 2) To walk in all His ways. 3) To love Him. 4) To serve Him with all your heart and all your soul. 5) To keep all His commandments and statutes.

These excellent attributes and dispositions taken from the two philosophies need now to be analyzed for their hermeneutic meanings and then for their mutual compatibility. The Jewish educational *ultimate aims* as well as the development of *excellences* that are apt to realise them, need necessarily find acceptance in the overall unitary philosophy because they are to overlay the overall foundations for the entire education of Anglo-Jewish pupils. Elements in the *National Curriculum's* philosophy have to find acceptance within the teaching *methods* of Jewish Studies, namely there has to be compatibility of structure, methodology and approach between the two sections of education, including the use of ICT, as tools to support their learning.¹⁹³ However, it must be recognised that there will be elements in the Western philosophy, and it yet needs to be researched whether this includes the *National Curriculum*, that might be found incompatible with the Jewish thesis. As mentioned at the beginning of this chapter, incompatibilities will not be glossed over, rather serve as focus for facts that need to be recognised both; by this thesis and by teachers and pupils for whom it is written.

Before it is possible to determine compatibility or otherwise between the various elements in the two philosophies it is necessary to get a hermeneutic understanding of them by subjecting them to analysis within the traditions of conceptual and categorical frameworks in which they are rooted.

Chapter 6.

The second step of forming a philosophy of education: Hermeneutic analysis of the excellences and ultimate aims in the desired unitary education.

Introduction.

To understand authentically the meanings and definitions of the *excellences* to be included in this specially constructed philosophy of education, their analysis needs to be carried out from within the specific hermeneutic epistemologies and cultural frameworks within which they were framed. However, they have to be translated and formulated within a single conceptual framework, which inevitably must be the Western one, which lends itself to such conceptualisation. The two diverse philosophies on which this thesis focuses and which underpin this unitary philosophy, the liberal-democratic Western and the Jewish, might each express semantically similar excellences or desired attributes for their educated subjects, yet understand quite different concepts by these designations. As has been discussed in Chapter 1, a commonality of conceptual and categorical frameworks is a pre-condition for any meaningful enquiry and needs, therefore, also to play a crucial role in the establishment of an educational framework within the education in Jewish state schools. Tillich further confirms this in the religious sphere when he says that within the theological system, semantic questions must be asked and answered within the specific epistemological framework in which the system is framed, that the knowledge of God cannot be understood without a semantic analysis of the symbolic words. He correctly asserts that Biblical messages cannot be interpreted and fully understood without semantic and hermeneutic principles.¹⁹⁴ When analysing the ultimate aims, therefore, it is necessary to be well rooted in both the traditions concerned, namely the Jewish and the Western. Moreover, one needs to plant one's mode of thought, as much as this is possible, within the very philosophy within which one analyses.

1) ANALYSIS OF JEWISH 'EXCELLENCES'.

Rabbi Eliezer ben Hyrcanus (1st century C.E.) stated, that when dealing with Biblical textual analysis it is necessary to employ both; 1) plain understanding of the texts as their literal meaning conveys and 2) the Rabbinic hermeneutic lexicon for elucidation of meanings and texts, as interpreted in the Oral Law.¹⁹⁵ It is this dual approach that will be employed by this analysis when elucidating

by this analysis when elucidating the meanings of the five concepts of excellence in the chosen Torah verses. In addition to Talmudic exegetes, also later - up to contemporary times - authoritative exegetes will be researched.

THE VERSES THAT INSPIRED THE ULTIMATE AIM. AND THE EXCELLENCES IT SPELLS OUT.

“And now, Israel, what does God your Lord ask of you if not to (fear) be in awe of God your Lord, to walk in all His ways, to love Him and serve God your Lord with all your heart and with all your soul. Keep all of God’s commandments and statutes”. (Deuteronomy, 10: 12-13)

The human excellent attributes, which God Himself designated as His desideratum are detailed here:

- 1) To (fear) be in awe of God.**
- 2) To walk in all His ways.**
- 3) To love Him.**
- 4) To serve Him with all your heart and soul.**
- 5) To keep all His commandments and statutes.**

It is necessary now to unpack, explain and define each of these desired attributes and establish why these are excellences conducive to personal as well as social perfection. Before this can be done each of these concepts has to be subjected to semantic analysis, which demands criteria of textual verification from Torah and Halakhah.

Analysis of Excellent attribute 1:

‘לראה’ (l’ir’ah) God – To (fear) be in awe of God

The Hebrew language does not possess the subtle differences for the word יראה (yir’ah) as is the case in English where ‘יראה’ can mean ‘awe’, ‘reverence’, ‘terror’ or ‘fear’. A great deal of discussion has been devoted by the Talmudic sages as to the exact emotion that this term in the above verse, and repeatedly commanded,¹⁹⁵ is to evoke in the Jew.

To clarify the plain meaning of ‘יראה’ it is necessary to investigate the contexts in which it occurs in the Torah. It will be found that when the term is used on its own – not juxtaposed with God’s name – it means fear or terror. So, for instance, when Isaac *feared* ‘ירא’ for his life in G’rar because the king might have desired his beautiful wife Rebecca, he claimed she was

coming to meet him with four hundred of his men, “*then Jacob ‘feared’ ‘יָרָא’*” *greatly*”.¹⁹⁸ Or else, God promises the Israelites that He will continue to perform miracles for them to save them from “. . .*the nations of whom you are ‘afraid’ ‘יָרָא’*”.¹⁹⁹

In all the above instances the term ‘yir’ah’ ‘יָרָא’ expresses *fear* and *terror*. This term, however, takes on a different meaning when it is used in conjunction with God’s name i.e. ‘*God fearing*’ ‘יָרָא אֱלֹהִים’.

It features in the story of Abraham when he went to G’rar and wished Sarah, his wife to be known as his sister, lest they kill him, for he thought: “*surely, the fear of God ‘יָרָא אֱלֹהִים’ is not in this place*”.²⁰⁰ This term is used also in the positive, in connection with the Egyptian midwives. When the king of Egypt ordered them to slay each Israelite male child at delivery they refrained from obeying the order because “*the midwives feared יָרְאוּ God*”.²⁰¹ And again when the enfeebled Children of Israel, the stragglers in the rear, were targeted by Amalek to be smitten on their way from Egypt at a time when they were faint and weary “*and he (Amalek) feared יָרָא not God*”.²⁰² In each of these instances “*fear of (or ‘awe’ for) God*” points to an a priori cognizance or ignorance, rather than the systematic study of the existence of God, of His normative code of ethics and morals (or otherwise if in the negative) to determine the behaviour of actors. Because the midwives were cognizant of the omnipresence of God they followed a moral code that would be approved by Him and they did not kill babies, though the king had commanded it. Abraham (mistakenly) thought that the people of G’rar lacked theistic cognizance and did not live by a Godly moral and ethical code, consequently, they might kill him for disabling the king’s desire to marry Sarah. The Amalekites, due to their ignorance of God’s existence and His moral code, committed atrocities which the Israelites were commanded to remember and never to forget (in two separate commandments one positive the other negative).²⁰³

‘*Fear of God*’ ‘יָרָא אֱלֹהִים’, accordingly, is a cognitive awareness not only of God’s existence but also of His moral code and omnipresence, watching over His world. It is an a priori cognizance implanted in the human soul qua being

created in God's image, which seeks constant reference to His normative moral and ethical code.

A further elucidation of the meaning of the term can be gleaned from God's very own definition of it when He conferred upon Abraham the epithet "יִרְאָ אֱלֹהִים", "God fearing man",²⁰⁴ after complying with God's most excruciatingly problematic test, declaring himself ready to sacrifice his beloved son Isaac. Not only was Isaac the most yearned for and most precious of Abraham's life gifts from God, born to Sarah when she was 90 years old and he was 100, but it was through Isaac that God had promised Abraham's succession and inheritance of the Land He had promised him as a reward for forsaking his previous life, to follow Him to the unknown. The emotion that induced Abraham to go along with God's test was obviously *not* fear in the sense of terror. Firstly, because God had not really conveyed a command to him but rather a request when He said to him:

"קַח נָא" ("Kach na"), "take please" (your only son whom you love).²⁰⁵

Further more, the loss of Isaac would have rendered all of God's blessings and promises null and void, and Abraham could have argued and questioned God how that request fitted into the previous promises. Instead Abraham responded with a seeming blind obedience. Abraham's 'fear of God', therefore, was certainly *not* terror but rather a derivative of an absolute love and complete faith in Him – awe, reverence and devotion of a highest degree, which allowed him to identify with, and assimilate God's wishes to the extent of losing himself within them. This is what Rabban Gamliel meant in his dictum: "Treat His will as if it were your own will".²⁰⁶

A further nuance of the meaning of 'fear of God' can be gleaned from Leviticus:

*"You shall not curse the deaf, nor put a stumbling block before the blind and you shall fear your God: I am the Lord."*²⁰⁷

*"You shall rise up before the hoary head, and honour the face of an old person, and you shall fear your God"*²⁰⁸

"You shall not defraud one another and you shall fear your God".²⁰⁹

*"Do not take usury of him (your brother), or increase, and you shall fear your God."*²¹⁰

*"You shall not rule over him (the servant sold as bondman) with rigour, and you shall fear your God."*²¹¹

In all these cases the ill treatment of the weak might be carried out undetected by an unscrupulous human being and could not, therefore, be judged by an earthly court.

The deaf person would be incapable of hearing the curse, or the blind of identifying the person who caused him to stumble. The old person would be frail and powerless to defend his dignity. The fraud referred to is of a type that a simple peasant might not comprehend (e.g. the lease of fields close to the Sabbatical year). As to the person who borrows money he might be too intimidated to go to court and fear that the lender would not lend him money again and pay any interest the lender stipulates. The servant is devoid of any status and power and ill treatment of him would go undetected by other humans. God therefore alerts Israel to His permanent Presence within the existential situation, that nothing is concealed from Him and that He expects the moral code to be adhered to at all times also when the wrong-doer could get away undetected from earthly justice.

Analysis of the Torah texts examined above illustrates that wherever the term 'fear' is juxtaposed with God i.e. "fear of God", it is connected with the ethical and moral. It could concern immoral acts which cannot be proven in court, something entrusted to the conscience of the individual. The Talmudic sages stated that it refers to those acts, which are beyond the jurisdiction of an earthly court because witnesses cannot be produced. Only the individual's conscience can know whether the action was committed in good or bad faith.²¹²

"Rav Yehudah said: 'The Holy One, blessed be He, created His world only that men should fear Him' On which the commentary notes: "By 'fear' not dread, but awe and reverence are to be understood, proceeding out of man's realization of God's essential perfection. This reverence and the attempt to attain something of that perfection which it inculcates is man's highest aim in life"²¹³.

Translation of Excellent attribute 1:

'לראה' (l'yir'ah) God – To 'fear', or be in 'awe' of, God.

As can be seen from the analysis the above "fear of" or "awe for" God is a cognitive awareness not only of God's existence and His moral-law but also of His immanence and omnipresence in one's existential situation. In some people it is a natural, a priori cognisance implanted in their

consciousness, qua being created in God's image. However, now that this Law has been explicitly declared, awe *for God* is a quality which moves a person to seek His normative and ethical code and act in accordance with it and "*that which is right and good in the eyes of God.*"²¹⁴ It is a wish to identify with the Creator, one which imposes constant vigilance-on-self against injustice, including cases where no human being could possibly witness its execution. It is an emotion which demands of the individual's conscience to act in good faith.

Excellent attribute 2:

"To walk in all His ways". *Imitatio Dei?*

"Walking in God's ways" has been homonymously understood by the variety of ancient and modern Jewish exegetes. Whereas some understood it in a heteronomous sense, as *walking in the ways* that God had mapped out i.e. following in His commandments, others understood it in a rather autonomous vein. They saw in it an invitation to seek out and imitate *God's ways* as they manifest themselves in the corporeal world by following *His* behavioural examples, i.e. *imitatio Dei*. In order to clarify which of the two ideas underpin the above injunction it is necessary to research Biblical texts that clarify what indeed *are* 'God's ways' that He enjoined the Israelites – today's Jews - to follow.

Hints of God's own *ways* can be gleaned from God's answer to Moses when he asks God: "*Show me now Your ways, that I may know You*"²¹⁵. God replies, that He cannot "*show*" him, since the human Moses is not capable of seeing Him – "*for man shall not see Me and live*".²¹⁶ Nevertheless, "*I will make all My goodness pass before you (Moses)*".²¹⁷, i.e. I shall reveal to you My attributes: "*The Lord, the Lord, God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, (if the children persist with the iniquity) and upon the children's children (giving them a chance to depart from the evil ways in which they had been brought up) unto the third and unto the fourth generation.*"²¹⁸ Rabbi Yochanan's interpretation of this verse, universally accepted by Jewish Sages and exegetes for nearly two millennia, is that this verse spells out God's criterion for ruling the world, His 13 attributes of mercy as they manifest themselves

in the human existential situation.²¹⁹ What God conveys here to Moses are *His ways* through which His divine Presence is manifested to His creatures i.e. the manifestations through which He can be felt, though not seen, in the corporeal world. Most of these attributes are completely out of reach of human grasp, let alone of human capability to imitate. The exegetes, who follow the *imitatio Dei* line, therefore understand these attributes *not* as a call for *actual* imitation but rather as a call for behaviour that brings about *results similar* to those brought about by *God's* actions.

However, there are many who are of quite a different view, basing themselves on God's very own words conveyed through the prophet Isaiah: "*For My thoughts are not your thoughts, and My ways are not your ways. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts*"²²⁰. Is it conceivable to expect the Israelites to *imitate* ways that so transcend concepts they can fully comprehend? Can a human being, a creation of God, really follow, even to just a minuscule extent, God's lead and imitate it?

In his parting poem to the Israelites, before his death, Moses informed them further of *God's ways*, "*For all His ways are justice*."²²¹ This indeed is a way which is comprehensible to humans and a path along which they are capable of walking. However, there is no indication that Moses expressed it as an admonition for *imitatio Dei*, since the Israelites had already explicitly and repeatedly been *commanded* to keep justice as a way of conduct in a variety of existential situations.

To glean further elucidation of this oft-repeated call in the Torah (to '*walk in God's ways*') it is necessary to look at this term in other contexts where it appears with an extension.

This admonition '*to walk in God's ways*' can be found with the addition: ". . .to walk in His ways and to fear (or have awe for) Him",²²² and further, "*to love the Lord your God, to walk in all His ways, and to cleave unto Him*"²²³. In both these *imitatio* certainly could be meant because both, awe as well as love, are strong emotions that evoke a person's desire to imitate the object of their love and admiration, bringing about a mental state that stirs to action. This admonition is found yet again, with an even further extension. "*You (Israel) have avouched the Lord this day to be your God that you would walk in His ways, and keep His statutes, and His commandments,*

*and His ordinances and hearken to His voice*²²⁴. This verse can be interpreted in two opposite ways: *‘Walking in His ways’* can be interpreted as a generalised introductory prelude to what Moses then elucidates by continuing to spell out in detail what the demands of this general term entail. If one accepts this interpretation then *‘walking in God’s ways’* means walking in the ways He had mapped out for the Israelite (i.e. fulfilling commandments). On the other hand this injunction might be understood as the first (and separate) condition for the Israelites, as are those that follow (*‘keep His statutes, and His commandments, and His ordinances and hearken to His voice’*) when they avouch the Lord to be their God. If *‘walking in God’s ways’* spells out a separate injunction then clearly it cannot mean fulfilling commandments because this would be tautologous with *“keep His statutes, and His commandments, and His ordinances”*, it must, therefore, spell out the rather majestic and autonomous *imitatio Dei*.

Indeed, there are verses in the Torah, which certainly strengthen the argument of the exponents of *imitatio Dei*. One of these is the fourth of the Ten Commandments, which reads: *“Remember the Sabbath day to keep it holy. Six days you shall labour and do all your work. But on the seventh day is a Sabbath unto the Lord your God on it you shall not do any manner of work,for in six days the Lord made heaven and earth and rested on the seventh day.”*²²⁵ Here there is a definite, explicit exhortation to *imitate* God. The Israelite is to keep the Sabbath day and cease from all creative work purely for *identification with God by imitating Him*.

A frequently quoted verse of this nature reads: *“You shall be holy, for I, the Lord your God am holy.”*²²⁶ Here God, as it were, explicitly invites the Israelite to *imitate* Him in His holiness. Although at least some element of *imitation* must be recognised here, those opposing the interpretation of *imitatio Dei*, see the way of achieving the lofty goal of holiness mainly through *‘walking in His ways’* which He had set out to be *followed*, i.e. through fulfilment of commandments.

A clue for further illumination on this homonymy might be gleaned from the context in which the call for Israel’s holiness is set. In the five chapters that follow the exhortation to be holy,²²⁷ where there are over 200 laws, mainly prohibitions intermingled in two areas, the ritual as well as the ethical-humanitarian. From the fact that no attempt is made to separate

between the two areas or even prioritize one of them, Nehama Leibowitz²²⁸ deduces that both - rulings appertaining to the Jew's relationship with his God and ethical rulings governing relations between man and his fellow - proceed from the will of God. It demonstrates that the religious and ethical spheres are inextricably interwoven and that their fusion is central in Biblical thought.²²⁹ This deduction obviously points to her belief that achieving holiness is through "*walking in His ways by obeying commandments*, since the majority of the above mentioned laws do not lend themselves to imitation (i.e. prohibitions or revelatory laws) and are therefore commandments to be obeyed. This fact can be further demonstrated from Jeremiah's verse, where he speaks about the '*knowledge and understanding*' of God and His commandments, fused with the ethical. "*But let him that glories, glory in this that he understands and knows Me, for I am the Lord Who exercises mercy, justice and righteousness in the earth, for those I desire, says the Lord.*"²³⁰

'*Walking in God's ways* in many of these opinions then, rather than delineating *God's overall ways* for the purpose of *imitation* points to the *ways which God has delineated for the Israelites and commanded them to follow* in their temporal existence. Though it includes an element of *imitatio Dei*, it is not an explicit call for it. In His exaltedness, total abstractness and transcendence, the most likely human ability to 'walk in His ways' is to follow in the ways He *prescribes*, rather than *imitatio Dei*.

The verse that confirms this relationship still further is: "*The Lord will establish you for a holy people unto Himself, . . . if you shall keep the commandments of the Lord your God, and walk in His ways.*"²³¹

Indeed, Roth propounds the question whether the concept of *imitatio Dei* can constitute the basis of a theory of ethics in Judaism and on the basis of Biblical material he concludes that it cannot. He points out the fact that indeed *imitatio Dei* is not overly emphasised in Judaism because of the nature of the *Subject* of imitation. He explains that Judaism has a clear doctrine of transcendence,²³² where God is separated from the created world due to the utter ontological and qualitative difference between His nature and that of His human creations.²³³ (Had Roth sought to substantiate this he could have cited the Sages' aphorism: "He is the place of world, but His world is not his place."²³⁴) Roth substantiates this assertion that God is

completely transcendent, abstract and “hidden” from the world and not apt for imitation - with a verse from the prophet Isaiah: “*Verily, You are a God Who hides Himself, you are the God of Israel Who saves them.*”²³⁵ He cites the Talmud where the Rabbis found a proof of the ‘hiddenness’ of God in Exodus when God says: “*This is My name לעולם (l’olam) =for ever*”²³⁶. The Hebrew word ‘for ever’ is written defectively, without the letter ‘vav’, and can therefore also be read לעלם ‘l’alem’, identically written, which means ‘to conceal’.²³⁷ The utter qualitative difference between the nature of God and that of the imitator hardly enables a scope for imitation.²³⁸

However, there are also authorities and Sages who do not agree with the above view and hear a clear call for *imitatio Dei* in the Bible. In fact, Roth was fully aware of this and even mentions the Sage Abba Sha’ul, (who holds that the Bible supports the notion of *imitatio Dei*) - only to prove further his own, opposing view. He uses this Sage’s quotations on this subject, only to contradict him and prove his own opposing view. Though Abba Sha’ul’s idea of *imitatio Dei* features in three separate books of the Oral Law,²³⁹ it is still but one Sage out of a multitude of Sages, who explicitly voiced it, and Roth does not view it, therefore, as a generally accepted principle of Judaism.²⁴⁰

Abba Sha’ul anchored his idea in his interpretation of a word within the verse in Moses’ song at the Red Sea: “*This is My God and I will glorify Him*”²⁴¹. He saw in the Hebrew word וְאֲנִי וְהוֹדִיתִי ‘*va’anvehu*’, in English ‘*I shall glorify Him*’, a combination of two words: אֲנִי וְהוֹדִיתִי ‘*ani vahoo*’ – ‘*I and He*’. “*I shall be like Him. Be you, like Him. Just as He is gracious and compassionate, so be you gracious and compassionate*”.²⁴² The same Abba Sha’ul’s exegesis on “*You shall be holy, for I, the Lord your God am holy*”²⁴³, is: “*What is the royal retinue expected to do? It is expected to imitate the king*”.²⁴⁴

Indeed, there are later Sages as well as authoritative commentators who viewed ‘*walking in God’s ways*’, as well as the exhortation to *be holy*, in the same vein as Abba Sha’ul did, as a call for *imitatio Dei*, an admonition to imitate God’s exalted deeds.

Maimonides, in his *Guide to the Perplexed*, thus interprets the call to be holy: “*For the utmost virtue of man is to become like unto Him. . . . as far*

as he is able; which means that we should make our actions like unto His, as the Sages made clear when interpreting the verse, *you shall be holy*"²⁴⁵. The Ramcha"l²⁴⁶ too follows Abba Sha'ul's line of commentary and actually quotes him: "*Walking in His ways*' includes all manner of character correction and reparation. This is what our Sages referred to when they said,²⁴⁷ *'Just as He is compassionate, you are to be compassionate; just as He is gracious, you are to be gracious, and so forth'* The point of this is that all your traits and actions are to be just and ethical"²⁴⁸ Sforno sees an interaction between the two meanings. He interprets the verse "*You shall be holy*" to mean that following the commandments and *walking in God's ways* will ipso facto separate the Israelites from impurity and enable them to attain holiness. Following the commandments, thus, is instrumental, even if only to a small extent, in enabling them to imitate their Creator by following His deeds.²⁴⁹

The imperatives that have been dealt with so far, of "*Walking in God's ways*" and of "*You shall be holy*" have both been clearly defined in the Torah by explicit laws and prohibitions. There is, however, a new dimension added to both these injunctions with the verse: "*And you shall do that which is right and good in the sight of the Lord*".²⁵⁰ Here God demands, as it were, a whole new outlook. Whereas with all the previous, numerous commandments, prohibitions, laws and regulations enjoined in the Torah, the Israelite could have settled for a passive 'piety', just fulfilling his duty to God by following commandments, this injunction has been left undefined. It forces those who are commanded to reflect on their deeds.

The Sages interpreted this injunction to mean that it is not enough for a person to act within the strict parameters of the law, but rather, one must act '*beyond the letter of the law*'.²⁵¹ It is with this supralegal injunction that the Jew can exercise his true autonomy and free will and truly *walk in God's way* and imitate those of His virtues of which he is capable.

Maimonides enlarges in his Mishneh Torah on doing '*that which is right and good in the sight of the Lord*'. He speaks about the '*median path*' (cf. Aristotle in Ethics) that the wise person should pursue: "*We are commanded to walk along the median paths, since these are the good paths and the right paths, as it is said, 'And you should walk in His ways'.* And they (the Sages) have taught this injunction explicitly. '*Just as He is*

gracious, so you too be gracious, just as He is compassionate, so you too be compassionate, just as He is called holy, so you too be holy. And this is how the prophets referred to Him (God) giving Him all these names; long suffering and merciful, righteous and upright, wholesome, mighty and strong and so on. To proclaim that these are good and upright ways, that a person is obliged to conduct himself according to them, and emulate Him (God) to the best of his ability".²⁵² Lichtestein points out that Maimonides does not regard supralegal conduct an option but rather sees it as an obligation within the rubric of *imitatio Dei*. For him 'imitatio' is not an option, just an ideal for the ethically elite, but a normative *demand*, an *obligation* derived from 'And you should walk in His ways', though the latter also refers to walking the median paths.²⁵³ Furthermore, 'imitatio' which imposes actions 'beyond the letter of the law' demands that the Jew's whole being revolves round his relation with God. It demands constant reflection "looking before and after', concerned with results as much as with origins. His focus is axiological and teleological."²⁵⁴

Yet another open ended injunction in a similar vein to those discussed above to direct the Jew's 'walking with his God', is the verse: "You shall be wholehearted with the Lord your God".²⁵⁵

The above research rather strengthens the argument of those who interpret "to walk in His ways" as an invitation for *imitatio Dei*. Even the very verse selected as the *ultimate aim* for Jewish education in this thesis²⁵⁶, will give further confirmation for this. *Walking in God's ways* is the second of the five requests that God asks the Israelites to keep. ("1, to be in awe of God your Lord, 2, to walk in all His ways, 3, to love Him and 4, serve God your Lord with all your heart and with all your soul and 5, to keep all of God's commandments and statutes"). The fifth of them is to *keep all His commandments and statutes*. Since there is a unanimous agreement among the Sages that there is never duplication in the Torah, we have no option but to understand the analysed injunction as *imitatio Dei*, since following in God's ways by walking along the route He had mapped out (i.e. obeying commandments) is explicitly voiced in the last part of this verse. It could, however, be said that certain commandments, those that regulate human relationships, are to be also understood as part of "walking in God's ways" because similar to *imitatio*, they are conducive to behaviour that brings about *results similar* to those brought about by God's actions.

Translation of excellent attribute 2:

To walk in all His ways, imitatio Dei.

The analysis gives good reason to view this concept as a two pronged orientation, each emanating from an existential situation lived in the Presence of God, each prescribing the acquisition of 'excellences' as a way conducive to bring about optimal temporal life. The one demands from the Jew a commitment to normative adherence to Halakhah i.e. the fulfilment of the commandments - the other directs the individual to seek God's 'ways of conduct' towards His created world, for emulation. The former serves to orientate a person around his relation with God since observing commandments and following a defined standard of behaviour concentrates the attention on the source of the commandment, namely God. The latter is truly majestic, one which demands constant reflection on *God's ways*, seeking out those of His virtues for imitation of which the individual is capable. It allows for individual autonomy and free will. Though the former, an adherence to Torah commandments, is a primary requirement, it is also at the same time a means for achieving optimal earthly existence since God, unlike humans, is capable of directing life within a complete, comprehensive conspectus of any situation.

The concept of *imitatio Dei* offers a significant extension of adherence to commandments. This is also prescribed in the Torah, through broadening the scope of law *beyond* that which it is explicitly commanded. This prescribes a supralegal conduct, which is closely related to the Halakhic system guided by its spirit and sharing with it the overall goals of human refinement and character development, of ethical behaviour and drawing close to God. This extension is expressed in the Torah in three open-ended injunctions: "*You shall be holy, for I, the Lord your God am holy*".²⁵⁷ "*And you shall do that which is right and good in the sight of the Lord*".²⁵⁸ And "*You shall be wholehearted with the Lord your God*".²⁵⁹ All these reserve a considerable element of freedom of will for the true adherer - even autonomy in the word's literal sense of 'self legislating' - since they demand an extension of the mode of loyalty to God - beyond the passive, simple adherence to prescribed law. It requires judgement and reflection to meet un-anticipated situations, evaluate them and respond to them within the spirit of '*that which is right and good in the sight of the Lord*'. This

necessitates a rather complex training: First, a good knowledge of the Torah's ethical and social order. Second, a capability of reflection upon arising situations and ability to identify the areas that require a response. To do this, in turn, pupils need to be trained to look backwards – to the origin of the situation – and forwards – so as to judge the potential outcomes of their response.

Excellent attribute 3:

To love God.

Israel is commanded: *“And you shall love the Lord your God with all your heart and with all your soul and with all your might”*.²⁶⁰ What does ‘love’, in the majestic and abstract context of God, mean?

To elucidate its meaning within the theistic context it is necessary to analyse the verses in which this term is found, on both levels: God's ‘love’ for Israel, and the ‘love’ God demands of Israel.

*“And because He (God) loved your fathers and chose their seed after them and brought you out with His presence with His great power out of Egypt”*²⁶¹ “*Only your fathers did the Lord delight, to love them, and He chose their seed after them, even you, above all peoples.*”²⁶²

“Nevertheless, the Lord your God would not hearken unto Balaam. But He turned the curse into a blessing unto you, because the Lord your God loved you”.²⁶³ *“And He will love you, and bless you, and multiply you.”*²⁶⁴

There are two elements in God's ‘love’ for Israel. An element of ‘choosing’ and an element of ‘devotion and commitment’ to them, with the causal effect of *acting* on their behalf: He brought them out of Egypt, He did not hearken to anyone who tried to change His attitude towards Israel, He changed a curse into a blessing and He will bless and multiply them.

God demands a reciprocal devotion: that Israel ‘choose’ Him above all other ‘gods’ i.e. as their focus of devotion, that nothing should influence them to change this devotion and that they too are committed and ‘act’ within their relationship with God, that this relationship is *not passive*. What are the *actions* that God requires? *“And you shall love the Lord your God with all your heart and with all your soul and with all your might.”*²⁶⁵ *“And you shall love the Lord your God and keep His charge and His statutes and His ordinances and His commandments all your days.”*²⁶⁶ *“After the Lord your God you shall walk, and Him shall you fear, and His commandments*

*shall you keep, and unto His voice shall you hearken, and Him shall you serve and unto Him shall you cleave.*²⁶⁷

We have here a description of the empirical *manifestation* that Israel's love for God is required to take. God requires Israel's relationship of love to find *active* expression by acting in accordance with His statutes, ordinances and commandments all their days. Mizrachi (15th-16th century, Turkey) thus asks: "*How can the command to love God apply to a subject that a person has not seen and never entirely grasped?*" Isaac Aramah (15th century, Spain) asks further: "*How can commandments (like to love) be given regarding these things that are not under a person's control? It is inconceivable that a person should be charged with things not dependent on his own will.*" The Sifra (early centuries C.E. Land of Israel), anticipating such dilemmas, states that the verse following the command to 'love God' states: "*And these words which I command you this day shall be upon your heart*"²⁶⁸, from which one must deduce that through listening to, and executing commandments one will come to know God and learn to love Him. S. D. Luzzatto endorses this saying that whoever exclusively occupies himself with doing God's pleasure and observes His commandments is 'a lover of God', that the love of God is embodied in the performance of the commandments, not a separate part of them.²⁶⁹

Whilst the outer *manifestations* of the demanded love are clarified in these texts and commentaries, they do not deal with the most important element of this love: 1) what is its character or quality? How can a puny human-being aspire to perceive the abstract concept of God to the extent of loving Him, moreover, doing so boundlessly, '*with all his heart and with all his soul and with all his might*'? 2) How can this love be cultivated to dwell in a person's soul?

Maimonides states that the pathway leading the individual to a love of God is through reflecting on His wondrous deeds. "*The moment man reflects on God's deeds and His creations both, wondrous and great, perceiving through them His immeasurable and infinite wisdom, he cannot but love, praise and glorify Him, becoming seized by an overwhelming desire to know His great name.*"²⁷⁰ He further states: ". . . *this love is only possible when we comprehend the real nature of things and understand the divine wisdom in them.*"²⁷¹ And: "*A person can love the Lord in the measure*

*of knowledge he has gained of Him. According to the knowledge, so the love, whether more or less. Therefore man should devote himself to understanding and becoming versed in the skills and sciences which make his Maker known to him in accordance with his capacities.*²⁷²

Maimonides, then, believes that love of the abstract God can be achieved not through the senses but rather through the intellect. Human beings, by turning their purified attentions intellectually to God, can reach Him with their emotions.

As mentioned above, God commanded Israel of two emotions to be harboured simultaneously for Him: 1) Love of God, “*And you shall love the Lord your God*”,²⁷³ and 2) fear of Him, “*You shall fear the Lord your God*”.²⁷⁴

The obvious question raised by the Sages was: Which of these two emotions has to predominate? Rabbi Judah ben Teyma sees no legitimacy in prioritisation: “*Love heaven and fear heaven, tremble and rejoice to fulfil all the commandments.*”²⁷⁵

However, the Talmudic Rabbi Simon ben El'azar thought otherwise: “*A person acting out of love is greater than one who acts out of fear (i.e. when he observes the commandments), for the latter (acting out of fear) is rewarded for one thousand generations, and the former for many thousands of generations. What is the scriptural proof for this? In one place is written: “. . . (God) showing loving kindness unto thousands of generations to them who love Me and keep My commandments” (i.e. God's reward is juxtaposed with the word 'love'). And in another place it is written,²⁷⁶ “. . . the faithful God, Who keeps the covenant and the loving kindness with those who love Him and keep His commandments to a thousand generations”²⁷⁷. In the latter verse the reward is juxtaposed with 'keeping God's commandments' (i.e. who fear Him) and there the reward is only for one thousand generations. But in the former God reserves loving kindness for thousands of generations to those who love Him”²⁷⁸ Rabbi Simon bar Yochay voiced a similar opinion in the M'khilta.²⁷⁹ The majority of Rabbinical opinion is, therefore, that 'love' is greater than 'fear'. Welch, the Scottish Hebraist says “*Love and fear of God constitute the highest reverence. The fear of God constitutes a powerful deterrent from evil. The love of God is the highest incentive to living in accordance with the Divine will.*”²⁸⁰*

It is interesting to note that in spite of Abraham gaining the epithet '*God fearing*' from God after his '*Trial*', Rabbinic literature upholds him as the paradigmatic '*lover of God*',²⁸¹ as explained above.²⁸² Fear or terror, even of an ultimate punishment i.e. death, would not have been able to cause him to commit a deed against all his convictions and emotions, for surely these greatly outweighed his wish to live.

Translation of excellent attribute 3.

To love God.

Analysis has shown that the concept '*Love of God*' must be recognised as an emotion that fundamentally differs from the love for a human being. It is an emotion of complete trust and admiration, which beyond early childhood should not be left in its naïve state of blind emotion but rather originate in the intellect and reason. The physical human being's love for the wholly spiritual, abstract God needs to engage also intellectual powers to enable a grasp of His awesome, majestic essence, which surpasses anything describable or truly perceptible. It is an emotion that causes a person's *will* to focus on God's wishes and arouse his desire to execute these in all their detail. It is *not* a passive emotion but one that needs to find expression within the daily existential situation, through *active* fulfilment of commandments. These entail both, personal ritualistic activities – commandments that appertain to the relationship between person and God – and social behaviour – commandments appertaining to the relationship between a person and his fellow.

'*Love of God*' is a commitment emanating from a person's will that not only focuses on God's commandments with eagerness for their fulfilment, but can take a great deal of stress without breaking this commitment. Indeed, the sages of old already prioritised '*love of God*' over the concomitant commandment to '*fear God*': "*Love can withstand stress.*"²⁸³

Ramsey formulated most appropriately the frame of mind of the religious person, when he posits the word '*God*': "*Love so amazing, so divine, demands my soul, my life, my all.*"²⁸⁴ It is not a situation that just stirs one to admire and to follow but one that fills one with adoration, wonder, worship and commitment.²⁸⁵

Excellent attribute 4:

לַעֲבֹד (la'avod = Serve) God with all your heart and with all your soul.

The Hebrew-English dictionary offers a variety of translations for the verb 'לַעֲבֹד' (la'avod): Work, labour, toil, till, worship, cultivate, serve, work as slave.

The defining common feature of all these meanings points to an *active* experience, an *engaging activity* of a physical sort.

The Torah speaks about two kinds of 'עֲבוֹדָה' (avodah = Divine service, worship, work). The more frequent one – and indeed the kind identified with this noun in Talmudic and liturgical literature – is the sacrificial animal offering the 'קֹרְבָן' (korban) to be offered on the altar in the Temple. This עֲבוֹדָה had to be carried out exclusively by priests of the Levite tribe, irrespective of whether the sacrifice was a mandatory prescribed one in the Torah, or whether brought by individual donors.

The second kind of עֲבוֹדָה, as found in the verse being analysed as well as in another verse,²⁸⁶ is juxtaposed with: "*with all your heart and with all your soul*". The Talmudic sages derived from this juxtaposition that 'עֲבוֹדָה' can take the form of 'service of the heart', which means prayer.²⁸⁷ This עֲבוֹדָה is a direct communication of the congregation (as the plural form in Deuteronomy 11:13 indicates) or of an individual (as indicated in the verse being analysed) with God without priestly mediation.

After the destruction of the Temple, when the symbolic, tangible sacrifices could no longer be offered "*the prayers were ordained to correspond to the daily sacrifices*"²⁸⁸ and 'the service of the heart' was the only עֲבוֹדָה. Though prima facie very different from one another the two modes of עֲבוֹדָה, when executed in its true sense, are very similar in their spiritual effect on the worshipper.

The noun 'קֹרְבָן' (korban =sacrificial offering) derives from the root 'קָרַב', meaning 'near' or 'draw near' i.e. the bringing of the sacrificial offering is an act of *drawing near*. It is a reciprocal act between the one who brings the sacrifice and between God to Whom it is brought. Whilst the offerer's activity (mediated by the priest) draws him near to God - God in turn,

reciprocates and draws near to him, since the sacrificial animal is an outward symbol of the offerer's inner emotion and intention. The true spirit in which a sacrifice is to be brought is one in which the offerer wishes to unite his being with his Maker. He is moved to doing this by some soul searching: either by recognising that he owes his fortunes to God and he wishes to convey gratitude to Him, or by a wish to improve himself after previous failings. The correlative of the external, physical act of sacrifice is the inner spiritual activity of offering one's soul to God and by this action draw near to Him and emerge in a purified form.

Rabbi Soloveitchik aptly formulated it: "*The inner activity induced by the sacrificial act, is the offerer's self-sacrifice on the altar.*"²⁸⁹

Since sacrifices only could be performed in the Temple in Jerusalem, this concrete, tangible 'הַקָּרְבָּן' (avodah = Divine service) could no longer be performed after the destruction. However, as Rabbi Soloveitchik observed: The *idea* that underpinned the 'קָרְבָּן' (korban) i.e. the *drawing near* to God survives and continues unchanged through the other mode of הַקָּרְבָּן of the *heart* - the act of prayer. The change is only in the absence of the physical symbol of this *drawing near* namely, the actual sacrificial animal, which can no longer be sacrificed. . However, its accompanying spiritual-emotional act endures. "*Today we still continue to offer sacrifices to God. This great and awesome sacrifice in which man offers his very being on a metaphysical, transcendental altar*" is offered through prayer alone. Through it man unites with the infinite and ascends to the Seat of Glory.²⁹⁰

Although Rabbi Soloveitchik did not view הַקָּרְבָּן as the only medium through which a person can transcend his finiteness and reach the infinite, he recognised it as a unique realm inasmuch as it is the only one that offers a bilateral, reciprocal dialogue with God. Whilst the other media: 1) (The intellectual) Torah study, 2) (the emotional) love of God, and 3) (the volitional) observance of Torah commandments, are unilateral movements of man reaching out to God, in הַקָּרְבָּן (today's prayer) both – God as well as the one who offers the prayer – move towards one another, establish an interrelationship and indulge in a dialogue. Dialogue, he explains, means communication, engagement and interaction. The fact that only the worshipper speaks does not invalidate the term '*dialogue*', because a

dialogue exists when one person addresses another even if the other remains silent.²⁹¹

Rabbi Hirsch viewed *עבודה* as a means of stepping away from one's existential activities and bustle of life so as to regain the truths, which slipped away due to the demands and lures of daily living. These rob the person of deeper discernment of God, of the world, of mankind and of fellow Jew. *"By transcending life, ascending towards God, we can retrieve this discernment."* The *עבודה* of the heart (prayer), similarly to the *עבודה* in the Temple, represents one's consecration to God and the endeavour to reassess oneself, as well as one's deeds, in relation to God and His commandments. Since prayer has replaced sacrifices as a tool for self-correction and self-purification it has taken-on this selfsame function of elevation and purification for the offerer of prayer through introspection and self-evaluation. Hirsch sees proof of this *"in the Hebrew term for 'praying': the word 'להתפלל' (lehitpalel), 'to pray', derives from the Hebrew word for judging, פלל, put into the grammatical reflexive construct התפעל, which means to judge and evaluate oneself."*²⁹²

The idea that *prayer* is unique in offering an element of reciprocity when reaching out to God (as Rabbi Soloveitchik asserts above), as well as that it offers respite and renewal for the soul (as Rabbi Hirsch is quoted saying), is also stated by Wiesel: *"Prayer is meant to engage man and God in eternal dialogue. Thanks to prayer we know that God is present . . . Thanks to prayer God descends from heaven and dwells among His creatures, thanks to prayer man's soul leaves its dwelling and ascends to heaven"*.²⁹³

One of the oldest Mishnaic Sages, Simeon the Just, (one of the last survivors of the Great Synod, 4th century B.C.E.) viewed '*עבודה*' as one of the three pillars upon which the world subsists: He is recorded as saying, *"The world stands on three things: on the Torah, on the 'עבודה' and on acts of loving kindness"*.²⁹⁴ To understand fully the term *עבודה* being analysed here, this three fold characterisation of Judaism, must be understood within the Rabbinic lexicon of formulation, where abstract ideas must necessarily be translated into concrete, tangible action. The first pillar, '*Torah*', means therefore *active*, assiduous study of Torah, so as to learn *intellectually* about God's omnipotence, omniscience and omnipresence, about the way

of life He has mapped out for the Israelite to follow as well as about his historical origins. 'הַגְּבוּלָה' (avodah = Divine service), the second pillar, even though its post-Temple-times' meaning is exclusively '*service of the heart*' is not indicative of a dormant *potential* in the heart. Rather, it calls for *actualisation* in the form of daily *acts* of worship, as a vigorous spiritual and emotional activity that bestows on the worshipper a frame of devotion on a par with the emotions evoked by the Temple 'הַגְּבוּלָה' of the past. The third pillar, '*acts of loving-kindness*', is relevant to the present discussion, because it further illustrates that in authentic Judaism nothing can be *left* in a state of *potential energy*. The three concepts which Rabbi Simeon tied together necessarily follow one principle: Just as *potential* loving-kindness is useless if it is not realised through concrete, tangible *action*, so are the other two elements tied together with it. Torah and הַגְּבוּלָה, if left in an *abstract* state are of no purposeful use to the individual or to society.

The strength of the three pillars upon which 'the world is sustained' - *Torah, הַגְּבוּלָה and loving-kindness* – is conditioned on what Rabbi Yisrael Hass described as the '*kinetic energy*' they receive from their adherents. Though ideas and emotions necessarily start as potential, abstract situations, Judaism requires that they be transformed into *kinetic energy*, into actual deeds, that they are carried out from *potential ideas* into concrete, tangible, *actual situations*. The term הַגְּבוּלָה, states Rabbi Hass, needs to be understood in the multiple facets of its meaning (=work, labour, toil, till, worship, cultivate, serve, work as slave). הַגְּבוּלָה, which consists of *prayer* alone in our post-Temple days needs to be energised by the same *kinetic energy* that actualises potential ideas. It demands a great deal of emotional work and effort – all the facets of the term הַגְּבוּלָה - so as to energise one's potential strength and *actualise* it in one's existential situation.²⁹⁵

Prayer's foremost function is to unite a person with his Maker; however this union is only partially a private matter between a person and God. Prayer, as Wiesel formulates it, is "*movement – movement inward and outward. Movement toward God, movement toward His creatures – become one with Him, one with them. Prayer means being alive – moving toward life,*" Prayer, he further says, means giving a person an essential dimension

of what s/he has or lacks, what s/he is or wishes to be, it enables one to appreciate what s/he is given and a wish to share it with fellows. Prayer also attaches the Jew to the collective body of Israel. Not only because one assembles together with them, reciting the same words as them, but because one commemorates and re-experiences history with them. Prayer makes “*him realise that he belongs to an immense community where he can find not only forerunners but allies as well.*” It makes one feel that “*he is no longer a stranger in God’s creation.*”²⁹⁶

Translation of excellent attribute 4.

“Serve God with all your heart and all your soul”.

The concept of “*Serving God*”, which was expressed through tangible sacrificial acts in Temple times, was transformed into the act of spiritual prayer after its destruction. As has been shown in the analysis the idea underpinning this service, however, whether the physical sacrifice of the past or the spiritual prayer thereafter, has been one and the same namely, derived from the root of the noun ‘*גָּרַף*’ (=sacrifice) indicating ‘*drawing near*’. It is a medium through which man unites with the infinite and ascends to the Seat of Glory. It is a bilateral activity of ‘*drawing near*’ between the one who “*serves*” and between God to Whom *service* is being offered. The correlative of either act - the physical or the spiritual - is the inner emotional activity of offering one’s soul to God and by this action draw near to Him and emerge in a purified, moreover energised, form. Prayer is an encounter with both God and self. As such it is a multifaceted activity involving the actor in numerous abstract as well as active, tangible activities. It involves reflection and evaluation vis-à-vis self, vis-à-vis fellows and vis-à-vis God - not abstract reflection alone but one that moves to action, whether in relationship with fellows or relationship with God. Though prayer is termed in the Talmud ‘*service of the heart*’ the term needs to be understood in Rabbinic hermeneutics, where abstract ideas must necessarily be consummated in deed i.e. translated and transformed into concrete, tangible actions.

Prayer also needs to be viewed as a respite, a means of stepping away from the bustle of life, a means of enabling a person to regain the ideals and truths, which slipped away due to the demands and lures of daily living.

Since *prayer* has replaced sacrifices as a tool for self-correction and self-purification it is this medium that now offers this function and similarly to the tangible, suspended cult, leads to elevation and purification through introspection and self-evaluation and correction of omissions, whether towards God or towards fellows.

Serving God through prayer not only helps the worshiper to *lay foundations* of faith in, and attachment to, God but also to faith in, and attachment to Judaism. Prayer attaches worshippers to the collective body of Israel through re-enacting their four millennial history; their early beginnings, the fathers of the nation, the wanderings, adventures and travails, the triumphs and defeats. The prayer book is a reflection of the long Jewish experience, which has continued with the selfsame practices in any country in the world, in the same manner, irrespective of the national language or geographical location.

In addition, Jewish prayer is also one of the most educative media of Judaism. The prayer book includes selections of study commemorating Temple services, as well as others intended to implant moral values in the worshipper. Furthermore, many prayers are also major statements of Jewish beliefs. Jewish prayer is a ritualised theology – theology turned into prayer.

Excellent attribute 5 .

Keep all His commandments and statutes.

Three categories of commandments can be discerned in the Torah:²⁹⁷ 1) The *ethical/moral* - commandments that can be rationally understood, 2) the *ritual* - guiding the relationship between God and the People of Israel, and 3) the *revelational* (or also known as *statutes*) - commandments that cannot be rationally explained or understood. Revelational commandments (e.g. ritual taboos, dietary laws, mingling certain seeds in one field or materials in garments, fixing of a Mezuzah or wearing phylacteries) serve no humanly understood, obvious, rational purpose, whether ethical, ritual or communal, however they are equally as binding. Whilst the first two categories of commandments are obviously for perfecting temporal life, human intellect finds it difficult to understand what made God impose statutes on the Israelite through *Revelation*. It is inconceivable, however, that they are just an arbitrary imposition of God's will upon the Israelite.

To receive an answer, it is necessary to search for the Torah's own explanation.

*“And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always”.*²⁹⁸

*“ . . .to keep for your good the commandments of the Lord and His statutes, which I command you this day.”*²⁹⁹

*“You shall walk in all the way which the Lord your God has commanded you, that you may live and that it may be well with you.”*³⁰⁰

The emphasis for keeping the commandments, then, is on the *benefits* they bestow upon their adherents. The 3rd century Babylonian authority Rav has brought a proof verse for this fact from Psalms: *“The word of the Lord is refining”*.³⁰¹ He understood this verse to convey that the word of God has a purifying effect. *“The commandments were given solely for the purpose of refining the people who keep them”*. Why would God have otherwise given ritual or revelational commandments, what is God's benefit from having them kept by the Israelites?³⁰² Nachmanides quotes Rav's Midrash in agreement and explains that *God* does not require acts of worship i.e. fulfilment of commandments, because *He* desires them for themselves and for *Himself*. Rather, He desires them for the refining effect they have on the human character. Just as the silver smith's purpose is to refine the silver of its impurities, *“so it is regarding the commandments. Their aim is to remove evil from our hearts, to make the truth known to us and remind us of it continually”*. Nachmanides notes that God never imposes arbitrary commandments rather, that every commandment has its definite purpose even if it is not always possible for human beings to fathom what it is. The purpose of the ethical/ moral commandments is obvious, as is that of guiding the relationship between God and Israel. Statutes, however, cannot be fathomed for their purpose and would not have been known had they not been *revealed*. The fact, though, that these are not *prima facie* of any useful purpose or that they cannot be rationally conceived by the very limited human intellect, does not make them less useful or less binding³⁰³.

Commandments consist of duties as well as prohibitions in two areas, 1) the *ritual* – between person and God, and 2) the *ethical-humanitarian* – between man and his fellow, and man and his environment. The Torah does not separate between these two areas or even prioritise one of them,

but intermingles commandments appertaining to them.³⁰⁴ It is obvious from this that both, rulings appertaining to the Jew and his God, i.e. ritual commandments (including statutes), and rulings governing relations between man and his fellow or his environment, i.e. ethical, moral and environmental commandments, proceed from the will of God. Both lead to the ultimate aim of holiness. Obeying God's commandments brings about the ideal in existence, both on the social level, where it regulates society and on the personal one where it confers tranquillity and a peaceful existence.

Indeed Maimonides explains that the two overall purposes of the commandments are human welfare: 1) welfare of the soul, which is a prerequisite to finding perfection in this world and in the next and 2) welfare of the body, which is a prerequisite for the welfare of the soul. The commandments affect both areas: the welfare of the soul because they promote correct opinions and the welfare of the body because they set down norms for the guidance and conduct of society and the individual.³⁰⁵

Commandments appertaining to moral and ethical conduct form a big proportion of Torah law. Such conduct is urged with great passion in Judaism, however, it is not conveyed in abstract, generalised conceptual definitions of justice or righteousness etc, but rather as concrete, existential commandments. A clear relationship between the commandments and God, their author Who authorises them, is ever present. The Talmudic Rabbis enumerated 613 commandments in the Torah, an enumeration that amounts in principle to a codification of the major elements of Biblical law. These should be seen as 613 headings under which all the details of Torah legislation may be classified. Rabbi Simlai's view that these consist of 365 negative and 248 positive commandments,³⁰⁶ has been universally accepted, even if there are a few slight differences of opinion among some of the authorities as to the exact enumeration of some commandments. Rabbi Simlai stressed a correspondence between this enumeration and the existential situation. The 365 negative commandments correspond to the solar days of the year and the 248 positive commandments correspond to the number of the limbs in the human body. Torah commandments apply therefore to every day of the year and demand the participation of all the limbs of the body. A question that has been posed by the Talmudic Rabbis,

whether abiding by the socio-ethical commandments, the 'moral law' which obligates the Jew, should be obeyed *because* it emanates from God, or rather because it is *rationally demanded* by the moral conscience. Our prevailing culture, influenced by Kant, certainly demands that it be the latter, an autonomously arrived at, 'categorical imperative'.³⁰⁷ The Rabbis, however, concluded otherwise, focusing on a specific ethical issue.³⁰⁸ Their discussion related to commandments regarding animal welfare,³⁰⁹ whether these are to be seen in the light of natural justice i.e. as God's concern for His creatures or rather as *decrees* that He wishes the Israelites to observe. The Rabbis' opinion was that they are *decrees* that He wishes His people to obey so as to ensure that obedience to commandments is not conditioned on their rational appeal. If they obey certain commandments for their ethical/moral reasoning (rather than for their nature of a *Divine decree*) they might fall into the error of examining commandments and come to their own conclusion whether they appeal to them rationally, before abiding by them. As one of the most prestigious of commentators, the 11th century Rashi, commented on this discussion: "*To inform them (the Jews) that they are His servants and that they keep His commandments, decrees and statutes even such matters concerning which . . . (people) will be saying: 'What need is there for this commandment'?*"³¹⁰

The intention of the Rabbis was *not* to reduce the Israelites to will-less subjects, who follow commandments blindly, with absolute conformance and obedience, rather to ensure their permanent cognisance of the relationship between their ethical/moral behaviour and God. In traditional Jewish doctrine the commandments are not truly performed until they are performed "*for their own sake*", neither out of fear of punishment nor for the hope of reward. In the *Ethics of the Fathers*, Antigonus of Socho says: "*Be not like servants who minister to their master so as to receive a reward.*"³¹¹ The (later) Talmudic Rabbis, referring to this *Mishnah*, state that a person educated in Torah performs his commandments out of love for God, not out of fear or blind obedience. They take as proof-text the verse from Psalms: "*Happy is the man . . . that delighteth greatly in His commandments*".³¹² Rabbi El'azar explained it thus: "*In His commandments, but not in the reward for keeping His commandments*".³¹³ Maimonides³¹⁴ who also mentions this Talmudic discussion adds other sources too: "*Let whatever*

you do be done out of pure love for Him".³¹⁵ The function of performing commandments, accordingly, is a means of keeping an ever-close proximity with God's Presence. The Torah implicitly acknowledges a natural law of ethics and the Talmudic Rabbis explicitly state so,³¹⁶ yet they insist that even rational and ethical laws should be observed as *God-given*, rather than naturally demanded. That the Torah did not regard the uncommanded person as ethically neutral, can be derived from incidents such as when Abraham, many centuries before *Revelation*, argued with God about the fate of Sodom: "*Will the judge of the whole earth not do justice?*"³¹⁷ Or when the Egyptian midwives refused to kill Israelite baby boys.³¹⁸ Also later, with the giving of the commandments, they were announced in such a way as to suggest that they were already fully comprehensible to those being commanded, as the basis for living a good life. It can, therefore, be safely assumed that rational precepts, including ethical laws, would be binding even without *Revelation*. It is through *Revelation*, however, that a substantially higher level can be aspired because the connection between the *Author* of the commandments and morality is *never allowed to be forgotten*.³¹⁹

Translation of excellent attribute 5.

Keep all His commandments and statutes.

Analysis of this concept shows that a central ideational principle of Judaism is the fusion of ethics and commandments i.e. the linking of ethics with God. Jewish ethics are an integral part of Halakhah and *not* independent of it. The religious and the ethical are inextricably interwoven and the emotions that promote the theistic devotion hold equally true for ethical action. This does not mean to say, however, that only rational commandments that promote welfare and ethical living are the objects of the commandments.

Though Judaism does not attribute to the human being a capability of being self-determined and self-legislating – which is the liberal criterion of *autonomy*, as indeed its literal meaning conveys (auto=self, nomos=law), - it advocates a considerable *freedom of will* within Torah legislation. It certainly does not view as the ideal personality the one reduced to a will-less subject, that conforms absolutely and blindly, in perfect obedience, to laws commanded by God. As discussed above³²⁰ supralegal conduct, going well

beyond the letter of the law, leaves much space for free will even for autonomy, because the revealed morality has not legislated for it. Moreover, even adherence to the explicitly *commanded* laws is open to the person's free will.

As discussed above³²¹ people's very choice to take-on the divinely revealed morality and act within its parameters is an autonomous act. The autonomously appropriated Divine Law and the wish to situate oneself within it is a natural human response to the recognition that only God is capable of guaranteeing correctness of moral norms and laws, such as will bring about optimal life. Without knowledge of the long term causal effects of human deeds it is impossible to gauge what will and what will not bring this state about. The essential reason for one's wish to follow God's commandments is the cognition that a teleological view of the future, within the entire spectrum of space and time, is outside the realm of human capability.

One could broaden Rabbi J. B. Soloveitchik's advice regarding the *moral* law and include *general* laws for living, when he says that Western epistemology would do well were it to look at "*the ethical implications of any philosophical theory, as to its beneficence or detriment to the moral advancement of man, (which) should many a times decide the worth of the doctrine*".³²²

2) Analysis of the National Curriculum's 'excellences' and their compatibility with the Jewish philosophy of education.

The *National Curriculum* spells out two ultimate aims:

Aim 1 is "*to provide opportunities for all pupils to learn and achieve*".

Aim 2 is "*to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities responsibilities and experiences of life*".³²³

The favoured traits and dispositions needed to bring about these ultimate aims are stated in the requirements of its 1999 document. These clearly point to *National Curriculum's* aims of producing holistically developed graduands, in **1)** personality and character, **2)** the intellectual, and **3)** the physical spheres.

1) In the character and personality sphere the requirements are: the promotion of *spiritual, moral, social, cultural, and mental development of pupils*³²⁴. 2) In the intellectual sphere it requires to promote *knowledge through the promotion of thinking skills*,³²⁵ to enable pupils to *develop an inquiring mind, rational, critical and creative thinking*, facilitating *problem solving as well as innovative and enterprising approaches to life in general*.³²⁶ *Providing a foundation for lifelong learning*,³²⁷ *learning how to learn*,³²⁸ *develop communication skills*.³²⁹ 3) In the physical sphere the *National Curriculum* requires to *develop pupils' physical skills and encourage them to keep a healthy lifestyle and keep themselves and others safe*.³³⁰

The above aimed-for excellences require analysis to clarify their precise meanings within the liberal democratic framework (which is, quite obviously, the *National Curriculum's* ultimate aim) and examined for their compatibility with their Jewish counterpart. So as to continue the sequence of the above-analysed *ultimate Jewish aims* (numbered 1-5) the following *National Curriculum aims for personality and character education* will carry the number 6); intellectual ultimate aims number 7); and the physical aims number 8)

6) Analysis of excellences to be developed in the sphere of character and personality education.

6a) *Mental development* is the last component listed as educationally required by the *National Curriculum's* "*Values and purposes underpinning the school curriculum*". It will, however, be the first for analysis since mental development has to be considered as a major determinant for the development of all the other four elements preceding it in that list.

The great case for mental education lays in the fact that a person's perceptions of, and subsequently attitudes to, life are major contributors to his *mental state*, which, in turn, is an important *behavioural* determinant, including in the personal, social, spiritual, intellectual and physical spheres. The effects of mental states upon individuals' existence, the interdependence between mind (or soul) and body and the influence of this interdependence upon all aspects of growth has been stated already in the Bible³³¹ and re-stated by Rabbinic authorities over the millennia.³³² Philosophers too took an interest and dealt with the effects of the soul on the body (and much later psychologists), over more than two millennia. In the last hundred years 'mental health' has focused mainly on mental, social and emotional *illness* even

though, already in 1946, the *World Health Organisation* defined 'health' in the positive way, as "a complete state of physical, mental and social well-being". Educators have recently recognised their own important role and that of schools, in promoting a mentally healthy school society – and by extension a healthy society - by providing carefully structured *mental development* programmes for pupils from early age.

Wilson in 1968 advocated close attention to be given to mental health in schools as part of the curriculum, stating that children's mental health was a precondition to their optimal overall rate of progress.³³³ He clarifies the concept of 'health' (of body or mind), through defining 'illness'. Since the latter is something inside the person to have gone wrong causing "malfunction effecting 'normal' life",³³⁴ the former is a state in which people are able to function at optimum and lead fulfilling lives.³³⁵ Wilson agrees that there might sometimes be physical medical causes for malfunction; however, he states that frequently it is brought about by previously 'mislearned' beliefs or ideas, which result in an irrational mental state. Accordingly, the key to mental health is *rationality*, one achieved through unlearning these 'mislearned' concepts and beliefs.³³⁶ He says further, that unless a child is "fed' with appropriate concepts and objects for his feelings, he is virtually bound to display unreason."³³⁷ Weare, in 2000, already can report that much work has started in this area. Intervention in, and a programmed positive input into the school's social environment, has of late come to be seen as conducive not only to healthy social, emotional and personal development but also to intellectual and physical optimal growth.³³⁸ Antonovsky further reinforces this by his finds that environments in which pupils are enabled to gain overall satisfying school experiences, are now recognised as constituting important factors in their subsequent healthy mental lives.³³⁹ Considering the undisputed influence that mental states have on people, a holistic education *has* to include a carefully planned and structured mental development in its programme.

The *National Curriculum*, though requiring *mental development*, does not clarify the concept or states what kind of intervention and positive input by schools are apt to create the healthy environments that precondition healthy *mental development*. Hirst and Peters define 'mental' states as "modes of consciousness, such as understanding, wanting, being affected".³⁴⁰ They detail these generalised definitions as including elements like thought,

perception, emotions, desires, conceptualisation, imagination, intention, introspection, free will, beliefs, and identity. Armstrong concurs with Wilson, when he says that mental states are determined by people's perceptual exposure to the world, by objects within it, or events in their environment. That it is one's *perceived* understanding (whether this perception stands up to reality or not) and beliefs about the world including one's own situation within it (whether true or false) that form the content of people's mental states.³⁴¹ Perceptual exposure creates within the subject a (subjective) mental picture of, and beliefs about, the world. Armstrong refers to these as "*mappings of the world*," that is, the structures of the world within the person "*that model the world beyond the structure*". These are apt to go beyond what already exists, to what is believed to exist, or *ought* to exist. Mental states have *content* and the content evokes an *attitude*, which, in turn, is apt to bring about a *purpose*. Purposes are brought about by a person's ideas, perceptions and beliefs of the goal, and are apt to be factors in one's general functioning and behaviour. Purposes can be characterised in terms of what they aim at or bring about and can only be distinguished from one another (empirically) by their different behavioural outcomes.³⁴² Boden, who similarly views purposes as apt to function as guiding factors in behaviour and action, points out that mental states are, therefore, a mind-body problem.³⁴³

As pointed out above, the recognition that mental states have strong influences upon a person's being is an age old one. The concern of this thesis is not to join in the philosophical debate of the locus and the essence of the *mind* – whether it is the soul or another abstract entity, which has certain capacities and dispositions. Nor is it to deal with whether its locus is in the physical brain, or of how, and whether, states of a non-spatial substance – the *mind* – can causally interact with states of the brain, which is a substance in space, moreover, capable of causing corporeal activities. Whether, or how, brain states causally interact with mental states, furthermore, actually cause them. The concern of this thesis is to find ways of structuring the entire school context, the social, physical, spiritual and intellectual environment in it in such a way as to maximise positive and rational import into pupils' mental states.

Mental development of pupils must include liberal democratic content; however it needs to include also a definitive comprehensive framework, which

for Jewish pupils needs to be the Halakhic doctrine. Provided with loosely defined public liberal values alone, while having to cope with the autonomy that liberalism grants to pupils, is apt to overwhelm inexperienced, only partially educated children. Their premature empowerment to create their own frameworks of beliefs and values, and import their own content into their individually limited, perceived knowledge of the world as well as their attitudes to life, is apt to distort their '*modelling of the structure of the world* and to go off the mark of what actually exists, and of what is realistically to be striven for. The absence of a definitive system to guide educators and their pupils is apt to lead to excessive individualism, which so many educators and sociologists have found to be at the root of the prevailing atomised detachment of people.³⁴⁴ It is for this reason that authentic principles of Torah must constitute a major focus of education of Jewish pupils. Maximal attention needs to be given when choosing mental content for the pupils and to "*the mapping of their world*". Exposing pupils from their earliest age to Jewish experiences, including values, concepts, perceptions and beliefs, will not only establish their roots and identity but bring about positive *purposes*, as well as a desired line of conduct in them. The *purposes* are apt to initiate and sustain the course of their physical and spiritual activities and accordingly, their conduct will enhance their own, as well as their social group's lives. Pupils of such orientation are also apt to develop the *National Curriculum's* required qualities of self-esteem and emotional well-being, which in turn bring about the ability of maintaining worthwhile and satisfying relationships, based on respect for themselves and others.³⁴⁵

6b) Spiritual development is related to the above-analysed *mental development* and will depend on it, to a large extent, for its success or failure. Similarly to it, spiritual development also includes a mind-body element where abstract processes find physical modes of expression. Though the boundaries between mental and spiritual development are rather blurred, the latter is more specifically directed at religious, ethical and aesthetic (including art, music, poetry, literature) development, creativity, harmonious human relationships and generally the development of life enhancing-qualities that bestow tranquillity and peace of mind on the educated subject.

The *National Curriculum* includes in *spiritual development* "*the growth of the pupils' sense of self, their unique potential, their understanding of their*

strengths and weaknesses, and their will to achieve. As their curiosity about themselves and their place in the world increases, they try to answer for themselves some of life's fundamental questions. They develop the knowledge, skills and understanding, qualities and attitudes they need to foster their own inner lives and non-material well-being."³⁴⁶ The *National Curriculum* further includes pupils' valuing of self, family and others, developing relationships with the wider groups to which they belong and a commitment to the virtues of truth, justice, honesty, trust and a sense of duty.³⁴⁷

In Judaism spiritual development includes all the foregoing, however, it differs from the *National Curriculum* in its emphasis on actual deeds, which are to emanate from the abstract spirituality. In Judaism *spirituality* is characterised in terms of what it *brings about* in the concrete existential situation and is judged by the empirical quality of behavioural outcomes that it brings about. The *National Curriculum* leaves all the stated requirements in their abstract state (apart from "*curiosity about themselves and their place in the world*", where the empirical outcome is stated "*they try to answer for themselves some of life's fundamental questions*"). However, there is no provision for the externalisation of these inward excellences, or is there any indication of how they are to be consummated within real, concrete life or how they are expected to manifest themselves empirically.

In Judaism, spirituality's starting point is a striving for the presence of God in the existential situation and the fashioning of temporal life as appropriate to such striving. Commitment to the corporeal reality does not allow Judaism a spirituality of an overly abstract, 'other-worldly' character. Jewish spirituality in the first instance demands physical expression, in corporeal terms. The majority opinion in Judaism does not view wholly spiritual pursuits as an ideal state. The amora (=Talmudic sage) Rabbi Samuel said: "*Whoever indulges in fasting is dubbed a sinner*". His reasoning was a fortiori, based on the amora Rabbi Eliezer Hakappar Berebi, who elicited a note of God's disapproval of the Nazarite, who merely needed to abstain from wine and cutting his hair.³⁴⁸ "*How much more does this apply to a person who denies himself the enjoyment of the other (physical, permitted) pleasures of life*" Though Rabbi El'azar was of the opposite opinion,³⁴⁹ the majority of amoraic opinions, as well as later

authorities like Maimonides,³⁵⁰ supported the former. Jewish spirituality does not advocate purely spiritual, abstract asceticism or self-denial of corporeal needs.³⁵¹ Rather, it demands a combination of a spiritual life of holiness with a full *'this worldly'* life, including responsibilities and worldly duties. The guide for these is Torah law (including prayer) as amplified by classical Halakhah. As Green says, "*The Halakhah is the soil in which the spiritual expressions take root*".³⁵² The love for God is an integral part of the love for God's physical *creation*, especially the love of one's fellow who is created in God's image, and also care for one's environment. There is little purpose for this love if it were to remain abstract. Judaism, therefore, requires that it manifest itself through concrete care and support for one's fellow. It is a kind of *love* that calls for a sense of responsibility: In the realm of human affairs, taking responsibility for one's own life, extending aid and compassion to the poor or the needy and pursuing peace; and in the realm of the environment, treating it with respect. Green points out the distinguishing mark of Jewish spirituality, that it is a balancing of worldliness and abstract spirituality (or as he terms it, 'inwardness').³⁵³

Rabbi Soloveitchik views all spiritual manifestations, whether in the religious, aesthetic, ethical, etc. spheres, as consisting of a triple relation, namely: of the subjective (i.e. inwardness), the objective (i.e. normative) and concrete (i.e. existential). The spirit in all these spheres "*strives to escape its private inwardness and infiltrate the concrete world encompassed by space and pervaded by corporeal forms.*" The inward spiritual act is in eternal quest for outward manifestation - for realisation in the external, spatialised and quantified phenomenal world. In the religious sphere the concrete expression is in articles of faith, in practical observances, in prayer or other physical acts of worship. In the ethical sphere subjectivity is converted into a functional process where propositions, norms and values find physical realisation in concrete life. In the aesthetic realm subjectivity finds expression in the objectified aspects of the discipline of aesthetics, whether in works of art, poetry or literature.³⁵⁴ (Cultural development overlaps in these areas with the spiritual.)

In fact, the connection between spirituality and corporeal deeds is not only the mark of Jewish spirituality but has been voiced by other educators too. Cairns mentions – in connection with spirituality - the need for individual

self-actualisation. She quotes Macquarrie's interpretation of spirituality, which is located within a wide range of human *activities*. These include, among many others, creativity, responsibility, the quest of the good, the function of community and the outreach of love³⁵⁵. All these would be meaningless if they remained within the abstract spiritual domain.

6c) Moral development is concerned with pupils' dispositional and character education. The *National Curriculum* seeks to develop in them an "understanding of the difference between right and wrong, of moral conflict and the will to do what is right". It seeks to enable them "to reflect on the consequences of their actions and learn how to forgive themselves and others" and enable them to "develop knowledge, skills, understanding, qualities and attitudes they need in order to make responsible moral decisions and act on them".³⁵⁶

Moral education endowing pupils with a capacity to distinguish between *good* and *bad*, one that guides their actions and behaviour, enabling them and the society within which they live, a life of order, coherence and meaning - needs to consist of three parts: **1) A theoretical study** of the normative framework and principles or systems that are intended to guide pupils' lives and enable them to act morally. **2) Practical habituation** to respond morally in daily life situations. **3) A development of critical thinking** of moral views by which pupils are enabled to test their own, as well as other moral judgements, ponder about their justification and, with guidance, determine their own responses. Inexperienced and yet un-knowledgeable pupils must *not* be left to determine, randomly or capriciously, their responses – not based on knowledge and experience.

Fisher's approach to moral development by means of *communities of enquiry* in schools is a very valuable one. These entail philosophical dialogical sessions in which pupils, from early age onwards, with the guidance and mediation of teachers, are enabled to develop critical thinking and understanding of values and morality and establish their convictions regarding these. This kind of investigation contributes to many other important developmental areas too; to reasoning, articulation and communication skills, to the acquisition of social habits in a community of enquiry - and most importantly, for establishing their identities and sense of

community.³⁵⁷ It is very important that Jewish schools adopt this method of value enquiry set within the Halakhic value framework.

Moral development rests on strongly entrenched, yet incompatible foundations in both, the Jewish and the Western (especially the liberal) philosophies, consequently it needs to be recognised that this area presents a point of conflict in the unitary philosophy. The conflict is not directly with the *National Curriculum*, since this is fairly open-ended on *character and personality education*. It allows community schools “to develop a distinctive character and ethos rooted in their (the pupils’) local communities”³⁵⁸. Consequently, the framework for “character and personality education” in the *National Curriculum* (to include all the elements that this thesis categorised under this heading) is delegated to “the authority of consensus.”³⁵⁹ . The conflict will rather be between the Jewish educational theory and the ambient Western culture, within which Modern Orthodox Jews live as participants.

In part 1) mentioned above (theoretical study), Jewish schools have to deliver the Jewish, Halakhic system of morality, to include political liberal values. Although this does not preclude philosophical investigation within ‘communities of inquiry’ similar to those in the secular schools, there is a fundamental difference between the two. Whilst the secular school’s system reflects anti-authoritarian theories and liberal-individualism - the pluralisation of values and the empowerment of the individual’s autonomy – Jewish ethics belong, to a large extent, to the discourse of law i.e. the Halakhic system, which, though allowing for autonomy, sets it within defined parameters, where the moral considerations appertain to areas Halakhically defined. This should not be understood as advocating that pupils in dealing with these areas do not have to get familiarised with the prevailing anti-authoritarian systems and principles. Quite the contrary, since they will inevitably encounter these systems and their empowerment of personal autonomy in their later lives, they will need to understand why the stable, well defined system of Judaism, is superior for them, as Jews. Part 2) (*practical habituation*) will also not fit comfortably with the liberal Western culture because in Judaism habituation is the first step of education. The child is habituated to act long before reasons for action can be grasped by him. Though this is also a view of many secular educators³⁶⁰, some of the

habituation that they advocate, following Dewey, is not habituation of action, which depends on appeal to authority, but habituation of applying reflective thinking to guide behaviour - thinking before acting.³⁶¹ Part 3) (*critical thinking* and determining response) too will cause conflict. Though development of *critical thinking* of moral views is an imperative in Judaism, as is also testing of moral judgements (as in the *National Curriculum*), the response to these judgements in Judaism is determined against the background of the Halakhic value system.

As mentioned above³⁶² Western culture, though not referring to it explicitly, is still influenced by Kant's moral theory and views moral reasoning emanating from a person's autonomous and free will as superior to externally imposed laws, because these might be contingent and not affirmed as binding in all circumstances. Jewish philosophy opposes this thesis for it views human intellect as *incapable* of the scope, depth and breadth needed for determining and legislating for situations beyond its immediate, limited experience. Although Judaism acknowledges natural law,³⁶³ it views that God's revealed morality alone is capable of infallible teleological judgement, capable of predicting the effects of its legislation. Guttman points out the advantages of following God's law, "*that because this prophetic religion is rooted in morality, it does not apply to the isolated individual alone but rather to him as a member of a moral totality*". As such every individual has to strive for the common good and happiness (with his own happiness included), a breadth of focus too enormous for man to view alone.³⁶⁴ Cohen views secular, autonomous, self legislated morality as undependable and unreliable because it is subject to the spirit and culture of the prevailing era, therefore it is impermanent and unstable. Ethics and morals, universally accepted yesterday by the society in which one lives, are discarded and replaced by the morrow. He asks, who can guarantee the correctness, stability and permanence of morality if not the idea of God? It is in the power of religious sanctioning alone to give stability, and guarantee moral norms and rules.³⁶⁵

Another area of difference between Western and Jewish Philosophy, even if not an actual conflict, is in their approach to morality. Cohen articulates this in connection with Kant, on the question of *volition*. Whereas Kant's '*categorical imperative*' applies to a person's *volition*, but need not be

in consonance with *activating* his good will - Judaism demands the *moral act*, not only the *moral will*. His proof texts are from the Sinaitic encounter, at which the Israelites declared: “*We shall do (first) and we shall listen*”,³⁶⁶ and the Mishnaic admonition “*Let all your deeds be done for the sake of Heaven*.”³⁶⁷ Cohen, in full agreement with the Jewish traditional view, says that *action, not will* constitutes morality in Judaism.³⁶⁸ Rabbi Soloveitchik similarly finds that “*one of the weak points of Kantian ethics is that it does not provide consistently for the externalisation of inwardness. The decision is the final act of the free will, the agent of the ethical process. Kant’s ethics offer no approach to the consummation of the decision.*” In contradistinction to this, the Jewish viewpoint gives priority to the *actual*, outward moral *act* and the realisation of the moral decision in the *physical* realm. The motivating source to act morally and how the decision for the act was arrived at, only plays a secondary role.³⁶⁹ Rabbi Soloveitchik does not mention here an ideal that pervades throughout his writings, with which many Jewish Sages³⁷⁰ and philosophers concur, that any moral action is *especially* praiseworthy when its motivation emanates from the individual’s identification with God and His commandments.³⁷¹

This basic Western thinking about morality and autonomy is in conflict with the basic tenets of Judaism and indeed with religions in general. The philosophy of the *National Curriculum* differs from that of the *Jewish educational* theory in another area too, a difference which again applies to faith schools in general. The *National Curriculum* caters for religiously, ethnically and culturally diverse school populations and as an educational authority within a liberal democracy, it necessarily subscribes to pluralistic, relativistic trends of spiritual values, morality and ethics. It has been widely argued, as Jo Cairns demonstrates, that in such a school society it is impossible, and in any case undesirable, to lay down moral principles for pupils that go beyond the loose, liberal-democratic ones. She points out that the social diversity in schools has enabled the QCA (1999), in its proposals for the review of the Curriculum, only a very loose and broad definition of values. Consequently, the QCA 1999b: 1 stipulates that the values to underpin the work of a school and its curriculum should be worked out in collaboration with its client families and the local community. This, Cairns points out, puts the onus of developing value education on individual

teachers and pupils, and she questions whether the value frameworks offered by the consultation document provides an adequate and viable compass for the schools to find their bearings. She correctly points out that “*in order to thrive, the school cannot uphold values which diverge significantly from those of the community it serves.*”³⁷² Baroness Warnock similarly raises the question of how schools with divergent cultural, ethnic and faith communities, with their inevitable diverse value systems, can be expected to impart to pupils *moral education*, as required by the *National Curriculum*. In such schools, not *moral education* can be expected but only *moral teaching*. Pupils can be taught *about* morality and how to *conduct moral arguments* so that they are able to determine what is and what is not a moral issue - and to make rational decisions. Baroness Warnock might have over-stated the issue, because pupils *do* have *some*, even if rather loose, political liberal-democratic moral framework, which certainly obligates all citizens. However, she is correct in stating that fundamental and important personal moral issues are left to unguided pupils’ judgements, even though these might bring about disastrous results.³⁷³ Alexander and McLaughlin, though referring specifically to religious and spiritual education, similarly point to the great difference between ‘*educating*’ and ‘*teaching about*’. They term the two modes of education as “*education from the outside*” and “*education from the inside*”, where the former inevitably lacks some of the essential components to convey what is being taught.³⁷⁴

6d) Social development must include, in addition to explicitly formulated elements in the *National Curriculum*, also those implicit in a liberal democracy, namely tolerance and respect for others, their cultures, religions and ways of life, acceptance of diverse lifestyles, non discrimination or stereotyping, integrity and responsibility, caring for one’s fellows, restraint and conscientiousness. *Social development* should contribute to pupils’ awareness of the society of which they are a part, of its quality and of their own position, passive or preferably active, within it. The *National Curriculum* requires the development of pupils’ understanding of their responsibilities and rights within society, helping them to become responsible, caring citizens within it, that they develop a sense of belonging and a willingness to participate in it and develop their knowledge, skills and understanding, qualities and attitudes needed for making an active contribution to the

democratic process in their communities. It needs to contribute to pupils' ability to relate to others and to work with them for the common good.³⁷⁵ *Social education* needs to guide pupils in establishing harmonious human relationships and generally the development of life enhancing-qualities that bestow tranquillity and peace of mind on the educated subject.

The *National Curriculum* endorses the need for the various sections of Britain's multicultural society, "to develop a distinctive character and ethos rooted in their local communities,"³⁷⁶ and to develop pupils' "knowledge, understanding and appreciation of their own and different beliefs and cultures."³⁷⁷ The *National Curriculum* here endorses the premise that *social education* can best contribute to pupils' optimal healthy development if it is in harmony with, and forms an extension of, the traditions of their families and the society within which they have acquired their ways-of-life and customs, discovered their identity and learned their norms, their idioms and articulation. It includes the *National Curriculum's* requirement to pass on to pupils enduring values of integrity, clear and autonomous thinking on issues concerning their own community and the wider society. It includes the ability to identify and challenge discrimination and stereotyping.³⁷⁸ *Social development* needs to sharpen pupils' awareness of their own community and of the wider society, their concern for its members' welfare and to bring about their willingness to take responsibilities within it and be actively involved and contribute to society's positive existence. *Social development* must include care for the environment so as to secure pupils' commitment to sustainable development at a personal, local, national and global level. It must enable them to make informed judgements and independent decisions.³⁷⁹

Social development plays a very significant role in Jewish education since human care is an integral part of the love of God.³⁸⁰ As Maimonides explains, the human species is sociable by nature and strives to live in communities, however communities have to be well organised. Although the Torah is not a part of nature, "it is closely interwoven with nature. It is a part of the wisdom of God in maintaining this human species, since He willed its existence."³⁸¹ It includes laws of governance and duties to those who are not able to look after themselves e.g. the poor, the orphan, the stranger, the blind, the weak and those in danger. However, duties to self, protection of

the prosperous persons offering help, is also given so that they do not forego their own happiness in life through being overwhelmed by care for others. Since it is impossible to care for more than a limited number of people without forfeiting one's own life, there are clear priorities educed from the Torah by Talmudic Sages. The starting order is with one's own life, then family,³⁸² followed by the poor of one's city,³⁸³ followed by the poor in another city,³⁸⁴ etc. Though Jews give inevitably priority to their own needy, they have always also involved themselves in the wider world's needs, offering services and charities the world over. Jewish schools involve their pupils in national as well as international charities.

6e) For the *National Curriculum*, **cultural development** in pluralist Britain with its varied tapestry of cultures, is not only concerned with pupils' understanding of, and participation in, cultural activities but also about enabling pupils to appreciate and respond with tolerance to a variety of cultural, including aesthetic, experiences.³⁸⁵ This education needs to take a rather flexible, and to an extent individualised form, to suit each specific school in question. Although there needs to be an overall, unifying cultural framework in the U.K. for this education, there is acknowledgement in the *National Curriculum* of the very varied cultural populations in the common schools and recognition of the need for taking account of the individual communities served by them.³⁸⁶

The *National Curriculum's* call for a variety of areas as intrinsic parts of cultural development,³⁸⁷ including aesthetics, music and literature, are also requirements of religious Judaism, even if some of these have been somewhat neglected in some Jewish schools. The service of God has always - since Judaism's inception after the exodus from Egypt - called for "*hiddur*", i.e. *beautify* or *aestheticise* the performance of divine law and service of God. When God instructed the Israelites, in the desert, to build Him a sanctuary He bade them to do so with the most skilful craftsmanship and "*wisdom of the heart*". It had to contain the most elaborate and intricately woven yarns, with the most precious stones, most intricately wrought silver and gold and most elaborately carved and modelled appurtenances.³⁸⁸ The mobile sanctuary, the *Tabernacle*, though constructed by newly emancipated Israelite slaves, epitomised "*hiddur*", aesthetic and ornamental splendour, even while "*hiddur*" was still absolutely

lacking from their own, personal lives. God's demand for *hiddur* in the Sanctuary was, as Maimonides explains, because of the “*deep psychological impact that the glory and the splendour of the house had*” upon the worshippers.³⁸⁹ He similarly viewed this to be the reason for the everlasting light in the seven-branched, highly decorative golden candelabra – the Menorah – which had to be placed in front of the exquisitely woven curtain separating between the *Holy* and the *Holy of Holies*. The impact of aesthetics on the human soul and spiritual life, e.g. the everlasting light and the splendour of the *Tabernacle*, were also viewed by the *Sefer-Hachinukh* as “*enhancing its glory in the eyes of their beholders*”.³⁹⁰ Judaism has, since its very inception, always viewed aesthetic environments conducive to religious and spiritual growth. As such it requires “*hiddur*”, i.e. beautiful appurtenances for the celebration of the Sabbaths and festivals, for the décor of synagogues or any religious objects. Song and music too were an integral part of the Temple service, as it is to this day (on holy days, not instrumental music) in the synagogue service and in family celebrations of the Sabbaths and festivals.

Jewish religious practice has been enhanced over the millennia by an admixture of Jewish and external aesthetic influences. *Cultural education* in Jewish schools, therefore, must enable pupils to learn to appreciate, as well as to create, aesthetic objects – both, for *hiddur* or for its own sake.

Song and music, similar to aesthetics, embody *hiddur* elements. For the Sabbaths, festivals or synagogue, they enhance the service of God and elevate the spirits of the participants. Song, poetry and instrumental music were the spontaneous reactions of the fleeing Israelite slaves when, at long last, they managed to extricate themselves from the pursuing Egyptians.³⁹¹ These have all been an integral part of Judaism and played an important part throughout Jewish existence, in earlier times in the services of the Holy Temple and later in houses of prayer and family celebrations of the Sabbath, festivals and happy occasions.

Whether for *hiddur* – conducive to religious spirituality - or whether for its own sake, aesthetic development (including music, poetry and literature) must feature as an important part of Jewish children's education.

Judaism has for millennia experienced interaction in all branches of culture with other cultures, even when in its homeland, the Land of Israel.

The Talmudic Rabbis (1st to 6th centuries CE) referred to this encounter, between Jewish and external systems, as the encounter between 'Torah and Chokhmah' (= Wisdom, referring to 'external', Greek wisdom). On the whole, they did not view this encounter negatively and many prominent authorities actively engaged in it.³⁹² However, until the modern era, it was never included in educational programmes except for the most educated, and not considered the traditional Jewish content for the majority of people.

Since Emancipation, when Jews started to live openly within the wider societies and their cultures, this encounter has become much more pronounced, not only in the Diaspora but also in the last 58 years within the State of Israel, where Western culture holds a prominent position. No valid analogy or precedents with former, segregated Jewish communities in the pre-modern times, can be drawn between past and contemporary Jews who live as fully participating, equal citizens in democratic societies.

Modern Orthodox Jews choose to live within two cultural systems: as Orthodox Jews, their culture lays claim to the traditional Jewish ontological and existential teachings. However as a *modern denizen* of society they do not exclude themselves from the cultural systems from without. This does not mean that they do not impose boundaries on certain values like moral judgements, areas of aesthetic works, or aspects where synthesis – i.e. a unitary response to the Jewish/ Western dialogue – is not possible.

The two early Modern Orthodox authorities, Rabbi S. R. Hirsch and Rav A. Kook actually viewed secular culture and its scholarship as major contributors to Judaism, even if they viewed it from two different angles, typical of their different countries of origin. Rabbi Hirsch, living in post emancipation Germany, supported his view on the verse in Genesis: "May God יפת (yefet=enlarge) יפת (Yefet=Japheth) and he shall dwell in the tents of Shem"³⁹³. The word יפת, translated as 'enlarge' in the text, reads 'yaff', very similar to Yefet (=Japheth), which bears similarity to the word יפה 'yafeh', meaning beauty. Judaism identifies Shem as the progenitor of the Jews, while Yefet (Japheth) as that of the European races. In his Biblical commentary R. Hirsch expounded this verse as a universalistic forecast of European (= Greek) beauty – i.e. culture – to dwell in harmony in the homes of authentic Judaism, which is descended from Shem. Rabbi

Hirsch considered that *“the stem of Japheth reached its fullest blossoming in Greece with the Greeks; that of Shem with the Hebrews in Israel, who bore and bear the ‘Shem’ (=name) of God through the world. Right to the present day it is only these two races, the descendants of Japheth and Shem, the Greeks and the Jews, who have become the teachers and educators of humanity”*. He elaborates saying that while Japheth has ennobled the world aesthetically, Shem has enlightened it spiritually and morally. *“Hellenism and Judaism have become the great educational forces in the educational work of mankind”*³⁹³. The proviso for the ‘dwelling together with Yefet’, i.e. adopting modern culture, is that it *‘dwells within the tents of Shem’*, i.e. that it adds a dimension of beauty to the content of Judaism, but only to the extent that it does not clash with Judaism’s value theories and Halakhah.

Rabbi Kook looked very positively upon Rabbi Hirsch’s thesis of *“Torah im Derech Eretz”* (Torah combined with *“the way of the world”*). He actually incorporated many Hirschian educational programmes in his own schools’ network in ‘Palestine’ (as the Land of Israel was then known). However, coming from Eastern Europe, he drew his cultural inspiration mainly from the Jewish tradition itself, even though he glanced appreciatively at the intellectual scene of the Western World too. He viewed ideals and beauty from all sources, as inevitably deriving from God, which are therefore *‘lights of holiness’*. He saw *‘yichud’*, i.e. *unity and harmonisation*, of all spheres within one’s existence, whether sacred or secular, a precondition to a wholesome life.³⁹⁴ Agus sums up Rabbi Kook’s thesis saying that *“‘lights of holiness’ derive from God and lead back to Him. The entire range of creation is determined by two currents, which flow in opposite directions – the current of ‘expansion whereby creative power flows from God down to the lowest levels of the material world and the current of unification, whereby ‘reflected light’ ascends back towards its source”*.³⁹⁵ Accordingly, religious faith and human culture are not only non-contradictory but actually two elements of a single divine-human interaction. Indeed, when the school of fine arts *Bezalel* was established in Jerusalem in 1906,³⁹⁶ Rav Kook exulted in this development as a much needed, and yet missing, aesthetic enrichment in Jewish life. He hailed cultural renaissance in Judaism,

however cautioned at the same time, to be careful and selective and avoid areas that might undermine Jewish traditions.³⁹⁷

7) ANALYSIS OF EXCELLENCES TO BE DEVELOPED IN THE INTELLECTUAL SPHERE.

7a) The *promotion of knowledge* in the *National Curriculum* is concerned with a great variety of educational needs and abilities of the learners, and with social or psychological factors affecting the promotion of knowledge. The *National Curriculum* requires, therefore, a comprehensive selection of subjects for curricular inclusion. Apart from the new technological subjects and the personal and social ones – including citizenship - the Curriculum is made up of the disciplines that have traditionally been recognised as providing the fields of study, which are necessary for the development of a person in his essential humanity. In Jewish schools these subjects, together with the Judaic ones, are apt to address the various dimensions of human life. Phenix maintains that an absence of the variety of forms of knowledge from the curriculum, or ‘*realms of meaning*’ as he refers to them, necessarily deprives the pupil of some basic ingredients in experience, since each of the realms enables a particular mode of functioning.³⁹⁸ Though some liberal educationists have challenged the *National Curriculum*’s traditional curricular choices, educationists on the whole recognise the essential need for offering this specific broad and diverse curriculum – one that orientates pupils in the world and furnishes them with the variety of knowledge essential for gaining an understanding of it. This content potentially facilitates the mapping of areas of existence and activity - mappings which precondition the ability to evaluate the world, furthermore, to establish within which area one’s future contributions to its development might lie.

Where the *National Curriculum* explicitly does *not* simply reproduce the traditional curriculum of the past is in its *aims* and *methods*, in its much broader and holistic use of the knowledge gained from the subjects. It requires that all *knowledge* also contributes to the variety of developmental areas of pupils i.e. to their overall personal and social development, intellectual capabilities, life experiences and competencies. Factual content is required to be utilised also for developing a variety of interests, many-sidedness, well roundedness and a capability of a variety of intellectual activities. There is clear recognition in the *National Curriculum* that its

curricular selection touches on the variety of areas of knowledge that will enable pupils to meet, and deal with, a variety of situations and exigencies that are apt to come their way as they grow older. The *National Curriculum* requires that *provision of knowledge* be “by providing rich and varied contexts for pupils to acquire, *develop* and *apply* a broad range of knowledge”.³⁹⁹ It is clear from the introduction to the *Curriculum*, where its overarching aims are set out,⁴⁰⁰ that much emphasis is on “*develop and apply*”. The requirement is that curricular subjects be constructed for wider educational purposes, which precondition the transformation of simple *possession of knowledge* of specific contents being learned, into knowledge that goes beyond itself, to other areas - knowledge that can be used and handled also in entirely new contexts. As Phenix says, “*it is not enough merely to learn subjects, facts, methods or theories; these all need to become means of establishing understanding within living human associations.*” The field of knowledge should lead to the creation and maintenance of communities of discourse.⁴⁰¹ Walsh makes a strong differentiation between these two kinds of knowledge, the former he terms ‘*encyclopaedism*’, which consists just of transference of factual knowledge from books into one’s head, the other, is *real and valuable* knowledge which one assimilates within one’s consciousness and makes one’s own. The former is of little use, the latter is connected with depth of understanding, action, intimacy or contemplation and yields life experience and wisdom.⁴⁰²

The *National Curriculum*’s aims require that the academic content imparted from all subjects also serves as means for *mind* and *character* development in the social, ethical-moral, spiritual, aesthetical, cultural and intellectual realms. By requiring that each element in this broad range of subjects is also instrumental in developing these manifold facets of pupils’ personalities, the *National Curriculum* demonstrates that it views the realisation of the distinctively human capacities of pupils as one of its major aims. In requiring that the theoretical knowledge in the disciplines also serve the holistic development of pupils, the *National Curriculum* endows *knowledge* with an additional dimension of personal *meaning*, which allows pupils to appropriate the knowledge and make it their own. This is so because the development of pupils’ personal aspects requires their subjectification of the theoretical, objective knowledge.

Phenix draws attention to the pivotal role that *personal* knowledge plays in all understanding. It is the understanding of self that enables understanding of the other, from where in turn, general understanding emerges.⁴⁰³ *National Curriculum's* requirement that pupils analyse the content of what they learn, evaluate it, make judgements and draw inferences and deductions from it, enables them to comprehend this content and relate to it. It equips them with knowledge of the world, develops moral awareness and initiates them into a mode of experience and a way of critical thinking that gives them independence of mind, which in turn, enables them to adapt to new circumstances. This relatedness enables them to make sense of the world and of their life and position within it, in space and time. It equips them with knowledge that goes beyond itself, with skills and with the capability to deal with life's challenges.

These multi faceted areas that the curricular disciplines are required to develop, the separate, though related objectives to be pursued in a structure of independent subjects, contribute to the interrelation between these subjects and therefore to the all-important wholeness and unity of the curriculum.⁴⁰⁴ Focusing on a variety of subjects for developing similar personal, social, intellectual, spiritual etc. domains, secures a co-ordination of meanings acquired, into a coherent whole. The all important aim of *wholeness* of education, one of which every teacher needs to be aware,⁴⁰⁵ is experienced here by pupils too. They too are enabled to cognise that subjects studied are *not* independent elements to be pursued in isolation from one another rather, that many of these actually depend on each other for their true understanding and that from different subjects, aspects of similar domains can be elucidated. Thus, from English, Science, History, Geography and Jewish Studies – elements in the social, ethical and spiritual domains can be developed. Similarly, from different subjects – e.g. English, Art, Music, Jewish Studies, Design and Technology – spiritual, creative and aesthetic domains can be developed. From subjects like English, Jewish Studies, Mathematics and History – critical, logical and creative thinking can be developed. These subjects provide scope for arguments moving from premises, via consecutive rational stages, to deductions. Educators and pupils alike have to be aware that curricular subjects are an interlocked structure of knowledge. As Hirst and Peters

state: "*What we must recognise is that the development of knowledge and experience in one domain may be impossible without the use of elements of understanding and awareness from some other.*"⁴⁰⁶

Halakhic Judaism does not *require* the acquisition of general knowledge as required by the *National Curriculum*, however, it does charge humans with '*yishuv ha'olam*' (=settling and civilising the world)⁴⁰⁷ i.e. with developing the physical and socio-economic order of the world.⁴⁰⁸ There are Jewish factions that believe that the acquisition of general knowledge is, if at all, only permissible for strictly utilitarian purposes, for the enablement of sustaining life. Any other secular knowledge is viewed by them as valueless, potentially subversive, furthermore, as a pursuit that keeps a Jew from his most important duty – the study of Torah. Modern-Orthodoxy, however, interprets '*yishuv ha'olam*' to be an implicit *requirement* for general education, without which settling and civilising the world cannot be achieved. One can similarly understand such an implicit requirement from Maimonides' instruction: "*For a person ought not to engage **all** his days in matters of wisdom (i.e. "external", non-Jewish wisdom) and in the ordering of the world.*"⁴⁰⁹ From this one should deduce that though not **all** one's days, but certainly part of one's days **must** be devoted to '*yishuv ha'olam*', in addition to setting regular daily periods for study of Torah. The acquisition of a broad and substantive education in general secular knowledge has been called-for by many Modern-Orthodox authorities. Rabbi S. R. Hirsch called for a synthesis of secular and religious education. He expressed the view that it is not only *permissible* to take part in general culture but that it is actually a Torah *requirement* to study everything that is good and noble, because any such thing, ipso facto, originates in the Torah. Furthermore, a Jew furthering his general knowledge, as long as this does not 'water down' Judaic knowledge or import 'foreign ideas' into it, gains a better understanding and appreciation of Torah itself as well as of Jewish existence.⁴¹⁰ Rav Kook similarly advocated broad academic development and sought to synthesise Jewish and secular studies. For him the merging of secular studies and Torah was a fusion that created something new in the world of spirit. He viewed no knowledge as intrinsically profane that cannot become holy through fusion with Torah. He believed that scholars, who gain mastery in both branches of knowledge with equally thorough

scholarship, would be capable of viewing the secular from a sacred perspective and thus transform the profane into holiness.⁴¹¹ Since the divine Presence rests on all existence, Rav Kook viewed all scientific inventions, as well as philosophical or literary creations, as revelations of things that had been put there at Creation when, "*In the beginning God created heaven and earth*". As such, secular study too is study of divine creation. Furthermore, Rav Kook believed that all new inventions further the world towards the rediscovery of the *Light of Creation*, when all the scientific inventions and philosophical creations join up together and proclaim the greatness of God.⁴¹²

As a prerequisite for achieving commitment to the Jewish heritage, an essential component in Jewish schools' education must be authentic Jewish literature, Torah and its exegesis (including Talmudic and Midrashic literature), Halakhah, knowledge of and a love for the Land of Israel, Jewish history, liturgy and other areas of Judaic knowledge.

D. M. Armstrong describes *knowledge* as representations of facts and concepts organised for future use, by allowing us to transfer *knowledge* from the past to the future. A precondition for this is, he maintains, a mastering of *thinking skills*. He maintains that "*it is useful to distinguish 'knowing how' from 'knowing what', for knowledge includes the skills of knowing how to make effective use of individual facts and generalisations.*"⁴¹³

7b) Development of thinking skills which the *National Curriculum* requires is for the purpose of, as Armstrong says above, *making effective use of knowledge* i.e. laying foundations for more sophisticated reasoning and for increasing the scope gained from knowledge. Similar to Armstrong's description of '*knowledge*', quoted directly above, the *National Curriculum* states that "*using thinking skills can focus on 'knowing how' as well as 'knowing what' – learning how to learn*".⁴¹⁴ It is a preliminary training for developing thinking techniques for a later, more sophisticated stage of thought: critical, analytical, rational, creative, enterprising and innovative thinking, all also required by the *National Curriculum*. These all are to serve as tools for processing simple *factual* knowledge gleaned from the various curricular subjects – transforming it into *meaningful, enriching* knowledge, one that can be adapted to, and handled in, many unconnected contexts,

thus broadening pupils' cognitive faculties. They are to enable academic information to yield spiritual, social and ethical content, life experience and, in the process, develop pupils' intellectual faculties. It is expected that academic content be utilised in a manner far transcending that which is directly conveyed by it. The *National Curriculum* lists five *thinking skills* for laying the foundations for effective thinking,⁴¹⁵ specifying the techniques in which pupils should be trained.

Some objections have been raised by philosophers of education, e.g. Barrow⁴¹⁶, Smith⁴¹⁷ and Shulman⁴¹⁸, as to the appropriateness of the concept "skill" for a concept appertaining to thinking processes, and moreover, whether the specified capabilities can be generalised and introduced without any specific reference to subject matter. Smith associates "skills" with – what he terms - more mundane, non-"elitist" (?!) activities, rather than intellectual ones and proposes that the *National Curriculum* compilers had "political correctness" in mind when using this concept. However there are many more philosophers of education who do indeed view these required capabilities as "skills", furthermore, as apt to train pupils in methods and strategies for critical and analytical thinking, enquiry, solving problems and the like and - similarly to these statutory requirements - also advocate them. Welford explains the concept: "skill consists in choosing and carrying out strategies which are efficient"⁴¹⁹. He does not differentiate between practical and intellectual domains. Accordingly, pupils need first to understand the text or the subject or problem facing them, then they need to choose strategies from among the *thinking skills* they had acquired and choose their strategies for their enquiry, critical and analytical thought, solving problems or the like, from among these. Hirst and Peters similarly view *knowledge* as an essential basis for developing thinking strategies through training (i.e. practised ability = skills). They opine that autonomous, *creative and critical thinking* needs to be based on firm knowledge and experience and that it requires initiation of pupils into trained modes of thinking: "People have to be trained to think critically: it is not some dormant seed that flowers naturally". Similarly to the *National Curriculum*, they consider that *creative and critical thinking* "presupposes mastering a mode of experience and being trained in techniques".⁴²⁰ The writer of this thesis also experienced the usefulness of

these *thinking skills* in practice when engaging pupils, even in KS1, in dialogical critical thinking.

The *National Curriculum* explains the meanings of the terms:⁴²¹

1) Information-processing skills, for enabling “pupils to locate and collect relevant information, to sort, classify, sequence, compare and contrast, and analyse part/whole relationships.”

2) Reasoning skills, “to enable pupils to give reasons for opinions and actions, to draw inferences and make deductions, to use precise language to explain what they think, and to make judgements and decisions informed by reason or evidence.”

3) Enquiry skills, for enabling pupils to pose questions and define problems, predict outcomes and consequences and improve ideas.

4) Creative thinking skills, to generate and extend ideas as well as enable pupils to look for alternative, imaginative ideas and innovative outcomes.

5) Evaluation skills, to evaluate information from what pupils read, hear or do. Critical analysis should include criteria for judging one’s own and others’ work and ideas.

Though the *National Curriculum* does not describe these as such, the *thinking skills* introduce pupils to thought systematisation, conceptualisation, exposition and discursive analysis. These all lay the foundations for developing cognitive understanding, preparing pupils for rational, critical and analytical enquiry into issues concerning them and for making judgements on them. Since all these are also at the basis of Halakhic rule-formation they are of special importance for Jewish pupils, enabling them to understand the logic of Halakhic rulings derived from Scriptures.

7c) The above mentioned *skills* lay the foundations for, among others, the ***promotion of an enquiring mind*** in pupils ***and their capacity to think rationally***.⁴²² Enquiry and rational thinking are of great importance in a liberal democracy, where members of society are encouraged to shape their institutions, their communities and every-day-life issues in general. Liberal thinking is justifiably wary of conventionalism and demands reassessment of ideals and ideas since these, if absorbed and uncritically adopted are apt to validate and perpetuate inadequacies, injustices and prejudice. Though not explicitly stating so, the *National Curriculum* here obviously requires that education equips pupils not only with capabilities to

understand theoretically a variety of day-to-day issues pertaining to their lives but rather with essential capacities necessary for *active participation* as citizens in a liberal democracy. The *Curriculum* requires that future citizens are motivated to seek out the working of their communities, their society, their institutions etc. and their political, social or religious underpinnings, so as to be enabled to contribute their share to the future shaping of these.

Training for enquiry and rational thinking at schools, however, has to be accompanied by conveying to pupils - which the *National Curriculum* fails to do – that, especially for rational thinking, to be of value it cannot in and of itself provide them with reliable conclusions from which judgements are apt to proceed, if they lack knowledge and experience to provide substance and understanding to their enquiry. Even more importantly, without some reliable framework to guide their thinking, it is apt to be valueless.

Engagement in enquiry and rational thinking must certainly feature in the education of Jewish pupils, however; it must be underpinned and guided, in addition to the liberal democratic values, also by a more tightly defined objective value framework. Without such a framework to constitute the backdrop against which the enquiry and the rational evaluation of it are made, they are unreliable for establishing judgements and build upon them.

The *National Curriculum* and Judaism differ in their frames of reference within which enquiry is to be practised. As a *liberal* democratic *National Curriculum*, qua being *liberal*, it can only lay down a loose framework of values appertaining to the public democratic liberal society, against which pupils have to conduct their enquiry and view the findings largely unguided, because they are not offered a clear cut, definitive value theory. The consequence of this is that pupils are confronted with a bewildering spectrum of choices when enquiring into fundamental issues, ideas and ideals, and are left to grapple with these largely on their own. The *National Curriculum* advocates the training of young minds for inquiry and rationality, empowering them with making autonomous judgements on their findings, even before they have acquired sound knowledge and experience, let alone, *broad* cognition and experience. Judaism deems such judgements as valueless, even harmful, in the absence of a normative framework. This is an area in which Judaism sees great danger to the individual from

relativism, which is apt to promote radical individualism. Empowerment of inexperienced, yet uneducated opinions by mere virtue of having been expressed inevitably precludes pupils from recognising that at their young age and lack of inexperience, their enquiry against the backdrop of their own ideas, ideals and beliefs, might not be based on any sustainable foundations of reality. Ideas are inevitably transmitted to young people by external agencies and it is crucial that educators acknowledge the need for their guidance before pupils internalise ideas. Since this guidance cannot be delegated to multi-cultural state school teachers it needs to come, in the first place, from pupils' own families' and communities' epistemologies and objective frameworks. Children need to learn *their own* historical and social *truths* and be rooted within these first, since, as is widely recognised now, critical reflection – as Haydon puts it - is *not monolithic* nor universally objective but rather dependent on people's substantive *traditions of values*.⁴²³ This is a stated truism much repeated by philosophers.⁴²⁴ As such, since '*truth*' is necessarily rooted in a specific theory and conditioned by community-culture and its phenomenological hermeneutics, it is of utmost importance that enquiry into any field is conducted from within the specific epistemological framework within which pupils' families and communities live. McLaughlin points out that the primary culture provided by parents and the initial determinate value framework of practice and belief that children receive from them, preconditions secure and rooted growth and development. Moreover, it preconditions their eventual development towards autonomy, since "*children do not become autonomous in a vacuum*". Development towards autonomy has to have its starting point within a primary definitive framework.⁴²⁵ A child inevitably acquires social and moral values and categorical frameworks through participation in family and community life and accepts and understands, in the first place, their value orientation. To deprive children of this is to deprive them of their most important support group, of being an integral part of their families, their ability to communicate with them in their *language*, to understand them and being understood by them. The subjection of children to enquire rationally and "*choose autonomously*" to live within a different culture from that of their families' is to deprive them of their very identity and to alienate them from those who have their needs most at heart, those who wish to nurture them.

It is only with the widening of horizons that people are capable of taking on *considered* values also from other associations. In maturity it is important for them to scrutinise and re-evaluate these – including their families' and communities' earlier ones - for only after such evaluation, whether these ideas are validated and accepted by them, do they become truly a person's *own* ideas, value theories or ideals.

Maimonides stressed the need for adding a philosophical dimension – the application of reason, enquiry and reflection - to the non-philosophical Halakhic Judaism. Together with strict upholding of norms of Torah and Halakhic Judaism, he viewed 'wisdom', i.e. philosophical enquiry, as a necessary tool not only for mining and understanding the full depth of the Jewish tradition but also for strengthening one's faith in God.⁴²⁶ Though not endowing philosophical thinking with the autonomy expected of philosophical secular thought but rather drawing strict Torah and Halakhic parameters for its uses - Maimonides actually recommended (to those capable to do so) a harmonisation of Halakhic Judaism with philosophical enquiry. He reasoned that since human intellect originates from God⁴²⁷ and divinely revealed laws are rooted in reason and geared to advance perfection – *failing* to find their philosophic truth through rational enquiry is a sin of omission.⁴²⁸ In his *Guide to the Perplexed* Maimonides preconditions *true and fully valid* commitment to God and to the fulfilment of His commandments with rational inquiry and analysis. He believed that blind conformity and obedience fell short of the mark, that it was a Jew's duty to investigate and understand what had been asked of him. He viewed the commandments as purposeful, as means to perfect the observer. "*Just as the things made by Him (God) are consummately perfect, so are His commandments consummately just*".⁴²⁹ Commandments, he maintained, had an instrumental or teleological role, they were "*bestowed by God to promote social wellbeing to the world*".⁴³⁰ Every commandment, according to Maimonides, has a beneficial *purpose*, which can be, indeed *should* be, fathomed by employing rational enquiry and enough contemplation to doing so.⁴³¹ Twersky suggests that the Maimonidian philosophic interpretation of Halakhah may be seen as an attempted subjectification of objective fully described and carefully prescribed performance⁴³². In spite of viewing it as everyone's duty – and indeed urging every person who is capable of

contemplation and rational enquiry - to try and search for the reasons for the commandments, Maimonides warned that it must only be done *within the framework of the rationale of the Torah*, that it *must never precondition acceptance*. Without due knowledge of this framework and discipline to keep within it, one is apt to be lead to false conclusions.⁴³³

This area of *enquiry and rational thinking*, although as shown above of great value also for Jewish education, is a potential element of conflict for pupils reared in Western liberal culture, dealing with two divergent approaches to autonomy. Jewish educators have to guide their pupils with understanding the dangers of liberalism's empowerment with autonomy of even the inexperienced and those who are not capable to deal with the consequences of possible misjudgement.

7d) Developing a capability for analytical, critical thought is another sophistication to be developed from the "*Thinking Skills*" (see above, 7b), and is the natural progression of enquiry and rational thinking. Subjects are *not* to be taught for their informative content alone but their contents must be submitted to critical analysis for evaluating concepts, values or events and motivations underpinning them. Spiritual, ethical, moral, social and intellectual elements all have to be subject to critical analysis.

The requirement for these activities, in addition, develops pupils' cognitive processes. It broadens gained *knowledge* to go beyond itself, to be used and handled also in entirely new contexts and to contribute to pupils' life experience and ability to view the world within a broader perspective. *Developed cognitive processes* are a prerequisite for pupils' holistic development in all areas encompassing the manifold dimensions of human life: social, ethical-moral, spiritual, aesthetic, cultural and intellectual. Analytical and critical thinking is indispensable when developing active liberal democratic citizens. It is important for developing pupils also in the religious sphere, though clear distinctions have to be made in its application to doctrinal areas (see next page).

Imparting *education* in the true sense of this term rather than just endowing pupils with informative *knowledge* in both their Jewish and secular education must include critical analysis of all the factual contents studied. Pupils need to scrutinise the values invested in these and the life experience that can be gained from analysis of them. The *National*

Curriculum requires, therefore, that bodies of knowledge are effectively cognised and comprehended, yield wisdom and be spiritually, personally, ethically and intellectually educative. True *education* must be intimately connected with the pupil. *Intimacy* and *connectedness* – to the highest possible extent - can only be achieved through the pupils' personal engagement with a body of knowledge, through their analytical and critical activity, through contemplation and reflective understanding. Their insight achieved in this way enables them to judge objective knowledge, and if accepted, subjectify it, make it meaningful, and their own.

The need for critical and analytical thinking certainly applies equally to Jewish pupils, including to the religious Jewish sphere, however, there its methodology and categorical apparatus need to take account of the different purposes for the critical analysis. Whilst analysis of secular studies is for the purpose of their critical evaluation and making judgements concerning their truth, ethicality or validity – religious education, if it has to have any meaning, has to consider as axiomatic the truth, the rationality, ethicality and validity that emanates from God. The Jewish day school's foremost purpose is to transmit the Jewish religion to its pupils, indeed, the foremost purpose of parents choosing these schools for their children's education, is to secure a wholesome existence for their children within their faith. Critical analysis of religious issues is, therefore, **not** for the purpose of planting seeds of doubt into young minds, unsettling them within their religion, thus distancing them from their families and communities of practice. For them the purpose of analysis is to find *support for the truths* that religion claims, thus root them firmly within it. Its purpose is **not** to *question for possible undermining of religious beliefs* but rather to find *confirmation for them*. It is **not** for the purpose of imposing on inexperienced young people critical evaluation and testing of profound religious *truths* or making judgements on God's *revealed law* for the purpose of acceptance or rejection. It is certainly *not* to be expected of pupils, yet lacking in knowledge of the word of God, as well as bereft of depth and breadth of experience, to even begin to comprehend the profundities of religious truths – much less to make critical evaluations and judgements concerning them. God's *revealed law* embraces the conspectus of the *entire, interwoven human situation*, and the long-term effects of His legislation and His

teleological judgement stretches far into the unknown future. All these require a depth of focus far too profound even for knowledgeable, experienced adults, let alone for inexperienced children. Rather, the need for primary-school pupils' critical analysis of religious issues is for the purpose of fathoming the *reasons* and *purposes* underpinning them, the probable short term and teleological benefits for the observers and for their environment. This analysis is for the purpose of developing pupils' knowledge of, and relationship with, God - for subjectifying the objective order sanctioned by tradition.

For pupils to achieve cognition of Judaism and true understanding of Torah and other authentic texts they study, as well as derive their moral and ethical messages from them, they have to analyse their texts and reflect on them within the variety of authentic interpretations. Rabbinic thought is, more often than not, not unanimous on the understanding of Biblical or Mishnaic texts, achieved after "*d'rash*" (=enquiry) into a multiple of possible meanings of these texts.⁴³⁴ The typifying Rabbinic quality of interpreting authentic texts and elucidating their meanings is the *culture of debate*, which indeed fills Talmudic folios. In spite of the many and varied interpretations that these debates yield, they are never derived arbitrarily but abide by strict hermeneutic rules, themselves underpinned by critical, analytical thought.

The actual religious act too requires knowledge and understanding. Although a significant part of the Jew's daily conduct is Halakhically prescribed; e.g. personal and social behaviour, diet, prayer, holy-days, and the Modern-Orthodox *thesis* certainly subscribes to meticulous adherence of these - it does not view blind obedience as meritorious. As such Jewish education too needs to concern itself with cognitive development and employ critical analysis in its teaching, even if its application, as mentioned above, needs to differ from that of dealing with secular subjects. In contradistinction to *National Curriculum* subjects, it has to be practised within the objective Halakhic framework.

In spite of the objection of some very authoritative Modern-Orthodox thinkers⁴³⁵ to the Maimonidian rational, analytical approach as pointed out above, it *must* nevertheless be employed for the entire curriculum in the Anglo-Jewish school. This is so not only because of the beneficial effects it

has, as mentioned above, but also because it is in harmony with the mind-set of pupils educated within the *National Curriculum* and within Western culture. It is an intellectually trained mind-set (as required by Western education), in which information triggers thinking processes to come to the fore. Employing any lesser methods for the study of authentic Jewish texts, which are not in line with the intellectually challenging development in pupils' secular subjects, would reduce the value of Jewish learning in the eyes of the learners. Intellectual engagement, as employed in their secular studies, stimulates pupils and excites their interest. Depriving pupils of full intellectual engagement in their Jewish Studies would render secular studies more exciting and more worthy in the minds of the students.

7e) Developing creative thinking⁴³⁶ and processes of mind, which enable problem solving as well as innovative and enterprising approaches to life in general.⁴³⁷

Yet another requirement of the broad range of knowledge that pupils acquire through their curricular studies is that it serves as means for developing and broadening their thought and enables them to “*think creatively and critically, to solve problems . . . become creative, innovative, enterprising and capable of leadership to equip them for their future lives*”.⁴³⁸

As already mentioned above (in 7b) the *National Curriculum* explains the meaning of the concept “*creative thinking*” as “*enabling pupils to generate and extend ideas, to suggest hypotheses, to apply imagination and to look for alternative, imaginative outcomes*”.⁴³⁹ Hudson similarly explains it as ‘*innovation*’ ‘*discovery*’, in some instances ‘*self actualisation*’ ‘*imagination*’ ‘*fantasy*’.⁴⁴⁰ Creative thinking, accordingly, requires innovative, enterprising approaches to life and problem solving and an ability to transfer acquired experience and knowledge from one area to another. To facilitate such transference pupils need to be trained to respond to what they learn or what they encounter with conceptualised, abstract thinking, which enables them to form judgements and ideas as well as respond to them in action or planned action. The pupils then have to be trained to handle and use these concepts creatively - often in adapted form - in different contexts and in relation to different subjects and different situations in both, in their actual lived life as well as their overall curricular subjects. Such processes are

especially important for coping with a constantly and rapidly changing life and increasing bodies of knowledge in the contemporary world.

For Orthodox pupils this cognitive development and mode of creative thinking, in which they develop a capability to transfer knowledge, concepts and generalisations from specific contents to quite different ones, is of special importance, for it is the key to the understanding of Rabbinic hermeneutics from which Halakhah is derived. Considering the Bible as a composite whole, the Rabbis viewed each text within it, as capable to shed light on every other. Though Rabbi Yishma'el was not the only Sage who set out rules for expounding the Bible, his "*thirteen rules*" (or methods), are the most famous ones and are included in the daily prayer books. These rules aid the elucidation of teachings, principles and laws from the Scriptures to form Halakhah. These rules view linguistic characteristics in different contexts, generalised concepts or specific ones, as shedding new light on meanings of verses. These are instrumental for educing laws by induction, or other logic, from texts in which they are not explicitly formulated, or else, for conceptualising, extending, limiting or generalising laws promulgated in the Torah, etc.

An example of extension of meaning, is the twice daily prayer "*Hear, O Israel*", (Deuteronomy, 6: 5-9), which has been designated by the Rabbis as the Jews' proclamation of their acceptance of the yoke of God's universal Kingship. To the uninitiated it is puzzling when there is no reference or hint of kingship in this Biblical passage. However, the words "God is One" in this proclamation also occur in the Book of Zachariah (14:9), though there they occur with an extension: "*God will be King over all the world, on that day will God be One and His name will be One*". From here the Rabbis deduced that wherever the words 'God is One' occur together, they need to be understood with the extension from Zechariah, namely, indicating kingship. An example of laws creatively derived from the Torah can be the law that danger to life overrides the laws of the Sabbath. It is written: "*You shall keep My statutes and commandments which, if a person do, he shall live by them*". (Leviticus 18: 5). Samuel said on this: "*He shall live by them, not die through them*"⁴⁴¹ i.e. when there is danger to life and only through breaking the Sabbath can this life be saved, one must break the laws of the Sabbath or festival.

As an example of a law concretely proclaimed in Leviticus, but conceptualised and broadened by the Sages of the *Sifra*, is the verse: “*Thou shalt not put a stumbling block before the blind*” (19: 14). For them ‘blind’ was a concept of a person who was ‘blind in a certain matter’, either ignorant of a physical, moral or financial danger or one who is not able to control his desires. The Halakhic law derived from this is that it is a person’s duty to warn fellows of dangers of which they are not aware and it is forbidden to put temptations before the morally weak, who might succumb to them.

Being trained for a creative mode of thinking, Jewish pupils are enabled to comprehend how Jewish law has been *derived* from the Scriptures, even when it is not *directly lifted* from them.

However, it needs to be stressed that the use of these skills of creativity and adaptation are *not* permissible by the individual where Jewish Halakhic questions arise. Although Halakhah too has the ability – and indeed does so all the time – to adapt to new circumstances, this can only be done by an initiated authoritative body within the strict normative Halakhic framework. The process of cognition and identification of related ideas for adaptation in different, yet analogous, situations is the basis of the creative Halakhic process for adapting Torah law over the millennia, to the constantly developing life, with its constantly changing circumstances. It is important that Jewish pupils are enabled to follow this creative process of discussions and arguments for identifying analogies of situations, so as to comprehend that adapting existing Halakhic rulings to contemporary life is not arbitrary but rather the mode of the Halakhic process for adapting scriptural laws to modern life situations (e.g. use of electricity on the Sabbath).⁴⁴²

7f) Providing a foundation for lifelong learning, learning how to learn.

The *National Curriculum* views development of thinking capabilities in pupils (see above **7b, 7c, 7d, 7e**) as their key for “*learning how to learn*”.⁴⁴³ It also calls for the provision of a coherent framework to promote curriculum continuity and progression in pupils’ learning, so as to facilitate their progress from one phase to another and for providing “*a foundation for lifelong learning*”.⁴⁴⁴ It is a call for schools, to include in their overall goal of education, the establishment of habits of study - for the school-curriculum to

furnish pupils with tools that enable them to continue and further their own study and development throughout their lives. The devisors of the *National Curriculum* imply here that having been trained with a variety of thinking capabilities and having been developed within a broad, systematic, coherent, progressive system of education in which pupils are made aware of methods and strategies of learning, pupils get to understand the mechanics and organisation of study. They are enabled, in turn, to apply these processes to self-study and lifelong learning.

Lifelong learning has always been a foremost requirement in Judaism. The *National Curriculum* requires it for facilitating continued personal development, for enabling pupils to keep up with the ever growing bodies of knowledge and with the continual technological developments, for keeping up with a changing world and changing life styles. The same requirements in Judaism have an additional aim, namely for enabling pupils to fulfil their religious duty of religious growth and development that can only happen through continued, regular Torah study and Jewish sources throughout their lifetime. Whereas their secular continued learning is to enable them to cope with their corporeal life, their Jewish learning is to sustain them spiritually.

The Jews' requirement for lifelong Torah study does not only consist of taught sessions but also of self-taught sessions. This requires individual preparation; however, the mode of this study can be in pairs or small groups – '*chevruta*' – for study and investigation of Biblical texts. It rests on mutual support in which the students fertilise each other's understanding (starting from an early age and continuing throughout one's life, even amongst the greatest rabbis) to fathom-out areas of knowledge from the Bible and Talmud and other literature related to these.

7g) Possession of communication skills "*includes skills in speaking, listening, reading and writing. Skills in speaking and listening include the ability to speak effectively for different audiences; to listen, understand and respond appropriately to others; and to participate effectively in group discussion.*" The *National Curriculum* further requires the ability of literary communicative skills, which include fluent reading and writing abilities in a wide range of areas as well as critical reflection and critical analysis of these.⁴⁴⁵ Development of *communication skills* not only enables pupils to develop their language and form a system of concepts for articulating

knowledge and thoughts but actually provides them with the essential tool for the very ability to form thoughts. *Communication skills* are also the key for establishing social contact with others, sharing ideas with them and forming one's own opinions. *Communication skills* serve as foundations for clear thought and progression of ideas emanating from it, especially when developed within '*communities of enquiry*' a powerful medium for establishing opinions and values.⁴⁴⁶ Even very young children are capable of structuring ideas rationally through a "point to point" mode of thinking, in which one point forms the starting point for the next idea and so on. Teaching somewhat older children, a scanning strategy allows for broadening the scope of the thoughts. *Communication skills* also enable analytical and critical involvement with what is being studied.

Articulation skills have been an invaluable asset in Jewish learning, which from time immemorial has adopted the *culture of debate*. Even just a superficial glance into any page of the Talmud will demonstrate this, as will even cursory visits at Talmudic academies. The unaided study in pairs (=chevruta), which forms an important part of the study, actually relies on the participants' adequate skills of articulation.

The authors of the *National Curriculum* probably had a further motivation for including *communication skills* in their programme, namely, for the important role that these can play in heterogeneous schools. A school society that communicates ideas and shares thoughts through articulated discussions, which represent its members' experiences, will eventually be enabled to share language and a system of concepts used for the discussion. In the absence of such sharing a meaningful discussion, more importantly mutual understanding, cannot take place.⁴⁴⁷ Although the *National Curriculum's* professed aim is to uphold the variety of cultures prevailing in school populations, language articulation skills are certainly a device for homogenising the school population's culture.

The need to furnish pupils with articulation skills, however, goes far beyond just intellectual and theoretical development. Articulation skills are a key for interaction with others and for social and intellectual contact with fellows, without which harmony in a heterogeneous society cannot be hoped for.

8) Physical development and promotion of physical skills is another requirement of the *National Curriculum*.⁴⁴⁸ The education should “*encourage them (the pupils) to recognise the importance of pursuing a healthy lifestyle and keeping themselves and others safe.*” This includes physical exercise, healthy diet and avoidance of health-damaging behaviour and substances – whether drugs, alcohol or even just foods causing obesity. Physical education needs also to enable pupils to recognise and value the importance of pursuing healthy life styles - that physical health is a prerequisite for the overall personal, intellectual, spiritual and mental growth. A healthy lifestyle and guarding the body from harm's way, including a regimen of exercise and diet, is an explicit commandment in Jewish law, and much discussion is devoted in the Talmud to physical health. Maimonides, the scholar physician, maintains that physical health preconditions the spiritual one. He includes in “*welfare of the body*” (i.e. physical wellbeing) also social and environmental favourable conditions. He gives us the reason for this in more than one of his writings: “*And know that these two purposes (welfare of the soul and welfare of the body),⁴⁴⁹ though welfare of the soul is undoubtedly the more important one, . . . the second, i.e. the welfare of the body, precedes it in nature and in time The second is the more urgent one, and is indeed the one on which so much exposition in so much detail has been expanded, because the first purpose (i.e. the welfare of the soul) cannot be attained, before the second has been achieved.*”⁴⁵⁰

Chapter 7

ANALYTICAL PHILOSOPHY:

The third step of forming a philosophy of education – the justification for the selection of ultimate and proximate aims.

Introduction.

Having established, in Chapter 5, the dispositions considered 'excellences' in the two philosophies that have to feature in Jewish schools' education, and analysed them in Chapter 6, it is now possible to pose the *second* of Frankena's three questions.⁴⁵¹ This will facilitate the formulation of this specially constructed *unitary philosophy* for Jewish schools educating their pupils in Jewish as well as in secular subjects.

*Why are these (beneath stated) dispositions to be regarded as excellences and cultivated? What are the aims or principles of education that require their cultivation?*⁴⁵²

The aims and principles of education in Jewish schools, working within the *National Curriculum*, are defined in the subsection of Chapter 5, "*The ultimate aims of education in U.K. Jewish primary schools*".⁴⁵³

The components of the Jewish ultimate aims:

1) To be in awe of God. 2) To walk in all His ways. 3) To love Him. 4) To serve Him with all your heart and all your soul. 5) To keep all His commandments and statutes. (Deuteronomy X: 12-13)

The components of the National Curriculum's stated aims – that are instrumental in bringing about its implicit liberal democratic ultimate aims.

6) Promotion of personal, spiritual, moral, social, cultural, and mental development of pupils.⁴⁵⁴

7) Promotion of knowledge, develop thinking skills,⁴⁵⁵ *an inquiring mind, rational, creative, analytical and critical thinking, enablement of problem solving, innovative and enterprising approaches to life*⁴⁵⁶.

8) Develop in pupils physical skills and encourage them to keep a healthy lifestyle and keep themselves and others safe.⁴⁵⁷

The reasons for designating the above stated excellences - taken from both areas underpinning this philosophy - as desirable.

a) The reasons for designating as 'excellences' the dispositions emanating from the Jewish ultimate aims.

The five elements of the Jewish ultimate aims are *in themselves* excellences. They will serve as the framework for the *National Curriculum's* requirement of spiritual and character development of pupils.

To be read in conjunction with the analysis of the term in Chapter 6, on pp. 74-78.

1) Awe for (or fear of?) God is an *excellence* by virtue of being an explicit commandment in the Torah and taking-on God's commandments is in itself an *excellence* in Judaism. *Awe for God* is accorded the status of one of the two ultimate *excellences* (the other being Love for God) for a person to achieve since this emotion emanates from a cognisance of God's omnipresence in the existential situation - within one's very existence. Attainment of this *cognition* stirs one to scrutinise one's deeds and behaviour not only by keeping guard against wrong-doing but also by performing benevolent deeds. Mental states thus endowed motivate pupils and stir them to accept God's regimen for shaping their own lives. The attainment of the disposition of awe for (or fear of) God, achieved through grasping the universality and absoluteness of His jurisdiction, is apt to lead pupils to the autonomous choice to situate themselves within this jurisdiction. It is a choice – either through a priori cognition or intellectual reasoning - to accept and acknowledge the teleological benefits of God's law. The response to this choice is identification with God's *commanding Presence* by freely appropriating it *together with all that is integral and inseparable from it*. This is apt to benefit not only the adherents to His law but also the wider society within which they live, because morality and commitment to fellows are integral parts of it.

Inculcating *awe for God* in pupils i.e. *a cognitive awareness of God's existence and omnipresence* within their lives, is apt to constitute a strong support for them and for their healthy mental, spiritual, ethical and moral development. A person who seeks to identify with the Creator will seek out His prescription for positive living and abide by His normative and ethical code - furthermore, by the supra-legal one. This not only enhances one's own life but also that of the society within which one lives.

To be read in conjunction with analysis of term in Chapter 6 on pp. 78-86.

2) To walk in His (God's) way in either of its two facets – whether seeking God's ways of 'conduct' towards His created world for emulation, i.e. *imitatio Dei*, or a commitment to walk in the way of the commandments God

has mapped out – is a desirable disposition because it leads to personal as well as social excellence. “*Walking in His (God’s) ways*” can only come about - similar to the *excellence of awe* (above) – through cognitive acknowledgement of God’s ultimate justice and His teleological foresight. Furthermore, this acknowledgement extends to the cognition that both, God’s ‘conduct’ as manifested from His activities in the world - for human emulation - as well as the way He has mapped out in the Torah for people to walk in, have a single purpose namely, to benefit adherents to this law including the society around them.

Walking in God’s way is an ‘excellence’ because adherence to God’s ways not only sets one on the path towards optimal life but also orientates believers around their relationship with God. Having to learn what *His ways* are, how His ‘conduct’ manifests itself in the world and then go out to act accordingly - not only brings pupils close to God, through study of Him, but is conducive to their positive social conduct. It stirs the actors to extend their Halakhic adherence, broadening the scope of law beyond that which is specifically prescribed, to the open-ended supralegal injunctions:

Supralegal conduct adds an additional dimension of freedom-of-will for the true adherer - even autonomy in the word’s literal sense of ‘*self legislating*’ – since it requires an extension of the autonomous choice of adherence to prescribed law. Supralegal conduct demands judgement and reflection when meeting un-anticipated situations, an evaluation of, and a response to, them. All these lead to human refinement, to character and *moral development*, to ethical behaviour and drawing close to God. *Walking in God’s way* is an acknowledgement that *God’s ways* guide one to optimal life, that they lead to developing ethical personalities, that they lead to establishing and regulating civilised societies, including the love and care for one’s fellows.

To be read in conjunction with analysis of term in Chapter 6, on pp. 86-89.

3 To love Him, means to seek God’s closeness and shelter under His awesome, majestic, yet fatherly protection. *Love of God*, as envisaged in Halakhah, is an excellence because it seeks active expression in *deeds* of this emotion, in service of God, which includes service of society and duties to fellows. A person’s *love for God* seeks togetherness with the divine

Commanding Presence – in which *Presence* is inseparable from *Commanding* – the response of such togetherness is a willingness to choose and take on all the *commandments*, which are integrally connected with this *Presence*. Achieving the attribute of ‘*love of God*’ is considered the ultimate excellence in the Torah, therefore by the Sages, exceeding even the attribute of *awe for* (or fear of) *God*, with which it is often coupled (see discussion in analysis). Love is the emotion which, beyond all other emotions, is capable to withstand stress because “*lovers of God*” focus on His wishes, which they appropriate to become their own wishes to be eagerly fulfilled, even under significant difficulties.⁴⁵⁸

To be read in conjunction with analysis of term in Chapter 6, on pp. 90-95.

4) *To serve Him with all your heart and all your soul*, which the Rabbis identified as prayer, is an *excellence* because it engages the person in an eternal dialogue with God, which reassures, energises and stirs to positive actions. It aids the individual with transcending his *finitude* - and unite with the *Infinite*. It is dialogue which gives the worshippers a sense of God’s constant *Presence* in their midst, a *Presence* which not only influences their deeds, relationships with fellows and with society at large, but fills them with security and confidence that enables them to cope even in difficult circumstances.

The special significance of the medium of prayer is, as Rabbi Soloveitchik explained (see analysis), that unlike other worthy media connecting one to God - e.g. study of Torah, observance of commandments etc. – prayer is a bilateral engagement, whilst the others are unilateral. Whilst in unilateral movements the individuals reach out to God, in prayer there is a reciprocal movement; with God, as it were, moving towards the worshippers when they move to their Maker. It is a reciprocal relationship, engagement and interaction.

The disposition gained from engagement in prayer is an excellence because It is an encounter with both, with God and with self, involving reflection and evaluation vis-à-vis self, vis-à-vis fellows and vis-à-vis God. Prayer evokes strong feelings and stirs to action, whether in self-correction, whether in relationship with fellows or relationship with God. It is an ‘*excellence*’ because it is an activating disposition, one that calls for action.

Its starting point is with daily *acts* of worship to stir and energise the heart and fill it with fervour and vigorous spiritual activity.

Another beneficent contribution of *prayer* lies in the fact that it affords a respite, a means of stepping away from the bustle of life, a means of enabling a person to regain the ideals and truths which might have slipped away due to the demands and lures of daily living. Prayer helps to strengthen *pupils'* faith in, and attachment to, God through which the attachment to Judaism is forged. This attachment connects congregational worshippers with the collective body of Israel, giving them a sense of communal belonging and security. It sharpens their cognition that they belong to an immense community which has endured for millennia - with the selfsame practices as engage them presently.

In addition, the '*excellence*' of Jewish prayer also lies in the fact that it is one of the most educative media of Judaism. The prayer book includes selections of study, commemoration of Temple services and various events intended to implant moral values in the worshipper. Prayer re-enacts for Jews their four millennial history; their early beginnings, the fathers of their nation, their wanderings, adventures and travails, the triumphs and defeats – are all re-enacted through prayer and commemoration. The prayer book is a reflection of the long Jewish experience.

To be read in conjunction with analysis of term in Chapter 6, on pp. 95-100.

5) *To keep all His commandments and statutes* is an *excellence* because observance of these is associated and linked with God, demonstrating to the observer that the religious and the ethical are inextricably interwoven. The '*keeping*', therefore, is apt to stir the emotions and promote theistic devotion interlinked with temporal positive living. Since a prerequisite to keeping commandments is to learn them, the study of Torah is indissolubly connected with this excellence, which is, furthermore itself an excellence. A cognitively accepted wish to fulfil commandments has a refining effect on the human character. The function of performing them is a means for the Jew to give expression, furthermore, to fuel his love for God and to keep an ever-close proximity with His *Commanding Presence*. Furthermore, adherence to commandments promotes human welfare by setting out norms for the guidance and conduct of society

enabling the individual within it to live in security and peace of mind. Only within a secure lifestyle is it possible to care for, what Maimonides conceptualised as “*the welfare of the soul*”,⁴⁵⁹ the condition of mental peace, which is a prerequisite for freeing the mind and the spirit for the acquisition of spiritual excellences. Maimonides’ thesis aptly expresses the reasons why the *keeping God’s commandments*, is an ‘excellence’. He views them as contributors to three categories of purpose: 1) Commandments for establishing and regulating a civilised society, including social utility and justice. 2) Commandments for developing ethical personalities, including the love and care for one’s fellows. 3) Commandments conducive to intellectual development and attainment of the knowledge of God and experience of Him.⁴⁶⁰

According to Maimonides “*divine law*” is not only “*divine*” due to its origination from God but also because it leads man to the *Divine Being*.

b) The reasons for designating as excellences the dispositions in the spiritual and character forming sphere (6) emanating from National Curriculum’s ultimate aims.

6) Promotion of spiritual, moral, social, cultural, physical and mental development of pupils.⁴⁶¹

As discussed in the introduction to Chapter 5,⁴⁶² the content for personal education required by the *National Curriculum* will be taken from the liberal democratic *National Curriculum*, Jewish Halakhic sources and Western culture.

To be read in conjunction with 6a in Chapter 6, on pp. 101-104.

6a) Healthy mental development is an excellence because it is a key factor to optimal overall healthy growth of pupils, whether physical, spiritual, intellectual, personal or social. It contributes to people’s positive perceptions of life, which are apt to be factors in their positive overall functioning and behaviour.

Jewish pupils whose mental content as well as their “*mappings of the world*” contain, in addition to the liberal democratic values, teachings and principles of Torah, knowledge of the all-loving, all-caring, all-powerful God, the security of family and community life, have a good chance to grow up with a feeling of belonging, strengthened roots and identity. These are apt to contribute to a positive self-image, self-esteem, emotional well being, personal autonomy as well as social involvement. Believing in their own

ability and viewing the world to be a positive environment and society benevolent, provide important conditions for pupils to form and maintain worthwhile and satisfying relationships, based on respect for themselves and for others. Such relationships can be strong motivators in developing a desire to be of help to others with its concomitant personal fulfilment. These in turn promote sociable, constructive and positive behaviour. People's healthy mental states play an invaluable role in the overall social scene, in which a mentally healthy society can bring about optimal life.

These all also conform to the *National Curriculum's* required qualities of social competencies; relationship building, self-confidence, self-esteem and emotional well-being. All these are apt, in turn, to bring about the ability of maintaining worthwhile and satisfying relationships based on respect for themselves and others.⁴⁶³

To be read in conjunction with 6b in Chapter 6, on pp. 104-107.

6b) Spirituality, especially one which strives to incorporate the presence of God within one's personal, existential situation, is an excellence because this Presence fashions life optimally (see above, *Awe for God* also *Love of God*). It is a combination of spirituality in all its multifarious aspects on one hand and worldly responsibilities, together with duties within the divine framework, on the other. Living in the *Presence of God* is an excellence because it arouses one's wish to care for *His* creation, especially for one's fellow as well as for one's environment. It means taking responsibility for oneself as well as extending aid to others, it means the abidance by the ethical Halakhic framework, which directs one towards a soul-body or spiritual-corporeal relationship.⁴⁶⁴ Included in this spiritual framework are also the endowments which God bestowed on humans for ennobling their lives e.g. aesthetic pleasures, whether in the arts, in music, literature, poetry or other human creativity. These all are life-enhancing qualities that bestow tranquillity and peace of mind on the spiritually educated pupil.

For the spirituality, then, to be in the class of excellence it needs to be a balancing of worldliness with abstract spirituality. Cairns correctly includes in these creativity, responsibility, the quest of the good, the function of community and the outreach of love⁴⁶⁵. The excellence of spirituality lies in its activating force, when it is not allowed to remain locked up only within the abstract spiritual domain. Jewish spirituality consists of an endeavour

for holiness combined with responsibilities and worldly duties. It is an excellence because it demands the *performance* of excellent deeds. Being balanced between abstract spirituality and worldliness, it leads to corporeal deeds in the form of self-actualisation.

To be read in conjunction with 6c in Chapter 6, on pp. 107-111.

6c) Moral development qualifies as ‘*excellence*’ when it conforms to liberal democratic values of e.g. justice, ethical behaviour, tolerance, respect for others and their chosen way of life, care for others etc. However when it comes to *personal* moral development in Orthodox Judaism, it qualifies as ‘*excellence*’ only when it is set within the reliable framework transmitted by the Torah as explicated in Halakhah. For the Orthodox person, Divine Command Morality is an absolute and reliable value based on unlimited breadth of conspectus and on teleological foreknowledge. The observant person, therefore, is set – in what to him is - an optimal temporal framework, far superior to human value-judgements, which are limited in breadth; therefore, lack the guarantee of correctness, stability and permanence. Ethical and moral judgement and behaviour which is not based on the theistic element does not fulfil its *Jewish* purpose, which is not only to elevate life to a more orderly, safer, higher, nobler sphere, but also a way of bringing the believer closer to God.

There is a fundamental difference between liberal, therefore the *National Curriculum*’s, judgement of moral *excellence* and that of the Jewish Orthodox, in the area of morality. The difference is rooted in the differing theses underpinning the two. In the liberal culture, and therefore in the *National Curriculum*, *autonomous* moral and ethical judgements count as ‘*excellences*’ as long as they do not impinge on one’s neighbour and conform to liberal democratic principles. This is taken to the extent of leaving many important areas in the personal, social and moral domains to individuals’ autonomous arbitration, furthermore, arbitration that is not preconditioned by acquired knowledge, experience, or capability of taking responsibility for the consequences of these judgements. Such autonomy clearly cannot be meaningfully imposed on young people, before they are knowledgeable and mature enough to cope with autonomous major decisions, and certainly not on those who have not been adequately

introduced to moral concepts nor afforded experience of life or gained the capability to cope with the consequences of their choices.

Excellent moral development in the preliminary stage for young people before they develop a capability of meaningful choices, is their initiation into the cognitive framework within which their lives are framed i.e. the one, which their parents believe is the most beneficial to secure their and their generation's most positive and purposeful future life. Before moral development can qualify as an excellence, in which pupils can make *the* primary moral autonomous choice of whether or not to situate themselves within God's jurisdiction, they have to be taught, intellectually and emotionally, what this framework entails; gain cognition of His essence, be taught and physically habituated into its practices and absorb emotionally the spirituality that these exude. They have to experience Judaism's way of life within their existential situation. They need to grasp intellectually, physically as well as emotionally the concept of God and that His moral commandments are instrumental for achieving an optimal society and optimal life. Though divinely commanded moral behaviour is not optional for the Orthodox Jew, and is therefore considered a meritorious act even if just performed out of obedience, for the moral act to qualify as 'excellence' in Modern Orthodox Judaism following Maimonides,⁴⁶⁶ it must be much more than just blind obedience (not all Jewish factions concur with this⁴⁶⁷). It must be the person's – even if still young - conscious recognition of the superiority of divine law over all other systems and therefore a commitment to it, freely taken on. It must emanate from the person's love and awe for God, of which *commandments* are an inseparable part. The religious and the ethical are inextricably interwoven and the emotions that promote the theistic devotion hold equally true for ethical behaviour and action. Divine Command Morality is an excellence because it drives pupils to scrutinise their deeds and behaviour, both guarding against wrong-doing and seeking God's normative and ethical code for acting in accordance with "*that which is right and good in the eyes of God.*" *Moral development* in Judaism qualifies as an excellence when the autonomous person chooses to situate him/herself within God's jurisdiction. It is an autonomous choice of people who adopt God's ways and commit themselves to His laws and judgements as a path to an overall good and purposeful life.

Divine Command Morality is not directly in conflict with the *National Curriculum*, since, apart from loosely defined liberal democratic values to which Modern Orthodox Jews are committed, it does not specify a value theory for its requirement to “develop principles to distinguish between right and wrong.”⁴⁶⁸ The conflict, however, is apt to arise with pupils because they are reared in Western culture in which autonomous moral and ethical judgements alone count as ‘excellences’. It is a conflict that needs to be openly confronted together with pupils, who need to be shown the lack of guarantee of correctness, stability and permanence of unguided, personal judgements. They need to be shown the incapability of foresight and gauging long term effects even when people are mature and experienced because their conspectus is, inevitably, of humanly limited breadth.

However, moral *autonomy* in the literal sense of the word i.e. self-legislation, also applies to certain areas of Divine Command Morality. The supralegal extension of God’s commandments⁴⁶⁹ reserves a considerable element of autonomy for the true adherer, beyond the more limited freedom of will, whether to opt for or against adherence to prescribed law. This moral excellence requires judgement and reflection to meet situations not outlined by Halakhah, evaluation of these and response to them within the spirit of “that which is right and good in the sight of the Lord”.

To be read in conjunction with 6d in Chapter 6, on pp. 111-113.

6d) Social development qualifies as an ‘excellence’ because it enables pupils to relate to others, to co-operate and communicate with them, to form and maintain worthwhile relationships based on tolerance, respect for themselves and their fellows. This includes the appreciation of, and respect for, other people’s beliefs and cultures. Healthy social interaction contributes the pupils’ emotional wellbeing, contentment, self-confidence and belief in their self-worth, all of which are also prerequisites for effective learning. Pupils whose social skills enable them to co-operate with their fellows and work with them, who are socially accepted, respected and understood by their peers, are likely to receive positive reciprocal treatment from their fellows, which in turn will yet intensify their developing benevolence for society. Socially healthily developed pupils are sensitive to the needs and feelings of others and have empathy with them, a disposition, which often attracts reciprocal treatment towards them. Social

healthy development prepares pupils for excellence in their adult lives since they develop a broadened social conspectus to include the common good in their own happiness. This is likely to dispose them to take responsibility also for others less able to do so, as well as to take on roles of leadership. It is also likely to incline them to care, and act for, the community within which they live as well as for the wider society. In later life this is apt to contribute towards the establishment of a better society.

In the school environment, *social development* is an excellence because it contributes to the overall wellbeing of the school community during the earlier stages of pupils' development and it educates them to become caring and responsible citizens with increasing maturity. Socially developed people are likely to be confident and fulfilled through their work for the common good and their contribution to the development of a better society.

Here again, as in other elements of character and spiritual development, there is no direct conflict with the *National Curriculum*, however, an element of conflict with the liberal culture is inevitable for Jewish pupils, who also have to be educated *for difference*. Pupils have to be educated towards taking on Jewish responsibilities, especially where Jewish continuity is concerned. Though this does not prevent them from involvement, social or other, in the wider community, their closest relationships such as meeting marriage partners, should be within the Jewish community.

To be read in conjunction with 6e in Chapter 6, on pp. 113-117.

6e) Cultural development in which pupils are helped to appreciate, furthermore create, aesthetic objects, art, music theatre, literature, poetry etc., is an excellence because of the life-enhancing and enriching effects to which these contribute. Moreover, pupils who study literature and poetry and gain appreciation of theatre and other cultural activities develop a shared 'language', with shared concepts, which are prerequisites for mutual understanding in a multi-cultural society. They enable a heterogeneous society, like Britain's, to develop meaningful dialogue, enabling different communities within British society to understand the values that they share by virtue of being British, yet accept their differences which they choose to uphold. As such, *cultural development* is an excellence because it enables harmonisation and stabilisation of society.

Western 'language' with its abstract, conceptualised mode of thinking is of added importance for Jewish pupils since it guides their thinking processes to optimal insight and understanding, including their own Jewish heritage.

Judaism, since its inception, has recognised cultural engagement as an excellence, which has always included aesthetics in all their aspects – art, poetry, music and literature. The service of God in Jewish practice, at home and in the synagogue, requires beautification and an aesthetic environment, including song and poetry. Jews, therefore, have always accepted other nations' cultures within their own, with the proviso that "*Japheth dwells in the tents of Shem*,⁴⁷⁰ i.e. that Jews integrate it within an orthodox Jewish life.

Rabbi Kook viewed culture and its inspirational powers as deriving from God⁴⁷¹ since he viewed the entire Creation as energised by two currents flowing in opposite directions: one is the creative flow from God down to the material world, which unifies with that which it had energised and ascends back to its source. It establishes a unity, synthesis and harmonisation within one's existence without which wholesome life is not possible.⁴⁷²

Western culture, however, is also apt to contribute to pupils' inner conflict and doubt when seemingly inspiring ideas beckon from without and seem attractive and plausible, yet they are incompatible with Halakhic values.. This puts a very important task onto educators, who have to confront these attractions openly, together with the pupils, and examine them in depth for what they are in essence. Very often study, enquiry and critical analysis of these will reveal great similarity with Jewish ideas, which sometimes indeed were borrowed from them and adjusted to fit into an alien epistemology. When the seemingly inspirational ideas from without concern fundamental moral issues or areas e.g. the structure of family or moral issues, the focus of analysis must be on the potential long-time effects on life lived within these, as against life lived within the Jewish framework.

EXCELLENCES IN THE INTELLECTUAL SPHERE:

7) The reasons for designating as 'excellences' the attributes emanating from the National Curriculum's ultimate aims in the intellectual sphere.

Promotion of knowledge,⁴⁷³ thinking skills,⁴⁷⁴ develop an inquiring mind and enable pupils to think rationally, critically and analytically, develop creative thinking⁴⁷⁵ and processes of mind which enable problem solving as well as innovative and enterprising approaches to

*life in general.*⁴⁷⁶ *Provide foundation for life!ong learning,*⁴⁷⁷ *learning how to learn*⁴⁷⁸ *and develop communication skills.*⁴⁷⁹

To be read in conjunction with the 7a in Chapter 6, on pp. 117- 121.

7a) The acquisition of knowledge in a broad variety of subjects is an excellence because it furnishes pupils with knowledge that is apt to develop the manifold areas present in the human being and need, therefore, to constitute the content of knowledge of an educated person. Equipping pupils with a broad variety of theoretical knowledge facilitates their mapping of areas of existence and activity, a prerequisite for making sense of the world, for evaluating it, for making valid judgements about life and about facing the challenges of existence. It enables pupils to meet and deal with a variety of situations and exigencies that come their way especially as they grow older. It also enables them to establish the area in which their future contributions to the world's development might lie.

The excellence of acquiring a broad variety of knowledge is further extended by the *National Curriculum's* requirement to utilise this knowledge also for the holistic, overall development of the pupils, facilitating all the facets of their personal and social, including the intellectual, healthy growth. This development counts as an excellence on two further counts: 1) it gives meaning as well as wholeness to the overall curriculum. The elucidation of the personal and social elements from the academically studied subjects aids the pupils with subjectification of what they learn and makes it meaningful. 2) In looking into the variety of subjects for the elucidation of similar personal or social aspects pupils are enabled to see the interrelated structure of the entire curriculum.

Each of the disciplines included in the *National Curriculum* thus utilised, has its special contribution to the pupil's optimal development. Knowledge of language is an excellence since it is the key to obtaining knowledge in any area. Language and its literature is a binding force of society, a means for mutual understanding, for creating communities and for forging identity. Clear communication skills are not only necessary for interaction with fellows but also for formulating one's own thoughts. Literature and poetry afford pupils insight into other people's emotions and thoughts, enabling them to gain life experience and empathise with others. Knowledge of history – whether political, economic, social or ethical – is the key for

understanding the background that has contributed to shaping today's world and its moral outlook, whether directly or indirectly. Without knowledge of what took place in the past, the present is incomprehensible. McLaughlin identifies the study of literature and history (quoting Lickona and Kilpatrick as supporting this view) as an effective way for teaching virtues. Stories in these subjects can be utilised for expanding the moral imagination and developing the moral side of the child's character.⁴⁸⁰ (Cf. Midrash, above pp. 36 and 52) Knowledge of geography enables comprehension of the influences that geographical factors have had on the historical developments of the societies that are being studied. Mathematical knowledge is essential for practical obvious reasons and for understanding the study of the sciences and participation in, or at least comprehension of, the progress the world is making. The sciences and technology are areas of unprecedented progress affecting our daily lives. Even those who do not directly contribute to this progress need to comprehend its principles, so as to enable them to make a contribution to shaping the ethical considerations concerning this progress.

Maimonides viewed the study of science as an excellence because he viewed it as a route to faith in, awe for, and admiration of, God.⁴⁸¹

Knowledge has been recognised already in Talmudic times as a condition for fulfilling one's duty of developing the physical and socio-economic order of the world⁴⁸² as well as a route to increased understanding of authentic Jewish textual learning.⁴⁸³ Furthermore, the acquisition of a broad and substantive understanding of general knowledge is an excellence because it is a key to improved study and comprehension of Jewish literature, Torah and its exegesis (including Talmudic and Midrashic literature), Halakhah and other areas of the Judaic tenets, which are all a prerequisite to achieving commitment to the Jewish heritage.

An element of conflict is inherent in the acquisition of knowledge since it contains areas that challenge religious claims. These have to be openly acknowledged by educators with their pupils. Some of these might be only seemingly conflicting and some only one opinion among many others.

To be read in conjunction with the 7b in Chapter 6, on pp. 121-123.

7b) Development of thinking skills is an excellence because these processes lay the foundations for the more sophisticated, higher stage of

thought, e.g. critical, analytical, rational, creative, enterprising and innovative thought. These skills enable effective use of facts and generalisations acquired from specific studies and adapt these to other situations or values. Developed thinking strategies widen pupils' horizons and broaden their cognitive spectrum, enabling their eventual processing of knowledge through informed enquiry, which, in turn enables the making of judgements and forming ideas and opinions on reasoned evidence.

The *National Curriculum* lists 5 thinking skills: **1) Information processing** is an excellence because it leads to the comprehension of words or events, the identification of related events or words and the recognition of cases from which similar experiences can be derived, it leads to thought-systematisation and conceptualisation. **2) Reasoning skills** are an excellence because they train pupils to make informed opinions and judgements - whether on evidence or through inference and deduction - and to express these in precise language and clearly defined ideas. They train pupils to respond thoughtfully to everything they encounter rather than allow opinions to settle unchallenged, as truth, in their minds. **3) Enquiry skills** are an excellence because they enable pupils to define problems, to look for strategies of action and predict their anticipated outcomes. **4) Creative thinking skills** are an excellence because they help with solving problems, directing pupils to generate and extend ideas and look for innovative approaches for coping in a fast changing world. **5) Evaluation skills** are an excellence because they direct pupils to look critically at information they get and make judgements concerning these. They also develop criteria for making judgements of their own or other people's work.

To be read in conjunction with 7c in Chapter 6, pp. 123-127.

7c) Promoting enquiring minds and a capacity to think rationally are essential pre-requisites for future liberal democratic citizens who need to understand the workings of their communities, their society and its various institutions, whether political or otherwise. These intellectual capabilities enable pupils to understand theoretically the fundamental issues relating to their immediate lives and beyond, so that in maturity they are enabled to contribute to the shaping of these. It is to motivate them to broaden their knowledge and understanding – including of the Jewish normative value framework - for enabling them to probe the rationality and validity of their

established opinions and make judgements concerning them, so as to form their own *informed* choices, ideas and ideals. However, the promotion of this attribute in Judaism only counts as 'excellence' when it is underpinned by cognition and experience and guided by the Jewish normative value framework.

These capabilities are most important to be employed in all areas of life, however, to count these as excellences in Judaism, it is essential to recognise the areas in which broad enough a conspectus of knowledge, including teleological consequences of judgements, is not possible even for the mature experienced individual. So when the focus of enquiry is on Jewish belief-and-value-theories, emanating from (as religious Jews believe) an omniscient God, revealing an ideal way of life – the purpose of enquiry differs and needs, therefore, to depart from the liberal conception of autonomy in which value theories emanate from narrow, individually framed values. Rather than serving, as in the latter, for determining acceptance or rejection of ideals - the enquiry and rational thinking need to focus on what religious Jews view as eternal, steadfast, reliable truths. Enquiry's task here is not, as in the former case, for a possible rejection of established truths and a search for their replacement but rather the opposite. The object of enquiry into Jewish doctrines and commitment to them is for *confirming their merits* to oneself through enquiry into their foundations and for rational reflection on them. It is for searching for, and fathoming, the merits of the established framework so as to accept it with strengthened authority. It is in this spirit that Maimonides urges believers to strengthen their belief through gaining knowledge of, and reflect on, Jewish law, so as to think rationally about it and fully understand the beneficial nature of the commandments.⁴⁸⁴

The above mentioned differentiation of approaches to enquiry between secular and Jewish doctrinal issues is another area of potential conflict, as discussed in the analysis of 7c.⁴⁸⁵

To be read in conjunction with 7d in Chapter 6, pp. 127-130.

7d) Developing a capability of critical, analytical thought should be seen as a next step of the previous excellence (7c), namely the development of an enquiring mind and rational thinking. The enquiry and acquisition of information from academic subjects is the preliminary step from which analysis of the information can be derived and critical thinking of

it can develop. It is an excellence because, similarly to rational enquiry, it adds an important additional, enriching and educative dimension to pupils' factual studies. Critical analysis involves pupils personally in the analysed topic and enables them to grasp it at greater depth and gain personal experience from it. It enables them to internalise their learning and form an intimate relationship with it. *Education* in the true sense of the term must be intimately connected with the pupil. Intimacy and connectedness to the highest possible extent can only be achieved through the pupils' personal involvement with a body of knowledge through their effective thinking, their activity of contemplation and reflective understanding. Their insight achieved through reflection, criticism and analysis enables them to subjectify objective knowledge and make it their own. Critical analysis is also an aid to spiritual and intellectual development, by focusing on and educating these elements from the factual contents of subjects studied. Thus, critical analysis also contributes to pupils' life experience and their overall world-view. It has, moreover, an important role in re-examining socially accepted conventions, safeguarding pupils from perpetuating *blindly* 'accepted ideas' and 'ideals' or social or media impositions of opinions, which might be destructive and perpetuate prejudice. This activity also enables pupils to cognise that most events do not happen in a vacuum but within a complex context of affairs.

For Jewish pupils critical analysis and re-examination of socially accepted conventions is of special importance. As discussed above⁴⁸⁶ Jews' acculturation into Western societies since Emancipation brought with it their unconscious absorption of cultural conventions that hold sway upon the wider society within which they live. Accordingly, there are Jews who attribute to themselves or to Jews generally, characteristics which are attributed to them by society, characteristics which they in reality do not have. Similarly, they might accept uncritically the negative criticism that is levelled against the State of Israel, even though much of this criticism is repeatedly not based on true facts, furthermore, it is *not* made in the broad context in which it has to be viewed, if *fair criticism* is sought. Critical analysis should enable Jewish pupils to disassociate their view of themselves and of their spiritual homeland Israel, from the prevailing

onslaught on these, and enable them fair criticism, within a historical context, based solely on factual truths.

Another reason for designating analytical and critical thinking as an excellence is its contribution to establishing intimacy and connectedness with one's learning, an important factor for rooting Jews in their faith. Since a significant amount of the Jews' daily conduct is Halakhically prescribed it would be quite easy for them to settle for a passive routine of Halakhic acceptance, through fulfilment of the prescribed commandments. However this kind of passive commitment, which lacks the vision and inspiration needed to motivate people's wish for continued loyalty to their religion, can be easily shaken and undermined when seemingly inspiring ideals beckon from without. Jews uneducated in their Judaism, who have never been directed to study in depth, enquire into, analyse and critically assess Jewish religious ideals, are unaware what their own religion has to offer and are apt to get their inspiration from ideologies that might even have been borrowed or based on Jewish ones, yet underpinned by an alien epistemology.

To be read in conjunction with 7e in Chapter 6, pp. 130-132.

7e) Developing creative thinking⁴⁸⁷ and processes of mind, which enable problem solving, as well as innovative and enterprising approaches to life in general.⁴⁸⁸

An enablement to *“generate and extend ideas, to suggest hypotheses, to apply imagination, and to look for alternative, imaginative outcomes”⁴⁸⁹*, which the *National Curriculum* terms *“creative thinking”⁴⁹⁰* together with the other processes of mind listed above - are essential attributes for pupils growing up in a fast changing world. These capabilities are excellences because they can help one with coping with possible changed life styles, with responding to these in a variety of enterprising ways and with re-orientating oneself within new situations. An ability to employ a variety of alternative responses to change and different approaches to problem solving, might make the difference between the ability to turn challenges into triumph or collapsing under them. Imaginative and enterprising responses to life situations are more likely to enable a person to transfer acquired experience and knowledge from one area to another, to new opportunities, to new ideas and new situations. Enterprising approaches to life make use of experience and knowledge gained in different contexts and in relation to different subjects and different situations. Developed cognitive

processes enable pupils to identify related areas and adapt previously gained concepts to new areas or situations. This process is also a precondition for coping with a constantly and rapidly increasing body of knowledge in the contemporary world. *Creative thinking* (in the sense elaborated above) is especially valuable to Modern-Orthodox pupils who inhabit two worlds, the surrounding cultural one and the Halakhic orthodox. It aids their capability to accommodate both these worlds – even if not settle the conflicts that arise from this – and moreover, stimulate further their creative processes of mind, which enable problem solving as well as open before them innovative and enterprising approaches to life.⁴⁹¹

For Orthodox pupils the ability to transfer acquired experience and knowledge from one area to another, as well as transfer concepts and generalisations from a specific content to quite different contexts, is of special importance, for it is a key to understanding Rabbinic hermeneutic rules for elucidating the meanings in the Torah. This elucidation, in turn, facilitates the elicitation of principles and teachings as well as deriving laws from it.⁴⁹² Though the acts of creativity and adaptation by the uninitiated individual are not permissible where Jewish Halakhic questions and law arise and do *not*, therefore, feature as excellences, these skills aid the understanding of Halakhic adaptation of Scriptural law to new circumstances. Understanding the basis of Halakhic adaptation of Scriptural laws to contemporary life situations (e.g. use of electricity on the Sabbath), is apt to aid pupils in their acceptance of these rulings, which could otherwise be seen as arbitrary prohibitions.

To be read in conjunction with 7f in Chapter 6, pp. 132-133.

7f) Providing a foundation for lifelong learning, learning how to learn

has always, since time immemorial, been considered an excellence in Judaism. Lifelong learning for the Jew is a Biblical requirement, for the enablement of fulfilling the duty of continued, regular Torah study.⁴⁹³ The Jew is enjoined to set aside a daily period, throughout his lifetime, for study of Torah and all literature connected with it. Judaism has required for millennia, as does the contemporary *National Curriculum*, that education provide skills for individuals to learn independently i.e. *provide a foundation for their continued, lifelong learning*. It is an excellence because the learning enables the fulfilment of the Torah commandment to “*take heed to thyself*

*and keep thy soul diligently lest you forget the things which thy eyes saw and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children.*⁴⁹⁴ The excellence of this study lies also in the fact that it is not merely an academic exercise consisting of theoretical study but also of the practical application of Torah law, which includes the religious, the ethical and the moral. Torah study does not necessarily consist of expertly taught sessions but also of individual study. With a foundation of strategies for study, which the *National Curriculum* terms “*learning how to learn*”, pupils are enabled to form themselves into “*chevruta*”,⁴⁹⁵ for learning together with mutual support.

The acquisition of learning skills is a key to continued learning long beyond one's school days. Continuous development and intellectual growth has always been a contributor to people's mental (even physical) health because it engages the learners in intellectual and spiritual activity, broadening their horizons and stimulating their interests. People with engaged minds are better equipped to engage with their children and the younger generation, enabling them to communicate with them. Lifelong learning is even more of an imperative in our contemporary times for enabling a person to keep up with continual technological development, for keeping up with a changing world, changing life styles and changing ideas. With a constantly increasing body of knowledge, the school curriculum can only select the limited amounts that school-hours allow for teaching. The students have to be equipped, therefore, with skills to continue their study in areas of interest on their own.

To be read in conjunction with 7g in Chapter 6, p. 133-135.

7g) Possession of communication skills,⁴⁹⁶ as detailed in the analysis, is a many-faceted powerful skill, which plays a crucial role in pupils' overall development. Language and the system of concepts that it forms is the tool not only for the *articulation* of thoughts but also for the very *creation* of them. Communication skills are a tool for intellectual and social interaction with others and for sharing and establishing ideas. It is an ‘*excellence*’ because it aids social interaction, the development of thoughts and a capability for critical, analytical thinking. The very foundations of clear thought and progression of ideas emanate from formulation and

communication of these. Sharing thoughts and knowledge in discussion is a vital aid for developing one's own thinking, furthermore, for extending it through fertilisation and enrichment. An idea or thought articulated within a group is built upon and developed into a much broader, clearer and more solid one. Sharing of language and a system of concepts enables the formation of community.

The Jewish mode of study in *chevruta* and its concomitant *culture of debate* can only endure if underpinned by articulation skills.

To be read in conjunction with 8 in Chapter6, p.135.

8) Physical development, promoting physical skills and ways of keeping safe and out of harm's way – including a regimen of exercise, diet and avoidance of health-damaging activities and substances - is an '*excellence*', because in the absence of physical health all growth is stifled, including the intellectual, mental or spiritual. A healthy lifestyle and guarding one's body, keeping it safe and healthy, is not only considered an '*excellence*' in Jewish law but is actually a religious duty. Though only of second importance, just a means for housing and protecting and perfecting the Godly part implanted in humans – the soul - the body's health preconditions the development of a healthy, perfected soul.⁴⁹⁷

Chapter 8.

Formulation of the Unitary Normative Philosophy for Anglo-Jewish, Modern-Orthodox Schools.

Introduction.

The aim of the Anglo-Jewish Modern-Orthodox School, ⁴⁹⁸ in line with *National Curriculum* (1999) requirements, ⁴⁹⁹ is to develop pupils holistically in all areas of their existence: 1) their personal lives, including all facets pertaining to this, 2) their intellectual lives and 3) their physical lives. The philosophy developed in this thesis acknowledges that a pre-condition for achieving such an aim is the establishment of an educational structure in which every constituent academic element includes the holistic educational dimension in its programme and that it is underpinned by these developmental aims. It recognises that this structure must have an overall, organic quality of wholeness that permeates every area of the education, since only a wholly consistent educational structure is capable of contributing to pupils' wholesome development and create wholeness *in them*. Furthermore, it recognises that without such wholeness the individual's capacity to function as an organised totality, forming a coherent view of life as a whole, can be severely impaired. ⁵⁰⁰

Holism in Anglo-Jewish education is complex, because this education is rooted – as is the very life of Modern Orthodox pupils – in two distinct cultures underpinned by ontologically and epistemologically diverse philosophies; the Jewish and the Western. However, Jewish schools cannot expect to produce wholesome, mentally healthy graduands if they subject pupils to education in two philosophies containing incompatibilities, at times conflicts, ⁵⁰¹ even though both constitute the Jewish pupils' culture and have, therefore, to feature in their education. The philosophy of education developed in this thesis responds to the categorical requirement of wholeness in education, with the construction of a *unitary philosophy of education*, which in *itself*, does *not* contain conflicts or incompatibilities. However, there is an acknowledgement of the inevitability of such conflicts arising and the need to acknowledge these openly and aid pupils to navigate their way through them. This *unitary philosophy* - “*unitary*” pointing to the uniformity with which it underpins the *entire* education (*not* to uniting two diverse philosophies) - draws on the *National Curriculum's* and on the Jewish theses for shaping the entire education with uniformity. The education aims at

preparing Jewish pupils adequately for their lives as dedicated *Jewish* citizens in UK's liberal democracy, within Jewish as well as Western cultures.

The unitary philosophy draws on the statutory *National Curriculum* for form, for *language* and for required aims. It draws on the Jewish thesis for its normative value framework. The aimed-for holistic developmental areas, as detailed further on, are realised from both areas of Anglo-Jewish education – the *National Curriculum* and the Jewish theses - adopting, to the extent that this is possible, a symbiotic integration of the two: The Halakhic value system is the guiding framework for the multi-dimensional *personal* components required by the *National Curriculum*, namely the *spiritual, mental, personal, social, cultural, ethical and moral values*,⁵⁰² where they relate to the *comprehensive values*, and therefore are acceptable to a liberal democracy in a non-public form. This *personal* developmental component also includes liberal-democratic values and ambient culture. Though the personal element is imparted, to a large extent, within the Jewish Halakhic framework, its formulation is in Western conceptualised language. The *National Curriculum's* requirements in the intellectual sphere, the promotion of *thinking skills*,⁵⁰³ *knowledge, developing an analytical, inquiring mind and enabling pupils to think rationally, creatively and critically*⁵⁰⁴, guides also the Jewish subject components. However, Jewish epistemology is employed when the enquiry, analysis and critical thinking concern Jewish doctrinal issues.⁵⁰⁵ The *National Curriculum's* requirements in the physical sphere, the development of pupils' physical skills and their encouragement to keep a healthy lifestyle and keep themselves and others safe⁵⁰⁶ are guided by both theories.

The liberal tolerance for comprehensive values allows this *unitary philosophy* to be compiled without explicit conflicts *within its* actual body. This does not mean, however, that the pupils educated in this philosophy will be shielded from the conflicts between the Judaic and the Western philosophies since they and their families are an integral part of both. The conflicts that were identified in the meeting of these⁵⁰⁷ are not actually with public (or political) liberal-democratic values and therefore do *not* conflict with the *National Curriculum's* statutorily prescribed requirements themselves. The liberal *National Curriculum* allows *comprehensive values* to be left to “*the authority of consensus*” in each school.⁵⁰⁸ However, the conflict is still apt to be a disturbing personal one for Jewish pupils, since they are a part of the liberal cultural

environment. There is full acknowledgement of these conflicts in this specifically formulated unitary philosophy and a strategy for dealing with them, together with pupils, is set out. As already discussed above, conflict, if correctly handled, need *not be harmful*, at times even can clarify and sharpen pupils' understanding of their own value theory and strengthen their identity.⁵⁰⁹

The unitary philosophy formulated in this thesis includes the statutory *public*, liberal-democratic values required by the *National Curriculum* and fully accepted by the Modern Orthodox Jewish community, which is an active partner in this entity. However, in *non-public values* it gives priority to Jewish Law and values. The *personal developmental* components therefore - the spiritual, social, mental, ethical and moral code in areas relating to the *public*, liberal-democratic areas - are educed from both philosophies. However in the *non-public* areas – they are educed primarily from the Jewish Halakhic thesis, especially in areas that are in conflict with Western culture. The formulation of the unitary philosophy and much of the intellectual content in both teaching areas is conceptualised within the Western normative framework. However intellectual *engagement* e.g. enquiry, analysis, judgements etc. must be conducted within philosophical pluralism – i.e. governed by different ontologies and epistemologies in some areas of study⁵¹⁰ - whilst preserving methodological homogeneity.

Having analysed all the *ultimate aims* for their hermeneutic understanding in both areas of education in Anglo-Jewish schools,⁵¹¹ as well as submitted these to an analytical philosophy for establishing their merit,⁵¹² it is now possible to set out the normative philosophy for Anglo-Jewish education.

The Jewish *ultimate aims 1), 2), 3), 4), 5)*, were derived from the verses in Deuteronomy X: 12-13, which were deemed to be the most explicit verses to convey Jewish 'excellences' and form, therefore, *ultimate aims for Jewish education*.⁵¹³ These are re-formulated, or 'translated', into Western mode.⁵¹⁴

1) To develop awareness that God, the Creator of the universe, is omnipresent, omnipotent and omniscient, cares for His creation and how people behave within it ("To be in awe of, (or fear) God"). 2) To develop awareness of God's omnipresence by seeking out His ways in the temporal world for imitation, as well as follow in the ethical path which He has mapped out for humans to follow ("To walk in all His ways"). 3) To develop cognition that, though transcendent, God is also immanent and

close “to all who call upon Him in truth and preserves all who love Him”,⁵¹⁶ to seek His closeness and shelter under His protection (“To love Him”). 4) To engage with God through prayer, evoking reflection and self-correction (“To serve Him with all your heart and all your soul”). 5) To be cognisant of the fact that God authored the commandments (whether ethical, ritual or revelational), from within His unlimited breadth of conspectus and teleological vision of existence in its entirety. As such, following the commandments is the only assured path to lead humans to optimal life (“To keep all His commandments and statutes”).

The elements in the *National Curriculum's* requirement for the promotion of *personal* excellences - are to absorb these values emanating from Jewish ultimate aims, from the liberal-democratic ones and from the prevailing culture. These excellences, designated as number (6) in this thesis, include: **6a) mental, 6b) spiritual, 6c) moral, 6d) social 6e) and cultural development of pupils⁵¹⁷.**

The values being derived from the two philosophies will conflict at times, especially where personal liberalism, detached from a definitive normative framework beyond the loose liberal one, contravenes the Halakhic framework. The conflicts are with Western culture but *not* with the *National Curriculum's* statutory requirements. The philosophy identifies areas of conflict and sets out procedures to deal with them as they arise.

THE UNITARY PHILOSOPHY.

The unitary philosophy follows the form of the statutory *National Curriculum*, into which the Jewish ultimate aims, 1), 2), 3), 4), 5) are incorporated.

***In the personal developmental sphere, designated 6), the National Curriculum's* liberal democratic ultimate aims are, in the private, non-public (i.e. non statutory) areas, overlaid by the Jewish ultimate aims 1)-5).**

Every component of the aims below has to be read in conjunction with its hermeneutic and analytical counterparts in Chapters 6 and 7, including the Jewish excellences 1-5 in those chapters.

To be read in conjunction with 6a in Chapters 6 & 7 (pp. 101-104; and p. 137), and the Jewish excellences 1-5 (pp. 74-100; and 137-141).

6a) Mental development must constitute a major area of attention in schools. The great case for this development stems from the fact that people's *mental contents* contribute to their perceptions of, and subsequently attitudes to, life

and are major contributors to their *mental states*, which in turn, are important *behavioural* and overall developmental determinants. Healthy mental development preconditions people's ability to function at optimum level and to lead fulfilling lives as it has a strong effect on all other areas of their healthy growth, whether in their personal, social, spiritual, intellectual or physical spheres. The effects of mental states upon individuals' existence, the interdependence between the mind (or the soul) and the body, and the influence of this interdependence upon all aspects of growth and well-being, have been much emphasised also in Judaism.⁵¹⁸ Since mental states are never left without content it is necessary to ensure that this all-important content is imported through schools' carefully planned environments, programmed guidance and direction.

A major duty for each school, therefore, is to maximise positive input into the school's overall environment through the provision of well planned social, physical, spiritual and intellectual environments that are apt to promote healthy social lives and enable every pupil to gain an overall satisfying school experience. This positive input must permeate every area of school life and involve actively every educator within it. In addition to providing this healthy environment schools must also provide carefully structured programmes for *mental development*. Jewish educators must play a major role in devising such programmes of Jewish content since these must provide much of the mental input into the Jewish pupils' mental states. An overall coordinator has to ensure that these carefully planned and structured school environments, as well as programmes, are correctly and effectively pursued through *all* the constituent components of the education, the Jewish and the secular subjects. These have to be monitored for their effectiveness of their contributions to the healthy social, emotional, personal, intellectual and physical growth of pupils.

Young people, who are left to their own devices to adopt their own mental content without due guidance and direction, are at risk of importing undesirable content that is apt to set in motion personal as well as social negative outcomes. Mental development requires, therefore, that the ideals and value systems of a specific education make up the content of the pupils' mental states. Hirst and Peters indeed note that "*education is about developing states of mind characterised by knowledge and understanding. Therefore we need to decide with which of the different types of knowledge*

and understanding we are concerned.⁵¹⁹ Weare⁵²⁰ and Antonovski⁵²¹

similarly state the need for schools' active intervention in pupils' mental content. For pupils in Anglo-Jewish schools it is, therefore, a priority that the five Jewish *excellences* identified in this thesis, which are stated and analysed above - excellences that God Himself, as it were, requested the Israelites to adopt - make up much of their mental content, together with the public *National Curriculum's* excellences. Many of the liberal non-public ideals, though, if they conflict with Jewish Law, will not be endorsed; however they will be acknowledged with the pupils and examined together with them, for comparison and clarification of the reasons why they cannot be accommodated together with the Jewish ideal.

Since *mental states* are determined by the perceived knowledge of the world and the belief about one's own situation within it, Jewish educators should view it as a priority to import positive content into their pupils' mental states through connecting them to their God. This should be achieved by endowing them with knowledge of His omnipotence, omnipresence and omniscience, of His immanence in, and care for, His creation – in spite of His transcendence – and His intervention in the world's affairs, including their individual lives. This knowledge should include the fact that His mark, *God's image*, is imprinted on them and on every human being and should, furthermore, connect pupils to their heritage, their community, the wider society within which they live and generally to the world within which all these are located. Pupils cognisant of an all-knowledgeable God, Who is omnipresent within their own existence, are likely to wish to identify with this Presence. Identification with God's-will and abidance by the regimen of Torah are pre-conditioned by gaining a good knowledge of the essence of God and of His Torah. These are apt, therefore, to evoke in the pupils a desire to seek-out, through scriptural and authentic Jewish learning, manifestations through which He is revealed in the temporal world. Such an Increased knowledge, in turn, is apt to encourage them to imitate those of God's deeds in society, which they are capable of imitating, furthermore, to seek out His Law and His normative general code, including the ethical, and hopefully choose to live in conformity with it.

This mental content is apt to fulfil also the requirements of the *National Curriculum*⁵²² by disposing pupils to view their world with confidence and

moreover to enable them to develop a positive disposition towards life i.e. towards the world and themselves within this God-cared-for existence. The mental state of pupils thus endowed, living within a secure social situation, connected to, and supported by God, by family, by community and society is apt to be conducive to optimal healthy overall growth, not least because of the well established identity that all the above should bestow upon them. It is apt to contribute to a variety of *National Curriculum* requirements;⁵²³ a positive self-image, self-esteem, emotional well being, personal autonomy, as well as social involvement. Believing in their own ability, viewing the world as a positive environment and society largely benevolent, is a strong enabling factor for pupils to form and maintain worthwhile and satisfying relationships, based on respect for themselves and for others. This, in turn, is apt to be a factor in arousing their willingness to be of help to others with its concomitant personal fulfilment. All these are apt to promote sociable, constructive and positive behaviour.

Jewish schools' programmes for their pupils' mental content have to be based on an intellectual grasp of God's awesome, majestic essence as well as on knowledge of what constitutes His will. Through love and awe for God pupils are apt to develop a wish to appropriate God's will and assimilate it within their mental content. A recognition that the purpose of God's commandments is to enhance society and enable the individual to function at optimum is not only apt to encourage pupils to act justly within society but also to take on responsibilities to further social welfare.⁵²⁴ It is apt to encourage them to go beyond the passive obedience of commandments and take on the suprallegal ones. Pupils, who understand their strengths and weaknesses⁵²⁵ are likely to show initiative, make judgements, respond to unanticipated situations – and moreover, respond to them in *action* within the spirit of "*that which is right and good in the sight of the Lord*".⁵²⁶ This mental content evokes an *attitude*, which, in turn, is apt to bring about a *purpose*, triggering a line of conduct; thus, pupils who have been endowed with belief in God and enabled to live in His presence – are apt to make it their purpose to fulfil, with love, the teaching of the Torah, with all the concomitant benefits to themselves and to society at large.

The universality and absoluteness of God's jurisdiction, as well as a cognitive awareness of His infinite power and infinite wisdom, need to be

inculcated in the pupils' cognition also within the context of their secular subjects. This education, which reflects Western culture with which the Modern Orthodox community identifies to a large extent, sets its aim at developing enlightened, intelligent, autonomously thinking pupils, howbeit, in areas where this is relevant, the thinking must take place within normative boundaries of Halakhah, which must orientate pupils within a defined way of conduct. For Jewish education to be inspirational and conducive to the continued desire of pupils to live within the boundaries of Halakhah, it must *not* set its aim at orientating pupils to blind obedience or acceptance of authority. Within the given cultural and educational liberal context, the inculcation of religious obedience needs to be achieved through, what Rabban Gamliel advocated in the Ethics of the Fathers: "*Treat His will as if it were your own will*"⁵²⁷ i.e. for pupils to appropriate God's will and identify with it.⁵²⁸

Mental development in Jewish schools must take a very different approach from that of a secular school, which leaves much of pupils' mental content to their autonomous choices. Jewish pupils must also have autonomous choices; however, in the areas in which this is relevant, these must be guided by the Halakhic framework. Pupils must be alerted to areas where autonomous optimal choices are difficult to make. Much dialogical attention needs to be given to pupils who might find difficulties with accepting the mental input which the school offers. These pupils must *not* be made to feel guilty and, as long as they remain in the school, continued attention needs to be given to their concerns.

To be read in conjunction with 6b) in Chapters 6 & 7 (pp. 104-107; and 142-143) and Jewish excellences 1-5 . (pp. 74-100; and 137-141).

6b) The starting point of *spiritual education* in the Modern-Orthodox school must be a striving for the presence of God in the pupils' existential situation and the fashioning of their lives appropriate to such striving. Spiritual education has to be, therefore, an integral part of religious education, though it also has to feature in all secular subjects including aesthetic appreciation (i.e. art, poetry, music, literature), creativity and contemplation (which it shares with *cultural development*). This education is to enable pupils to cognise the uniqueness of the human creation, which, though corporeal in essence, carries an all-important spiritual element within it – the *image of God*. Unlike all other living creations of God, the

psychophysical human being is an ontic duality of nature and spirit. Both these elements, the spiritual/cognitive and the physical, demand fulfilment not only for the pupils' optimal growth, but also for their optimal adult lives. These dual aspects of the human being are not two disparate elements, which may be independently pursued, for they form one organic whole. Pupils must be guided to realise that, though satisfying corporeal needs is a prerequisite for freeing the mind and the spirit for the acquisition of spirituality, in Judaism it is the latter that is seen as contributing to the real *purpose of life*; fulfilment, satisfaction and happiness of the individual.⁵²⁹

Jewish spiritual education must therefore not limit its sphere to the ontological, axiological and metaphysical domains of the Absolute. On the contrary, it needs to emphasise temporality and sensibility. Jewish education has always been concerned with the immediate and phenomenal reality. Spirituality in all its variegated forms - be they religious, aesthetic, ethical or any other - must necessarily find its outlet in externalised phenomena if it is to have any meaning.

In Judaism, religion and its concomitant spirituality need to be taught in the first instance as an integral part of temporality and sensibility, even if there is reference to the Absolute and to the abstract. To gain their spiritual experience, and this holds true equally for the aesthetic and ethical realms, pupils have to be directed to explore the phenomenological world around them first, for without exploring the world of the senses it is impossible to explore the abstract and spiritual. Both, Rabbi Hirsch and Rabbi Soloveitchik, make this point. Rabbi Hirsch conveys the idea that the Torah should *not be misconceived* to fit within the normative concept of 'religion', which is a transcendental, *inward spiritual* relationship with God. He points to the fact the Torah concerns itself little with the transcendental, with the essence of God, with the supernatural and the Divine, with what things look like in heaven. Its concerns, instead, are with *human* affairs, to their most intimate details, with how things *should* look in *our own temporal world* – with what *God is to us*.⁵³⁰ "While 'theology' contains the thoughts of man on God and things Divine, the Torah contains the thoughts of God on man and things human".⁵³¹ Rabbi Soloveitchik is more open to spiritual subjectivity, i.e. inwardness; however he emphasises the triple relationship of Torah spirituality, in which the objective (i.e. normative) and concrete (i.e.

existential) have a major share. He views the religious personality as both, Theo-centric and onto-centric, and finds it necessary, therefore, *not* to interpret God in temporal terms but rather interpret temporality under the aspect of God. He puts it succinctly: *“The path to the Absolute leads through concrete reality”*.⁵³² It is for this reason that a practical habituation to perform commandments leads one to perceive spirituality, i.e. through the path of sense experience one gains communion with God. Religion has both cognitive and normative definitions of reality, a factor contributing to a ubiquitous spirituality. Cognitive definitions of the world inform one what the nature of the world is, whilst normative definitions direct one towards the path leading to ‘Godly’, spiritual life. Cognitive definitions are prerequisites for defining the normative ones e.g. if the normative definition states that the Jew is only permitted to eat ‘*kosher*’ food, the cognitive defines which animals are kosher animals and the types of food, or combination of foods, that are permitted. If the normative requires of Jews to pronounce a blessing before consuming food, the knowledge of whether the food grew in the earth, on a tree, on a vine, or is not any of these, enables them to select the appropriate blessing. Connecting every day activities with God endows even mundane ones, such as eating even a little snack, with a spiritual element. Performing practical commandments and adhering to a defined standard of behaviour contributes to the person’s spirituality because the attention on the Author of the command, namely God, orientates the performer towards the relation with Him. McLaughlin and Halstead concur with this idea stating that *“central to development of character and virtues is imitation, habituation . . . and the development of moral insight The presence of forms of cognition and reasoning in these processes should be recognised.”* They add Burnyeat’s similar notion that *“practice has cognitive powers, in that it is the way we learn what is noble and just.”*⁵³³

The 13th century’s *Sefer Hachinukh*, following Maimonides,⁵³⁴ repeatedly stresses that practical, physical observance motivates the observer spiritually towards his Maker. *“For the heart follows the actions”* (i.e. actions shape character).⁵³⁵

The *National Curriculum*’s requirements for spiritual development, though certainly not underpinned by the religious slant discussed above, do not conflict with it. The requirements are *“growth of the pupils’ sense of self, their*

*unique potential, their understanding of their strengths and weaknesses and their will to achieve.*⁵³⁶ These all are apt to be supported in Jewish schools by pupils' knowledge that the image of God is implanted within them and by their close relationship with God. This knowledge is also apt to aid them when *"their curiosity about themselves and their place in the world increases, (when) they try to answer for themselves some of life's fundamental questions. They develop the knowledge, skills and understanding, qualities and attitudes they need to foster their own inner lives and non-material well-being."*⁵³⁷ Similarly, Jewish pupils' cognition that the image of God pervades other human beings too, endowing them also with worth and dignity, will support further liberal-democratic requirements of the *National Curriculum*. This calls for pupils' valuing of self, family and others, developing relationships with the wider groups to which they belong and a commitment to the virtues of truth, justice, honesty, trust and a sense of duty.⁵³⁸ These all are also to be included in moral, as well as social, development.

Jewish inward spirituality, unlike the Western, necessarily requires to find externalisation, imposing itself on every-day lives, making demands on behaviour, even in mundane areas e.g. being discriminate with food and concomitant actions with this eating (e.g. blessing, washing hands). It is an ontological difference, too subtle to be grasped by primary school pupils and is therefore unlikely to cause conflict at primary school level.

To be read in conjunction with 6c) in Chapters 6 & 7 (pp.107-111; and 143-145) and Jewish excellences 1-5 (pp. 74-100; and 137-141) .

6c) Moral development in Modern-Orthodox Jewish schools needs to show awareness of, and address issues emanating from, lives lived in a dual world, lives which incorporate both the Jewish and the Western cultures and life-styles, though the two diverge in their value systems. Modern Orthodox Jews are committed to the Halakhic system of beliefs and practices and carry out the practical duties mandated by these but at the same time are also active participants in secular academia and ambient Western culture. As such, this community has absorbed conceptual and categorical frameworks and epistemological conventions from the Western culture, which inevitably strongly influence their critical reflection, even though some of these frameworks are in conflict with their religious convictions. An important issue, therefore, to be addressed in *moral education*, is the *conflict between the two philosophies underpinning*

the moral theories of both these cultures, even though some of the moral values are in harmony with each other. The anti-authoritarian theories of liberal-individualism, which Western liberal culture endorses, are in direct conflict with Divine Command values - the Jewish value code. *Moral enquiry* for highlighting areas of harmony and those in conflict between the two must, therefore, form an important part of pupils' *moral education*. This requirement does not only apply to areas of conflict but even to areas of harmony, where pupils must be made aware of the *differing value-theories* that *underpin them*. An example of the latter is the *National Curriculum's* requirement to "*form and maintain worthwhile relationships based on respect for themselves and for others*".⁵³⁹ This is in harmony with the Jewish value theory, however Jewish epistemology underpins this moral requirement with the presence of the image of God in the created human being, which requires due respect and renders human beings, on the whole, equal. Liberal theory similarly endorses human equality and dignity, but underpins this with liberal humanism. An example of conflict in a prima facie harmonious case is the requirement for "*distinguishing between right and wrong*".⁵⁴⁰ Whilst "*right and wrong*" for the orthodox Jew is framed within a determinant framework, for the liberally orientated, these have to be autonomously, to a large extent subjectively, decided.

Pupils must be enabled to cognise that these are areas in Western culture in conflict with Judaism. However, these conflicts are not with the *National Curriculum* itself, since it leaves the interpretation and application of non-public values within each school-community to the authority of consensus.⁵⁴¹ The QCA, too, stipulates that the values that underpin the work in schools and their curricula should be worked out in collaboration with its client families and the local community.⁵⁴² The conflict, however, is a real one for many Jews who are influenced, at least to some extent, by the liberal prevailing code in which much of their lives proceed. Pupils must be enabled to appreciate the difference between *desirable* personal freedoms that the Western, liberal democratic, culture advocates and the unreliable, therefore *undesirable*, empowerment of the individual with moral self-legislation.

It is most important that pupils, with their teachers' guidance, inquire into the two substantially different, conflicting philosophies underpinning

morality: the Western secular, which empowers subjective, individual autonomous judgements, as against Divine Command Morality, which requires judgements to be made within the objective framework of Halakhah. Educators need to clarify to pupils and enable them to understand the lack of guarantee of correctness, stability and permanence of self-legislated moral judgements. They need to outline the *difference* between the latter and the theistic ethics and value judgements for comparison: On the one hand the empowerment of individuals, with their most limited range of conspectus - and on the other the theistic capacity of viewing the *entire spectrum* of space and time, for evaluation of moral judgements. On the one hand, human incapability to predict the long-term effects that their judgements, and therefore the unintended consequences that they are apt to bring about - on the other, the theistic capacity for teleological viewing of outcomes of any judgement or evaluation. On the one hand the inevitable relativism and transience of human moral judgements - on the other, the permanence and absoluteness of the theistic ones.

The enquiry with pupils into moral values needs to highlight the effects of empowering subjective, individual autonomy unguided by an authoritative, normative framework, which triggers a chain of negative outcomes: a pluralisation of values, leading to moral relativism, which in turn weakens moral permanence. The enquiry needs to show pupils the damage that such empowerment of personal autonomy can cause to their own optimal growth. Before choices can be termed '*informed choices*', a very great deal of information as well as experience needs to be gained and even then judgements are often not reliable. Pupils need to cognise that *autonomy* and life in a *liberal society* need *not* mean a lack of normative frameworks and guidance. Autonomous choices, especially of inexperienced young people, are apt to lead to life-long negative effects.

This enquiry into liberal anti-authoritarian individual *autonomy* versus making judgements within a defined normative framework in Jewish schools needs to lead also to the clarification (with pupils) that Halakhic *doctrinal acceptance*, as a result of reflection and deliberation, is not *indoctrination*. It is important for pupils to recognise, as Alexander and McLaughlin point out (see above, p. 17) that the opposition to a definitive value framework simply

allows the anti-authoritarian theories to replace them and these are on a par with any indoctrinated ideals. It is now widely recognised that critical reflection is inevitably *always biased* and necessarily rooted in some tradition, be it liberal, religious or any other. As discussed above, it is now widely accepted by philosophers e.g. Alexander, Haydon, Gadamer, MacIntyre, MaLaughlin - that people's minds, by virtue of the social aspect present in humanity, are inevitably conditioned and shaped by their society.⁵⁴³ Gadamer explains that human finitude, which dominates humanity and historical consciousness, cannot be freed from the pre-judgements of one's own traditions.⁵⁴⁴ Value education, therefore – and this is the requirement of the *National Curriculum* - is *necessarily* underpinned by a specific theory, by the principles or systems that guide the specific education. All who are concerned with education need to understand that phenomenological hermeneutics and validation of truths are *necessarily conditioned* by communities, be it culture, history, religion or other social or communal influences. In other words, the validation of truths can *never be universally objective* because it is concomitant to the upbringing within any community, or some other strong external influences.⁵⁴⁵ The alternative to binding pupils to a defined doctrine is to commit them to what Cairns defined as "*a wasteland vacuum to chart their own individual journey with no authoritative map to guide them*"⁵⁴⁶, which brings about atomisation, and the now well-known state of anomie and alienation. In other words, for Jews - Halakhah is a calming factor in settling inner confusion.

Teachers, pupils and parents need to recognise that any *education* that includes value as well as cognitive perspectives - by its very nature has to be delivered within a specific categorical and conceptual tradition, one that also finds expression in the broader existential life of the pupils. It needs to be recognised that the surest way for children to grow up well-rooted and in security is by enabling them to belong to, and form an integral part of, their family and its traditions, moreover of their families' communities. It is a fact that without gaining actual, practical experience of a way of life by conforming to the families' values, it is not possible to gain any meaningful perception and appreciation of its abstract theory, its categorical and conceptual frameworks and its phenomenological hermeneutics. Academic teaching of a variety of religions, of lifestyles or ideas for rejection or

acceptance, as advocated by liberal educators for supposedly enabling 'free choices', can certainly not provide pupils with understanding of these or offer any valid life-choices.

Moral education in Modern-Orthodox schools must uphold the central ideational principle of Judaism, namely the fusion of morality with commandments, i.e. the linking of morality with God. Jewish law – the Halakhah - sets out a tradition-bound morality guided by a sacred literature and value theory, including a comprehensive, participatory ethical framework and a social contract.

Moral development in the Modern-Orthodox school needs to consist of three parts featuring simultaneously in the education, **1) Practical habituation. 2) A theoretical study. 3) Developing critical thinking** of moral views.

1) Practical habituation to act morally needs to be an important part of *moral development*. Judaism views habituation to perform practical deeds as an essential first step of education. Conformity to act through habituation, whether moral, ethical or cultic acts, enables the child to act long before gaining the mastery of thinking skills, even before grasping spiritual states or intrinsic values or reasoning-out the need for such action. Pupils must be enabled to recognise that moral acts, as indeed also cultic ones, are concrete expressions in deed of abstract intrinsic values and internal spiritual states. Since through practical deeds people are able to exteriorise internal emotions which emanate from their subjective devotion to God, practical cultic acts also increase the urgency to act ethically and morally. Pupils must be helped to understand the educative influence of active performance and concrete actions, even on the mature person. As the Sefer Hachinukh, following Maimonides,⁵⁴⁷ (following Aristotle?⁵⁴⁸) states, "*For the heart follows the actions*"⁵⁴⁹ i.e. concrete actions imprint themselves on a person's spirituality, or actions shape character. Actions are viewed as a means of drawing the physical human being, and even more so the sensual, still un-spiritual child, to the moral and ethical – to God - through the senses. Clearly, in the early stages of education, initiation and habit precede reflection. Moral actions, even if performed in the first place only in conformity with commandments, do not only have the obvious practical utilitarian value but over and above this, as Maimonides

states, they “concretise the metaphysical awe which derives from God's absolutely transcendent nature”⁵⁵⁰.

2) *Theoretical study* is a prerequisite to pupils' initiation into moral thought and deed, so as to familiarise them with the moral framework and practices derived from, and prescribed by, Torah – as interpreted by Halakhah and later authoritative bodies over the last two millennia. As soon as pupils are intellectually mature enough they need to deepen this familiarity through study and comprehension of Biblical texts, which they need to internalise. Pupils have to cognise that abiding by the normative moral framework i.e. Torah commandments, is conducive to an orderly and peaceful society, which enables spiritual, economic and social growth and is conducive to achieving optimal life. However, they have to be shown that *true* morality demands more than just settling for a passive piety i.e. fulfilling prescribed commandments. Fully-fledged Torah morality actually seeks out the ways of God for imitation. Pupils must study the various verses in the Torah where God, as it were, invites humans to imitate His ways by going beyond the strict parameters of commanded law, and act “*beyond the letter of the law*”,⁵⁵¹

3) *Developing critical thinking of moral views*, howbeit within an overall normative Halakhic framework, is an important element in Jewish pupils' moral development through which they are enabled to comprehend the rationality of the various moral judgements, ponder about their justification and determine their own response. As soon as they are capable of going beyond the primary stage of habituation it is necessary for pupils to investigate the underlying principles of moral judgements. Pupils have to be enabled to develop their reasoning skills for establishing their moral convictions through dialectic investigation. This, though, wherever this is relevant, has to be done within the parameters of the defined Halakhic system. When the Jew is capable of intellectual contemplation to reinforce his belief in God's moral law through reasoned deliberation, the performance of the moral commandments will have reached the highest degree of excellence.⁵⁵² Furthermore, Torah morality goes well beyond prescribed commandments, offering considerable autonomy to the individual, by an extension to prescribed commandments. Verses like “*You shall be holy, for I, the Lord your God am holy*”,⁵⁵³ or “*And you shall do that*

which is right and good in the sight of the Lord”,⁵⁵⁴ also “*You shall be wholehearted with the Lord your God*”,⁵⁵⁵ point to open ended, supralegal injunctions. The Sages interpreted these to mean that it is not enough for a person to act within the strict parameters of the law but rather ‘*beyond the letter of the law*’.⁵⁵⁶ It is with these supralegal injunctions that the Jew can exercise his true autonomy and free will in religion and truly *walk in God's way* and imitate those of His virtues of which he is capable. Not only are these truly autonomous and open to free will but they cause the observer's whole being to revolve round their relationship with God.

Though the Jewish and liberal-Western moral value theories differ significantly as to the locus from which moral frameworks are to emanate, the former viewing it in God and the latter in the moral agent himself, the *National Curriculum's* requirements will be covered by the above stated Jewish moral education. These include *an understanding of the difference between right and wrong and the will to do what is right, to understand moral conflict, to enable (pupils) reflection on the consequences of their actions and learn how to forgive themselves and others. Develop knowledge, skills, understanding, qualities and attitudes they need in order to make responsible moral decisions and act on them.*⁵⁵⁷ Further requirements are; *passing on enduring values, developing pupils' integrity and autonomy, developing their capability of contributing to the development of a just society*⁵⁵⁸ *and a commitment to the virtues of truth, justice, honesty, trust and a sense of duty.*⁵⁵⁹ Some of these are also included in spiritual, others in social development.

To be read in conjunction with 6d in Chapters 6 & 7 (pp. 111-113; and pp. 145-146) and Jewish excellences 1-5 (pp. 74-100; and 137-141).

6d) Social development, as required by the *National Curriculum*, must enable pupils to acquire an “*understanding of the responsibilities and rights of being members of families and communities and an ability to relate, communicate and work with others for the common good*”, beyond their own community. It has to enable pupils “*to develop a sense of belonging and a willingness to participate*”, “*develop their knowledge, skills and understanding, qualities and attitudes needed for making an active contribution to the democratic process in their communities*”.⁵⁶⁰ It further requires developing self-valuing in pupils, valuing family and others, enabling their relationships with wider groups beyond those to which they

belong and a sense of social duty.⁵⁶¹ The education has to “*promote pupils’ emotional well being and help them form and maintain worthwhile and satisfying relationships based on respect for themselves and others. . . . it should develop their ability to relate to others and work for the common good.*”⁵⁶² These all are also requirements of Jewish education.

Jewish education’s starting point of *social development*, concurring with the *National Curriculum* and many contemporary educational philosophers, must be in harmony with, and form an extension of, the traditions of pupils’ families and the society within which they acquire and assimilate their ways-of-life and customs, discover their identity and learn their norms, their idioms and articulation, what Walsh’s calls ‘*education in the widest sense*’ and Alexander and McLaughlin ‘*education from within*’.⁵⁶³ They concur with the *National Curriculum* that a dialectic between the school and the pupils’ families must be translated into, and find expression in, the education.⁵⁶⁴ McLaughlin views *family* as a necessary primary provider of definitive frameworks without which rootedness of pupils and their consequent autonomy cannot be achieved.⁵⁶⁵ Jewish pupils, enjoying security and clear guidance from family and school, are enabled to develop their identity with confidence in themselves and in those around them. They are apt to find mixing within the wider society much easier than those who had been left to defend their “*otherness*” in heterogeneous schools, growing up among peers who were puzzled, intrigued or put-off by their differences. Experiences of unfavourable encounters at school, the need to defend or hide one’s Jewishness, are apt to leave their marks on the ability to mix within the wider society later in life. Growing up within one’s family’s milieu, at least in primary school but better still during the entire school education, is invaluable for Jewish graduands when developing their Jewish identity. It gives them the ability to meet as equals and with confidence the wider multicultural, multi ethnic and multi faith social set.

Similar to the requirements of the *National Curriculum*, Judaism also views social education’s task as imparting to pupils an understanding of their responsibilities as well as their rights as members of their families, their communities (local, national and global), and an ability to co-operate with others. Jewish education must endow pupils with a sense of belonging

and a willingness to become active participants within their societies. The education needs to enable them to develop knowledge, skills, qualities and attitudes needed for making contributions to Jewish life in their communities and to the democratic process within their wider society.⁵⁶⁶ The *National Curriculum*, concurring with Halakhah, further requires that *social education* endows pupils with awareness and understanding of the needs of their fellows, also with skills to communicate with them, so as to enable meaningful interaction and effective co-operation with them. Furthermore, education needs to enable pupils to appreciate the experience of others and to benefit from their different perspectives, thoughts and deeds.⁵⁶⁷ *Social education* must contribute to pupils' awareness of the society of which they are a part, helping them to become responsible, caring and active citizens within it, capable of contributing to its democratic, just development. It should enable them to challenge discrimination and stereotyping and equip them with understanding of duties as well as rights. It should also help them to form and maintain relationships and work for the common good.⁵⁶⁸ Social development in Judaism and in the *National Curriculum* includes care for the environment and should secure pupils' commitment to sustainable development.⁵⁶⁹

All these aims, though underpinned by different epistemologies, are included in the Torah's social contract. It is important for pupils to recognise that the Torah's requirement to keep social, including environmental, commandments is apt to create an optimal, just and healthy society in a healthy environment. Social excellence, as found in Leviticus: "*You shall love your fellow as yourself*"⁵⁷⁰ i.e. that one must always treat others as one wishes to be treated by them, is the Torah's principle for active social involvement and the imperative of just and caring conduct and is inseparable from the first principle of religion, namely the love of God.⁵⁷¹ 'Love of fellow' is a demand for a broadened conspectus of one's own wellbeing, an extension of self, to include other people's wellbeing within one's own, by intertwining the two. It is a condition in which one's own happiness is incomplete without ensuring also that of others.

The *school society* should be introduced to pupils as a microcosm of the social context which they are about to encounter in their adult years - as a practising ground for future active involvement in, and contribution to, a

healthy society. It should include the recognition, even during the earlier stages of their development in KS1, that in a well functioning school-society, every individual has to have a share of contributing to the overall wellbeing of the school community. With increasing maturity they need to take on more responsibilities to become caring and responsible citizens in their communities and eventually in the wider society. Socially developed people work for the common good and contribute to the development of a just society. Jewish pupils should be enabled to cognise the invaluable worth of community and be made aware of the fact that they belong to an immense Jewish community world-wide, which enables them never to be strangers in God's creation.

Religiosity in Judaism is an integral part of social and communal norms, gaining strength with increased communal participation and concrete action. Jewish religiosity is rooted neither in isolation, nor in spiritual solitude, nor in abstract inwardness. Even the most dramatic of all events, the drama of *Revelation*, took place in front of the entire congregation of Israel! Subjective spiritual experiences certainly have a part in the religious act; however the objective, normative religious forms must serve as the framework for them. Full involvement in the religious act requires it to be shaped according to the objective, communal norms and principles. The religious consciousness must find expression in the concrete acts within the community. The Torah's social contract, as explicated and defined by Halakhah, puts much stress on social healthy development. Judaism places the concept of *congregation* as central in its life. Many laws are directed specifically to the collective and not to the individual. Many cultic acts cannot be performed without the presence of a '*congregation*', consisting of a minimum of ten male Jews above the age of 13.

This gender discrimination is in conflict with Western liberal, as well as *National Curriculum*, ideals and has to be carefully and openly addressed by educators. It *must not* take the form of the frequently given explanation that in Judaism the genders are equal but different, since this will not stand the test of truth for those who later become well educated in their Judaism - for which end this thesis educates. Educators must acknowledge that in the religious realm men, indeed, have a preference of status. Though this is apt to conflict with the liberal democratic mind-set of pupils, much emphasis

must be put on the fact that Halakhah cannot, indeed *must not*, be changed by smaller factions of Judaism, because unless there is a universal Jewish authority authorised to make changes accepted by Jewry in its entirety, changes will result in factional Judaism, as indeed has been the case. Pupils will have to accept it as a fact of Jewish religious life, the removal of which could cost Judaism the collapse of Halakhah and therefore the survival of Judaism itself – since Halakhah is the *only unifying, universally acknowledged, Jewish authority*.

Ecological concerns⁵⁷² are Biblical concerns too. Pupils are to be taught that safeguarding the environment and the prohibition of wilful destruction of gifts of nature that have been bestowed on the world by God, are commandments derived from the Torah's prohibition of wilful destruction of trees.⁵⁷³ Pupils have to be taught that this Deuteronomic prohibition extends to any wilful destruction - forming an integral part of *social development*. Wilful destruction of any kind is classed in Judaism in the sinful category of idol-worship.⁵⁷⁴ Mankind is bidden by God to "*replenish the earth and to subdue it*"⁵⁷⁵ and at the same time always remember that "*the earth is the Lord's and the fullness thereof*".⁵⁷⁶ The Bible makes strong links between human misconduct and pollution of the land.⁵⁷⁷ Even though this link between soil and man is specifically applied there to the Land of Israel, it serves a universal lesson. In a moral society, there is an existential partnership between man and man, man and environment. It is a unique solidarity between man and his surroundings – human as well as natural - that bridles his insatiable wish of acquisition. The ecology is put out of joint and the land polluted if immorality takes place upon it, to the extent that the land "*vomits its inhabitants*".⁵⁷⁸

A part of this teaching must include the fact that it was the despoliation of the Land of Israel by its invaders for over 2000 years that denuded it of its natural resources and rendered its greater part arid and rough, or submerged it under disease-breeding swamps. It was only with the return of the Jewish pioneers to the Land that the partnership between man and Land was re-established, rendering it habitable again.

Many areas in social education are quite compatible within the two philosophies, the Jewish and the Western, even though the two underpinning ontologies are different as well as their epistemologies and therefore their

phenomenological hermeneutics. Whereas the Torah's social contract is theistically based and deals with a particular society in a specific geographic environment – even though it includes in this contract the stranger who dwells in the midst of the Israelite society – 21st century's liberal aims are global, pragmatic and humanistic. It is on an infinitely broader scale, consequently much less personal, and therefore inevitably commands a much more detached commitment.

The main area of conflict in *social education* concerns the status of woman in religious life and needs to be given careful attention.

To be read in conjunction with 6e in chapters 6 & 7, (pp. 113-117; and 146-147) and with the Jewish ultimate aims 1-5 (pp. 74-100; and 137-141).

6e) Cultural development. Modern Orthodox schools must enable their pupils to grasp the fact that they, as do their families, live in a community that inhabits dual cultural systems, a community, which has found a way to respond to two calls. As Orthodox Jews, their culture lays claim to the traditional Jewish ontological existential teachings, however as a community associated with, and contributing to, the intellectual, cultural and aesthetic attainments of the ambient world, they do not exclude themselves from the claims of the culture-systems from without. As Rabbi S. R. Hirsch expounded on the verse in Genesis (9:27) "*May God enlarge Japheth and he shall dwell in the tents of Shem* i.e. may the European culture (=Japheth) dwell in harmony in the homes of *authentic* Judaism (=Shem).⁵⁷⁹ Pupils walking down a dialectical median path, oscillating between two poles, must be helped to identify conflicts. Only when these are acknowledged, can pupils negotiate their way through them. They must recognise that dialectic and synthesis between the two paths is not always possible when values, moral judgements, aesthetic or symbolic criteria may be at variance with the Jewish, normative Halakhic framework. It is the educators' duty to guide their pupils with identifying incompatibilities and challenge them, while guiding them, with dealing with irreconcilable clashes. It is important that pupils cognise that, on the whole, religious faith and human culture are not contradictory but rather two elements of a single divine-human interaction – a symbiotic union. Rav Kook described it as the energising power that the two currents have upon each other, flowing in opposite directions - the creative flow from God down to the material world, which then unifies with that which it had energised and ascends back to its

source.⁵⁸⁰ Divine ethics and morality emanating from the Torah's culture, are apt to guide opinions and ethical lives and ennoble and enrich Western culture with a special spiritual dimension. Western culture, on the other hand, with its cultivation of conceptualised reasoning and aesthetic sensibility, enriches religious performance. Western language, philosophy and an abstract conceptualised mode of thought enable deepened thinking processes and sharpened general understanding and appreciation of what is being learned, including authentic Jewish teachings. It needs to be recognised, however, that when human culture is at variance with God's law the latter must be given supremacy in judging the issue, since in contradistinction with human relative, temporal judgement, it is permanent and infallible.

The *National Curriculum's* call for aesthetic development⁵⁸¹ is also a requirement of religious Judaism. The service of God has always - since Judaism's very inception after the exodus from Egypt - called for "*hiddur*", i.e. *beautifying or aestheticising* the service of God and the performance of divine law. The newly emancipated slaves were instructed to build a sanctuary for God in the desert with the most skilful craftsmanship and "*wisdom of the heart*", with the most elaborate and intricately woven yarns, with the most exclusive and precious stones and metals intricately modelled and shaped.⁵⁸² The mobile sanctuary, though constructed by newly emancipated Israelite slaves, epitomised "*hiddur*" (=aesthetic and ornamental splendour), even while "*hiddur*" was still absolutely lacking from their own, personal lives. Pupils should understand that the "*deep psychological impact that the glory and the splendour of the house had*" upon the worshippers, a fact that Maimonides correctly affirmed in connection with the *Tabernacle*,⁵⁸³ is still as valid today as it was for the Jews' forefathers some three and a half millennia ago. Judaism has always viewed aesthetical environments as conducive to religious and spiritual growth. As such it requires "*hiddur*", i.e. beautiful appurtenances, for the celebration of the Sabbaths or festivals, for the décor of synagogues or any religious objects.

It must be recognised that Jewish culture has been an admixture of Jewish and external aesthetic influences, within which Jewish practice has been enhanced over the millennia. Jewish pupils must be enabled to

appreciate, as well as to create, aesthetic objects, whether for *hiddur* or for their own sake. Song and music, similar to aesthetics, embody *hiddur* elements. For the family's Sabbaths, festivals or synagogue, they enhance the service of God and elevate the spirits of the participants. Song, poetry and instrumental music have all been Jewish expressions of joy or spirituality. They have all been an integral part of Judaism and played an important part throughout Jewish existence.

Cultural development in all its facets, whether for religious '*hiddur*' or whether for its own sake, must feature as an important part of Jewish pupils' education. Pupils should be enabled to learn music and art, literature and poetry so as to be spiritually influenced and animated by these. In turn, they must learn to utilise spiritual influences and animation to invigorate their creativity and find concrete outlets for these through literal, musical, poetic or aesthetic creations.

Cultural development, though an important element in Jewish schools' education has to be selective with many of its branches, whether poetry, literature, painting or sculpture, lest they import ideas and moral aspects incompatible with Halakhah.

7) The Unitary Philosophy in the intellectual sphere:

To be read in conjunction with 7a in chapters 6 & 7 (pp. 117-121; and 148-149) and with the Jewish elements 1– 5 (pp. 74-100; and 137-141).

7a). The promotion of knowledge in the Anglo-Jewish school needs to consist of a broad and comprehensive selection of subjects prescribed by the *National Curriculum* as well as by Jewish educators. Acquired knowledge must be extended far beyond merely equipping pupils with facts but must also serve for developing them intellectually, personally and socially and endow them with understanding, life experience and the competencies that are required for orientation in the world. The entire range of subjects must be seen as units within a coherent, whole educational structure, fulfilling wide ranging educational purposes. As far as possible, they are *not* to be viewed as isolated units, but rather as an interlocked structure of knowledge. These multi-faceted areas that the curricular disciplines are required to develop, the separate, though related objectives to be pursued in a structure of independent subjects, have to direct pupils' attention to the interrelation between these subjects and therefore to the all-

important wholeness and unity of the curriculum.⁵⁸⁴ Promotion of knowledge as part of an overall, holistic education of pupils, focusing on a variety of subjects for the elucidation and development of similar personal, social, intellectual, religious, spiritual etc. domains, endows the curriculum - in the process of its multifaceted interrelatedness - with meaning and wholeness. The pupils must be enabled to understand this interrelation; that these subjects, secular or Jewish, are not disparate, independent elements to be pursued in isolation from each other. Rather, that many different subjects actually depend on each other for their true understanding and that from different subjects, aspects of similar domains can be elucidated.

The elucidation of all the facets of the personal and social elements – including the religious - from the academically studied broad variety of knowledge needs to be so designed as to enable pupils to “*subjectify*” what they learn, through a process of analysis and evaluation. This transforms factual study into cognition i.e. into meaningful, appropriated knowledge that can contribute to pupils’ increased life experience. Though this development has to draw on the entire gamut of subjects taught in the curriculum, much emphasis in Jewish schools has to be given to doctrines that emerge from authentic Jewish literature, the Bible, the Oral-Law and Halakhah. The study of Jewish sources must not only yield Jewish academic *knowledge* but must in addition be directed at elucidation of their religious and spiritual messages, the ethical and moral, through enquiry, analysis and deliberation. It is this study of the sources that needs to be at the basis for developing Jewish pupils’ *states-of-mind*, underpinned by knowledge and understanding..

All curricular subject units have to make their special contribution to the holistic development of the pupils and be directed to developing the manifold domains of meaning present in a human being. Thus, from English, Science, History, Geography and Jewish Studies – elements in the social, ethical and spiritual domains should be developed. Similarly, from different subjects – e.g. English, Art, Design and Technology, Music, Jewish Studies – spiritual, creative and aesthetic domains should be developed. Or yet, from subjects like English, Jewish Studies, Mathematics and History – critical and logical thinking, as well as creativity can be developed. Furthermore, pupils need to cognise that certain knowledge is a key for the

study of another, e.g. that the geography of a country is often the key to understanding its history or that mathematics is a key to understanding the sciences, which in turn are a key to the comprehension of the progress the world is making. The sciences and technology are the areas of unprecedented progress affecting daily lives. Even those pupils who do not intend to contribute directly to this progress need to comprehend its principles, so as to be able to make a contribution to shaping the ethical considerations concerning this progress. Science, which is often seen as a challenge to religion, must not be presented as such in the Modern-Orthodox school, but rather the contrary, in the vein of Maimonides' thinking. Science should introduce to pupils the wonders of creation, of the universe and of our world, with the marvels of the symbiotic existence of everything within it."⁵⁸⁵

Pupils need to be endowed with a good command of language since it is the key to obtaining any knowledge and therefore a major aid for coping with life adequately. Furthermore, language – whether English or that of Judaism (as distinct from Hebrew, but also inclusive of it) – with its literature and intrinsic concepts are a binding force of society and community of which pupils are a part. Language is a means for cultural development and for forging identity. Jewish pupils require, therefore, also Judaism's unique formal language-conventions, which its religious culture has created in the course of history.⁵⁸⁶ Clear communication skills are not only necessary for communicating with others but also for formulating one's own thoughts.

Pupils need to be taught general and Jewish history – whether political, economic, social or ethical – as the key for understanding the background that has contributed to shaping today's world and its moral outlook, whether directly or indirectly. Without knowledge of what took place in the past, the present is incomprehensible and the future un-plannable. Pupils require knowledge of geography so as to comprehend the influences that geographical factors have had on the historical developments of the societies that are being studied. Geographical knowledge has an additional importance for Jews, who have to direct their prayers towards the Land of Israel, furthermore, towards the Temple Mount in Jerusalem.⁵⁸⁷ When they are in England, pupils turn towards the east, however they need to be aware that from different locations, the direction needs to change

accordingly. Geographical origin of pupils' ancestry after their exile from the Land of Israel and dispersal "*in the four corners of the world*", determines their communal customs, whether Ashkenazi, Sephardi, Oriental or other. Pupils should be enabled to identify and locate these ancestral origins.

The acquisition of general knowledge, even if it is not a direct requirement of Halakhic Judaism, is nevertheless a prerequisite for the fulfilment of the Talmudic requirement for 'yishuv ha'olam' (=settling and civilising the world) i.e. with developing the physical and socio-economic order of the world.⁵⁸⁸ Modern-Orthodoxy interprets this to be an implicit requirement for general education, without which 'yishuv ha'olam' cannot be achieved.⁵⁸⁹

Modern-Orthodox Judaism views general *knowledge* also as a route to faith⁵⁹⁰, furthermore, a route to increased understanding of authentic Jewish textual learning.⁵⁹¹ The acquisition of a broad and substantive understanding of general knowledge is a key to improved study and comprehension of Jewish literature, Torah and its exegesis (including Talmudic and Midrashic literature), Halakhah and other areas of Judaic study. A sound knowledge and understanding of these is apt to contribute to greater commitment to the Jewish heritage.

To be read in conjunction with 7b in chapters 6 & 7 (pp. 121-123; and 149-150) and with the Jewish elements 1 – 5 (pp. 74-100; and 137-141).

7b) Development of thinking skills⁵⁹² needs to start already at *Key Stage 1*, when pupils have to be introduced to basic techniques for collecting as well as responding to gained knowledge. It is an elementary training for laying foundations for more sophisticated thinking processes at the next stage, for the promotion of an enquiring mind and a capacity for independent rational, critical and analytical thought. Thinking skills are to equip pupils with tools or strategies for processing information derived from the whole range of their curricular studies and to enable them to achieve better understanding of any gained knowledge and endow it with a further dimension of meaning to assist personal and intellectual growth. These skills are to extend the knowledge of any subject studied beyond its academic content and to contribute to pupils' life experience, spiritual, social and ethical development.

Thinking skills must constitute an overarching aim of Jewish education too, for achieving a multiplicity of aims. *Information-processing skills*, which

the *National Curriculum* requires, are useful aids for broadening pupils' understanding of subjects studied, whether religious or secular. This processing is required to train pupils with careful examination of information and strategies to use this information. This will also aid them with performing religious rites and conforming to Jewish law. Having learned basic factual Jewish law, these skills are fundamental for processing this knowledge, enabling the selection of appropriate blessings for specific foods and activities, identify permitted foods, distinguish between the forbidden and permitted work on the Sabbath or festivals, etc.

The *National Curriculum* requires the development of *reasoning skills* in pupils,⁵⁹³ which need to be included also in aims of the Jewish Studies curriculum, though some of these, in areas of concern to Halakhah, have to be of a more restricted nature than those expected by the *National Curriculum*. The liberal *National Curriculum* validates reasoned opinions and actions, as well as judgements made *by reason or evidence*, and empowers pupils to make decisions according to these, irrespective of their full *understanding of the evidence* due to lack of sufficient knowledge or experience. The Jewish school's education needs to enable pupils to understand that formation of opinions and making reasoned judgements *on the basis of evidence* is only possible with sufficient knowledge and broader understanding of the issue being judged. This is especially required when formation of opinions and judgements appertain to authoritative Jewish sources or areas of concern to Halakhah. Pupils need to fully cognise that the individual's reason is not empowered to establish its own, subjective, criteria of judgements and inform decisions or actions that contradict the objective criterion. Judaism requires that all such issues be judged from within its normative, objective framework.

The requirements for "*drawing inferences and deductions, for extending ideas* and for *using precise language to explain what they think*" are also important assets for enabling pupils to comprehend Rabbinic hermeneutics, where these very *reasoning skills* play a crucial role in the study and understanding of sources.⁵⁹⁴ These skills are also to lead pupils to an expository ability.

Enquiry skills are to enable pupils to pose coherently formulated questions and define problems, predict outcomes and consequences and

improve ideas. *Creative thinking skills* are to enable lateral thinking, generate new, novel or extended thoughts and enable pupils to look for alternative, imaginative ideas and innovative outcomes. These are of special importance in a fast changing life. *Evaluation skills*, for evaluating information from what pupils read, hear or do and for judging one's own and others' work and ideas, as well as *problem solving skills*, must all form an integral part of Jewish education too.

These *thinking skills*, required by the *National Curriculum*, lay the foundations for thought-systematisation, conceptualisation, exposition and discursive analysis that need to be employed in all areas of Jewish education too, with the proviso that the objective Halakhic law must serve as the ultimate framework in areas to which these are relevant.

The development of these thinking strategies is another area that needs to be carefully planned by teachers in Jewish schools. On one hand, pupils in Modern Orthodoxy (unlike in some other Jewish factions) need to be trained to evaluate and make judgements and form their own opinions about themselves and the world of which they are a part – and act on these opinions. On the other hand they need to be enabled to grasp the *difference* between these latter issues and those that have to be subjected to the normative Halakhic framework.

To be read in conjunction with 7c in Chapters 6 & 7 (pp. 123-127; and 150-151) and the Jewish excellences 1-5 (pp. 74-100; and 137-141).

7c) The promotion of an enquiring mind and a capacity to think

rationally must be the natural progression of the acquired thinking skills and have important roles to play in the lives of independently thinking, responsible people. Enquiry and rational thinking has to enable pupils to extract meaning from texts they read or situations they confront, equipping them with a capability to question, and react to a variety of issues, interpret them and react to them. This process is to aid them in forming their own ideas and ideals and make informed choices concerning them. Enquiry and rational thinking also need to enable pupils to re-examine the rationality and validity of their established opinions and identify those that were externally imposed on them and uncritically adopted. This activity further needs to enable pupils not to perpetuate bias, prejudice or indoctrination.

Pupils in Jewish schools too need to employ the *process* of enquiry and rational thinking when exploring ideas and ideals concerning Judaism.

They need to be enabled to understand, however, that when these skills are employed concerning matters of Halakhah they need to be employed with a difference from those intended by the *National Curriculum*. Halakhic enquiry has to take place within a guided environment and within the objective structure. The liberal *National Curriculum* advocates the training of young minds for enquiry and rationality, for probing fundamental issues, ideas and ideals - and empowers them with making *autonomous* judgements on these. It does not set a proviso for a body of knowledge or rules, without the guidance of which meaningful choices cannot be made. Young pupils are invited to validate or otherwise, ideas and ideals even before they have acquired any breadth of knowledge and experience, let alone the capability of employing axiological or teleological considerations in their validation. Judaism, as do many educators, deems such judgements as valueless, moreover harmful, in the absence of a normative framework to guide such evaluation and judgement.⁵⁹⁵ Young people must be protected from grappling with unfamiliar issues, forced to make their 'autonomous', unaided judgements when they are clearly yet incapable of making them. This kind of autonomy contributes to uncertainty and confusion within individuals, forcing them to wade, unaided, through unknown territory, uncertainty and confusion which a determinative framework – for Jewish pupils is the Halakhah - could set to order and stability.

When developing Jewish pupils' capabilities of enquiry and rational thinking, it is of fundamental importance to train them to differentiate between religious ideas and ideals and those appertaining to the general society's life. Modern-Orthodox Judaism views the *process* of enquiry and rational thinking as important aids to Jewish commitment. However, Judaism's understanding of the concepts '*enquiry*' and '*rational thinking*', differs sharply from that of the liberal (and by implication the *National Curriculum*'s) understanding of them. Liberals demand that enquiry's starting point be the examination of past conventions, accepted ideas, tradition and opinions, and that these be subjected to critical re-evaluation for the purpose of acceptance or rejection. Judaism's starting point, where the enquiry is into – what it considers – divine law, is quite different. The fact that traditional theories and ideas emanating from the divine have withstood the test of time actually increases their validity. The purpose of

enquiry, when religious tradition and normative theories are in question, is certainly *not* to undermine or to replace them. Its purpose is to identify the positive outcomes that these have brought about and prove to oneself the rationality of the law that underpins them - thus to ratify, confirm and renew commitment.

The Jewish school, like faith schools in general, has to subscribe to particularism, rather than liberalism's favoured universalism and pluralism. Pluralism for education of young Jews should mean respect for other worldviews, certainly not an expectation that young people, who have not yet been established within any theory, should be introduced to a multiplicity of cultures and multiple religions. Faith communities, by their nature, take upon themselves bodies of rules and authoritative structures, which weld them together in a common purpose and unity of action, which include prayer, study and acts of benevolence. This does not mean that they should not also be a part of the wider society within which they live; however they should *not* be discouraged from keeping their own particularistic features, to preserve their specific identity and purpose. Pupils must be spared the uncertainty and confusion which are inevitable when *autonomy* is imposed on them when they are quite incapable of dealing with it.

To be read in conjunction with 7d in Chapters 6, & 7 (pp. 127-130; and 151-153) and the Jewish excellences 1-5 (pp. 74-100; and 137-141).

7d) Developing a capability of critical, analytical thought needs, in its process, to add an enriching educative spiritual and intellectual dimension to the curriculum and contribute to pupils' life-experience and world-view. A prerequisite for critical thinking must be the mastery of a body of knowledge and a training, which habituates pupils to structure their effective thinking. Pupils must be taught that criticism is only valid when it is made within a cognitive context, after having familiarised themselves with the broader aspects of the subject or object of criticism. Equipped with this knowledge, they have to learn to empathise with the criticized situations or causes and understand their underpinnings, i.e. they need to position themselves within the situations which they analyse critically. This provides them, to the extent that this is possible, with "insider knowledge" of a sort, or an intimate relationship with it, by which their factual *knowledge* is enabled to gain *meaning*. In a vacuum, without prior wider knowledge of context and modes of experience against which those events, ideas or ideals being investigated

can be thrown into relief, meaningful criticism is not possible. Pupils need to be made fully aware that in the absence of broad *knowledge* and sound *forms of reasoning* the participation in critical analysis is meaningless.

Critical, analytical thought is of special importance for endowing pupils with full commitment to Judaism. Although pupils must be initiated into active religion and a familiarity with God from an early age, long before they are capable of critical analysis, they must be helped to understand, as soon as they are mature enough, that though they can participate in the faith as Orthodox, committed Jews by simply following the Halakhically prescribed and proscribed daily laws of life, such passive obedience falls short of real, deeply rooted commitment. Faith, which truly commits and inspires believers, sustains them in times of crisis, whether spiritual or physical, which is able to withstand the immense social and moral pressures from without, and most importantly, to stand the test of time when pupils mature, must be *active*, inspirational faith. Such faith to be fully worthy needs to be of cognitive character, rooted in the noetic sphere and the religious *act*.⁵⁹⁶

As such, in-depth study of Biblical and other authentic texts is a foremost requirement. This study requires critical analytical approaches for the knowledge to be fully comprehended, internalised and appropriated. However, as already stressed, pupils need to be fully aware that critical analysis when dealing with sacred texts, needs to be differently applied. The Jewish curriculum needs to heed Maimonides' warnings against treating critical analysis of sacred texts on a par with the methods used for profane ones. This is so because secular texts originate from the human mind, therefore, if analysis of these deems their ideas, ideals, etc. as worthless, unclear, groundless, futile or misguided, they must indeed be accepted as such and dismissed. Sacred, divinely revealed texts and laws, on the other hand, are in a different category because they are, by definition, infallible, rooted in absolute reason and designed to contribute to human well-being and perfection. Though pupils are obligated to scrutinise sacred texts too, to analyse and view them critically, they must always acknowledge that even *if* they seem illogical, obscure, arbitrary or unjust – it is *not* because this is what they really are, but because, as Maimonides explains, the human mind is limited and cannot grasp supreme wisdom.⁵⁹⁷

Critical analysis must form an important element in the curriculum also for commitment to the observance of commandments. As mentioned above, passive, blind obedience in the observance of these is suitable for young children but falls short of the mark of excellence for pupils when they mature. Since the commandments serve to perfect the observer, Maimonides encouraged every Jew to apply critical analysis to the commandments and try to fathom the reasons for their issue.⁵⁹⁸ Pupils have to be guided to search for the reasons within the framework of the rationale of the Torah, i.e. not without due knowledge and discipline, lest they are lead to unacceptable conclusions.⁵⁹⁹ Not all Jewish authorities concur with this view, however, when pupils are reared within Western culture, which develops this mode of thinking in all their secular subjects, it would be detrimental to their attainment of faith if they were to refrain from intellectualising their Judaism.

Critical analysis in Jewish education must serve an additional important role, namely, that of forging Jewish pupils' positive identity. The Modern-Orthodox pupil of the Anglo-Jewish school is acculturated into ambient Western culture, incorporating both a Jewish way of life and Western culture. As part of this integration, a vital challenge facing Jewish education is to counteract ambient Western accepted concepts and conventions, i.e. public opinion, regarding Jews and their spiritual homeland Israel, so often criticised while completely ignoring the contexts within which events take place there. Jewish educators must ensure that their pupils do not - as indeed many Jews have done - unconsciously absorb and integrate these negative images as facts or truths, both, about Jews and about Israel, but always examine events within the broader contexts within which they occurred.⁶⁰⁰

To be read in conjunction with 7e in Chapters 6 & 7 (pp. 130-132; and 153-154) and the Jewish excellences 1-5 (pp. 74-100; and 137-141).

7e) Developing creative thinking⁶⁰¹ and processes of mind which enable problem solving as well as innovative and enterprising approaches to life in general,⁶⁰² need to be crucial elements in the

education of all pupils in the fast changing world of the 21st century, but even more so of Modern-Orthodox pupils. This education has to facilitate pupils' ability to apply imaginative, alternative approaches to new life situations which they will most probably encounter, enabling them to offer innovative solutions for these. The Modern Orthodox pupils need, in

addition, to be given adequate tools for incorporating into these new life-situations their traditional, age-old, religious rites and laws. They need to be enabled to reconcile, at least to some extent, the dilemmas and challenges resulting from their lives rooted in a dual world of religion and secularity.

Pupils should be trained to look at all tasks before them – not only from their conventional starting point progressing upwards, which might at times lead them into a dead end from which there is no further way forward - but also as de Bono advocates, from different, new angles. This thinking mode, known as 'lateral thinking', diverts the thinker from conventional thinking patterns in which progressing ideas are based on earlier ones that might lead into a dead end. It directs the thinking side-ways, towards new or different angles of starting points.⁶⁰³ This is to enable pupils to achieve not only creative originality, but probably even more importantly, the ability to apply novel and innovative angles to all areas of life, whether cultural, aesthetic, academic or existential.

Pupils need to be habituated to respond to what they learn or what they encounter with conceptualised, abstract thinking, which not only needs to enable them to form ideas and judgements, but also to transfer acquired experience and knowledge to new ideas and new situations. They need to be enabled to handle their experience and knowledge creatively for use in different contexts and in relation to different subjects and different situations in both curricula and in their existential life situation. Such a process is a precondition for coping with a constantly and rapidly changing life and the increasing body of knowledge in the contemporary world.

Creative thinking, underpinned by Jewish knowledge, is a requirement for Orthodox education, for the enablement of understanding the logic of framing Halakhic law. Pupils must be enabled to see that Halakhic law is never arbitrary, always related to scriptural rulings - that Sages adapt Biblical law to modern conditions through identifying analogies and related ideas. Pupils must be enabled to understand why these creative adaptations can only be carried out by authoritative bodies, acting within strict Rabbinic hermeneutic frameworks, never by isolated individuals or non authoritative bodies. This is so, because Jewish survival and unity is conditioned on unity of practice; whilst atomised and localised rulings undermine such unity.

Creative thinking activities should also play an important part in *accommodating* the challenges that the meeting of modernity with Orthodoxy present. *Accommodation* however, must *not* be misconstrued as *eradication*, since the conflict between the two, in some areas, is very real and must never be shown to be otherwise, if neither Orthodoxy nor modernity are to lose their meaning.

To be read in conjunction with 7f in Chapters 6 & 7 (pp. 132-133; and 154-155) and the Jewish excellences 1- 5 (pp. 74-100; and 137-141).

7f) Providing a foundation for lifelong learning, learning how to learn, needs to form an important part of the teaching programme in Modern Orthodox schools. As 'Moderns', the pupils require this development - together with all their fellows in the wider society - because of the constantly increasing volumes of new knowledge, which continue to unfold long after their years at school. As 'Orthodox' they require it because Judaism has, from its inception and over the millennia, required that Jews set aside some regular daily times for Torah study (including other authentic literature dealing with Torah hermeneutics).⁶⁰⁴ The acquisition of learning skills, or *learning how to learn*, required by the *National Curriculum*, needs to develop pupils' capability and motivation to pursue continued learning throughout their lifetime. Pupils need to establish habits of study and be made aware that discontinuing one's studies does not merely stop progress but actually brings on regression.

So as to enable pupils' lifelong study, they need to be shown already in their primary school-lessons, the mechanics and organisation, strategies and methods of their studies and how learning skills are utilised. They need to understand that progress can only be achieved within a systematic, coherent and progressive system of learning. It is the awareness of the process, its repeated occurrence at school that is apt to furnish them with a *learning experience*, which they can repeat at a later stage independently.

As denizens of the 21st century, pupils need to be prepared for lifelong learning to keep up with the ever-growing bodies of knowledge, the continual technological developments, the changing world and changing ways-of-life, which they might encounter. As members of the Jewish community they need to appreciate that Judaism requires their involvement with life-long Torah study through which they will increase their knowledge of, and commitment to, God and His law. Only through continuous study,

deliberation and maturing perception, is it possible to appreciate the omniscience of God and the teleological beneficialness of this law. It is a legal code, as Gersonides (1288-1344) aptly says, that reveals the path to social and general optimal existence, a code to which followers of the Torah are attracted by its very perfection, one that entices rather than burdens the knowledgeable observer.⁶⁰⁵ It is a law conducive to character training and improvement. Torah study is considered sterile study if it does not improve the character of the learner, as Rabbi Chanina ben Dossa points out: *“He whose (good) deeds exceed his wisdom – his wisdom shall endure; but he whose wisdom exceeds his (good) deeds, his wisdom will not endure.”*⁶⁰⁶ Or as Rabbi El’azar ben Azariah says: *“He, whose wisdom exceeds his deeds, to what may he be likened? To a tree whose branches are many but whose roots are few. And the wind comes, plucks it and overturns it upon its face.”*⁶⁰⁷ Pupils have to be trained to deliberate on what they learn, to revise and to review it, for *“whosoever studies Torah and does not review it, is likened to one who sows without reaping.”*⁶⁰⁸ This is so because a paramount requirement of Torah study is to accept, be committed and have the will to **act** in accordance with its religious, ethical and moral framework. It is related that Rabbi Akiva and the Sages were deliberating what was greater: Torah study or good deeds. Rabbi Tarfon suggested, and the Sages concurred, that it was the former. Rabbi Akiva explained that it was Torah study, for this study *leads* to good deeds. All the Rabbis present then were converted to Rabbi Akiva’s view.⁶⁰⁹

The Jewish school has to implement from an early age the type of independent study that will later take the form of pupils’ lifelong study. From an early part of KS2, pupils must be introduced to short periods of *“study with chevruta”*. These are sessions that dedicated Jews will continue throughout their lifetime. At school they will consist of small groups of pupils who set out together to read and reflect on some unfamiliar authentic text, in preparation for a class session. This second stage of study should consist of a class discussion led by the teacher, in which ideas of pupils are fertilized and further developed. Pupils’ attention should be drawn to the fact that this mode of study is a normative way of studying Torah, whether by Talmudic scholars at Yeshivah (Talmudic academy) or their Rabbis, or even by the greatest Talmudic, Rabbinic authorities of years gone by.

To be read in conjunction with 7g in Chapters 6 & 7 (pp. 133-135; and 155-156) and the Jewish excellences 1- 5 (pp. 74-100; and 137-141).

7g) Possession of communication skills.

The *National Curriculum's* requires that pupils to obtain “*skills in speaking and listening, including the ability to speak effectively for different audiences; to listen, understand and respond appropriately to others; and to participate effectively in group discussion*”,⁶¹⁰ These skills are probably an even more urgent requirement in the Anglo-Jewish school, in which pupils are in relationship with “*different audiences*” throughout their school-day, namely, their Jewish and their secular studies, each with its own mode of articulating knowledge. Pupils must be enabled to acquire the systems of concepts as well as the ability to communicate in the two ‘*languages*’, within which Modern-Orthodox Anglo-Jewish pupils live - the Western, based on abstract conceptualised modes of thought, and the Jewish practical, concrete, existential and experiential one.⁶¹¹ Jewish educators need to utilise the power of *language* and the system of concepts that it employs. These are collective social creations of groups who share community life and social events, and which are, therefore, powerful social tools for social cohesion and co-operation. Communication skills need to be tools for intellectual and social interaction with others, for articulation of thoughts and for sharing and establishing ideas – indeed for the creation of ideas. Communication skills need to include fluent reading and writing abilities in a wide range of areas, as well as critical reflection and critical analysis.⁶¹²

Communication skills have to be employed for spiritual, social and intellectual development from the earliest stages of pupils’ schooling. These are to serve as foundations for clear thought and progression of ideas emanating from it, especially when developed within ‘*communities of enquiry*’ as advocated by Fisher, a powerful medium for establishing opinions and values.⁶¹³

Anglo-Jewish education needs to endow pupils with communication skills that enable them to live as committed Jews within a Western milieu. Language and its literature is a binding force in society, a means for cultural development and for forging social life as well as identity. It enables the broadening of the scope of critical, reasoned thought, through discursive enquiry within the criterion of a uniform objective understanding of the language and its concepts. Pupils in Jewish schools must be enabled to

translate the authentic Jewish mode of thought to that of the statutory, prevailing Western one, which indeed is the communicable language of education used and understood by Jewish educators, pupils and their parents in the 21st century Jewish schools.

The dual languages, within which the Jewish pupils function, need to enable them to broaden the scope of critical, reasoned thought through discursive enquiry within the criteria of the two languages and their concepts, and root them firmly in their communities and wider societies within which they live. This proficiency in both *languages* needs to provide an invaluable asset for Jewish learning, which needs to make use of both. For textual studies – Bible, liturgy, Midrash and Oral Law – Jewish '*language*' needs to be employed, in part at least, since it alone is capable of supplying authentic understanding of studied texts, being the authentic, organic, indissoluble part of religious-covenantal Judaism. However, Western language, in which pupils are schooled in their general studies, needs to support authentic Jewish study by 'translating' the messages and clarifying them within familiar, Western conceptualised forms. Some areas of this textual study, therefore, especially for the dissemination of Jewish thought and educational discussion, needs to employ the comprehensible Western, abstract, conceptualised language as a tool for insight and reasoning. The Jewish practice of '*culture of debate*' and the '*chevruta*' mode of study need to employ both 'languages. It is, however, the Western language and the group enquiry which it develops, that will contribute to pupils' community spirit, root them in Judaism and reify their identity.

Pupils should also be familiar with expressions used in the communities' daily lives⁶¹⁴ as an essential element for their socialisation into the Jewish community and for enabling them to strike roots in Judaism and in their culture.

There are those who wish to employ only authoritative, traditional and authentic language for developing Jewish thought.⁶¹⁵ However, initiation of pupils into their faith and developing *commitment* in them has to be achieved through the medium that is most comprehensible to them, namely the Western contemporary and familiar language in which they are trained to think and to react.

8) *Physical development*, see above **8**, in chapters 6 & 7, pp. 135 and 156.

CONCLUSION.

The unitary philosophy formulated in this thesis responds to the categorical need for an organic quality of wholeness and uniformity of operation within any school system, a uniformity which needs to permeate every area of its education. The complexity of holism in Anglo-Jewish education derives from the fact that this community situates itself within two distinct cultures, underpinned by ontologically and epistemologically diverse philosophies, the Jewish and the Western, both of which, however, must find expression in their children's education.

The liberal-democratic value thesis, and therefore the *National Curriculum* qua being liberal, is accepting of heterogeneous non-public values and accedes, therefore, to the inclusion of comprehensive values alongside its own political values in each school's curriculum. This enables a unitary philosophy for Jewish schools, underpinned by both philosophies, the *National Curriculum's* and the Jewish, to be devised free of conflicts *within itself*. As stressed in the thesis, however, a conflict-free philosophy does not guarantee conflict-free development of pupils who live their daily lives within both, Western culture – which endorses anti-authoritarian, liberal-individualism - as well as within the Jewish one - endorsing Divine Command values.

The probability that in absorbing these diverse cultures within their personalities, the pupils might experience inner conflicts is a very real one. Indeed, even in areas which *are* in harmony in the two value systems, e.g. humanitarian or ecological values, both striving for the self-same goals, there are the diverging ontological motivations underpinning these. The duty of educators in Jewish schools, therefore, as has been strongly emphasised throughout this thesis,⁶¹⁶ is to highlight areas of conflict for pupils and help them to negotiate their way through them within the Halakhic system. Pupils must be enabled to understand the difference between human spectra of judgement and the theistic one in predicting long term consequences and overall effects of actions. The price of glossing over conflicts at an early age is that the pupils, on discovering these in later life for themselves, might either internalise conflict within their personalities or negotiate their way out of them through a non-Halakhic value system, one that happens to catch their attention at the time.

Areas in need of special attention:

The five elements highlighted in Chapter 4:

Autonomy – though it is valued in both, the Jewish and the Western theses, its application differs significantly in the two. See chapter 4, (a), (pp. 48-51).

Language – the essential difference between Western and Jewish authentic language. See chapter 4, (b) (pp. 51-54); & chapter 8, 7g (especially pp.193-194).

Habituation - as a concrete expression in deeds of abstract values and internal spiritual states. See chapter 4, (c), (pp.54-57); and chapter 6, 6c, especially 2 (pp.108-109).

Enquiry and rationality & Critical analysis – and the categorical importance for differentiation between the *purpose* of enquiry - rational, critical and analytical thinking - when it appertains to secular, humanly devised theories on the one hand and those issuing from God on the other. See chapter 4, (d) (pp. 57-61); chapter 6, 7c and 7d in (especially pp. 124-127, and 128-130 respectively); chapter 7, 7c, (p.151); & chapter 8, 7c and 7d (especially pp. 185-187 and 188-189 respectively).

Displacement – Dealing with the centrality of the Land of Israel in all areas of religious daily life, when *Home* and being rooted, is in England. See chapter 4, (e), (p. 61).

Mental states – and the need for the importation of positive, Halakhically orientated content into these. See chapter 6, 6a (pp. 101-104); & chapter 8, 6a (pp.160-164).

Spiritual development – and its requirement for exteriorisation in Judaism, converting it into functional processes of concrete expression in temporal life. See chapter 6, 6b (pp. 104-107); & chapter 8, 6b (pp.164-167).

Moral development - and the express need for a dependable value framework to guide decisions on moral issues. See *autonomy* in chapter 4, (a), (pp.48-51); also chapter 6, 6c (pp. 107-111); chapter 7, 6c, (p. 145); & chapter 8, 6c (pp. 167-173).

Social development – and the importance of being rooted in a community. See chapter 6, 6d (pp. 111-113); chapter 7, 6d, (p. 146); & chapter 8, 6d (especially pp. 175, 176 & 178) .

Cultural development – viewing Western culture as a life enhancing element *with the proviso* that its accommodation is within a Halakhically orientated

Jewish life-style. See chapter 6, 6e (pp.113-117); chapter 7, 6e, (p. 147); & chapter 8, 6e (pp. 178-180).

Creative and innovative thinking – its importance for adaptation to a fast changing life, but *not* for adapting Halakhah from outside its authoritative framework. See chapter 6, 7e (pp.130-132); & chapter 8, 7e (pp. 189-191)

ENDNOTES.

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- ⁶ Ibid, summary of aims laid out on pp. 10-13, and 19-23.
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- ⁸ Ibid. p.147, point 1 and point 4.
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- ¹¹ See pp.11-13..
- ¹² E.g. see *The Jewish Educator*, pp. 9-17, The Agency for Jewish Education's journal, Volume 2, number 6 2002..
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⁷⁸ Ibid. p.16.

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⁸⁰ See further on, pp.51-54 .

⁸¹ See further, *Autonomy*, pp. 48-51.

⁸² *National Curriculum* , “Learning across the National Curriculum”, pp. 19-22.

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- ²³⁸ *Babylonian Talmud Shabbat*, the *Sifra* (the oldest commentary to Leviticus) and the *Mekhilta* (the oldest commentary to Exodus).
- ²³⁹ Ibid. p.16.
- ²⁴⁰ *Exodus*, 15: 2.
- ²⁴¹ *Babylonian Talmud Shabbat* 133b, also *Mekhilta, Tractate Shirata*, p.25, lines 43-44 translated by Lauterbach J. Z. The Jewish Publication Society of America, 1976.
- ²⁴² *Leviticus*, 19:2.
- ²⁴³ *Sifra K'doshim* 1.
- ²⁴⁴ 1, 54.
- ²⁴⁵ Luzzato Rabbi Mosheh Chayim, 1707-1746, Italian pietist, Cabbalist, writer, poet.
- ²⁴⁶ *Babylonian Talmud Shabbat*, 133b
- ²⁴⁷ Luzzatto Moshe Chaim, *The Path of the Just*, p 10. Translation by Yaakov Feldman, Jason Aronson Inc. 1996.
- ²⁴⁸ Sforno in standard edition of *Mikra'ot G'dolot. Leviticus*, 19:2.
- ²⁴⁹ *Deuteronomy*, 6: 18.
- ²⁵⁰ *Mekhilta Yitro*, Masechta d'Amalek. Volume II, Translated by Lauterbach J. Z. P.182, lines 57-58, The Jewish Publication Society of America, 1933. Also Babylonian Talmud Bava Metzia 83b, and many other places.
- ²⁵¹ Maimonides M. *Mishneh Torah, Hilkhot De'ot*, chapter 1.

- ²⁵² Lichtenstein A. "Does Jewish Tradition Recognize An Ethic Independent of Halakhah?" pp. 110-111, in *Contemporary Jewish Ethics*, edited by Kellner M. M. Crest Litho Inc. Watervliet, 1988.
- ²⁵³ Ibid. pp. 118, 116 respectively.
- ²⁵⁴ *Deuteronomy*, 18: 13.
- ²⁵⁵ *Deuteronomy*, 10: 12-13, see above, p. 71.
- ²⁵⁶ *Leviticus*, 19:2.
- ²⁵⁷ *Deuteronomy*, 6: 18.
- ²⁵⁸ Ibid. 18: 13.
- ²⁵⁹ Ibid. 6: 4.
- ²⁶⁰ Ibid. 4: 37.
- ²⁶¹ Ibid. 10: 15.
- ²⁶² Ibid. 23:6.
- ²⁶³ Ibid. 7: 13.
- ²⁶⁴ Ibid. 6: 5.
- ²⁶⁵ Ibid. 11: 1.
- ²⁶⁶ Ibid. 13: 5.
- ²⁶⁷ Ibid. 6: 6.
- ²⁶⁸ Luzzatto S. D. "Lessons in Jewish Moral Theology", *K'tavim*, edited by Arton M.E. Bialik Institute, 1976.
- ²⁶⁹ Maimonides M.. *Mishneh Torah, Code Yesodey- haTorah*, 2, 1.
- ²⁷⁰ *Guide to the Perplexed*, 3: 28.
- ²⁷¹ *Code T'shuvah*, 10: 6.
- ²⁷² *Deuteronomy*, 6: 4.
- ²⁷³ Ibid. 6: 13,
- ²⁷⁴ *Avot de'Rabbi Nathan*, Parashah 41.
- ²⁷⁵ *Exodus*, 20: 6.
- ²⁷⁶ *Deuteronomy*, 7: 9.
- ²⁷⁷ *Babylonian Talmud Sotah*, 31a.
- ²⁷⁸ *M'khilta deRabbi Simon bar Yochai*, Exodus 20: 6.
- ²⁷⁹ Welch A. (Scottish Hebraist), *The Code to Deuteronomy*, on Deuteronomy 10: 13. In *The Pentateuch*, edited by the late Chief Rabbi dr. J. H. Hertz, Soncino press, 1950.
- ²⁸⁰ *Babylonian Talmud Sotah*, 31b. *M'khilta deRabbi Yishma'el*, on Deuteronomy, 6:5. *Jerusalem Talmud Sotah*, 85:5 *Sifri*, 32, on Deuteronomy 6:5.
- ²⁸¹ p. 76.
- ²⁸² *Sifri*, Va'etchanan, 32: 5.
- ²⁸³ Ramsey I. T. *Religious Language, an Empirical Placing of Theological Phrases*, p. 46. SCM PRESS LTD, 1957, Third Impression 1973.
- ²⁸⁴ Ibid. p.68.
- ²⁸⁵ *Deuteronomy*, 11: 13
- ²⁸⁶ *Sifri* on Deuteronomy 11:13, as well as *Babylonian Talmud Ta'anit* 2a.
- ²⁸⁷ *Babylonian Talmud B'rachot*, 26b.
- ²⁸⁸ Soloveitchik J. B. Rabbi, Ra'ayonot al T'filah, in *Ma'amarei Yesod b'Nose haT'filah*, Dept. for Torah Education and Culture in the Diaspora. My translation.
- ²⁸⁹ Ibid. pp. 26-27.
- ²⁹⁰ Besdin A., "Reflections of the Rav", chapter VII. In *Lessons in Jewish Thought adapted from Lectures of Rabbi Joseph B. Soloveitchik*, Dept. for Torah Education and Culture in the Diaspora., 1979.
- ²⁹¹ Hirsch Rabbi Samson R., "The Fourteenth Letter" and the Editor's Notes (pp.189 – 193). In *The Nineteen Letters*, translated by Karin Paritzky, Feldheim Publishers, Jerusalem / New York, 1995.
- ²⁹² Wiesel E. *One Man's Prayer*, An essay presented as a lecture at the Third International Seminar of the Institute for Judaism and Contemporary Thought on Prayer in 1973, at Bar-Ilan university, Israel.
- ²⁹³ *Ethics of the Fathers*, chapter 1: 2.
- ²⁹⁴ Hass Y. *Emunot*. Pp. 127-128 Published by the office of the Campus Rabbi, Bar-Ilan University Ramat-Gan, second edition, 5740 (1980).
- ²⁹⁵ Wiesel Elie, op.cit. pp. 9-11.
- ²⁹⁶ The Sages in the Talmud, e.g. Yoma 67b divide them into two, statutes and judgements. The tripartite division is appropriate for educational purposes.
- ²⁹⁷ *Deuteronomy*, 6: 24.
- ²⁹⁸ Ibid. 10: 13.
- ²⁹⁹ Ibid. 5: 30.

- ³⁰⁰ *Psalms*, 18: 31.
- ³⁰¹ *B'reshit Rabbah*, 44:1.
- ³⁰² Nachmanides, commentary on Deuteronomy, 12; 6.
- ³⁰³ See Leviticus Chapters 19-24, where 230 verses deal with intermingled commandments. See also above, Rav Kook p.12 and Leibowitz pp. 80-81.
- ³⁰⁴ Maimonides Moses, *Guide to the Perplexed*, Part III, ch. 27-28, 31-32. Similar idea also in *Mishneh Torah, Hilkhot De'ot*, Chapters 3 and 4.
- ³⁰⁵ *Babylonian Talmud Makkot*, 23b.
- ³⁰⁶ See above pp. 49.
- ³⁰⁷ *Babylonian Talmud B'rakhot*, 33b.
- ³⁰⁸ *Deuteronomy*, 22: 6-7.
- ³⁰⁹ Rashi on *B'rakhot* 33b.
- ³¹⁰ *Ethics of the Fathers*, 1: 3.
- ³¹¹ *Psalms* 112: 1.
- ³¹² *Babylonian Talmud Avodah Zarah*, 19a.
- ³¹³ Maimonides M. Rabbi, *Commentary on the Mishnah*, Tractate Sanhedrin, Chapter 10, Mishnah 1.
- ³¹⁴ *Sifri* commenting on Deuteronomy 11: 13.
- ³¹⁵ *Babylonian Talmud Yoma*, 67b.
- ³¹⁶ *Genesis*, 18: 25.
- ³¹⁷ *Exodu*, 1: 15-21.
- ³¹⁸ See Fackenheim above pp. 50-51.
- ³¹⁹ Pp. 83-85.
- ³²⁰ See Fackenheim above pp. 50-51.
- ³²¹ Soloveitchik Rabbi J.B. *The Halakhic Mind*, Part three, III, p. 52, Seth Press, distributed by The Free Press, 1986.
- ³²² *National Curriculum* p. 11.
- ³²³ *Ibid.* p. 12, the broad aims of the earlier document the Education Act 1996, section 351.
- ³²⁴ *Ibid.*
- ³²⁵ *Ibid.* 11-12, 20-21.
- ³²⁶ *Ibid.* p. 13.
- ³²⁷ *Ibid.* p.22.
- ³²⁸ *Ibid.* p. 20.
- ³²⁹ *Ibid.* p.11, end of *Aim 1*.
- ³³⁰ E.g., *Deuteronomy* 11: 18, "Therefore shall ye lay up these My words upon your heart and in your soul" as a precondition to successful temporal condition.
- ³³¹ See e.g. above: Rav Kook, pp. 12-13; the Zohar, p. 70; Maimonides, p. 97.
- ³³² Wilson J. *Education and the Concept of mental Health*, Chapter 5, pp. 68-70, Routledge & Kegan Paul 1968.
- ³³³ *Ibid.* pp. 21-22.
- ³³⁴ *Ibid.* the whole of chapter 3.
- ³³⁵ *Ibid.* pp. 48-51.
- ³³⁶ *Ibid.* p. 61.
- ³³⁷ Weare K. *Mental, Emotional + Social Health a whole school approach, Chapter 1, Definitions, concepts and principles*, Routledge Taylor & Francis Group, 2000.
- ³³⁸ Antonovsky A. *Understanding the Mystery of Health: How People manage Stress and Stay Well*. San Francisco: Bass, 1987. Weare K. *Mental, Emotional + Social Health a whole school approach*, op. cit.
- ³³⁹ Hirst P. H. and Peters R. S. *The Logic of Education*, p. 43, Routledge & Kegan Paul, London, 1970.
- ³⁴⁰ Armstrong D.M. "Mental Concepts, the Causal Analysis", p. 465, in *The Oxford Companion to the Mind*, edited by Gregory R.L. Oxford University Press, 1987. And Wilson as explained above.
- ³⁴¹ Armstrong D.M. "The Causal Theory of the Mind, The Concept of a Mental State", p.40, in *Mind and Cognition*, edited by Lycan W.G. Basil Blackwell, 1990.
- ³⁴² Boden, M.A.. "Purpose", p.664, in *The Oxford Companion to the Mind*, edited by Gregory R..L. Oxford University Press, 1987.
- ³⁴³ See above, pp. 17-18, 25, e.g. McLaughlin, Halstead, Gutman, Potok, Cairns, Phenix, Bryk, Taylor, Tate, Hargreaves, Rabbi Dr. J. Sacks.
- ³⁴⁴ *National Curriculum*, p.11
- ³⁴⁵ *Ibid.* p. 19.
- ³⁴⁶ *Ibid.* p. 11.

- ³⁴⁷ Numbers 6:1-11, where the Nazarite has to bring a sin offering at the end of his Nazarite vows and make atonement “for he sinned by the ‘nefesh’ =soul” (though ‘nefesh’ has also been interpreted as defiling himself ‘by (contact with) the dead’.)
- ³⁴⁸ *Babylonian Talmud Ta’anit* 11a.
- ³⁴⁹ Maimonides M., *Hilkhot De’ot*, 3, 1.
- ³⁵⁰ Ibid. also Maimonides in his introduction to the Mishnah, *Shmonah P’rakim*, as well as in his *Mishneh-Torah*, in *Hilkhot De’ot* 3: 1.
- ³⁵¹ Green A. “Spirituality”, p. 904, in *Contemporary Jewish Religious Thought*, edited by Cohen A. A. and Mendes-Flohr P. The Free Press, New York, 1987.
- ³⁵² Ibid. p. 906.
- ³⁵³ Soloveitchik Rabbi J. B. *The Halakhic Mind*, Part three, iv, pp. 67- 71. Seth Press, 1986.
- ³⁵⁴ Cairns J. “Towards an Ecology of Education in Values”, p. 59, in *Values and the Curriculum*, edited by Cairns J, Gardner R. and Lawton D. Woburn Press, 2000.
- ³⁵⁵ *The National Curriculum*, p. 19.
- ³⁵⁶ Fisher R. “Philosophy for Children: How Philosophical Enquiry Can Foster Values Education in Schools”, chapter 4, in *Education for Values: Morals, Ethics and Citizenship in Contemporary Teaching*, edited by Gardner R. Cairns J. and Lawton D. Kogan Page Limited, 2000.
- ³⁵⁷ *The National Curriculum* p.12.
- ³⁵⁸ Ibid. p. 147, first paragraph.
- ³⁵⁹ See above *Habituation*, pp. 54-57.
- ³⁶⁰ Dewey J. *Quest for certainty*, 259, 260f. 264, 268, 286. Milton, Balch and Co., New York, 1929.
- ³⁶¹ P. 49.
- ³⁶² See discussion above pp. 98-99, *Babylonian Talmud B’rakhot 33b and Yoma 67b*.
- ³⁶³ Guttmann, Dr. Julius *Kant und das Judentum*, pp. 8, 59. Schriften herausgegeben von der Gesellschaft zur foerderung der Wissenschaft des Judentums, Leipzig, Buchhandlung Gustav Fock, G. m. b. H. 1908, (My translation)
- ³⁶⁴ Cohen H. *Ethic und Religions-philosophie in ihrem Zusammenhange*, p. 20. Pressburg-Berlin, Adolf Alklai, 1904.
- ³⁶⁵ *Exodus* 24: 7.
- ³⁶⁶ *Avot*, 2: 17.
- ³⁶⁷ Cohen H. *Die Religion der Vernunft aus den Quellen des Judentums*, p310. 2nd Edition, Frankfurt am Main: J. Kaufman, 1929. .
- ³⁶⁸ Soloveitchik Rabbi J. B. *The Halakhic Mind*, p.70, and footnote 80. See also above *Autonomy* on pp. 48-51.
- ³⁶⁹ *Babylonian Talmud B’rakhot 33b*.
- ³⁷⁰ See above, pp. 97-99.
- ³⁷¹ Cairns J. “Morals, Ethics and Citizenship in Contemporary Teaching”, Chapter 1, especially pp.17 – 22.. In *Education for Values: Morals, Ethics and Citizenship in Contemporary Teaching*, edited by Gardner R. Cairns J. and Lawton D. Kogan Page Limited, 2000.
- ³⁷² Warnock (Baroness), “Education: Theory and Practice. Education,p. 209, in *The Oxford Companion to the Mind*, edited by Gregory, R.L. Oxford University Press, 1987.
- ³⁷³ Alexander H. and McLaughlin T. H. “Education in Religion and Spirituality”, in the chapter “Education”, pp. 361-372, in *The Blackwell Guide to the Philosophy of education*, edited by Nigel Blake, Paul Smeyers, Richard Smith and Paul Standish. Blackwell Publishing 2003.
- ³⁷⁴ *National Curriculum*, p.20.
- ³⁷⁵ Ibid. p. 12.
- ³⁷⁶ Ibid. p.11.
- ³⁷⁷ Ibid. p. 11.
- ³⁷⁸ Ibid, p.11.
- ³⁷⁹ See analysis of Element 2 of ultimate aim *To walk in all His ways*, pp. 78-85, especially pp. 80-81, on the fusion of social and cultic commandments.
- ³⁸⁰ Maimonides M. *The Guide to the Perplexed*, part II, ch. 40.
- ³⁸¹ *Babylonian Talmud Bava Metzia*, 62a.
- ³⁸² Ibid. 52a.
- ³⁸³ Ibid. 71a.
- ³⁸⁴ *National Curriculum*, p. 20.
- ³⁸⁵ Ibid. pp.11 and 147.
- ³⁸⁶ Ibid. p. 20.
- ³⁸⁷ *Exodus*, 25-30, and 35-40.
- ³⁸⁸ *Guide to the Perplexed*, Part 3, 45.
- ³⁸⁹ *Sefer Hachinukh*, Mitzvah 98. Op.cit.
- ³⁹⁰ *Exodus*, 15: verses 1-21.

- ³⁹¹ *Babylonian Talmud, Tractate Sottah 49b.*
- ³⁹² *Genesis, 9: 27.*
- ³⁹³ Rabbi Samson Raphael Hirsch's commentary on Genesis 9:27
- ³⁹⁴ See above p. 12
- ³⁹⁵ Agus J.B. "Preface", pp.xii-xiv, in *Abraham Isaac Kook*, by Bokser B. Published by SPCK London, 1979.
- ³⁹⁶ Named after Bezalel whom God chose to head the artisans who constructed the Tabernacle and its appurtenances, Exodus: 31: 1-11, 36-39.
- ³⁹⁷ *Rav A. Y. Kook: Selected letters*, pp. 190-198, translated and annotated by Tzvi Feldman, Ma'aleh Adumim: Ma'alot Publications, 1986.
- ³⁹⁸ Phenix P. H. *Realms of Meaning*, p. 270. McGraw-Hill Book Company, 1964.
- ³⁹⁹ *National Curriculum* p. 11.
- ⁴⁰⁰ *Ibid.* pp. 10-23.
- ⁴⁰¹ Phenix P.H. *Philosophy of Education*, P. 318. Henry Holt and Company, New York, 1958
- ⁴⁰² Walsh P. *Education and Meaning, Philosophy in Practice*, PP. 105-106, Cassel, 1993.
- ⁴⁰³ Phenix P. H. *Realms of Meaning*, p.297 op. cit.
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- ⁴⁰⁵ See Walsh pp. 14-15.
- ⁴⁰⁶ Hirst P. H. and Peters R. S, *The Logic of Education*, p. 65, London, Routledge and Kegan Paul, Ltd, 1970.
- ⁴⁰⁷ Translated by Prof. Marcus Jastrow as: settlement, cultivation, social world, civilization, public welfare. In the *Dictionary of Talmud Babli, Yerushalmi, Midrashic Literature and Targumim*, Pardes Publishing House, INC. New York, 1950.
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- ⁴⁰⁹ Maimonides M. *Mishnah Torah, Hilkhos G'zolah va'Avedah*, 6:11.
- ⁴¹⁰ Hirsch Rabbi S. R. *Judaism Eternal*, volume1, , p. 217. Translated by Dayan Dr. I. Grunfeld (1956) The Soncino Press, 1976 edition. See more discussion on pp. 39-41.
- ⁴¹¹ Kook Rabbi A. I. *Orot haKodesh*, Volume 1, Agudah Lehotzoat Sifre Harayah Kook, Jerusalem, 1938..
- ⁴¹² R'fa'el Y. "Zichron Ra'yah", p. 63. *Kovetz Ma'amarim B'mishnat Maran Harav Avraham Yitschak haKohen Kook Zatsa"l*, im m'lot 50 shanah lehistalkuto. Ba'arichat Yitschak R'fa'el, Mosad Harav Kook, Yerushalayim, 1986.
- ⁴¹³ Armstrong D.M. "Knowledge", in the *Oxford Companion to the Mind*, p. 410, edited by Richard L. Gregory with the assistance of G. L. Zangwill, Oxford University Press 1987.
- ⁴¹⁴ *National Curriculum* p. 22
- ⁴¹⁵ *Ibid.*
- ⁴¹⁶ Barrow R. in "Skill Talk", in *Journal of Philosophy of Education*, Vol. 21, No. 2, 1987, pp. 188-195.
- ⁴¹⁷ Smith R. in "Skills: the middle way", *Ibid.* pp. 197-201
- ⁴¹⁸ Shulman L. S. "Those who understand: Knowledge growth in teaching", in *Educational Researcher*, February 1986, pp.4-14.
- ⁴¹⁹ Welford A.T. "Human Skills", pp. 715-716, in *The Oxford Companion to the Mind*, Oxford University Press, 1987.
- ⁴²⁰ Hirst P.H. and Peters R.S. *The Logic of Education*, pp. 31, 32. Routledge and Kegan Paul Ltd. 1970.
- ⁴²¹ *National Curriculum*, p. 22.
- ⁴²² *Ibid.* 11.
- ⁴²³ Haydon G. "Introduction", in *Education and Values*, Institute of Education University of London, 1987. See discussion above on pp. 18-19.
- ⁴²⁴ E.g. Gadamer H. G. *Philosophical Hermeneutics*, Chapter 1, Translated and edited by D.E. Linge, University of California Press, 1977. MacIntyre A. *After Virtue, A Study in Moral Theory*, p. 206. Duckworth, 1981. Lave J. and Wenger E. Learning and pedagogic communities of practice, in *Learners and Pedagogy*, edited by J. Leach and B. Moon, Open University and Paul Chapman, 1999
- ⁴²⁵ McLaughlin T. H. "The Scope of Parents' Educational Rights". Chapter 7, pp. 103-105, in *Parental Choice and Education, Principles, Policy and Practice*. Edited by Halstead, Kogan Page, London Philadelphia,, 1994.
- ⁴²⁶ See above, pp. 58-60.
- ⁴²⁷ Maimonides Moses, *Guide to the Perplexed*, i, 1.
- ⁴²⁸ *Ibid.* i, 32.
- ⁴²⁹ *Ibid.* iii, 49.
- ⁴³⁰ Maimonides M. *Yesodey haTorah*, iv, 13.
- ⁴³¹ Maimonides M., *Guide to the Perplexed*, iii, 27.

- ⁴³² Twersky I. *Introduction to the Code of Maimonides*, p. 437, New Haven and London, Yale University Press, 1980.
- ⁴³³ Maimonides M. *Guide to the Perplexed*, ii, 16.
- ⁴³⁴ The books of “Midrash” are books of interpretation, either leading to legislation or for edification.
- ⁴³⁵ Hirsch, Soloveitchik, Yeshayahu Leibowitz (though the latter philosopher did not consider himself as Modern Orthodox).
- ⁴³⁶ *National Curriculum* p. 22.
- ⁴³⁷ *Ibid.* p. 11.
- ⁴³⁸ *Ibid.* p. 11.
- ⁴³⁹ *Ibid.* p. 22.
- ⁴⁴⁰ Hudson L. “Creativity”, p. 171, in *The Oxford Companion of the Mind*, edited by Richard L. Gregory, Oxford University Press, 1987.
- ⁴⁴¹ *Babylonian Talmud Yoma*, 88b.
- ⁴⁴² E.g. the knowledge of the Law furnishes one with the cognition that since God refrained from further creation on the Sabbath and “rested” on this day, the Jew must similarly rest and refrain from any creation on this day. Since it is known from the study of physics that switching on a light creates a circuit, it clearly transpires that such an activity is prohibited.
- ⁴⁴³ *National Curriculum* p. 22.
- ⁴⁴⁴ *Ibid.* p. 13.
- ⁴⁴⁵ *Ibid.* p. 20.
- ⁴⁴⁶ See above, pp. 44-45, also Fisher pp. 107-108.
- ⁴⁴⁷ See above: Alexander, Gadamer, Haydon, MacIntyre pp. 18-19.
- ⁴⁴⁸ *The National Curriculum*, p. 11, end of *Aim 1*.
- ⁴⁴⁹ See above, Maimonides on the two purposes of Torah commandments, p. 97.
- ⁴⁵⁰ Maimonides, M. *Guide to the Perplexed* part III, Ch. 27, similar idea also in *Mishneh Torah, Hilkhoh De’ot*, Chapters 3 and 4.

Chapter 7.

- ⁴⁵¹ Frankena W.K. *Three Philosophies of Education*, Scott, Foresman and Company, 1965. See above, pp. 67-68.
- ⁴⁵² *Ibid.* p.8.
- ⁴⁵³ See above, pp.68-71, especially 70-71.
- ⁴⁵⁴ *The National Curriculum*, p. 12, the broad aims of the earlier document the Education Act 1996, section 351.
- ⁴⁵⁵ *Ibid.* p.22.
- ⁴⁵⁶ *Ibid.* pp. 12, 20-21.
- ⁴⁵⁷ *Ibid.* p.11, end of *Aim 1*.
- ⁴⁵⁸ *Babylonian Talmud Sotah*, 31a.
- ⁴⁵⁹ Maimonides Moses, *Guide to the Perplexed*, Part III: 27-28, 31-32. Also *Yesodey haTorah*, 2, 1. See above, pp. 97 and 135.
- ⁴⁶⁰ *Ibid.* III, Ch. 27.
- ⁴⁶¹ *The National Curriculum*, p. 12, the broad aims of the earlier document the Education Act 1996, section 351.
- ⁴⁶² Pp. 63-68.
- ⁴⁶³ *The National Curriculum*, p. 11.
- ⁴⁶⁴ See above p. 97-98 for fusion of commandments with ethics.
- ⁴⁶⁵ Cairns J. “Towards an Ecology of Education in Values”, p. 59, in *Values and the Curriculum*, edited by Cairns J, Gardner R. and Lawton D. Woburn Press, 2000.
- ⁴⁶⁶ See above, pp. 37-38
- ⁴⁶⁷ See *Babylonian Talmud B'rakhot*, 33b, and discussion above on pp. 119-121, 135. Even some modern philosophers like Yeshayahu Leibowitz, furthermore the great Rav J. B. Soloveitchik: *The Halakhic Mind*, Part four, III, pp. 91-94, Seth Press, distributed by The Free Press, 1986.
- ⁴⁶⁸ *National Curriculum*. p. 11.
- ⁴⁶⁹ See above pp. 83-85.
- ⁴⁷⁰ See above Hirsch, pp. 115-116.
- ⁴⁷¹ See above pp. 12, 47-48.
- ⁴⁷² Agus J.B. “Preface”, pp.xii-xiv, *Abraham Isaac Kook*, by Bokser B. Published by SPCK London, 1979.
- ⁴⁷³ *National Curriculum* p.12.
- ⁴⁷⁴ *Ibid.* p.22.
- ⁴⁷⁵ *Ibid.* pp. 11.
- ⁴⁷⁶ *Ibid.* p.11 and 21..

- ⁴⁷⁷ Ibid. p. 13.
- ⁴⁷⁸ Ibid. p. 22.
- ⁴⁷⁹ Ibid. p. 20.
- ⁴⁸⁰ McLaughlin T.H. and Halstead J. M. "Education in Character and Virtue", p. 141, in *Education in Morality*, edited by Halstead J. M. and McLaughlin T.H. Routledge 1999.
- ⁴⁸¹ *Mishneh Torah, Yesodei HaTorah* 2:1 See pp. 87-88 above.
- ⁴⁸² *Babylonian Talmud Sanhedrin*, 24b. See discussion on p. 120, 'Yishuv Olam',
- ⁴⁸³ See pp. 41-42, Modern-Orthodox authorities, S. R. Hirsch, Rav Kook, Soloveitchik.
- ⁴⁸⁴ Maimonides Moses, *Yesodei HaTorah*, iv, 13. And *Guide to the Perplexed*, iii, 27. See more above, pp. 126-127.
- ⁴⁸⁵ Especially pp. 126-127.
- ⁴⁸⁶ Pp. 21-23.
- ⁴⁸⁷ *The National Curriculum* pp. 11 and 22.
- ⁴⁸⁸ Ibid. p.11.
- ⁴⁸⁹ Ibid. p.22.
- ⁴⁹⁰ See also above analysis 7b) no. 4, p. 123.
- ⁴⁹¹ See "Conflict" as constructive element in education above, pp. 44-48.
- ⁴⁹² See analysis 7e, esp. pp.131-132.
- ⁴⁹³ *Deuteronomy*, 4: 9; 6: 2; *Joshua*, 1: 8.
- ⁴⁹⁴ *Deuteronomy*, 4: 9.
- ⁴⁹⁵ See above, p.134.
- ⁴⁹⁶ *National Curriculum* p. 20.
- ⁴⁹⁷ See above, pp. 97 & 135. Maimonides M. *Guide to the Perplexed* part III, Ch. 27, similar idea also in *Mishneh Torah, Hilkhos De'ot*, Chapters 3 and 4.
- Chapter 8.**
- ⁴⁹⁸ *Mishnah Pe'ah*, 1: 1, and *Babylonian Talmud Kiddushin*, 40b.
- ⁴⁹⁹ *The National Curriculum*, p. 11.
- ⁵⁰⁰ See discussion on pp. 11-15; 28-29; 31-32; 63.
- ⁵⁰¹ See above, Chapter 5, p. 63.
- ⁵⁰² *National Curriculum*, p. 12, the broad aims of the earlier document the Education Act 1996, section 351
- ⁵⁰³ Ibid. pp. 20, 22.
- ⁵⁰⁴ Ibid. pp. 12, 20-21.
- ⁵⁰⁵ See further 7c) and 7d) especially pp.185-187 and pp. 187-189 respectively. See also examples further on.
- ⁵⁰⁶ *National Curriculum* p.11, end of *Aim 1*.
- ⁵⁰⁷ See Chapter 4, especially pp. 48-61.
- ⁵⁰⁸ *National Curriculum*, p. 147, points 1 and 4.
- ⁵⁰⁹ See above, pp. 44-47 and 62.
- ⁵¹⁰ See further, 7c) pp.185-187 and 7d) pp. 187-189.
- ⁵¹¹ See Chapter 6.
- ⁵¹² See Chapter 7.
- ⁵¹³ See p. 70 & 74.
- ⁵¹⁴ Pp.77-78; 85-86; 89; 94-95; 99-100.
- ⁵¹⁵ *Psalm CXLV*: 18, 20.
- ⁵¹⁶ *The National Curriculum*, p. 12, restated aims of Education Act 1996.
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