

The symposium showed a rather uniform respect, however, shy and obituary, for the Jewish tradition. . . .

Part of [it] is to be traced to the prestige of Judaism in America, and that prestige reflects the numbers and achievements of the Jews in America. . . .

Most of the symposiasts have a smattering of Jewish kitchen culture—a peculiar position for intellectuals to be in. . . .

New Square

In July 1961 in Rockland county, N. Y., a new community of *hasidim* of Rabbi Joseph Jacob Twersky, the Skvirer rebbe, was incorporated as New Square, the Americanized form of Skvir, the Russian town where this group originated. At the time of writing there were about 70 families living there. Most were from Williamsburg, an old and deteriorating section of Brooklyn with a high concentration of *hasidim*.

WOLFE KELMAN

The Curriculum of the Jewish School*

A CURRICULUM is an organized formulation of all the learning-teaching situations experienced in the school. It should include a general statement of aims and objectives, a detailed formulation of specific objectives within each area of study, a guide to the sequential organization of material, and graded outlines arranged according to subject or activity unit. The selection and organization of subject matter will be influenced by the educational philosophy of those formulating the curriculum, their knowledge of child psychology, the resources and needs of the community, the type of school involved, the teaching personnel available, etc. It will be further affected by problems peculiar to one or another area of study: in the Jewish school the teaching of Hebrew presents special problems, as do the teaching of Bible, Jewish history, and religion.

The curriculum of any large elementary-school system is usually evolved through the cooperative effort of many teachers, parents, consultants, supervisors, superintendents, and the like. The Los Angeles elementary-school curriculum, for example, consists of four sections: a "Child Growth and Development Chart," outlining the physical, mental, and socio-emotional traits and needs of children at different ages; an instructional program based on subject matter; another which is organized according to grade, and a fourth section, dealing with evaluation and pupil-progress reports. In addition to this basic curriculum, there are available to the teacher a great many supplementary manuals and guides.

* Numbers in parentheses refer to the bibliography, p. 220; for meaning of abbreviations, see p. 497.

Few Jewish-school curricula compare in scope or comprehensiveness with that of the Los Angeles schools, which, of course, is typical of elementary-school curricula throughout the United States. The hundreds of self-styled "curricula" published by individual Jewish schools do not merit the designation. They normally contain a brief statement of aims, an indication of the subjects taught in each grade, a time schedule, and a recommended-book list. Occasionally they include a brief discussion of methods and techniques and a listing of available audio-visual and other teaching aids.

More ambitious curricula, which begin to compare with those in general education, have been published in the past decade by some of the larger Jewish education bureaus, including the Jewish Education Committee of New York City, the Chicago Board of Jewish Education, and the Los Angeles Bureau of Jewish Education. The American Council for Judaism and the education departments of the national synagogue organizations have also been active (1-6). The (Conservative) United Synagogue Commission on Jewish Education has published curricula for elementary weekday schools, nurseries, kindergartens, and foundation schools, and has commissioned still another for its secondary schools (16, 17, 20). The Commission on Jewish Education of the (Reform) UAHC has likewise published curricula for its Sunday schools and supplementary weekday schools, covering the grades from kindergarten to junior high school (1, 3, 5).

Most of these curricula have been prepared by individual authors, and some by groups of teachers and principals. However, none of them derive from disciplined or extensive experimentation, research, or group thinking and organization. Although they offer improved organization of existing materials and approaches, they do not examine their validity in the light of current needs and they are not based on a sound, systematic investigation of educational aims and objectives.

Fortunately, many curriculum studies have been and are being undertaken. Some are doctoral and master's dissertations for the graduate schools at Dropsie College, Hebrew Union College, Yeshiva University, the Jewish Theological Seminary of America, New York University, and other institutions (87-111). Others have been commissioned by the same synagogue organizations which have been most active in the preparation of curricula for current use. Still others have been published by the Jewish education bureaus and by professional magazines such as *Jewish Education*, *Jewish Teacher*, and *Shevile ha-hinnukh*.

The National Curriculum Research Institute, established in June 1960 by the American Association for Jewish Education under its former director, Judah Pilch, offers further hope for curriculum improvement. Established upon the recommendation of the National Study of Jewish Education in June 1959 to stimulate research and serve as a clearing house for curriculum studies, it aims eventually to formulate a comprehensive curriculum for the Jewish school.

As would appear from the foregoing, an inquiry into curriculum progress can range far and wide. Our discussion here will be limited to an examination

of the changes in trends and emphases in the Jewish school curriculum during the past decade and of some of the problems which persist. We shall draw some generalized conclusions applicable to all the different types of school, and some which are valid only for specific types.

NEW EMPHASES AND TRENDS

Neither the one-day-a-week school, with its two to two-and-a-half hours of instruction time, nor the congregational weekday school, with its five- to six-hour schedule, allows sufficient time for effective instruction in the traditional subjects: Hebrew, Bible, history, customs and ceremonies, prayer, music, arts and crafts, etc. The objective of recently constructed curricula has therefore been to group subjects within several major areas of study in the interest of utilizing the time available most effectively.

Core Areas vs. Individual Subjects

Thus, the *Curriculum Outline for the Congregational School*, issued by the United Synagogue Commission on Jewish Education, designates three areas of study for its elementary divisions: Hebrew language, Jewish life and religious practices, and the Jewish people; and four areas for the junior-high division: Torah, Jewish life and religious practices, the Jewish people, and junior congregations. A curriculum published by the Commission on Jewish Education of UAHC suggests similar core areas: holiday background and rituals, biblical heroes, and Hebrew, for the primary grades; a hero and history cycle, courses in Jewish ethical living, and life-cycle observances, for the intermediate grades, and history, Bible, the American Jewish community, the State of Israel, and Jewish worship for junior-high-school students. Some of the intermediate and junior-high-school subjects may be taught interchangeably. Marginal time is presumably allowed for assemblies, music, *tzedakah* (philanthropy), and the study of current events.

Child, Community, and Jewish Heritage

The traditional curriculum was concerned almost exclusively with transmitting the Jewish heritage as manifested in the classical texts, patterns of behavior, religious practices, and culture. At the height of the Dewey-Kilpatrick era of influence in American education, many Jewish schools favored a child-centered curriculum, but more recently attention has been divided between the child and his community. An attempt has been made to utilize for educational purposes the activities and experiences that take place in the home and in the community and are related to Jewish life as the child sees it and lives it. Similarly, the transmission of the classical texts is considered not as an end in itself but as a means of enriching the life of the child and of contributing to his adjustment in the Jewish community (1-6).

The past decade has witnessed the development of a new appreciation of the "Jewish heritage" as inhering not only in the classical texts, religious practices, and culture of the people, but also in the outlooks and insights, attitudes and ideals, which add up to a sense of Jewish *values*. Corollary to this has

been the realization that what the Jewish school has to contribute, in contradistinction to the public school, is precisely this complex of values which characterize the Jewish way of life.

Although the problem of how best to transmit these values has not been fully solved, some promising steps have been taken. Special courses have been introduced in the high school and even in the junior high school, and books dealing with the subject have been prepared for various age levels. Subject matter, textbooks, and school activities have been evaluated and analyzed with an eye to incorporating the basic Jewish values within them, so far as possible (56-59). Finally, attempts have been made to organize the curriculum of a particular grade in part or as a whole around basic values.

Israel, the American Jewish Community, and the Community-at-Large

The Jewish school today is much more concerned than a generation ago with teaching its students about the American Jewish community into which they will grow and about the world of which they are a part. In addition, current curricula emphasize Israel and American Jewish history. Wherever possible, Jewish history is taught against the background of general history. Even the all-day schools have sought to teach American and American Jewish history not as parallel but as interrelated subjects.

Almost all of the Reform one-day-a-week schools, as well as those of the American Council for Judaism, offer courses in comparative religion on the junior-high-school level. Conservative schools, too, have begun to offer such courses (60-69).

The Centrality of Religion

The most significant change in Jewish education during the past generation has been the growing importance of the congregation. While the typical Jewish school a generation ago was the community Talmud Torah, today 80 to 90 per cent of the pupils attend congregational schools. The scene of the Jewish school has shifted to the synagogue, and the focus of its curriculum to religion. Even in the secular schools, such as those sponsored by the Labor Zionists and the Workmen's Circle, *bar mitzvah* and other religious ceremonies compete with language for attention. At home and in the synagogue the child sees and experiences the powerful hold on the Jewish group of the holiday and festival observances and the ceremonies attending birth, marriage, and death. In most Jewish schools, it is this cycle of holidays and festivals, and the customs and ceremonies still practised in home and synagogue, which constitute the core of the curriculum in the first few years.

Though more and more Jews are affiliating with synagogues, not many congregate for prayer more than a few times a year. To recapture the mood and habit of worship, the synagogue-sponsored schools have given new emphasis to prayer and worship. Many have shifted from mechanical reading to meaningful study of prayers. A number of studies have been made of the ideals and values of the prayer book and of the significance of specific prayers and concepts, and an attempt has been made to grade prayers for study ac-

ording to age and level of understanding. Prayers are offered to a greater extent than ever before in the classrooms, at assemblies, and at school celebrations.

Similarly, attention has been turned to junior congregations. Sabbath and Holy Day prayer books directed to specific age groups have been prepared for the use of these congregations. To meet the needs of various age and grade levels some of the larger schools accommodate as many as three or four different junior congregations simultaneously on the Sabbath and on Rosh ha-Shanah and Yom Kippur (35-55).

New Methods and Techniques

The Jewish school is richer today than ever before in auxiliary materials and aids, thanks to the efforts of the Jewish education commissions of UAHC and the United Synagogue, the bureaus of Jewish education, and the publishers of Jewish juvenile books and textbooks. There are many history textbooks for the early grades, almost all of them accompanied by teachers' guides, charts, flash cards, and illustrations. There is still a paucity of Hebrew textbooks for the upper grades. Textual aids for the teaching of prayer, ethics, religion, the Jewish community, and Israel are only now becoming available.

Some catalogs of available audio-visual material run to more than 100 pages. Film strips have been produced in great abundance, particularly on Jewish history, Israel, the American Jewish community, customs and ceremonies, and current events. Also available are films, recordings, pictures, charts, and other aids (70-79).

Adequate evaluation and achievement tests have not yet been developed or standardized, but local bureaus of Jewish education and the American Association for Jewish Education have been working toward that end, as has the National Curriculum Research Institute.

PROBLEM AREAS

Only the all-day school is not plagued by the constrictions of time, but fewer than ten per cent of the pupils attending Jewish schools are in all-day schools. The curriculum of all other Jewish schools is affected at every turn by the problem of time. The number of years that the average pupil will attend school is uncertain and inconstant. In the weekday school the average is two or three years, and in the Sunday school five or six.

The Sunday-school pupil attends classes from two to two-and-a-half hours per week, and the weekday school student from five to seven-and-a-half hours. Only seven per cent of Jewish children attend a secondary or college-level Jewish school. The terminal point for most is the *bar mitzvah*. In these circumstances, the best-laid plans of curriculum makers can come to naught.

Jewish educators have sought to cope with the time problem in several ways. In many communities the schools have adopted minimum *bar mitzvah* requirements, allowing only those who have completed four (or sometimes five) years of study in a weekday Hebrew school to qualify for the Saturday-

morning *bar mitzvah* service. Many congregations have raised the age of confirmation to 16 or 17 in order to defer the end of formal Jewish education. The United Synagogue Commission on Jewish Education has demanded that in all Conservative schools children past the age of eight shall attend more than once a week, and many schools throughout the country have done so. (To be accredited by the commission, schools must have a pupil population consisting of at least 40 per cent of girls and must adhere to a five- or six-year curriculum.) More and more Reform schools are adding weekday sessions to their Sunday schools and some have even launched Hebrew secondary schools. Efforts are being made to establish secondary Sunday schools to parallel those available to elementary weekday-school graduates. Tours to Israel, summer encampments, and weekend institutes are ever more widely employed to supplement formal classroom studies.

Hebrew

The renaissance of Hebrew accompanying the rise of the State of Israel has lent the study of the language a new importance. Reform schools have been reintroducing the study of Hebrew, teaching it functionally, in connection with prayer and worship in their Sunday schools, and as a modern language in supplementary weekday classes. Conservative schools, too, present Hebrew as a modern living language, but their primary emphasis is on the application of the language to the study of the Bible and other classical texts (21–26).

Here too, time is the constricting factor—there is simply not enough time in the schools to teach effective mastery of the Hebrew language. As a consequence, pupils graduate from the elementary schools having but a smattering of knowledge, based on acquaintance with a few chapters in the Hebrew Bible. It is only in the all-day schools, which devote 12 to 20 hours a week to Hebrew instruction, that the language is effectively mastered. However, there is little evidence that more than a handful of graduates of all-day schools or even of secondary and higher Jewish schools read Hebrew for pleasure, use it for creative or scholarly purposes, or find much opportunity to speak it outside the State of Israel.

Bible

It has been said that just as youth is wasted on the young, so is the Bible. Nevertheless, it is the heart and core of the curriculum of every Jewish school. Expecting the loss of their pupils before they reach the age when they would best understand and appreciate the Bible, the Sunday schools use whatever means they can to transmit it in all its complexity and wisdom at the tender age at which the children are committed to them. They have long practiced the policy of teaching the Pentateuch in English, presenting simple stories in the early grades, and the Prophets and parts of the Hagiographia in the upper grades.

Most weekday schools persist in their attempt to prepare their students to

study the Bible in Hebrew. However, at least three years are required for the acquisition of sufficient linguistic skill to undertake such study. It is therefore no surprise that the four- or five-year course of study offered by the average weekday elementary school makes possible the study of not more than a few (abbreviated) chapters of Genesis and Exodus. Some newer approaches, such as that outlined in the Ruffman curriculum (8), have therefore provided for English to be employed in the teaching of portions of the Bible.

The all-day schools teach Bible in Hebrew as early as the second and not later than the third grade. Not only are the pupils thus enabled to cover the major portions of the Bible in Hebrew, but also in most schools they even begin the study of Mishnah and Gemara and other classic texts.

Because of the complexity of the problems involved, we cannot here enter into questions of how the Bible is to be taught—how to deal with the concepts of revelation and miracles and the behavior of God and men. Each ideological group has its own approach, providing a problem with which curriculum makers still have to come to grips (27–30).

History

The weekday schools of a generation ago taught Jewish history in Hebrew and assigned it a minor role in the curriculum. Only recently has the subject assumed the major importance it long enjoyed in the Sunday schools. Almost all Jewish schools teach history in cycles. In the first cycle it is presented through heroes and personalities, festivals and holidays. In the intermediate grades it is topically organized. How best to teach the subject is a difficult and complex problem, which is still far from being solved (31–34).

CONCLUSION

The Jewish school seeks to convince parents to think of Jewish education as a continuous process from kindergarten through college, as a ladder which the child must ascend, rung by rung, learning each of the aspects of his Jewish heritage at the appropriate age level. Even the solution of the time problem, however, will not guarantee an ideal curriculum. A curriculum reflects what is lived and believed and thought by the community. Only if it is enriched by, as it enriches, Jewish life in the home and the community will it have real meaning.

SAMUEL DININ

SELECTED BIBLIOGRAPHY*

Sunday School Curricula

1. Borowitz, Eugene B., ed. *An Outline of the Curriculum of the Jewish Religious School*. New York, Commission on Jewish Education, UAHC and CCAR, 1960–61. 85 p.

* For meaning of abbreviations, see p. 497.

2. Nudelman, Edward A. and Ehrmann, Eliezer L. *A Course of Study Outline for the Jewish Sunday School*. Chicago, Board of Jewish Education, 1949. 136 p.
3. Gamoran, Emanuel. *Curriculum for the Jewish Religious School*. New York, UAHC, 1957-58. 57 p.
4. Kurzband, Toby K. *Developing a Curriculum for a Jewish Religious School*. White Plains, Religious School of the Jewish Community Center, 1958. 124 p.
5. —, ed. *Manual of Religious School Administration*. New York, UAHC, 1959. 445 p.
6. Sussman, Leonard R., ed. *Working Curricula and Weekly Guide with Syllabi from Kindergarten through 12th Grade*. New York, Religious Education Department, American Council for Judaism, 1957. [392 p.]

Congregational Weekday School Curricula

7. Lang, Leon S. *A Curriculum for the Congregational School*. Vol. I. Philadelphia, Board of Jewish Education, United Synagogue, 1951. 240 p.
8. Ruffman, Louis L. *Curriculum Outline for the Congregational School*. New York, United Synagogue Commission on Jewish Education, 1959. 278 p.

Weekday School—Communal and Orthodox

9. Jewish Community Council. Bureau of Jewish Education of Los Angeles. *Curriculum for Hebrew and Yiddish Schools*. 1947. 66 p.
10. Edelstein, Menahem M. *Course of Study for Communal Talmud Torahs* (in Hebrew). New York, Curriculum Committee of Principals Association and Jewish Education Committee, 1941. 64 p.; 1950. 51 p.
11. Frishberg, J. Z. *A General Curriculum* (in Hebrew). New York, Mizrahi National Education Committee, 1946. 108 p.

All-day School Curricula

12. Bet ha-Hinnukh ha-'Ivri. *Curriculum* (in Hebrew). Cleveland, 1951. 20 p.
13. Nardi, Noah. *A Proposed Curriculum for All-day Schools in the Diaspora* (in Hebrew). Jerusalem, Department of Education and Culture for the Diaspora, WZO, 1958. 60 p.
14. Ury, Zalman F., ed. *Curriculum of Rabbi H. F. Epstein Hebrew Academy* (in Hebrew), St. Louis, 1955-56. 37 p.
15. Yeshivah of Flatbush. *Curriculum* (in Hebrew). Brooklyn, 1957. 46 p.

Pre-school, Kindergarten, and Foundation School Curricula

16. Chanover, Hyman. *Planning for Threes to Eights in the Hebrew School*. New York, United Synagogue Commission on Jewish Education, 1954. 201 p.
17. Chanover, Hyman; Gelbart, Frances S.; Leshefsky, Leah; Rosenberg, Asenath. *A Curriculum Guide for the Kindergarten*. New York, United Synagogue Commission on Jewish Education, 1960. 130 p.
18. Gezari, Temima and Pessin, Deborah. *The Jewish Kindergarten—A Manual for Teachers*. New York, UAHC (rev. ed., 1959). 329 p.
19. Harris, Hannah; Leiderman, Lillian T.; Peikes, Annette. *Hebrew Kindergarten Manual*. New York, Mizrahi National Education Committee, 1946. 111 p.
20. Honor, Jennie J. *Kindergarten Manual for Jewish Religious Schools*. New York, United Synagogue Commission on Jewish Education, 1949. 64 p.

The Teaching of Hebrew

21. Bortniker, Elijah, *et al.* *Outline of Studies for the First Year of the Congregational Hebrew School*. Newark, N.J., Jewish Educational Council, 1957. 44 p.
22. Bridger, David. *Guide for the Teaching of Hebrew* (in Hebrew). Los Angeles, Bureau of Jewish Education, 1952. 60 p.
23. ——— *How to Teach Hebrew Phonetics*. Los Angeles, Bureau of Jewish Education, 1952–53. 53 p.
24. Cedarbaum, David I. and Shapiro, Sara. *Achievement Goals for Mid-week Hebrew Classes*. Chicago, Board of Jewish Education, 1953–54. [135 p.]
25. Edelstein, Menahem M. and Taback, Ben Zion. *Guide for Teachers in Teaching of Hebrew to Beginners* (in Hebrew). New York, Curriculum Committee of Principals Association and Jewish Education Committee, 1950. 178 p.; 1952. 87 p.
26. Kohn, Rebekah. *Hebrew in the First and Second Grades of the Foundation School and Day School*. New York, United Synagogue Commission on Jewish Education, 1960. 96 p.

The Teaching of Bible

27. Gamoran, Emanuel. *Methods of Teaching the Bible*. New York, UAHC, 1948. 44 p.
28. Kaplan, Louis L. *A New Approach to the Teaching of the Torah*. Baltimore, Bureau of Jewish Education, 1942–55. 5 pts.
29. Kohn, Therese. *Units on Biblical Life*. New York, UAHC, 1942–43. 29 p.
30. Marenoff, Martha. *The Portion of the Week*. Newton, Mass., Newton Centre, n.d. 64 p.

The Teaching of Jewish History

31. Anti-Defamation League, B'nai B'rith and School of Education, Yeshiva University. *The Jews in American History*. New York, 1955. 100 p.
32. Eisenberg, Azriel and Segal, Abraham. *Readings in the Teaching of Jewish History*. New York, Jewish Education Committee, 1956. 226 p.
33. ——— *Teaching Jewish History*. New York, Jewish Education Committee, 1954. 110 p.
34. Franzblau, Abraham N. *A Curriculum in History for Jewish Religious Schools—Elementary Grades*. Cincinnati, Hebrew Union College, 1935. 103 p.

Religion, Prayer, and the Synagogue

35. Abramson, Lillian S., *et al.* *Jeremy Series*. New York, Behrman House, UOJCA.
 - 1.) Abramson, Lillian S. *Jeremy and Judy's Hanukah*. 1956. n.p.
 - 2.) Abramson, Lillian S. and Leiderman, Lillian T. *Jeremy and Judy's Book of Blessings*. 1957. n.p.
 - 3.) Klaperman, Libby N. *Jeremy and Judy Say the Sh'ma*. 1956. n.p.
 - 4.) ——— *Jeremy and the Torah*. 1956. n.p.
 - 5.) ——— *Jeremy Learns about God*. 1957. n.p.
 - 6.) Kolatch, Mollie. *Sabbath Is Special*. 1956. n.p.
36. Baradon, Eunice and Kessler, Aharon. *The Synagogue—A Social Unit for Primary Grades in One-day-a-week Schools*. Pittsburgh, Council on Jewish Education, 1956. 100 p.

37. Bauman, Morton A., ed. *Children's Worship Services for Rosh Hashanna and Yom Kippur*. Los Angeles, Bureau of Jewish Education, 1959. 59 p.
38. Eisenberg, Azriel. *The Bar Mitzvah Treasury*. New York, Behrman House, 1952. 316 p.
39. Fackenheim, Emil L. *Paths to Jewish Belief*. New York, Behrman House, 1960. 157 p.
40. Fine, Helen. *G'dee*. New York, UAHC, 1958. 162 p.
41. Freehof, Solomon B. *In the House of the Lord*. New York, UAHC, 1951. 162 p.
42. Greenberg, Simon. *Jewish Ideals and Values in the Prayer Book*. New York, National Academy for Adult Jewish Studies, Jewish Theological Seminary of America, 1957. 159 p.
43. Kripke, Dorothy K. *Let's Talk About God*. New York, Behrman House, 1953. [32 p.]
44. ——— *Let's Talk About Judaism*. New York, Behrman House, 1957. [32 p.]
45. ——— *Let's Talk About Right and Wrong*. New York, Behrman House, 1955. [32 p.]
46. Leibman, Morris. *The Teaching of Prayers in the Jewish School*. Los Angeles, Bureau of Jewish Education, 1949–50. [50 p.]
47. Kurzband, Toby K. and Levin, Meyer. *The Story of the Jewish Way of Life*. New York, Behrman House, 1959. 192 p.
48. ——— *The Story of the Synagogue*. New York, Behrman House, 1957. 191 p.
49. Levine, Samuel H. *Manual for Teaching the Siddur*. Cleveland, Bureau of Jewish Education, 1942. 40 p.
50. Schanin, Norman. *An Introduction to Prayers and Holidays for the Student*. New York, Ktav Publishing, 1960. 177 p.
51. Schwartzman, Sylvia D. *Once Upon a Lifetime*. New York, UAHC, 1958. 134 p.
52. Segal, Abraham. *The Junior Congregation*. New York, Jewish Education Committee, 1958. 44 p.
53. ——— *Teaching the Siddur*. New York, Jewish Education Committee, 1954. 101 p.
54. Singer, Howard. *With Mind and Heart—An Approach to Judaism for Young People*. New York, United Synagogue Commission on Jewish Education, 1961. 312 p.
55. Vainstein, Jacob. *Cycle of the Jewish Year*. Jerusalem, Department for Torah Education and Culture in the Diaspora, WZO, 1953. 151 p.; Hebrew Supplement. n.p.

Ethics and Social Action

56. Eisenberg, Azriel and Segal, Abraham. *Teaching Basic Jewish Values*. New York, Behrman House, 1954. 90 p.
57. Fine, Helen. *At Camp Kee Tov*. New York, UAHC, 1961. 262 p.
58. Gittelsohn, Roland B. *Projects in Modern Ethics for Junior High Schools*. New York, UAHC, 1937. 107 p.
59. Silverman, William B. *The Still Small Voice: The Story of Jewish Ethics*. New York, Behrman House, 1955, 1959. 218 p.

Israel, the American Jewish Community, and the Community-at-Large

60. Alofsin, Dorothy. *America's Triumph*. New York, UAHC, 1956. 312 p.
61. ——— *The Stream of Jewish Life*. New York, UAHC, 1943, 1947. 360 p.

62. Citron, S. J. *Headline Parade*. A Series. New York, Jewish Education Committee. 33 nos.
63. Conovitz, Michael. *Dorothy and David Explore Jewish Life*. New York, UAHC, 1938. 206 p.
64. Golub, Jacob S. *Teaching World Over*. New York, Jewish Education Committee, n.d. 15 p.
65. Golub, Jacob S. and Slesinger, Zalmen. *Outline of a Curriculum on Israel*. New York, Jewish Education Committee, 1950. 35 p.
66. Miller, Milton G. and Schwartzman, Sylvan D. *Our Religion and Our Neighbors*. New York, UAHC, 1960. 357 p.
67. Nudelman, Edward and Slesinger, Zalmen. *The Jew in America*. New York, American Association for Jewish Education, 1954. 2 pts. 127 p.; 169 p.
68. Kuselewitz, David. *Israel and American Jewry—A Curriculum Guide for Supplementary Jewish Schools*. New York, doctoral dissertation, Teachers College, Columbia University. 1958.
69. Vorspan, Albert. *Giants of Justice*. New York, UAHC, 1960. 260 p.

Audio-visual Aids and the Arts

70. Bragman, Rae, ed. *A Year's Program of Audio-visual Units and Projects*. New York, UAHC, 1959. 226 p.
71. *Catalogue of Audio-visual Materials*. Los Angeles, Bureau of Jewish Education, 1953. 87 p. (rev. ed. 1958. 123 p.; *Supplement*. 1959. 15 p.).
72. Citron, Samuel J. *Dramatics for Creative Teaching*. New York, United Synagogue Commission on Jewish Education, 1961. 403 p.
73. Coopersmith, Harry. *The Songs We Sing*. New York, United Synagogue Commission on Jewish Education, 1950. 453 p.
74. Gezari, Temima. *Footprints and New World*. New York, Jewish Reconstructionist Press, 1957. 168 p.
75. Grand, Samuel, ed. *Audio-visual Education in the Jewish Religious School*. New York, UAHC, 1955. 64 p.
76. Lapson, Dvorah. *Dances of the Jewish People*. New York, Jewish Education Committee, 1954. 58 p.
77. Slesinger, Zalmen, ed. *Audio-visual Program Aids for Jewish Festivals*. New York, American Association for Jewish Education, 1957. 71 p.
78. Wyenn, Than R. *Dramatics in the Teaching of Bible Stories*. Los Angeles, Bureau of Jewish Education, 1957. 78 p.

Co-curricular and Extra-curricular Activities

79. Braverman, Libbie L. and Brilliant, Nathan. *Activities in the Religious School*. New York, UAHC, 1951. 258 p. (*Supplement*. 1950. 207 p.)
80. Edidin, Ben M. *Clubs and Groups in Jewish Schools*. New York, Jewish Education Committee, 1953. 51 p.
81. Edidin, Ben M. and Ruffman, Louis L. *The School Assembly*. New York, Jewish Education Committee, 1953. 41 p.
82. Eisenberg, Azriel. *Talks with Parents*. New York, United Synagogue Commission on Jewish Education, 1954. 32 p.
83. Lvinger, Elma E. *Entertaining Programs for the Assembly in the Jewish Religious School*. New York, UAHC, 1930. 192 p.
84. Saretsky, Augusta. *The PTA Manual*. New York, Jewish Education Committee, 1958. 113 p.

85. Soref, Irwin. *Handbook for the Jewish Parent-teacher Group*. Los Angeles, Bureau of Jewish Education, 1955. 80 p.

Doctoral and Master's Dissertations Bearing on the Jewish School Curriculum

86. Baylinson, David A. "Toward the Development of the Primary Grade Curriculum in Jewish Social Studies." HUC-JIR, 1957.
87. Berger, Philmore. "A Critical Evaluation of Current Methods of Teaching Hebrew Reading in Reform Religious Schools." HUC-JIR, 1953.
88. Bridger, David. "The Consistency of Primary Hebrew Textbooks with the Curricula of the Hebrew School in the United States." University of Southern California, 1952. *Jewish Education*, Vols. 25, 2; 27, 2; 29, 1.
89. Goldstein, Sheldon. "Outlines for the Study of the Siddur." Yeshiva University, 1949.
90. Goodnick, Benjamin. "Measuring Attitudes towards Hebrew in the Hebrew School." Dropsie College, 1955.
91. Goodside, Samuel. "A Social Studies Syllabus for Secular Teachers in All Day Schools." New York University, 1952.
92. Gorin, Paul. "Towards Establishing a New Curriculum for Reform Jewish Religious Schools." HUC-JIR, 1956.
93. Greene, Barry H. "Toward a Course of Study for the Third Grade in Relating Judaism to the American Holiday Cycle." HUC-JIR, 1957.
94. Hertz, Richard C. *The Education of the Jewish Child: A Study of Two Hundred Reform Jewish Religious Schools*. New York, UAHC, 1953 (based on a doctoral dissertation, Northwestern University, 1948).
95. Karner, Arnold G. "A Critical Evaluation of Teaching of American Jewish History, Intermediate Grades of Reform Religious Schools." HUC-JIR, 1952.
96. Klein, Aaron. "Development of Textbooks for Jewish Schools in the United States." Jewish Theological Seminary of America, 1956.
97. Lieberman, Sidney. "Integrating the World History Curriculum with Jewish History for the Yeshiva High School." Yeshiva University, 1957.
98. Markowitz, Samuel H. "Approach to a Curriculum of Religious Education for a Reform Jewish Community in the Middle West." University of Chicago, 1953.
99. Piworsky, Abram P. "A Curriculum on Religion for Elementary Department in Jewish Religious Schools." Temple University, 1930.
100. Schechtman, Aaron. "The Teaching of the Bible in the Three-year Congregational School." Northwestern University, 1932.
101. Schlager, Milton I. "A Course for the Intermediate Grades in the Understanding and Personal Relevance of the Traditional Jewish Prayers in the Reform Liturgy." HUC-JIR, 1952.
102. Shapiro, Max A. "Toward a Curriculum for Hebrew Comprehension." HUC-JIR, 1955.
103. Skolnick, Irving H. "A Guide to Curriculum Construction for Jewish Schools." College of Jewish Studies, Chicago, 1954.
104. Sobokin, Alan M. "Toward a Core Curriculum in American Jewish History for the Reform Religious School." HUC-JIR, 1951.
105. Weinstein, David. "A Comparative Study of Adequacy of Selected Vocabulary Lists for Simplifying Hebrew Literature." Harvard University, 1956.