

ABSTRACTS

PART I

RESEARCH OF THE RELIGIOUS EDUCATION

The Conceptual Tools available to the Researcher of Religious Education – Definitions, Conceptualizations, and Types of Classification

Zehavit Gross

The purpose of this article is to introduce the conceptualist tools available to the researcher of religious education, and demonstrate how the various distinctions in research literature in Israel and the world can help him or her better understand the phenomena he wishes to study. The article introduces a variety of terminology used by researchers, and uses such terminology to give names to different phenomena in Israel's religious education. The article discusses how religious education can be understood to be a religious or educational activity. The article then examines the unique language used in research of religious education in the post-modern age, which is characterized by differentiation as well as religious education operating within a modern secular sociological context and permanently existing within a dualism which creates four major dilemmas. The article distinguishes between the pedagogic connection between instrumental and reflective religious education, and the repercussions of this distinction. The article subsequently analyzes more specifically the need for comprehending the ideological-historical context in which religious education operates, understanding the language used in its research, and the dilemmas and challenges faced by religious education which is parochial and particular by its inherent nature.

From a Historic Study to a Philosophic-Halakhic-Educational Study: Ideological-Educational Considerations in the Responsa of Rabbinic Decisors in Modern Times

Shmuel Glick

Responsa literature] Shut, a Hebrew acronym for 'questions and answers'] is a halakhic genre which has been written since the Geonic period, over 1200 years

ago, until the present day. The quantity of the material is beyond our imagination. Responsa filled communal and educational needs by providing answers from eminent rabbis and judges (as well as lesser known personalities) to either official questions sent on behalf of Jewish communities, or private queries.

This literature contains everything – “Probe it and probe it again, for all is in it” – about the Jewish community as it is, its rabbis and leaders, parents’ relationship to their children and children’s relationship to their parents, questions about gender and family, and about the external and internal image of the Jewish home.

From the mid-nineteenth century scholars started to recognize that responsa literature was a vital and novel resource for historical research. Today, no one can envision conducting a study about Jewish society, lifestyle, or culture in the Diaspora or Eretz-Israel without perusing this literature.

Until the beginning of the last decade, no comprehensive effort had been made to analyze these responsa and understand the reasons for the posek [rabbinic decisor] having meta-halakhic considerations. To analyze such motives we first need to “peel off” the formal halakhic reasons which appear in the responsa, and reveal the motives beyond the halakha [Jewish law]. Educational-social considerations are, as stated, a result of ideology and *Weltanschauung*. Evaluating the educational-social considerations in responsa and Jewish legal decisions is a relatively new branch of the study of the philosophy of Jewish law, requiring an interdisciplinary combination of research methods emanating from the fields of philosophy of education and philosophy of Jewish law.

This article comes to examine the question: To what extent can educational-social considerations influence the results of halakhic decisions, particularly regarding questions on issues of education, society, and community? In most cases, the halakhic methodology used by rabbinic decisors is not disconnected from their ideological philosophy, and:

- a. A posek who responds to educational-social issues tends to examine the educational reality of the asker through the “eyeglasses” of his own ideology; he will, therefore, choose to organize the order of the halakhic discussion in the answer, so that at its conclusion, his decision will confirm the correctness of his ideological path, and be accepted by his askers;
- b. The decisive argument which will appear in the responsum or decision will usually be an educational-leadership-halakhic reason, not necessarily anchored in Jewish legal sources, and in practice, not what is expected according to standard halakhic discussion.

The responsum and legal decision are used by the posek as an educational tool, through which he can influence the lives of many people who accept his authority. Legal decisions and responsa of famous poskim [rabbinic decisors] in the past and

present, who dealt with complex problems of individuals and society, were not only based on halakhic precedents and the analysis of the interpretation arising from the Jewish legal literature. Instead, in many cases we can also find meta-halakhic considerations there, reflecting educational-social values, or even financial considerations, which were not necessary as part of the decision or answer, from the perspective of the formal discussion. On many occasions they were what tipped the scales, despite only being at the margins of the answer or decision.

Exposure of the rabbinic decisor's ideological philosophy, and understanding the reality in which he lived, are essential components for understanding the chain of Jewish legal and meta-halakhic arguments used in their answers. The responsa or halakhic decisions are often used as a prism reflecting not only Jewish religious aspects, but also social and historic aspects, which can contribute to our enhanced understanding of the educational-historic reality emerging from these texts.

The Historic-Educational Role of the Researcher of Religious Education – A Case Study of the Legacy of the Late Prof. Mordechai (Motti) Bar-Lev

Zehavit Gross

The purpose of this article is to analyze the spiritual and educational research legacy and explore the questions and deep patterns of scientific thinking of Prof. Motti Bar-Lev – who was one of the pillars of religious education in Israel. The essay focuses on analyzing the conceptual and theoretical foundations of his work, through which we can understand how modern religious researchers operate, and which analytical theoretical tools are available to them. Although the article discusses Bar-Lev's legacy specifically, it relates to it as a broader case study, enabling us to examine the role of the religious education researcher in Israel in a confusing post-modern world. The main topic which interested Bar-Lev was analyzing the adaptation processes of religious Zionist society and State-Religious education to modernity, and the way they grappled with secularization. The beginning of the article analyzes the theoretical foundations which were the basis of Bar-Lev's theoretical thinking, and served as inspiration for his scientific writing. The main dilemmas on which his research focused are discussed next, and the article concludes with a display of the uniqueness and noteworthiness of his work and contribution to the research on religious education.

PART II
PERSONAGES AND THEIR PHILOSOPHIES IN THE
RELIGIOUS EDUCATION

Religious Zionist Extremism: Education and Ideology

Dov Schwartz

This article's primary assertion is that the shapers of Israel's State-Religious (Hemed) educational policy nurtured an extreme approach over many years. This claim expresses itself in two phenomena:

One is the extremism of the leaders of State-Religious education. If we study the circulars issued by the heads of the religious administration, we discover a gradual radicalization process. Every religious administration director added a layer to the ideological-educational structure, as follows:

- a. The goal of Religious Zionist education is to implement religion in all spheres of life. For example, students must learn mathematics so as to understand the laws of sanctifying the new moon. The result is "open-mindedness used for other ends."
- b. There are no "grey" areas with religion playing a neutral part. Thus, good education is not learning to take the initiative and make decisions, but rather, being obedient.
- c. It is an important value to listen to the gedolei Torah [great Torah scholars] and spiritual leaders. The pupil loses the last vestiges of deciding for himself.

The article claims that the Hemed's policy shapers were the cause of alternative education, even though, in practice, they fought against it. Their extremist teachings caused a deep chasm between what pupils absorbed in their State-Religious schools, and what they experienced at home. To the same extent, the extremism caused disconnection from a substantial proportion of Mizrahi society, who led a traditional lifestyle but were not scrupulous about keeping Jewish law. The gap created was filled by the alternative religious Zionist education. The Noam and Tzviya institutions effectively realized the vision of the Hemed leaders. They offered increased Torah-oriented [education, with secular studies creeping their way in. However, only the upper-middle class was able to pay the fees which these institutions charged the parents. These institutions are part of the Ministry of Education's recognized but unofficial education 'stream, like those of the ultra-Orthodox. The Hemed leaders attempted to fight this education network, even though it was

they ,themselves ,who had created the conditions) at least the ideological ones (for its manifestation.

The second phenomenon is designating the figure of Rabbi Abraham Isaac Ha-Kohen Kook as someone to be imitated .It is true that Rabbi Kook was an important rabbinic philosopher ,who ,in contrast to most of the rabbis of his generation, was a supporter of Zionism .However ,he was an extremist and maximalist in his philosophy and lifestyle .He bequeathed these characteristics to his students and to their students in turn ,who have comprised the senior educational staff responsible for Torani studies in State-Religious education since the 1980 s .The result is the nurturing of extremism.

**“You shall not remove the old to make way for the new”:
The old, traditional education and new education for tradition
in the teachings of Pinhas Schiffman (Ben Sira)**

Nicham Ross

Pinhas Schiffman (Ben Sira) frequently made reference in his writings to the advantages and typical conventions of Jewish traditional education. These references are usually heavy with an air of nostalgia, empathy, and even defiance, as collation against the weakness and frailty of various issues and aspects of modern Jewish education, with an emphasis on education about religion and Torah knowledge. At the same time, Schiffman does not actually intend calling for a complete return to the old educational system – meaning the heder, or even the pre-modern yeshiva. Anyone studying his writings quickly discovers that Schiffman is actually totally rooted in the world of dilemmas and educational issues of modern education, and that evidently alongside the nostalgia, aspects of merit, or advantages which he finds in old-style Jewish education, he also has penetrating and multi-faceted modern criticism of the disadvantages and various deficiencies of the old, traditional education.

This article surveys the nature of Schiffman’s complex statements regarding traditional Jewish education, and attempts to accordingly formulate the logic of this ambivalent stance and its implications on Schiffman’s specific educational suggestions in the new religious educational field. Emphasis is laid here on collation between his views regarding the question of traditional education and those of the Hebrew “renaissance generation” thinkers.

Rabbi Shaul Israeli's Contribution to the Jewish Thought Curriculum Corpus

Ariel Levin

This study, which incorporates a historical-educational dimension, analyzes and criticizes Rabbi Shaul Israeli's book, *Perakim Bemahshevet Yisrael* [Chapters in Jewish Thought], [which served – practically speaking – as the initial curriculum for Jewish thought prior to the establishment of the State of Israel]. The book is examined as a curriculum against the backdrop of the changes in Israeli society from when it was first published in 1952 until the latest edition appeared in 1996. The study's primary goal is demonstrating Rabbi Israeli's contribution to the establishment of the Jewish thought curriculum corpus. Qualitative research methods were used for collecting and analyzing information, including document analysis and in-depth interviews. The study relates to text compiled from Rabbi Israeli's book, *Perakim Bemahshevet Yisrael*, in its various editions – articles and sermons which he delivered during the 1950s and onwards. The in-depth interviews were conducted with those determining policies regarding Jewish thought curricula in State-Religious education. The findings show that hidden definitions exist, testifying to similarities between Rabbi Israeli's approach and that of Tyler regarding knowledge organization, and of Lamm regarding the ideological structure. There were also social, ideological, and political changes which led to Rabbi Israeli writing his book, and the revisions he made in it over the years. The analysis of the book emphasizes Rabbi Israeli's contribution to the establishment of the Jewish thought curriculum corpus with the aid of his rich Torah-based experience and educational understanding and perception, as well as his familiarity with the knowledge structure of Jewish thought.

PART III

TRENDS IN THE RELIGIOUS EDUCATION

From Ideology to Practice: Changes in Consociational Democracy in the Haredi Chinuch Ha'atzmai Educational Stream

Eliav Taub

This article describes the change which has taken place in haredi (ultra-Orthodox) education, evolving from a single stream limited in its scope and nationalist affinity, into two dominant streams that wish to influence Israeli society and the State.

Abstracts

Within this framework, the distance which the veteran Chinuch Ha'atzmai stream has traveled will be shown, from a selective and "isolationist" policy of accepting haredi-Ashkenazi pupils during the 1950s, to the "integrative" policy of the 1980s characterized by increasing the flexibility of acceptance criteria for Mizrahi haredi and newly religious pupils.

The end of the twentieth century and the beginning of the twenty-first saw a historic change in the haredi educational policy with the establishment of the Maayan Hahinukh Hatorani network, and the adoption – by both the Maayan network and Chinuch Ha'atzmai (the larger of the two) – of an unprecedented pragmatic approach which turns also to secular new immigrants and secular veteran Israelis (an "expansionist" policy). Official figures show that the adoption of the "expansionist" approach has brought about a change in the status of Chinuch Ha'atzmai in Israel, and it has become a central educational stream. From a peripheral educational stream which viewed itself as culturally, socially, and morally rejected, Chinuch Ha'atzmai has begun, for example, to adopt the Ministry of Education's core curriculum and modern values for its schools, as well as continuing the existence of the study tracks with the "isolationist" and "integrative" (selective) approaches.

In this manner, haredi education operates with two parallel approaches: isolationism and expansion. The repercussions of the strategic change resulting from the expansionist approach of the haredi-Ashkenazi society, are far reaching. The number of those studying in Chinuch Ha'atzmai schools specializing in education and absorption of new immigrants, together with the intensive exposure to secular education and lifestyle on the part of haredi educators, has moved haredi education from the margins of Israeli society to its center, and turned it into a real influence which still has challenges awaiting it. At the same time, it seems that the leaders of haredi society have begun to officially stabilize the legal status of haredi education in the state education system. Thus, it seems clear to us that a process has begun in which the use of behavioral patterns of consociationalism in their initial form has been rejected since the establishment of the State, based mainly on arrangements undefined by official law, in favor of regularization through primary legislation. It would seem that the political regularization model helps us understand how the political system copes with the issue of haredi education at the primary legislation level, as another part of the changes in the relationship between religion, society, and State in twenty-first century Israel.

Religion, Ethnic Group, and Education during the Yishuv Period: Sephardim, Mizrahi, and Yemenite Jews in the Mizrahi Educational Stream: 1918-1948

Malka Katz

This article describes and discusses the patterns of affinity between Sephardim, Mizrahi, and Yemenite Jews, and the Religious Zionist Mizrahi educational stream during the pre-State period, as a reflection of the complexity characterizing the relationship between the non-Ashkenazic groups and the Religious Zionist movement.

The primary question discussed in this article is: Was the Religious Zionist education system an interethnic meeting place, or perhaps a base for tension and isolationism? Could the Sephardim and Mizrahi Jews who joined the Mizrahi educational stream preserve their uniqueness and educational autonomy? And, above all, did the leaders of Religious Zionist education act during the yishuv period to promote the personal and professional advancement and integration into Israeli society of both pupils and teachers from the non-Ashkenazic ethnic groups which joined the Religious Zionist education system? The Sephardic, Yemenite, and Mizrahi Jews based their affinity with the Mizrahi education on shared ideological and ethical views of ideal religious education in an age of change. The Sephardic rabbis and educators who initiated the relationship with the Mizrahi stream during the pre-State period chose an educational model which stood at the meeting point of adopting secular Zionist education, embracing Western culture such as that formulated by the Alliance Israélite Universelle, and isolationism and preserving their religious-ethnic singularity.

As opposed to what took place once the State was established, particularly during the 1950s and 1960s when statehood was embedded as a leading principle, the Religious Zionist education system was characterized during the pre-State period by its enabling the existence of a religious-ethnic channel for integration within the new nationalist framework. In the ethnic Mizrahi talmudei Torah – particularly in the schools intended for the Yemenite children – secular education and Religious Zionist modern study content were combined with the topics studied according to the traditions of the ethnic groups.

The Mizrahi education system's attitude to the integration of the Sephardim, Mizrahi Jews, and Yemenites within its frameworks was characterized by duality and polar fluctuations between admiration for the deep rooted and ancient religiosity of the Mizrahi Jews, and recoiling from it since those within the system believed the religiosity of Jews from Arab countries was not as developed as that of European Orthodoxy.

Art Education in the State-Religious Education System

Amos Safrai

This article reviews the attitude of rabbis, leaders of the State-Religious education system, and thinkers from the world of religious education, to the field of arts and its inclusion in schools belonging to the State-Religious education system.

The Torah's viewpoint on plastic arts would appear to be negative, in light of the commandment, "You shall not make yourself a carved image, nor any likeness..." (Exodus 20:4). When the mishkan [tabernacle] was constructed by Bezalel son of Uri, it was completed in a precise fashion as commanded by G-d and guided by Moses. The greatest fear was that art would compete, as it were, with the handiwork of G-d, Creator of the Universe. For this reason we hear more about artisans and craftsmen among the Jewish people, and less about artists in the classic sense of the term.

As a result of historic events, such as the French Revolution and the Emancipation, Jews turned to the field of artistic creativity.

The process of the Return to Zion in the Modern Era led to the idea of establishing the Bezalel Academy of Arts, and Rabbi Kook (1865-1935), rabbi of Jaffa and the agricultural colonies, penned a letter encouraging the Academy's founders.

After the establishment of the State of Israel, it was decided that the National Religious community would run its unique education system, under the supervision of the Ministry of Education. In its initial years the issue of studying art did not arise, with mainly handicrafts being taught.

Developments among the religious population resulted in the need to include art within the education system. In this article we will review the attitude of rabbis, leaders of the State-Religious education system, and thinkers from the world of religious education, to the field of arts and its inclusion in the State-Religious education system. The study indicates that in light of the developments among the religious population, a need arose to incorporate art within the education system. Religious Zionism has come a long way since Avraham Ron's words during the 1970s, noting the inability to establish an institution for training art teachers due to the negative attitude of the Rabbinate, up to the positive attitude of some of the Religious Zionist rabbis today. The rabbinic decisors who guide the State-Religious administration have responded to the wishes of the community, and provided the solution called for by the changes over time, while basing themselves on the principles of Jewish law. The social and economic changes which have transpired in the world and in Israel have forced the heads of State-Religious education, along with rabbinic decisors and thinkers, to resolve real life needs. The leaders of the State-Religious education system are aware of this important challenge, and I believe that such challenges

will increase in the coming years, with new media entering the fields of art and creativity. The main difference between the earlier generations and the current one is that previous generations did not have teachers of art, whereas today, thanks to the colleges for training art teachers – Emuna, Talpiot, Orot, the Ma’aleh School of Television, Film, and the Arts, and other institutions – it seems that the way is easier.

PART IV
SCHOLASTIC-EDUCATIONAL FRAMEWORKS IN THE
RELIGIOUS EDUCATION

**“We thought of a program which suited the atmosphere of
Eretz-Israel” – The Ohel Yaakov Pre-schools:
The First Religious Zionist Pre-school Network in Eretz-Israel
(1933-1978)**

Pnina Steinberger

In 1933 Mrs. Yehudit Yetta Noy (1909-1982) immigrated to Palestine from Germany and established the first religious-modern and apolitical pre-school in Tel-Aviv. This first one soon evolved into a network of nine pre-schools throughout the country, called the Ohel Yaakov pre-school network.

The pre-school network which operated from 1933-1978 in Jerusalem, Tel Aviv, Ramat Gan, and Haifa, was first registered as an independent non-profit organization in 1936 and declared its goal “to found, manage, and supervise pre-schools and day care centers [...] in the spirit of religious Judaism and modern educational methods, and with a social orientation.” “There were several unique principles guiding the pre-schools derived from this goal, the primary ones being – integration and religious tolerance, providing solutions for the needs of the times, and placing the child and his needs in the center. In light of these principles, the pre-schools had a varied human make-up of children from different ethnic groups, socioeconomic levels, religious and non-religious homes, and at a later stage one of the pre-schools even integrated children who were deaf or hard of hearing. This ideology also had implications on the manner in which the pre-school teachers, curriculum, and pedagogic methods were chosen, with the entire network funded by donations from overseas and progressive tuition fees.

Using qualitative methodology based on analysis of primary sources and interviews, this article describes the story of the Ohel Yaakov pre-school network. It reviews the process of how the network was established, its activity and closure, and its religious, social, and educational singularity. The article sheds light on the

beginnings of the religious education system for young children in Eretz-Israel ,and serves as an additional part of the research about religious education in Israel.

The Heder in the Galilee Moshava: The Farmer's Stronghold against Modernism

Yair Seltenreich

Until World War I traditional hadarim existed in Jewish Colonization Association (JCA) Galilee moshavot alongside modern schools. Some of them created a real threat to the existence of the regular school.

The reason given for the creation of the hadarim was the desire to preserve traditional habits, but deeper causes existed in reality. For many observant farmers school became the primary symbol of all negative aspects of modernism, and a threat to the conservative values of local rural society. The heder became, therefore, a spiritual stronghold of religious life.

This article will examine the period from the end of the nineteenth century until 1919. The first part will introduce the cultural atmosphere in the moshavot and will draw two parallel portraits - of the religious farmer and the secularist teacher - with an attempt to understand how their different educational perspectives consequently developed.

The second part will examine the essence of the heder itself, its contextual relationship to the environment and local culture, and its significance to the moshava in general and education in particular.

This article is an adaptation from a recently completed book about the history of Galilee education, *1882-1939*.

Education during the Age of Colonialism The Evelina de Rothschild School for girls in Jerusalem 1923-1948

Menucha Weiss

The Evelina de Rothschild School was founded in Jerusalem in ,1854 with the aim of providing education for girls in Jerusalem .Initially it was financed by the Rothschild Family until ,1942 and then by the Anglo Jewish Association in London until .1948 This article deals with the annals of the school during the period ,1898-1945when Miss Annie Landau acted as its principal ,and continues Margalit Shiloh's work about the history of the school during.1854-1914

The article describes the school's singularity and special educational atmosphere in comparison to other religious schools in the country supervised by the Jewish National Council .It relates the funding methods employed ,and the educational methods used to create an affiliation for the students with the British Empire .The article also compares the school's curriculum with those of other Jewish schools in Palestine.

The school's cultural and educational environment was heavily influenced by the colonial culture of the British Empire and the unique conditions prevailing in Palestine .The school was bilingual and educational standards were high .Graduates were taught to integrate Torah with Derekh Eretz ,postpone their marriage until graduation ,and work to support their families .They were expected to become fluent in English and Hebrew ,pass the London Matriculation Tests ,continue their studies at higher academic education institutes in Palestine or English speaking countries ,or find work in places where knowledge of English was crucial ,such as government offices ,law firms ,and export companies.

Holy and Secular – Separation or Integration? From the Mizrahi Beit Midrash for Teachers to Lifshitz College of Education – A Vision and Reality

Doron Niederland

Israeli society is striding towards academization in every field ,with policy shapers demanding to implement it in teacher training too .Teacher training is a unique profession in that the personality of the potential educator ,and not only his knowledge and academic skills ,are the key to his success in education .The religious education establishment also believes that the teacher's lifestyle and worldview are primary elements regarding his suitability to work in the State-Religious education system.

Religious educational thought debates two basic questions:

1. How to educate teaching students to integrate and balance the keeping of Torah and tradition ,with modern life within the framework of the Jewish state?
2. How a religious educational institution can develop academic discourse?

Lifshitz College as the pioneering religious teaching college views itself as the flagship for teacher training for State-Religious education in the State of Israel .The importance of these two questions runs as a leitmotif through the writings of the shapers of the College's educational path over the generations.

The documents discussing Lifshitz College's educational vision over the years emphasize the aspiration to integrate Torah ,Zionism ,and modernity in a balanced

fashion ;in addition to the desire for academic study alongside the shaping of the moral-ideological values of the teaching student's personality.

However ,the establishment of sectorial Torani schools over recent decades expresses the lack of contentment with the State-Religious network .In light of this, can we see the success of the teacher training at Lifshitz College as questionable? Or perhaps these are social-isolationist processes affecting the entire religious society in Israel? Comprehensive Judaism – “Torah v'Avoda”) Torah and work ,(Torah im Derekh Eretz) Torah with secular learning ,(Torah u'Mada) Torah and science –is gradually losing its attractiveness in the State of Israel .The previous generation ,who originated from the Diaspora ,preserved a delicate balance between Torah and the modern world .Over the generations Religious Zionist Jewry has frequently experienced – even within the same families – two contradictory processes :secularization (“hazara bisheila”), and religious extremism and seclusion.

Today's religious society is dealing with educational-moral questions and their connection to the subjects studied in schools (the question of the relevance of teaching Talmud and Bible, and pedagogical methods for these subjects, alongside the question of “connecting” with keeping mitzvot). The acceleration of academization in the teaching colleges (Dovrat Report, Ariav outlines) is intensifying the tension between educational moral values and academic-disciplinary aspects of teacher training still further, particularly at religious colleges. The Lifshitz College has recently merged with the academically oriented Herzog College, and it seems the dilemma will only be compounded.

“For they will return from it to emerge as illuminating stars, to light up their entire community”. The Shaarei Zion yeshiva in Jerusalem, under the presidency of Rabbi Ben Zion Meir Hai Uziel (1940-1956)

Shlomo Glicksberg and Yehushua Zakbach

The Shaarei Zion yeshiva was established in (1940) 5700 by Rabbi Ben Zion Meir Hai Uziel ,immediately upon his arrival in Jerusalem to serve as the Rishon LeZion and Sephardic Chief Rabbi of Eretz-Israel .Rabbi Uziel saw his major and imperative goal as concerning himself with the next generation ,and training spiritual leaders and religious functionaries :rabbis ,teachers ,ritual slaughterers and examiners ,from within the Sephardic community .With this yeshiva ,Rabbi Uziel hoped to produce rabbis who would be able to provide a solution for the spiritual needs of the” generation of rebirth “in Israel and in the Diaspora – needs which were very different from those of previous generations .This requirement should not be

filled by Torah scholars who had only acquired one skill ,but by those with broad intellectual wealth ,and a variety of practical skills.

The unique curriculum in this yeshiva included ,of course ,the comprehensive traditional study of the Talmud and decisors of Jewish law in depth and breadth ,as well as training in the practical rabbinical fields – ritual slaughtering ,circumcision, and working as scribes – but also included study of the sciences ,literature ,history, philosophy ,and languages .Particularly prominent during the yeshiva’s early years was the presence ,and influence on the curriculum ,of the famous Bible researcher, Professor Elia Samuele Artom ,who taught history and mathematics there.

The vision of the yeshiva and its educational singularity serve as a practical ,applied expression of Rabbi Uziel’s educational-spiritual theory ,and thereby add an extra facet to the study of his teachings and activities.

This essay seeks to relate the story of the yeshiva and examines its uniqueness relative to other Torah frameworks .In light of all of this ,we would claim that this noteworthy initiative can teach us about the reaction of the great Sephardic Torah scholars to the challenges of the period ,and how they grappled with its problems and complexity.

School Liturgies: Educational Prayers Books and Synagogues in Mandatory Eretz-Israel

Reuven Gafni

During the Mandatory period ,a new and rich nationalist culture formed in parallel to the nationalist political ,security ,and settlement framework .This culture encompassed a range of activities and creative fields :the continued formation of the written and spoken Hebrew language ,literature and poetry ,art ,craftsmanship, architecture ,etc .As part of this process ,a new National Religious culture developed in Eretz-Israel during this time ,which concerned itself with the world of Jewish religion and tradition ,and sought to shape it to also be commensurate with the general cultural and nationalist framework.

This article focuses on two clear educational components ,which were part of the attempt to create a new National Religious culture ,and which directly affected one another :the establishment and activity of three educational-nationalist synagogues which operated in three nationalist educational institutions in Jerusalem and Jaffa-Tel Aviv ,and the attempt to compile and distribute new educational prayer books among school pupils in Eretz-Israel .Both of these initiatives were intended to reflect – with their unique appearance ,design ,and content – the emergent nationalist character in Eretz-Israel ,both within and outside the educational institutions.

The educational synagogues surveyed in the article are those which operated for several decades in the Tachkemoni and Bilu schools in Jaffa-Tel Aviv, and the Tachkemoni School in Jerusalem; the educational prayer books reviewed are Shira Hadasha and Mipi Ollelim. The story of the Ohr Mizion Letalmidim prayer book is also related - which served as an oppositional attempt - producing an educational prayer book deliberately disconnected from any attempt to innovate or reshape religious and traditional content.

Tiferet Bahurim – A Traditional “Hevra” or A Youth Group

Israel Rozenon

The hevra – Jews organizing themselves within the community for a particular purpose (specific study, helping others), was well known in the Jewish world of Eastern Europe. Such hevrans organized themselves in connection with permanent communal institutions – synagogues, study halls, cemeteries, etc. The youth group, a fairly common institution in the Jewish community which had been influenced by modernization, had clear characteristics, mainly focusing on children and youth.

Tiferet Bahurim flourished in the towns of greater Lithuania at the end of the nineteenth century. It is difficult to characterize and define the group – it had the characteristics of both the traditional hevra – since it turned to a traditional audience and relied on traditional institutions – and also of a youth group, focusing on providing an educational framework for working youth who had not succeeded in remaining in the traditional educational frameworks. Perhaps due to this difficulty in defining and characterizing it, Tiferet Bahurim escaped the eagle eyes of historians and its important position in shaping Jewish youth was missed. It is difficult to determine why Tiferet Bahurim appeared, but it is a fact that it emerged mainly in towns, where the crisis of the traditional world was particularly severe; possibly the Hebrew press of the period played a part in conveying the news of the founding of new Tiferet Bahurim branches.

Vilna was an important town where a Tiferet Bahurim branch thrived at the beginning of the twentieth century. Up until the First World War, primarily under Russian Tsarist rule, the branches operated on a local basis, and we do not see that they were organized into a wider movement. After the First World War, as many countries in the region established independence, we can already see organization on a national level and more. Before the First World War many of the branches had an affinity for Zionism – after the war, Tiferet Bahurim in eastern Poland tended to identify with Agudat Yisrael, and the Lithuanian movement also had an ultra-Orthodox, but moderate, character. The end of Tiferet Bahurim, which had produced thousands of graduates, came during the Shoah.