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History and Philosophy of Jewish Education :

A Bibliographical Essay

Introduction

Study and learning are integral to the Jewish way of life. The search for knowledge is rooted first in the experience of God as teacher, and the appreciation of the treasure bequeathed in his Word. Thus, any review of the Jewish culture points to the relationship between the people and the Bible, its commentaries and numerous works deriving from the spirituality it offers.

Study must lead to action; imitation of God is the norm whereby those created in his image and likeness must live (Lev. 19:2). The conscience of the growing child is developed within the context of the response of Israel to God's Word down the ages. The adult is challenged to evaluate his or her activities in the light of divine gifts of wisdom and understanding, fostering attitudes that make Israel "the people of the Book," as they were designated by Moslems.

Study is an aspect of prayer, a situation wherein God reveals Himself. "When two sit together and exchange words of Torah (instruction, five books of Moses), the *Shekhinah* (divine presence) abides between them . . ." (Mishnah, Pirquei Aboth 3:3).¹

There have been several surveys of the contributions made by the Jewish people to western civilization.² Each of these testifies to the

1. On this text, see Joseph Sievers, "'Where two or three . . . ' The rabbinic concept of *Shekhinah* and Matthew 18:20", *Standing Before God* (editors Asher Finkel and Lawrence Frizzell) (New York: Ktav Publishing House, 1981) pp. 171-182.
2. Israel Abrahams, Edwyn Bevan and Charles Singer, *The Legacy of Israel* (Oxford: Clarendon, 1927) Moshe Davis (editor), *Israel: Its Role in Civilization* (New York: Harper and Bro., 1956) Abraham Katsh, *The Biblical Heritage of American Democracy* (New York: Ktav Publishing House, 1977) Jacob Katzman, *The Jewish Influence on Civilization* (New York: Bloch Publishing House, 1974) Cecil Roth, *The Jewish Contribution to Civilization* (London: East and West Library, 1956). Dagobert Runes, *The Hebrew Impact on Western Civilization* (New York: Philosophical Library, 1951).

importance of education for the Jews. The present essays will review recent studies relating to the various periods of Biblical and Jewish history and to the values that motivate Jewish educators.

A lengthy survey of Jewish education throughout the ages and in many countries has been published in the *Encyclopedia Judaica* (Jerusalem: Keter Publishing House, 1972) volume 6, column 381-466 with bibliographies for the various sections.

William W. Brickman has a survey of "religious influences in higher education" that reviews Judaism of all historical periods in *The International Encyclopedia of Higher Education* (San Francisco: Jossey—Bass Publishers, 1977) volume 8, pp. 3537-3549, with a bibliography.

The stimulus to continue learning is a significant aspect of Jewish tradition, fostered in the synagogue and the home. Israel Goldman has made a valuable survey in *Lifelong Learning among the Jews: Adult Education in Judaism from Biblical Times to the Twentieth Century* (New York: Ktav Publishing House, 1975).

I. The Ancient Near East

The wide context in which ancient Israelites lived is studied by James Bowen, *A History of Western Education*, of which volume I is entitled *The Ancient World: Orient and Mediterranean* (New York: St. Martin's Press, 1972).

The cities of Mesopotamia excavated during the past century have produced evidence of the vast literature recorded in the areas through which Abram passed on his journey to the land of Canaan. Many of these compositions, and some from Egypt, have been gathered in James E. Pritchard's *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton University Press, 1950). The parallels and differences have been investigated thoroughly, but the casual reader should be aware that scholarship matures only slowly. The debate between experts continues to be sharp, and new discoveries bring nuances that must be integrated into the general picture.

A. Theodorides and P. Naster have edited a volume, *L'Enfant dans les Civilisations Orientales* (Louvain: Peeters, 1980) and aspects of education are touched upon in studies concerning women, but the

bulk of the evidence quite naturally deals with the education of the scribe.³

The influence of Egypt on the descendants of Jacob must have been enormous. Just as the hand of providence is clear in the story of Joseph, so in the education of Moses in Pharaoh's court is the great learning of Egypt placed at the service of God and His people. Glendon Bryce examines this in *A Legacy of Wisdom: The Egyptian Contribution to the Wisdom of Israel* (Lewisburg: Bucknell University Press, 1979).

The influence of Israel's older neighbours undoubtedly touched most aspects of the people's daily lives. The impact of scribal education forms part of the human background for the legal and wisdom traditions of Israel. Besides the articles in biblical dictionaries and similar tools, several recent books offer important surveys provide bibliographical references for special questions.⁴

In all probability, in the early period the children of ordinary citizens received both their moral instruction and formatoin toward home-

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3. Christopher Lucas, "The scribal tablet-house in ancient Mesopotamia," *History of Education Quarterly* 19 (1979) pp. 305-332. A. Leo Oppenheim, "A note on the scribes in Mesopotamia," *Studies in Honor of Benno Landsberger* (editor H. Güterbock) (University of Chicago Press, 1965). Ake Sjöberg, "In praise of the scribal art," *Journal of Cuneiform Studies* 24 (1972) pp. 126-129. R. J. Williams, "Scribal training in ancient Egypt", *Journal of American Oriental Studies* 92 (1972) pp. 214-221.
 4. Joseph Blenkinsopp, *Wisdom and Law in the Old Testament: The Ordering of Life in Israel and Early Judaism* (Oxford University Press, 1983); Dermot Cox, *Proverbs*, with an Introduction to the Sapiential Books (Wilmington: Michael Glazier, 1982); James L. Crenshaw, *Old Testament Wisdom: An Introduction* (Atlanta: John Knox Press, 1981); Donn F. Morgan, *Wisdom in the Old Testament Traditions* (Atlanta: John Knox Press, 1981); Roland E. Murphy, *Wisdom Literature* (The Forms of the Old Testament Wisdom Literature, volume XIII) (Grand Rapids: Eerdmans, 1981). M. Kuchler, *Frühjudische Weisheitstraditionen. Zur Fortgang weisheitlichen Denkens im Bereich des frühjüdischen Jahwesglaubens* (Göttingen: Vandenhoeck and Ruprecht, 1979) continues the study into a later period. A series of articles from various sources that covers the gamut of wisdom literature and its relation to other traditions has been edietd by James L. Crenshaw, *Studies in Ancient Israelite Wisdom* (New York: Ktav Publishing House, 1976).

making or a trade in the family circle.⁵ Besides the general works on the wisdom literature cited above, R.M. Whybray, *Intellectual Tradition in the Old Testament* (Beiheft to Zeitschrift für die alttestamentliche Wissenschaft 135 in 1974) studies the role of the sage as counsellor and teacher.

The prophetic guild and the priestly community were also contexts of formation for the next generation. Both the prophets and the priests and Levites exercised a great influence as educators of the ordinary people. Joseph Blenkinsopp, *A History of Prophecy in Israel* (Philadelphia: Westminster 1983) covers the sweep of history from the settlement in the land to the Hellenistic period, with a bibliography for each section. The study of Aelred Cody, *A History of the Old Testament Priesthood* (Rome: Pontifical Biblical Institute, 1969) is excellent; one may also consult the work of Menahem Haran and others under "priests and priesthood" in *Encyclopedia Judaica*, volume 13 (1970). Both have extensive bibliographies.

Insights into education from archaeology are provided by B.S.J. Isserlin, "Israelite architectural planning and the question of the level of secular learning in Ancient Israel," *Vetus Testamentum* 34 (1984) pp. 169-178.

II. The Second Temple Period

Two general works on the period from Alexander the Great until the Jewish revolts (66-70 and 132-135 A.D.) include long sections on education. Especially important are the revised edition of Emil Schurer's *History of the Jewish People in the Age of Jesus Christ* (editors, G. Vermes and F. Millar) (Edinburgh: Clark 1979 volume II) and the *Jewish People in the First Century* (editors, S. Safrai and M. Stern) (Philadelphia: Fortress Press, 1976 volume II.) In *Judaism and Hellenism* (Philadelphia: Fortress Press 1981; German original 1969) Martin Hengel discusses the interplay between the two traditions during this formative period. The role of Philo of Alexandria is studied by Alan Mendelson, *Secular Education in Philo of Alexandria* (Cincinnati: Hebrew Union College Press, 1982).

5. R. Voeltzel has published the following essays: "L'enfant chez les Hébreux," *Receuil de la Société Jean Bodin* 35 (1975) and "L'enfant et son education dans la Bible," *Le Point Théologique* (Paris: Beauchesne, 1973). See also J. W. McKay, "Man's love for God in Deuteronomy and father/teacher-son/pupil relationship," *Vetus Testamentum* 22 (1972) pp. 426-435.

The Testament literature has received considerable attention in recent years. E. Von Nordheim, *Die Lehre der Alten. I. Das Testament als Literaturgattung im Judentum der Hellenistisch-römischen Zeit* (Leiden E.J. Brill, 1980) offers an insight into these writings as means of teaching ethical and spiritual attitudes.

The impact of the Pharisees as educators is invaluable. The works of Jacob Neusner and his students offer a scholarly approach to a number of the complex issues in the investigation of the Mishnah and related literature. Neusner's three volumes, *The Rabbinic Traditions about the Pharisees before 70 A.D.* (Leiden: E.J. Brill, 1971), should be read in the light of his more recent works, especially *Judaism: The Evidence of the Mishnah* (University of Chicago Press, 1981). On the popular level, his *Judaism in the Beginning of Christianity* (Philadelphia: Fortress Press, 1984) gives a good overview of the movements within Judaism before the destruction of Jerusalem, ending with a chapter on that catastrophe of 70 A.D.

III. Jesus the Teacher

Like any teacher, Jesus built upon the foundation that he knew his listeners possessed; also, he used principles similar to those of other intellectual leaders: parables with the ordinary country-folk,⁶ debate based on biblical texts with his peers.⁷

Recent studies on Jesus' role as teacher include R. Riesner, *Jesus als Lehrer: Eine Untersuchung zum Ursprung der Evangelien* (Tübingen: Mohr, 1981),⁸ G.M. Soares-Prabhu, "Jesus the Teacher: the

6. The enormous number of works on the parables can be appreciated through Warren S. Kissinger's *The Parables of Jesus: A History of Interpretation and Bibliography* (Metuchen, N. J.: Scarecrow Press, 1979). This may be supplemented by Jan Lambrecht's *Once More Astonished: The Parables of Jesus* (New York: Crossroad, 1981) and Robert H. Stein's *An Introduction to the Parables of Jesus* (Philadelphia: Westminster, 1981).

7. See Asher Finkel, *The Pharisees and the Teacher of Nazareth: A Study of Their Background, Their Halachic and Midrashic Teachings, the Similarities and Differences* (Leiden: E. J. Brill, 1974) and Arland Hultgren, *Jesus and His Adversaries: The Form and Function of the Conflict Stories in the Synoptic Tradition* (Minneapolis: Augsburg Publishing House, 1979).

8. This thorough study covers the Jewish background of the New Testament period as well as the themes of the Gospels. The bibliography is excellent. See also Riesner's article "Der Ursprung der Jesus-Uberlieferung" in *Theologische Zeitschrift* 38 (1982) pp. 493-513.

literature pedagogy of Jesus of Nazareth," *Jeevadhara* 12 (69-1982) pp. 243-256, and I. Yamauchi, "Jesus as teacher reconsidered" in *Die Mitte des Neuen Testament* (editors U. Luz and H. Weber) (Göttingen: Vandenhoeck & Ruprecht 1983) pp. 412-426.

IV. The Early Church

Just as the Jewish community absorbed aspects of ancient wisdom from its neighbours, and interacted with the Greeks and Romans in developing educational practices, so the early Christian communities drew upon the philosophical and pedagogical insights of the age.

Vocabulary studies and bibliography are available in the articles "command," "discipline," "exhort," "rabbi," "scribe," "teach," etc. in *The New International Dictionary of New Testament Theology* (editor Colin Brown) (Grand Rapids: Zondervan, 1975) and in other such works.

Recent works on the child include G. Haufe, "Das Kind im Neuen Testament" in *Theologische Literaturzeitung* 104 (1979) columns 625-638 and H.R. Weber, *The Child in the New Testament* (Geneva: World Council of Churches, 1981). The role of elders is investigated by Clara Burini, "'Les vieillards,' 'nos parents' dans l'Eglise de Dieu," in *Paul de Tarse: Apôtre de Notre Temps* (editor L. DeLorenzi) Rome: St. Paul outside the walls, 1979) pp. 697-720. Surveys are found under "bishop" and "child" in the *New International Dictionary of New Testament Theology*.

Studies on the transmission of the Christian message include J.A. Grassi, *Teaching the Way: Jesus, the Early Church and Today* (Washington: University Press of America, 1982). James I. H. MacDonald, *Kerygma and Didache: The Articulation and Structure of the Earliest Christian Message* (Cambridge University Press, 1980) and James W. Thompson, *The Beginnings of Christian Philosophy* (Washington: Catholic Biblical Association, 1982).

Dependence on the Jewish heritage and continuing interchange with the Jewish community are aspects of the life of early Christians. Benedict Viviano, *Study as Worship: Aboth and the New Testament* (Leiden: E.J. Brill, 1979) offers a study of the background to the New Testament period, then deals with the pertinent tests of the Synoptic tradition and the Mishnah tractate Aboth (The Sayings of the Fathers).

V. The Rabbinic Period

The destruction of Jerusalem by the Romans in 70 A.D. virtually caused the disappearance of the Sadducees and Essenes. The Pharisee movement became the vehicle of survival for the Jewish faith and way of life in the Roman Empire.

The history of education during this period is sketched in the general histories of the Jewish people. Essays from scholars of this century have been collected in *Exploring the Talmud - Volume 1 Education* (editor Haim Dimitrovsky) (New York: Ktav, 1976).

The spirit of the period is captured by Max Kadushin in his volumes, *The Rabbinic Mind* (New York: Bloch Publishing Co., 1972) and *Worship and Ethics* (New York: Bloch, 1975). William Silverman draws from the same heritage in *Rabbinic Wisdom and Jewish Values* (New York: Union of American Hebrew Congregations, 1979). The importance of the Aramaic translations of the Bible for education is discussed by Anthony York, "The Targum in the synagogue and the school," *Journal for the Study of Judaism* 19 (1979) pp. 74-86.

The long sojourn of the Jewish community in Babylon has been presented by Jacob Neusner in *A History of the Jews in Babylonia* (Leiden: E.J. Brill, 1966-1970 - five volumes). David Goodblatt has investigated *Rabbinic Instruction in Sasanian Babylonia* (Leiden: E.J. Brill, 1975). Relations between Babylonian Jewry and the Land of Israel are discussed by J. Schwartz, "Tension between Palestinian scholars and Babylonian *olim* in Amoraic Palestine," *Journal for the Study of Judaism* 11 (1980) pp. 78-94.

A teaching technique exploited frequently has been studied by W. S. Towner, The Rabbinic "Enumeration of Scriptural Examples". *A Study of a Rabbinic Pattern of Discourse with special reference to Mekhilta d'R. Ishmael* (Leiden: E.J. Brill, 1973).

VI. The Middle Ages

Among the Jewish educators of the early medieval period, two were outstanding, Saadia (ben Joseph) Gaon (882-942);⁹ in the Islamic

9. See the article in *Encyclopedia Judaica* by several scholars; selections of his Book of Doctrines and Beliefs may be found in *Three Jewish Philosophers* edited by Alexander Altmann (New York: Atheneum, 1976).

world and Rabbi Solomon Yitzak of Troyes (1040-1105) in northern Europe. The latter, known by the acronym "Rashi", has been the subject of a biography recently: Esra Shereshevsky, *Rashi: The Man and His World* (New York: Herman Press, 1982). His influence on students of the Hebrew Bible and the Talmud continues to this day. Benjamin Gelles investigates the simple (literal) and midrashic (application to needs of the community) levels of Rashi's work in *Peshat and Derash in the Exegesis of Rashi* (Leiden: E.J. Brill, 1981). Herman Hailperin discusses Rashi's influence on medieval Christian exegetes in *Rashi and the Christian Scholars* (University of Pittsburgh, 1963).

The wide-ranging studies of Moses ben Maimon (Maimonides to the western world, "RaMBaM" being the Hebrew acronym), who lived from 1135-1204, first in Spain and then in the Islamic world, occasioned great debates among Jews in the generation following his death (see "Maimonidean controversy" by H.H. BenSasson in *Encyclopedia Judaica*). His genius and influence as an educator is presented brilliantly in Isadore Twersky's *Introduction to the Code of Maimonides (Mishneh Torah)* (New Haven: Yale University Press, 1980). The extensive bibliography brings those of the *Encyclopedia Judaica* up-to-date.

Another luminary from Spain, Moses ben Nahman (1194-1270 known as Nahmanides or "RaMBaN") introduced the methods of Northern European Jewish scholarship to Spain. The *RaMBaN's Commentary on the Torah* (New York: Shilo Publishing House, 1973) has been edited and annotated by Rabbi Charles B. Chavel, as well as his *Writings and Discourses* (two volumes, by the same publisher).

This brief sketch should be supplemented by consulting *Bibliographical Essays in Medieval Jewish Studies* (New York: Ktav Publishing House, 1976), especially the contribution of Lawrence V. Berman, "Medieval Jewish religious philosophy."

The unique treasure of the Cairo Geniza (storeroom of a synagogue preserving a millennium of Jewish culture in medieval Egypt) has provided S.D. Goitein the raw material for five volumes on a Mediterranean Society: *The Jewish communities of the Arab world as portrayed in the documents of the Cairo Geniza*. Volumes II (*The Community*) and II (*The Family*) have materials on education. This series is published by the University of California Press in Berkeley from 1967 to 1983.

The European scene was studied long ago by Israel Abrahams, *Jewish Life in the Middle Ages* (Cleveland: World Publishing Co., 1958) and several sources on education and family life are given by Jacob R. Marcus, *The Jew in the Medieval World: A Source Book* (315-1791) (New York: Atheneum, 1974).

VII. Modern Times

Virtually every century produced Jewish educators who struggled with the poles of fidelity to the Torah and adaptation to the contemporary situation. Their writings include descriptions of the educational methods in use and those which they advocated.

The history of the movement of Jews into the wider cultural scene in western Europe has been chronicled by Jacob Katz, *Out of the Ghetto: The Social Background of Jewish Emancipation, 1770-1870* (New York, Schocken Books, 1978) and Michael A. Meyer, *The Origins of the Modern Jew: Jewish Identity and European Culture in Germany, 1749-1824* (Detroit: Wayne State University Press, 1979). The Reform movement began at the turn of the nineteenth century, and the content of Jewish education and practice became a hotly debated topic.¹⁰

The Hasidic movement had caused a somewhat similar debate to rock the Jewish communities of Eastern Europe in the eighteenth century.¹¹ Milton Aron presents the inner history of Hasidim in *Ideas and Ideals of the Hasidim* (New York: Citadel Press, 1969). Besides the article "Hasidim" by Avraham Rubinstein and others in *Encyclopedia Judaica*, see Louis Jacobs, "The Lubavitch Movement" in *E.J. Yearbook* (1975-6) pp. 161-165.

An emphasis on the inner, moral dimension of Jewish learning seems to have been obscured for many because of the detailed atten-

10. See Noah H. Rosenbloom, *Tradition in an Age of Reform: The Religious Philosophy of Samson Raphael Hirsch* (Philadelphia: Jewish Publication Society, 1976) for an Orthodox reaction to the development of Reform Judaism.

11. See Norman Lamm, "Study and prayer: their relative value in Hasidism and Mitnagdism," *Samuel Mirsky Memorial Volume* (New York: Yeshiva University Press, 1970) p. 37-52.

tion to casuistics. Israel (Lipkind) Salanter (1810-1883) founded the Musar (discipline, ethics) movement to recover this dimension of study.¹²

These two movements represent the final flowering of Jewish learning in Eastern Europe before the Nazi period. Fortunately, members of these communities, as well as the more traditional academic centres of Orthodoxy, were able to found schools (*yeshivot*) in the New World and in Israel. Thus, the voice that Hitler tried to silence can still be heard and the traditional expressions of Jewish study continue to reach out to the Jewish community. The experience is evaluated by William B. Helmreich in *The World of the Yeshiva* (New York: Free Press, 1982).

Two scholars from Germany have exerted great influence upon modern Judaism, especially in the Diaspora, Franz Rosenzweig (1886-1929) by the depth and Martin Buber (1878-1965) by the breadth of his learning. N.N. Glatzer edited a translation of Rosenzweig's treatises and letters under the title *On Jewish Learning: Franz Rosenzweig* (New York: Schocken Books, 1955). Maurice Friedman's three volume biography of Martin Buber provides a thorough discussion of every facet of his life as an educator.¹³ There are numerous

12. Lester S. Eckman, *The History of the Musar Movement, 1840-1945* (New York: Shengold Publishers, 1975) and Hillel Goldberg, *Musar Anthology* (Hyde Park, Mass: Harwich, 1972). Goldberg has a study of the founder himself: *Israel Salanter: Text, Structure, Idea—Ethics and Theology of an Early Psychologist of the Unconscious* (New York: Ktav Publishing House, 1982). An important leader of the generation after Salanter is subject of a biography by Eckman, *Revered by All: The Life and Works of Rabbi Israel Meir Kagan-Hafets Hayyim* (1838-1933) (New York: Shengold, 1974). These teachers hark back to works of the Middle Ages, such as Bahya ibn Paqudah's *Duties of the Heart* (New York: Philip Feldheim, 1970), written about 1080 in Muslim Spain, Rabbi Jonah and *Gates of Repentance* (New York: Philip Feldheim, 1967), written in the thirteenth century, along with the *Book of Righteousness* (*Sefer Hayashar*, editor Seymour J. Cohen, New York: Ktav Publishing House, 1978), whose author is unknown.

13. Maurice Friedman, *Martin Buber's Life and Work* (N.Y. Dutton 1983 & 1984) three volumes.

essays on aspects of Buber's pedagogy and his relation to other thinkers.¹⁴

Like Buber, Abraham Joshua Heschel (1907-1972) has exercised a great influence within and far beyond the Jewish community. A well-known American Catholic teacher, Father Alfred McBride, has written *Heschel: Religious Educator* (Denville, N.J.: Dimension Books, 1973).¹⁵

Jacob Neusner has collected a series of essays on the four major groups within the American Jewish community, entitled *Understanding American Judaism: Towards a Description of a Modern Religion* (New York: Ktav Publishing House, 1975). The first volume, *The Rabbi and the Synagogue*, has contributions on rabbinic seminary education and on the rabbi as teacher. The larger context of Jewish learning in the United States is explored in three volumes of Neusner's own collected essays, bearing the title *The Academic Study of Judaism: Essays and Reflections* (New York: Ktav Publishing House, 1980).

In the United States during the 1960-s the Reconstructionist community initiated a return to the small-group approach to adult learning and sharing which has spread to Conservative and Reform synagogues.¹⁶ Bernard Reisman describes this development in *The Chavurah*:

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14. Adir Cohen, *The Educational Philosophy of Martin Buber* (Rutherford: Fairleigh Dickinson University Press, 1983), Joshua Weinstein, *Buber and Humanistic Education* (New York: Philosophical Library, 1975) and the entire issue of *Thought* (Fordham University) 53 (September 1978) are examples of the great respect for Buber. His approach is applied in Israel through the work of Haim Gordon and others. See Gordon, "Buberian learning groups: a response to the challenge of education for peace in the Mideast," *Teachers College Record* 82 (1981) pp. 291-310. The genius and poignancy of Buber's personality are sketched beautifully by Ernst Simon: "Martin Buber as an educator," *Martin Buber 1878-1978* (editor, Wolfgang Zink) (Bonn: Hohnwacht Verlag, 1978) pp. 45-49.
 15. See the articles on Heschel in *America* of March 10, 1973 and the article of John Merkle, "Religious experience through conscience in the religious philosophy of A. J. Heschel," *Louvain Studies* 6 (1976) pp. 354-365.
 16. Reconstructionism is an off-shoot of Conservative Judaism; its founder, Mordechai M. Kaplan (1881-1982), was an influential Professor of Education at the Jewish Theological College in New York City. His debt to John Dewey is discussed in Ronald Kronish, "John Dewey's influence on Jewish education in America," *Studies in Jewish Education* (editor, Barry Chazan) I (Jerusalem: Magnes Press, 1983) pp. 168-191.

A Contemporary Jewish Experience (New York: Union of American Hebrew Congregations, 1977), as do Gerald Bubis and H. Wasserman, *Synagogue Havuroth: A Comparative Study* (Washington: University Press of America, 1983).

There are numerous surveys of the educational scene in Israel and in the United States in Jewish journals and in periodicals specializing in religious education.¹⁷ In the *Encyclopedia of Education* (New York: MacMillan, 1971), William W. Brickman contributed an article on Israel (Volume 5, pp. 224-229) and Joseph Kaminetsky surveyed Jewish education in the United States (pp. 258-263). A bibliography follows in each case, as in Shmuel Bendor, "Israel, State of," in *The International Encyclopedia of Higher Education* (San Francisco: Jossey-Bass Publishers, 1977) volume 5, p. 2330-41. Jack D. Spiro offers a popular-level work, *To Learn and to Teach: A Philosophy of Jewish Education* (New York: Philosophical Library, 1983). Examples of the serious reflection on the philosophy of education in Israel include the series that began in 1983 under the editorship of Barry Chazan, *Studies in Jewish Education* (Jerusalem: Magnes Press) and the works of David Hartman, *Joy and Responsibility: Israel, Modernity and the Renewal of Judaism* (Jerusalem: Ben-Zvi-Poster, 1978). From such thinkers and the tradition they bear we outside the Jewish community can learn a great deal.

17. The Fall 1981 issue of *Tradition* is dedicated to education. *Religious Education* often has excellent essays on Jewish themes. Each major stream of the Jewish community has a journal for its teachers; the *American Jewish Year Book* often has surveys on the American and world scene.