

THE IMPACT OF THE STATE OF ISRAEL
ON THE HEBREW CURRICULUM OF TWO JEWISH ELEMENTARY
SCHOOLS IN MONTREAL

A Thesis
Presented to
The Faculty of the School of Education
McGill University

In Partial Fulfillment
of the Requirements for the Degree
Master of Educational Administration

By
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June 1975

ABSTRACT

TITLE The Impact of the State of Israel on the Hebrew Curriculum
 of two' Jewish elementary schools in Montreal.

DEGREE Master of Arts

FACULTY Education

DEPARTMENT Educational Administration

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The purpose of this study was to investigate the impact of the State of Israel on the Hebrew Curriculum of two Jewish Elementary schools in Montreal, namely, Jewish People's and Peretz Schools and United Talmud Torahs of Montreal.

The hypothesis was that the State of Israel, since its establishment, had an impact on the Hebrew Curriculum of the two schools.

The methodology included a study of school documents, personal interviews and questionnaire responses.

The findings supported the hypothesis with the greatest emphasis after the 1973 Yom Kippur War.

RESUME

<u>TITRE</u>	L'impacte de l'Etat d'Israel sur le programme d'études hébraïques de deux écoles juives de Montréal.
<u>DIPLOME</u>	Maîtrise des Arts
<u>FACULTE</u>	Sciences de L'Education
<u>DEPARTEMENT</u>	Administration Scolaire
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L'objet de cette étude a été de déterminer l'impacte de l'Etat d'Israel sur le programme d'études hébraïques de deux écoles élémentaires juives de Montréal:

- Ecoles Jewish People's et Peretz Schools
- United Talmud Torahs de Montréal

L'hypothèse de l'auteur est que l'Etat d'Israel a eu une influence déterminante sur le programme d'études hébraïques de ces deux écoles et ceci depuis leur établissement.

La méthode de recherche utilisée était composée de:

- Documents scolaires
- d'entrevues personnelles et de
- questionnaires réponses

L'hypothèse mentionnée plus haut a été confirmée pleinement à la suite de la guerre du Yom Kippur en 1973.

ACKNOWLEDGEMENTS

The author is very grateful to the many people who assisted in any way towards the completion of this thesis--the teachers of both schools, Jewish People's and Peretz Schools and United Talmud Torahs of Montreal, for their prompt responses to the questionnaire, and to Rabbi J. Braverman, Educational Director of the United Talmud Torahs for his help and advice.

Special thanks are expressed to Mr. N. Wilchesky, Principal of the Jewish People's and Peretz Schools, who gave me free access to the school archives.

To Mr. Magid, Mr. Rosen, Mr. Haaroni, Mr. Dunskey, Mr. Hasid, and Miss Wiseman for their willingness to be interviewed and for the helpful information that was given by them.

Particular appreciation is expressed to Dr. Ronald Tali, the author's advisor, for his confidence and encouragement and the countless hours that were devoted to make this thesis as it is.

Special thanks and appreciation is expressed to Miss Natalie Vilinsky, who helped with the formulation and the typing of this thesis.

B.Z.

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CHAPTER I

INTRODUCTION

Since the beginning of the Jewish Nation 4,000 years ago, the Jewish culture and education has played a vital role in the life of the Jewish people. Jewish education was primarily a religious one and the purpose of such an education was to preserve the uniqueness of the Jewish Nation and its religion.¹

The fact that the Jewish community seeks a Jewish education comes from the religious laws that Jews must keep. One of the basic roles of the Jewish Leaders is the obligation to educate their people according to the role that God commanded in the Bible. In several places in the Bible one can find the following:

Gather the people, men and women, children and the strangers in your communities that they may hear and so learn to revere the Lord your God and to observe faithfully every word of His teaching, their children, too, who have not had the experience, shall hear and learn to revere the Lord your God as long as they live in the land which you are about to cross the Jordan to occupy.

The father was also under obligation to teach his own children.

¹ Encyclopedia Judaica, Vol. 6, p. 385

² The Holy Scriptures, Revised in accordance with Jewish Tradition and Modern Biblical Scholarship, Deuteronomy 31: 12-13

Take to heart these words with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up.³

As a Jew becomes less religious, the education he gives to his children tends to lessen. An indication of that situation is that, in 1972 in Montreal, 61.7% of the Jewish children did not receive any kind of Jewish education.⁴

Besides the religious reasons for Jewish education, which were basically to train the individual to be able to participate in the service held in the synagogue, another reason was to prevent the danger of assimilation among the Jews.

The Jewish education throughout the Jewish communities in the world was given free of charge and illiteracy among Jews was rare. Usually the Jewish education was supported by the rich people of the Jewish community and in some areas taxes were collected from the Jews who settled in these communities in order to cover the needs. Education was always the first and most important need of any community.⁵

During the Renaissance Period, the Jewish education included some other general studies such as philosophy, medicine, physics and mathematics.

Generally speaking, as we approached the modern era, many Jewish

³The Holy Scriptures, Deuteronomy, 6:67

⁴Jewish Education in Greater Montreal, (Montreal, 1972). p.21.

⁵Encyclopedia Judaica, Vol. 6, p.412.

students became part of the university.⁶ With the spreading of the universal education during the 19th Century, the idea of Jewish parochial schools was abolished and Sunday schools and afternoon schools were established; especially in the United States and Europe.⁷

In these types of schools, Yiddish, Hebrew, and religion were taught. The general subjects were taught in the public schools during the weekdays. A change in this policy was brought about in the early part of the 20th Century in the United States and Canada, and Jewish day schools were established where the Jewish child could receive a general education as well as a Jewish education.⁸

There are sixteen elementary Jewish day schools, six Jewish high schools, and twenty Sunday and afternoon schools in Montreal. Approximately 6,000 children make up this school system.⁹

⁶Ibid., p.416

⁷Ibid., p.438

⁸Ibid., p.442

⁹Jewish Education in Greater Montreal, (Montreal, 1972) p.49.

Need and Purpose

The purpose of this study is to investigate the impact of the State of Israel on the Hebrew curriculum of two Jewish elementary schools in Montreal, namely, Jewish People's and Peretz Schools and United Talmud Torahs of Montreal. The study also intends to focus on the goals of each school and to see if the State of Israel contributes to the achievement of these goals or detracts from the achievement of these goals. The hypothesis is that the State of Israel contributes to achieve the schools' goals.

The need for this kind of study is derived from the following

1. After a research of the literature, it was determined that no such study has been done.
2. The curriculum of the Hebrew studies is not fixed and current events in Israel have an impact on this curriculum, but these changes in the curriculum are not always parallel to the original goals. Therefore, the study is needed to identify these changes which are necessary for reaching the goals.
3. There appears a need to investigate whether the impact is dominated by the State of Israel or the local schools.

Statement of the Problem

The two schools have in common one major goal, which is to provide the child with a Jewish education and a general one. But each school has a different opinion as to what is a Jewish education. These

differences are basically derived from the religious backgrounds.

United Talmud Torahs of Montreal is a modern Orthodox school. The staff of the Hebrew department is a mixture of religious and non-religious teachers. The students, too, are from a religious and/or a non-religious background.

Jewish People's and Peretz Schools is known as a non-religious school and its staff and program are on national Judaism rather than a religious level.

The meaning of Jewish education for the United Talmud Torahs of Montreal is:

1. To grow up as a responsible person with a responsible feeling towards the Jewish community.
2. To be involved in the community.
3. To be active in it and at the same time consider Israel as the country in which sooner or later he should be living.
4. To teach the youth how to keep a Kosher home and to give them a wide knowledge of the Jewish tradition from a historical and religious point of view.
5. "to perpetuate the Jewish people by educating its youth to be knowledgeable and conscious of their rich Jewish cultural, spiritual and traditional heritage within a Canadian milieu." ¹⁰

Jewish People's and Peretz Schools interprets the meaning of Jewish education as:

¹⁰ School Term, United Talmud Torahs of Montreal (Montreal, 1974 - 1975), p. 3.

1. A feeling of belonging to the Canadian Jewish community as an integral part of the Canadian scene.
2. A feeling of belonging to the Jewish people the world-over.
3. A deep attachment to Israel as the spiritual and cultural home of the entire Jewish people and a strong desire to help in the development of that country.
4. The including of the ideals of social progress of individual and communal responsibility and preparation for active participation in communal living.¹¹

According to the goals of these schools one can see that schools have an important role in attempting to keep the Jewish tradition and to eliminate the danger of assimilation. One of the basic social laws of the Jewish Nation, taken from the Torah, is that Jews are responsible to each other. It means that the Jews in the Diaspora are responsible for the State of Israel and Israel is responsible for the Jews in the world.

One of the responsibilities of the State of Israel is to take care of the Jewish education in the Diaspora. Therefore, the State of Israel encourages Israeli teachers to teach in the Diaspora and the Hebrew University in Jerusalem has a special department dealing with the Jewish education in the Diaspora.

The Jewish Agency, in Jerusalem, also has a special department which deals with the Jewish education from all aspects; curriculum,

¹¹ Shimon Dunskey, Shlome Wiseman Book, Jewish People's and Peretz Schools (Montreal, 1961), p. 26

publishing text books, supervisors, recruiting teachers, helping the school with special advisors and budgeting. For the purpose of this study, all of these agents will be under one name--Israel.

According to the Methodology and Procedures outlined in Chapter III, the study intends to investigate how these two schools, United Talmud Torahs of Montreal (U.T.T.) and Jewish People's and Peretz Schools (J.P.P.S.) are influenced by Israel. Also to what extent the schools agree to make changes in the curriculum and if these changes are advancing the main goals of each school. The study will attempt to look at the curriculum of each school during the last twenty-six years, since the establishment of the State of Israel, and note any changes in the curriculum either written or unwritten.

Rationale

Albert I. Oliver claims that curriculum is what happens to children in school as a result of the teacher's work. More than that, the direct teaching in the classroom is also part of the curriculum. Even the climate of interpersonal relationships in a school is part of the curriculum.

Since teachers play an important role in the school, they generally are the ones to affect the curriculum. Most teachers in United Talmud Torahs of Montreal and Jewish People's and Peretz Schools are from Israel and bring with them definite culture and educational ideas. One might say that the curriculum of the Hebrew department of these two

schools is affected by these teachers and does make an impact on their respective curricula. Moreover, the study intends to show that the informal curriculum has a greater influence than the written one. That is to say, that very often changes in the unwritten curriculum take place due to the events which occur in Israel and are not necessarily formal and written.

Definition of Terms

Israel

The State of the Jewish people in the Middle East which was established in May 1948.

Diaspora

The whole body of Jews living scattered among the Gentiles, after the Babylonian captivity; any country in which Jews are living besides Israel.

Hebrew

The official language of the State of Israel. The language in which the original Bible is written.

Yiddish

The main colloquial language of the majority of Central and Eastern European Jewry. The bulk of Yiddish grammar is derived from a fusion of various medieval Western, Southern and German dialects. Since the movement of Yiddish-speaking people into Slavic territories (14th Century), languages such as Czechoslovakian, Polish, Ukrainian and Belorussian affected Yiddish deeply.

Jewish elementary school

Elementary school from grades one to six. The studies being divided into equal parts: general studies according to the provincial demands taught in English and Jewish subjects taught in Hebrew and Yiddish.

Mishnah

Derived from the Hebrew word "shanah" meaning "to repeat". The Mishnah included six orders that were repeated, arranged and revised about the beginning of the 3rd Century by Judah Ha Nasi.

Siddur

The prayer book which is used in the synagogue for everyday services and on the holidays.

Torah

The Five Books of Moses set before the Children of Israel. It refers particularly to the Pentateuch, apart from the rest of the Bible.

Dinim

The code of laws and customs that every religious Jew has to follow everyday.

Chabad

Chabad is an acronym of Hokmah Binah and Daath; the primary intellectual attributes of the Deity. Chabad is named because it stresses the intellectual penetration into the exactness of the infinite and its relationship to the divine soul.

Curriculum

Since the study attempts to investigate the written and unwritten curriculum of the two schools mentioned above, the writer of this thesis found that the definition of Albert I. Oliver is appropriate for this study. He indicates:

Basically the curriculum is what happens to children in school as a result of what teachers do. It includes all of the experiences of children for which the school should accept responsibility. It is the program used by the school as a means of accomplishing its purpose. Direct teaching in the classroom is part of the curriculum. School activities, such as clubs, sports, student councils, and the like are also part of the curriculum, since they presumably have been planned by the school to help achieve certain educational objectives.¹²

Limitations

In Montreal there are three types of Jewish elementary schools that follow the general curriculum of the Province of Quebec. Some of them are very orthodox schools, in that they follow the religious laws and customs that were set by God and the Rabbis in the Torah and other religious books, (Mishnah and Talmud). In the Orthodox schools all the Hebrew teachers must be religious and most of the students and their parents are religious. The second type of schools is traditional schools, which means that the schools keep the religious laws but not very strictly. Not all of the Hebrew teachers are religious and many of the students and their parents are not strictly religious. United Talmud Torahs of Montreal belongs to this type of school. The third type of school is known as a non-religious school, which means that these schools do not keep the religious laws. The Hebrew teachers do not have to be religious in order to teach there. Jewish People's and Peretz Schools

¹² Albert I. Oliver, Curriculum Improvement, A Guide to Problems, Principals and Procedures (Dodd Mead and Company, New York, 1965), p. 12

belong to this type of school.

The study will investigate the two biggest elementary schools in Montreal: United Talmud Torahs of Montreal and Jewish People's and Peretz Schools. The reasons for choosing these two schools are:

1. These schools recognize the State of Israel as the State of the Jewish People. Due to the fact that Israel is not a religious country, and her civil laws are not based on the religious laws as written in the religious books (Torah, Mishnah, Talmud), the orthodox Jews do not recognize Israel as the State of all the Jews. Therefore, the orthodox schools do not include Israel in their curriculum.
2. The two schools comprise 80% of all the Jewish children that attend Jewish elementary schools in Montreal. The study will examine the role of Israel in the Hebrew curriculum of each school since the establishment of the State of Israel.

According to the Methodology and Procedures outlined in Chapter III, the study will then investigate the impact of the establishment of the State of Israel on the curriculum on each one of the schools during the last twenty-six years. The study will then arbitrarily focus on the following four periods:

1. The first two years prior to the establishment of the State of Israel.
2. Second Period 1948 to 1956
3. Third Period 1957 to 1965
4. Fourth Period 1966 to 1973

The thesis will study the curriculum of grades one, two and three as one unit and of grades four, five, six and seven as a second unit.

The study will deal with the Hebrew curriculum of each school. The Second Period, 1948 to 1956 will be compared to the Hebrew curriculum of 1946 to 1947, two years before the establishment of the State of Israel. The Third Period, 1957 to 1965 will be compared to the years 1948 to 1956. The Fourth Period, 1966 to 1973, will be compared to the years 1957 to 1965. By comparison it means that the study intends to find out what changes took place in the curriculum, in each subject and in general. Also, the study intends to find out the changes in the goals, if any, as a result of the State of Israel.

CHAPTER II

REVIEW OF LITERATURE

The review of literature will be divided into four parts. Part I will review the literature before the establishment of the State of Israel until 1948.

Part II will review the literature after the establishment of the State of Israel. It will review the authors who see Israel as an integral part of the Hebrew curriculum and do not think that the Hebrew curriculum is complete without Israel in it.

Part III will review the literature to support the limitations, about the orthodox schools which do not include Israel in the curriculum. In Montreal some of these schools are represented by the Chabad Movement.

Part IV is a summary.

PART I

REVIEW OF THE LITERATURE THAT WAS WRITTEN BEFORE THE ESTABLISHMENT OF THE STATE OF ISRAEL

David W. Pearlman, who was the Principal of the Hebrew School of the Society for the Advancement of Judaism, wrote an article in 1931 named "The Curriculum of a Congregational Hebrew School", in which he indicated the following:

- 1) The school aims to transmit to the child the essential elements of the Hebrew language and literature. Sufficient knowledge of Hebrew is taught so that the child can properly appreciate the Bible, the Prayer Book and some of the simpler examples of current Hebrew literature. It does not aim merely to be another regular Talmud Torah or Hebrew School.
- 2) The school gives an important place to all subjects which indicate to the child that he is a member of the Jewish group.
- 3) To develop the Jewish religious character of the child, Hebrew is not merely a linguistic study, for special efforts are taken to indicate the beauty of Jewish ideals expressed in it. ¹³

While reading the article, there was no mention of Israel in the curriculum or as a subject. In the article, "Some Guiding Principles for the Curriculum of the Jewish School of Tomorrow",

¹³ David W. Pearlman, The Curriculum of a Congregational Hebrew School, Jewish Education, Vol. III No. 2 (April-June 1931), p. 98

Jacob S. Golub and Leo L. Honor wrote:

Not only must American Jewry retain its connection with its historic antecedents, but it must maintain an intimate relation with Jewries the world over. ¹⁴

We shall thus be able to continue the common folk life of our people which until modern times, was so universal a characteristic of Jewish living. The effectiveness of our schools, therefore, should be judged by the degree to which they lead to creative adjustment, growing out of our own group experience as well as of the experiences of other Jewries. ¹⁵

The authors of this article saw the aim of most of the schools at that time was:

to maintain the traditional synagogue and to prepare the child for active participation in it. ¹⁶

According to them the schools of tomorrow must meet the issues of the nature of the Jewish group life in Palestine, the Hebrew language, ¹⁷ the Jewish religion or synagogue.

They are asking how shall the child be related to Palestine.

Their answer is that Palestine should:

¹⁴ Jacob S. Golub and Leo L. Honor, Some Guiding Principles for The Curriculum of the Jewish School of Tomorrow, Jewish Education, Vol. IV No. 3 (October-December 1932), p. 151

¹⁵ Ibid, p. 152

¹⁶ Ibid, p. 152

¹⁷ Ibid, p. 153

serve as the centre of world Jewry, the headquarters for Jewish life ¹⁸...therefore, the duties towards Palestine which the Jewish school should impress upon its pupils, to support Palestine financially and to advance its interests through enlightening discussion. It is highly meritorious for an individual to devote some period of his life to pioneering or at least to study in Palestine. Jews should familiarize themselves with the progress of Palestine. All available sources for obtaining correct and unbiased information should be utilized. The school will carefully beware of over idealization of present Palestine. ¹⁹

In a survey that was made by Isaac B. Berkson and Ben Rosen in 1936 among the Congregational and Communal Jewish Schools in the United States, it was found that in both schools the following subjects were taught:

Hebrew, Prayer Book, Bible, Jewish Customs and Concepts, holidays, Jewish history, Jewish current events and Palestine... Palestine occupies an important place rather by emphasis and attitude than by direct teaching or through the amount of time devoted. ²⁰

¹⁸ Ibid, p. 157

¹⁹ Ibid, p. 158

²⁰ Isaac B. Berkson and Ben Rosen, Is There Intrinsic Opposition Between Congregational and Communal Schools? Jewish Education, Vol. XII, No. 1 (April, 1940), p. 11-12

In 1940 Alexander M. Dushkin emphasized in his article, The Next Decade of Jewish Education in New York City, that:

During the next decade we must face anew the task of trying to arrive at an understanding as to the ideological relation of Palestine to America. Judaism, perhaps not on the basis of previously contested words and phrases, but on the basis of the spiritual significance of Palestine. ²¹

Professor Ernst Simon from the Hebrew University in Jerusalem, said in his lecture in 1943:

One of the main functions of the Hebrew University as a whole, and of its Education Department in particular, is to develop a new type of teacher...for the communities and Hebrew schools in the Diaspora. ²²

Ben M. Edidin studied the curriculum of the Talmud Torah Daily Hebrew School and found that the main aim of the school is:

To enable the pupil to live a dignified Jewish life as an individual...to develop in him particularly the desire to take part in the important national undertakings for the rebirth of the Jewish People and the upbuilding of Palestine. ²³

²¹ Alexander M. Dushkin, The Next Decade of Jewish Education in New York City, Jewish Education Vol. XII, No. 2 (September, 1940), p. 67

²² Ernst Simon, The Future Teachers of Palestine, Jewish Education Vol. XV, No. 1, (September, 1943), p. 10

²³ Ben M. Edidin, Critique of the Hebrew School Curriculum, Jewish Education, Vol. XVI, No. 2, (November, 1945), p. 15

In November, 1945, after World War II, three well known educators in the United States, Ben M. Edidn, William Chomsky and Simon Bugatch, made a survey about the Developments in the Jewish Curriculum. They found that nine different types of Jewish schools developed a Hebrew curriculum. The changes in the curriculum of each school touched all the grades and most of the subjects.

In the curriculum for Congregational Schools of the Principals' Council of Newark, New Jersey, it was found that the central themes were:

First year - the home
Second year - the synagogue
Third year - Palestine
Fourth year - The American
Jewish Community
Fifth year - Israel and the world.²⁴

In the Jewish Sunday schools it was found that the development about Palestine was in grade four as: "Rural Life in Present Day Palestine".

The development was also shown by the use of recent text books such as Bikkur B'Eretz Israel (A Visit in Israel) and Anachnu Noseim L'Eretz Israel (We Are Travelling to Israel).²⁵

²⁴ Ben M. Edidn, William Chomsky and Simon Bugatch, Development in the Jewish Curriculum, Jewish Education, Vol. XVII, No. 1 (November, 1945), p. 15

²⁵ Ibid, p. 16

In 1947 a year before the establishment of the State of Israel, a conference of the World Union for Jewish Education in the Diaspora, took place in Jerusalem. The discussions and lectures given at that conference were edited in a book called Jewish Education in the Diaspora. In this book there are several interesting ideas about the Jewish education. What makes these ideas more interesting is that they were brought out and discussed before the State of Israel was established.

Professor A. Riger from the Hebrew University, said at that conference

The Jewish education must be a very demanding one. The students should realize they have to give as much as possible and expect heavy demands and requirements in their course of study. Translated from the Hebrew. ²⁶

We must teach the Hebrew language as it is a vital language. Without the Hebrew language the Jewish schools will be considered as religious ones. The Hebrew language is the national symbol which shows that we are not a religious group, but a nation. Translated from the Hebrew. ²⁷

In this conference, Professor Dushkin presents his ideas about the goals of the Jewish education, and among those ideas we read

²⁶ A. Riger, Jewish Education in the Diaspora, (Jerusalem: 1948, University Press), p. 7.

²⁷ Ibid, p. 8.

The Jewish educator could educate the Jewish child to immigrate to Israel. The immigration could be done in one of two ways: To come to Israel as a visitor for a certain period of time. To settle in Israel permanently. Translated from the Hebrew. ²⁸

H. Gmaran, an educator from Cincinnati, sees the goals of the Jewish education in four different ways:

1. Israel - the love of Israel.
2. Hebrew language.
3. Jewish history.
4. The State of Israel. ²⁹

A strong influence of Israel on the Jewish education is discussed by Professor S.D. Goitein from the Hebrew University. He suggests that the Hebrew University will give a certificate to the students who finish their Hebrew studies. The certificate will be given on an examination basis which will test the knowledge of the Hebrew language. Professor Goitein defines the purpose of the certificate in the following manner:

To stimulate and to encourage the students who study the Hebrew language in the Diaspora. To give direction and order to their studies. Translated from the Hebrew. ³⁰

²⁸ Ibid, p. 14-15

²⁹ Ibid, p. 102-3

³⁰ Ibid, p. 117

The Conference of the World Union for Jewish Education in the Diaspora accepted forty-seven ideas and among them five ideas related to Israel.

1. The Hebrew education in the Diaspora must be a Hebrew Zionist education in the spirit of the Torah and the tradition of the Nation of Israel.
2. The right Hebrew education is an education in which the subject matters will be taught in Hebrew from the original Hebrew text book.
3. Every educator must stir up the willingness to immigrate to Israel, at least as a tourist or as a student, in order to be involved in the country life and to study in the educational institutions which are in Israel.
4. The Jewish education in the Diaspora must educate Jews to rebuild Israel and also to immigrate to Israel for a complete Hebrew life and to participate personally in the building of the State of Israel.
5. The main content of the text books should include the folklore of the new Israel and to plant in the childrens' hearts the love for Israel, the country and for the spiritual knowledge.
Translated from the Hebrew. ³¹

Louis Katzoff emphasizes that "the tendency of Conservative Judaism has been to emphasize increasingly the role of Israel." ³²

Before the State of Israel was established, a survey made in the United States showed that only twenty-five minutes were devoted to "Jewish current events and modern Jewish problems. It was only 8% from the total Jewish studies." ³³

³¹Ibid, p. 166-167

³²Louis Katzoff, Issues in the Jewish Education, (New York: Block Publishing Company, 1949), p. 30

³³Ibid, p. 47

There is no doubt that Jewish education should give a very important place to Hebrew in the curriculum of any Jewish school. The Hebrew language was known among the Jewish People as the Holy Language. Therefore, the Jews only spoke Hebrew when religious material was being taught. Since the middle of the 19th Century, this attitude toward the Hebrew language was abolished, although there are still some religious Jews who do not speak Hebrew unless it is in the synagogue or during the study of a religious article.

Louis Katzoff devoted a whole chapter in his book with regard to the Hebrew language. It is interesting to note:

Since Hebrew is not yet spoken widely in America, it has retained most of its religious character. Yet the influence of Palestine, in its revitalizing effect upon the religious schools, has even here given it a secular colouring whenever the emphasis upon the development and use of the language has been more pronounced. By accenting this secular nature of Hebrew, the school not only reflects the measure of direct Palestinian influence, but also the extent to which the school aims to make Hebrew a living language for the child. ³⁴

In 1947, a year before the establishment of the State of Israel, a questionnaire was distributed among 202 educators in the United States. The purpose of this questionnaire, which was administered by Louis Katzoff, was to investigate the attitude of the Jews who belong to the Conservative Movement (a movement standing between the Orthodox

³⁴ Ibid, p. 62

and Reform Jews) towards Palestine. Among the 202 respondents, there were ninety-three rabbis, fifty-one weekday teachers, twenty-six principals and thirty-two Sunday school teachers.

TABLE I
COMPARISON OF EMPHASIS UPON VARIOUS
ASPECTS OF THE TEACHING OF PALESTINE ³⁵

Aspects	Rabbis		Weekday Teachers and Principals		Sunday School Teachers	
	CSP * % (A)	MDC ** % (B)	CSP * % (C)	MDC ** % (D)	CSP * % (E)	MDC ** % (F)
Importance of Palestine in shaping Jewish history, past and present.	71	96	81	92	90	94
Importance of Palestine as a solution to the problem of Jewish homelessness.	86	94	86	94	91	93
The need for a Jewish commonwealth.	77	87	87	96	91	93
The need for a cultural and religious centre for world Jewry.	77	93	81	94	83	83
The realization of the prophetic ideals of the Bible, as exemplified in the kvutza (group of people living together and sharing everything).	26	41	41	58	33	62
* Current School Practice						
** Most Desirable Condition						

³⁵ Ibid, p. 92, 1949

Table I shows that the current school practice is always less than the most desirable condition. That is to say, that the real situation in the school is not in the same level as the wishing and desiring. When we compare Column A to Column B, C to D and E to F, the table indicates that A, C and E are less than B, D and F, which is the most desirable condition. The respondents act in the school in a lower degree than what they declare it should be. But even then it is high in both cases, which indicates that Israel (Palestine) has a strong influence on the curriculum of the schools. In this case, the Conservative schools in the United States looked toward Palestine before the establishment of Israel.

In the United States, the United Synagogue Commission on Jewish Education issued the Objectives of the Jewish Congregational School. This was done in 1946 and the part dealing with Palestine said:

The curriculum should give the children an appreciation of the role of Eretz Israel [land] in the past; an understanding of the significance of Eretz Israel [land] for contemporary Jewish life and for the future of the Jewish people; a desire to help in the upbuilding and development of the Jewish community in Eretz Israel [land] and inspiration to nobler personal living which comes from an appreciation of the heroically creative pioneering achievements of the Yishuv [settlement]. In the upper grades there should be organized classroom instruction in this subject. But on all levels Palestine's role in Jewish life should be stressed through manifold opportunities offered by such extra curricular activities such as holiday celebrations, songs, the Keren Ami Project [fund raising] and current events discussions. ³⁶

³⁶ Ibid, Appendix B, p. 187

PART II

REVIEW OF THE LITERATURE THAT WAS WRITTEN AFTER THE ESTABLISHMENT OF THE STATE OF ISRAEL

When a curriculum is being planned, many questions are asked in the Jewish communities in the United States and Canada. Judah Pilch summarized them as follows:

How can today's Jewish children and youth be inducted into progressively more complete participation in the common life of the all Jewish fellowship at a time when a larger community offers so many challenges and opportunities.

What shall be selected from the vast literature of the Jewish people that obviously cannot be taught during four to ten years of study.

What attitudes, understanding and knowledge, loyalties and skills should a Jew possess and how can these best be transmitted and developed in the limited number of years of childhood study.³⁷

A reading of the literature dealing with Jewish education of the Conservative and modern religious groups shows that basically the goals of the Jewish education are very similar. Therefore, the answers to those questions are basically the same. The differences are mainly about the materials which should be used in order to reach the goals.

³⁷Judah Pilch, The National Curriculum Research Institute, Jewish Education, (37:4 152-165), p. 153

Research done by the National Curriculum Research Institute (N.C.R.I.) in 1966 in the United States, shows that the goals of most of the Jewish schools are:

Transmission of cultural heritage, with the experiences of the Jewish past.

To meet the survival needs of the modern Jews.

To help the Jewish child to understand the Jewish ideals on which the State of Israel is based and to work out practical ways of assisting its people in their efforts to build the Jewish State in keeping with prophetic ideals and democratic principals.³⁸

Azriel Eisenberg gives a suggestion of what the curriculum should be in a Hebrew school:

It consists of the following subject areas: Hebrew language and literature, Torah, selections from Rabbinic literature, Jewish social studies, including Jewish history, contemporary Jewish life and problems, the American Jewish community, Canadian Jewish community (*italics mine*), Israel and the Jewish way of life.³⁹

Alvin Irwin Schiff classifies the aims and objectives of the Jewish day schools into three categories:

³⁸ Ibid, p. 154-55

³⁹ Azriel Eisenberg, The Hebrew High School, Issues, Problems and Opportunities, Jewish Education, 37:(58-68, 1967), p. 64

1. Preparation for Jewish living.
2. Personality building.
3. Preparation for American and
Canadian living. (*italics mine*)⁴⁰

The explanation given by Alvin Schiff in every one of the above three categories indicates the task of Israel in the curriculum is:

To develop in Jewish children feelings of kinship and responsibility for the State of Israel.⁴¹

He also investigated the curriculum of all the day schools in New York and found that:

All the Jewish schools regardless of their philosophy teaching the following...Hebrew language...and Israel.⁴²

William B. Goldfarb emphasizes strongly that the main goal of the Jewish education is:

To produce a Jew who identifies himself with Jews, Judaism and Jewishness both in time and in space...The subject of Israel must be a part of the curriculum of every Jewish school and not merely in a fund raising or slogan managing framework. Its history, its way of life, its problems and

⁴⁰ Alvin Irwin Schiff, The Jewish Day School in America, (New York: Jewish Education Committee Press, 1966), p. 106

⁴¹ Ibid, p. 107

⁴² Ibid, p. 108

its future, to the extent that they can be communicated in the classroom with the most modern of audio visual and other methods of course, be an important subject in every Jewish school. ⁴³

According to Professor Alexander Dushkin, all the Jewish education should be surrounded by the State of Israel.

Belonging to the Jewish people requires teaching the individual the sense of expanding Jewish societies, from family to synagogue or culture groups, to local community to world community of Jewish people, of today, yesterday and tomorrow, with Israel as its perennial homeland and centre. ⁴⁴

Important decisions were made in Jerusalem in August 1962, when a World Conference on Jewish education took place and the following points were accepted by the members of the workshop on day schools:

The workshop is of the opinion that a complete Jewish education must be based on the following: A study of the sources of Judaism; a knowledge of the State of Israel and its upbuilding. ⁴⁵

⁴³ William B. Goldfarb, The Goals of Jewish Education - A Layman's Point of View, Jewish Education 34:230-237 (Summer, 1964), p. 233

⁴⁴ Alexander M. Dushkin, The Pattern of Community Thinking in Jewish Education, Jewish Education 35: 136-147, (Spring, 1965), p. 140

⁴⁵ Alvin Irwin Schiff, The Jewish Day School in America, (New York: Jewish Education Committee Press, 1966) Appendix 2, p. 255

The largest Jewish organization in the world, the Labour Zionist Organization (L.Z.O.A.) stated that the following goals in Jewish education are increasingly reflected in the curriculum and practices of the Jewish schools:

Hebrew language and literature...our further aim should be to encourage the inclusion of significant and representative modern Hebrew and Israel literature. The Havara Sephardit should be required since it is standard in Israel.⁴⁶

Chaim Greenberg emphasizes the importance of the Hebrew language not as a tool, but more than that as:

A social cement, a bridge or social medium of contact between Jews in Israel and Jews abroad...a Jew who can name all the plants in Israel in Hebrew, or call all the parts of the tractor or some other complicated machine by their correct designation (in new Hebrew coinages) possesses one qualification for useful service in the State of Israel.⁴⁷

The statement indicates that Israel as a country, has a strong influence on the Hebrew language. The modern language should be part of the curriculum in order to give the child "one qualification for useful service in the State of Israel."

⁴⁶ Ibid, Appendix 6, p. 252

⁴⁷ Chaim Greenberg, Judaism and the Jewish School, Selected Essays, Jewish Culture and Education in the Diaspora, (New York: Block Publishing Company, 1966), p. 133

The literature after the Six-Day War, namely after 1967, shows that the demand for more information about Israel is stronger than before the War. In 1969 Irwin Soref, who was the Director of the Bureau of Jewish Education in Los Angeles wrote:

Any attempt to awaken Jewish consciousness in our young people on the basis of what was must fail. What is needed are good models of a vibrant and creative worthwhile Jewish life that exists now. It is highly doubtful that the present day superficial middle class American Jewish society can provide the good models. Israel on the one hand, shows the oneness of the Jewish people, the blending of the past with the present, in the process of the regeneration of a people and a culture that accepts social experimentation and encourages new patterns of life, something which is central to the quest of many idealistic people. ⁴⁸

Soref sees that the Jewish education in the Diaspora must take the necessary steps to ensure the fulfillment of the task of every Jew—Aliyah going up, which "ought to be defined as permanent settlement." ⁴⁹ According to him the schools have to make decisive moves in order to encourage and develop a positive approach to Aliyah.

Mordechai Bar-On, who was Chief Education Officer of the Israel Defence Forces during the Six-Day War, addressed a group of American educators on July 16, 1967, a few weeks after the War had

⁴⁸ Irwin Soref, The Challenge of Israel, Jewish Education, 34:4 (48-49, 1969), p. 48

⁴⁹ Ibid, p. 49

ended. In his speech he made the following remarks:

I believe we can go out to the Jewish youth in the Diaspora and, with heads held high, say to them: Arise and come up to this land. This is your duty. We have maintained and defended the State not only for our own sake,⁵⁰ but for the sake of all you there.

In 1967 Abraham P. Garmes, the Present of the National Conference on Jewish Education, addressed the members of the annual conference and said the following.

The theme of the annual conference in May 1968, will be "The Place of Israel in American Jewish Education." No one can say that Israel is neglected in the curriculum. It is so interwoven in classic and traditional Judaism that it cannot be avoided even if one should want to do so. The teaching of every subject can hardly be effective without reference to Israel--ancient and present --and its meaning to Jewish life throughout the ages. The subject of Israel in the curriculum cannot or should not any longer be left to chance and to the individual teacher who may bring in Israel whenever and wherever he can. It is time for Israel to become an area of study in its own right.⁵¹

⁵⁰ Mordechai Bar-On, This Was A Jewish War, Jewish Education, 38:2, (51-53, March, 1968), p. 52

⁵¹ Abraham P. Garmes, Focus on Israel, Jewish Education, 38:2 (54, March, 1968), p. 54

PART III

REVIEW OF THE LITERATURE OF THE JEWISH CHABAD MOVEMENT

The leader of the Chabad Movement, Rabbi Menachem M. Schneerson, of Brooklyn, sent a message to the Sons and Daughters of Israel, namely, the Jews. He states his opinion about the State of Israel and addresses it to all the Jews "everywhere". He raises a question in which he himself answers.

Should this nation strive toward a state of life in which it can enjoy the maximum effort or should it prefer life of toil and maximum achievement, a life of much action and much accomplishment? 52

The Rabbi brings quotations from the Bible and other religious sources saying that:

The birth and whole life of a person is constantly attended by miracles. Even when it appears that everything is proceeding in the "natural course". ...This is why we thank God three times a day in our daily prayers "for your miracles that are with us every day". 53

⁵² Lester M. Finkelstein, Allan Lazaroff, Irving Moscovitch, Jack Saltzberg, David Shapell, Chabad Luvavitch Chassidism Today, (New York, 1972), p. 6

⁵³ Ibid, p. 6

The entire life of a person from birth and on, as also the entire history of our Jewish Nation, it thrives on continuous miracles (though these are not clearly seen) which will culminate in the middle of the true Geullah [redemption] of the individual as well as all the people of Israel.

The true and complete redemption is through our righteous Messiah, the fulfillment of the prophetic promise: As in the days of your liberation from the land of Egypt, I will show you wonders. ⁵⁴

From this message we learn that Israel as a State of the Jews could not be recognized by this Movement since the Messiah has not yet come. Therefore, the people belonging to this Movement prefer to stay in other countries and not to mention the State of Israel as the State of their movement.

The Movement has a centre for education called Merkos L'Innyonei Chinuch, in New York. The aim of the centre has been to promote Jewish religious education among the younger generation regardless of background in the true spirit of authentic "Torah true" Judaism. In order to accomplish this task, the centre set out to improve the new institutions, to establish contact with Jewish youth of all background to provide a multilingual library of text books and educational literature for school and home, to stimulate active interest in Jewish education, on its various levels and to promote religious observance as a daily experience. ⁵⁵

⁵⁴ Ibid, p. 7

⁵⁵ Ibid, p. 20

The aims of the Centre do not include Israel or give any hint about Israel.

An article written by Yitzchak Albussi about the "love of Israel" in Chassidism emphasizes that Israel means every man of Israel and not the State of Israel.⁵⁶

⁵⁶Yitzchak Albussi, Love of Israel in Chassidism, Jewish Heritage, (Spring, 1969), p. 37

PART I'

SUMMARY OF THE REVIEW OF THE LITERATURE

The review of the literature indicates that Israel plays an important role in the curriculum of the Conservative schools, non-observant and the modern observant ones, but has no part in the orthodox observant schools.

The literature of the first and second parts demonstrates in different ways that the Jewish education without Israel is a body without a soul. It is interesting to note that no matter what kind of education you give to the Jewish child, excluding the very observant one, Israel must be a part of his education. The only differences are to what extent Israel should influence the Jewish education.

On the other hand, the very observant school does not see any necessity to include Israel in its curriculum. Moreover, Israel as it is today (as a non-religious country), disturbs the observant educators when they see how the Holy Land is impaired by the present government.

There is no local literature concerning the same topic about Montreal and her Jewish schools. However, from the reading of the literature and from knowing the local system of the Jewish schools; from a philosophical and educational point of view, it is therefore assumed that the Jewish schools in the United States are similar to those schools that exist in Montreal.

CHAPTER III

METHODOLOGY AND PROCEDURES

Design

The methodology of this study will relate to documents in order to determine two major things:

1. The goals of each of the schools during the last 25 years.
2. The role of Israel in the Hebrew curriculum of each of the two schools during the period mentioned above.

The following documents will be examined:

1. Text books of each one of the schools.
2. Final examinations in each of the subjects and in each of the grades.
3. Reports of meetings which took place with the staff members and with the board members dealing with the Hebrew curriculum.
4. Speeches of educators and laymen about the goals and curriculum of these two schools which were given or published later or any other occasion such as teachers' conventions, parents' meetings, etc.
5. Pamphlets and other newspapers dealing with the curriculum and goals of the Hebrew

studies will be taken from the library and the Archives of each school.

In addition, a liaison will be made with Israeli agencies who deal with the Jewish education in the Diaspora, the Education and Culture Department of the State of Israel, the Jewish Agency and the Hebrew University.

Interviews will be conducted with people who were responsible for the curriculum during the last 25 years. The people will be principals of these schools, teachers, laymen, and alumni of these schools whom it will be possible to reach.

Finally, a questionnaire will be utilized in order to obtain information especially from the teachers who were associated with the Jewish education in Montreal during these years.

The questionnaire will be based on three areas:

1. The goals of each of the schools.
2. The changes made in the curriculum as a result of the State of Israel.
3. The attitude of the staff and students toward these changes; if these changes approach the school's goals.

Data Collection

The data will be collected from documents, questionnaires, text books, articles, archive materials and will be analyzed according to the aims of the topic of this study.

CHAPTER IV

JEWISH PEOPLES SCHOOLS AND PERETZ SCHOOLS

Some Historical Highlights

The school that used to be called the Yiddish Folk Shule (Jewish People's School) was founded in the summer of 1914 by Dr. Yehudah Kaufman, who was the spiritual leader of Poalie Zion (Workers of Zion).

The school operated the first six years in rented houses and the first school house was bought in 1920 on St. Urbain Street. The house served as the central school up to 1941.

In 1924 another school house was bought on Fairmount Street, corner Waverly and a new branch was opened. These two schools were operated as evening schools up until 1926, when a kindergarten was opened as a preparation for the Day School which was opened in 1927.

On June 8th, 1941, a new modern school building was erected at the corner of Fairmount and Waverly. In seven years the number of pupils in the Day School rose from a little over 100 to 400. With the opening of the Day School, Jewish People's Schools was the first educational institute in the city of Montreal to try out the experiment of a parochial school with a combined course of Jewish and English studies.

The staff of English teachers were all certified and all were

graduates of teachers' training schools and universities in Europe or Canada.

In 1952 there was a need to build a new and bigger school. The new school was dedicated on October 1st, 1954, and it is located on Van Horne Avenue and the corner of Westbury.

In 1970, Jewish People's School was joined to another Jewish school, the Jewish Peretz School. Since then, the two schools have been named Jewish People's and Peretz Schools. There is one principal for the amalgamation, and a branch is located in Cote St. Luc.

In 1975, about 1,000 pupils are registered in Jewish People's and Peretz Schools.

THE PHILOSOPHY AND THE GOALS OF THE JEWISH
PEOPLE'S SCHOOLS PRIOR TO THE ESTABLISHMENT
OF THE STATE OF ISRAEL UNTIL 1948

First Period

As indicated in Chapter III, the methodology of this study will relate to documents in order to determine two major things:

1. Philosophy and goals of each school.
2. The role of Israel in the Hebrew curriculum of each school.

Philosophy and Goals of J.P.P.S.

While reading the printed documents of the J.P.P.S., it was found that the educational philosophy of the school, from the beginning in 1914 until 1948 was basically the same. This philosophy can be summarized in one sentence: "To help the Jewish child to develop the Jewish culture on this continent."⁵⁷

Here and there one can read some sentences regarding the philosophy of the school towards Palestine (Israel after 1948).

As mentioned before, the school was established by the Movement of Poalie Zion, whose original aim was to immigrate to Palestine and

⁵⁷S. Wiseman, The Jewish Peoples School Jubilee Book, (June, 1948). p.3.

be the Workers of Zion (Israel).

Those who came to Canada found that it was much easier to live here than in the Palestine of the 1920's and 1930's. Therefore, they stayed in Canada, but had to change their main aim (from the Workers of Zion) by developing a new philosophy which gave them the possibility to stay in Canada and still be called Poalie Zion.

In 1934, in a pamphlet that was distributed to the parents of the school, the following sentence regarding the philosophy of the school, was written: "Palestine and Zionist Movement are given much sympathy."⁵⁸

In the same pamphlet other aspects of the school were written, such as philosophy of the school concerning the religion, Hebrew language, Yiddish language, History, but nothing else was said about Palestine.

In 1938, a pamphlet called "Announcement of the New School Year 1938 - 1939" was distributed to the parents. Nothing was mentioned about Palestine:

"The program of Jewish studies of the Jewish People's Schools is well known all over the continent for its efficiency and broadness of outlook and consists of the study of the Yiddish and Hebrew languages, literature, Bible, history, Jewish music, Jewish folklore and ways in the modern progressive Jewish spirit."⁵⁹

⁵⁸The English-Jewish Combined Course at the Jewish People's School, (Montreal, 1934). p.3.

⁵⁹Kindergarten and English-Jewish Day School of Jewish People's School: Announcement of new school year 1938-1939, (Montreal, 1938). p.2.

In the early 1930's, Mr. S. Wiseman, the Principal of the School for more than forty years, wrote:

"After about a year and a half there seemed to have grown quite a dissatisfaction among the Poalie Zion group...They were sympathetic to the pioneer Zionist work that was being done in Israel by the young people who were at that time putting up the first kibbutzim and they wished the new school to incorporate that spirit as an integral part of the new education, together with the progressive social ideals."⁶⁰

It is clear enough to realize that the dissatisfaction was a result of failing "to incorporate that spirit in the new school."

As the school approaches towards 1948 (the year that the State of Israel was established), its philosophy and goals have started to change, especially towards Israel.

In June 1948, a month after Israel became an independent country, in a pamphlet called "Jubilee Book", one can read the following:

"We were among the first in this Dominion to treat modern Hebrew as a living language bound inextricably of course with historic and religious culture, but retaining great significance in modern Jewish life in the Diaspora and in Palestine."⁶¹

Another paragraph dealt with the social ideals of the pioneers in Palestine which was realized by the school. These social ideals had become the central theme of Jewish education together with the Jewish life on this continent.

⁶⁰S. Wiseman, Modern Jewish Schools, (Montreal). p.2.

⁶¹S. Wiseman, The Jewish People's School Jubilee Book, (June 1948). p.3.

THE PHILOSOPHY AND THE GOALS OF THE SCHOOL
AFTER THE ESTABLISHMENT OF THE STATE OF ISRAEL

Second Period 1949-1956

One of the outstanding factors of the philosophy and the curriculum of the school has always been a recognition of the importance of both languages, Yiddish and Hebrew. Therefore, they were taught in all classes from kindergarten upwards.

From an interview that was conducted with Mr. S. Dunsky,* it was found that after the establishment of the State of Israel, there were two important changes.

The first change was the enunciation of the Hebrew language from Ashkenazi^o to Sephardic. This needs some explanation.

The Hebrew language was pronounced in Europe, especially in the central and Eastern parts of Europe, in the Ashkenazi enunciation. Since most of the Jewish immigrants to Canada until 1948 were Jews from Europe, they continued to speak Hebrew with the Ashkenazi enunciation. On the other hand, Jewish immigrants from Asia, South America, North Africa, Spain, Portugal and Holland speak Hebrew in its original enunciation, which is called Sephardic Hebrew.

With the establishment of the State of Israel, the Government

*Mr. S. Dunsky was the Vice Principal of J.P.P.S. for more than 25 years and retired in 1970.

decided that Sephardic enunciation would be the official enunciation of the Hebrew language in the State of Israel.

As a result of this decision, the Ashkenazi enunciation that used to be spoken in the school was changed to the Sephardic enunciation.

The second important change was the adding of half an hour to the Hebrew language every day. Now Hebrew and its literature were taught one and a half hours each day and the Yiddish language one hour. Before 1948, the Hebrew was taught one hour daily and the Yiddish one and a half daily.

Until the establishment of the State of Israel, the Hebrew language was taught, basically, for religious purposes, for prayer in the synagogue, to read the Torah (the Five Books of Moses) and to prepare boys for their Bar Mitzvah celebration.

However, since 1948, the Hebrew language was given another dimension, as it was written in a document that was presented to the parents in 1952.

"With the national and cultural relationship operating between the various Jewish communities the world over and Israel, it is becoming increasingly more important that the Jewish youth should have a practical speaking knowledge of the Hebrew language. The method of teaching Hebrew in the Jewish People's School is such as to make this possible."⁶²

⁶²S. Wiseman, A Few Historical and Statistical Facts about the Jewish People's School, Information on the Jewish People's Schools, (Montreal 1952). p.6.

In the same document one can read the attitude of the school towards Israel:

"The Jewish People's Schools are outspokenly Zionist schools. By this we mean that the schools consider it most essential that the children should grow up with a feeling that Israel is the cultural and national heritage of all Jewish people and the world over. The children should grow up with a feeling of intimate relationship towards Israel, an interest in its well-being and a pride in its achievement. Canadian Jewish youth, while feeling at home and integrated in Canadian life, while being desirous to participate to the full as Canadian Jews in the Canadian scene, should have an abiding interest and sense of participation in Israel as a cultural centre for the Jewish people, as the home of all the spiritually and physically homeless Jews the world over."⁶³

In 1954 the new building of the Jewish People's School was dedicated. In the "Text of Dedication Scroll", one can read the philosophy and the goals of the school, and its approach towards Israel.

"To foster the ideal of Jewish national sovereignty in Israel and of healthy Jewish cultural communities in the lands of our dispersion. Thousands of Jewish children have been trained in our schools to become virtuous and devoted citizens of free Canada, to loyal effort for the reconstruction of Israel, culminating in the historic climax of the establishment of the State of Israel in 5708 (1948). We tremble for the stability of Israel."⁶⁴

⁶³Ibid., p.7.

⁶⁴Text of Dedication Scroll, (Montreal 1954). p.1.

Third and Fourth Periods 1957-1973

In a document which was written in the late 1950's, and was presented by Mr. S. Dunsky, the Vice Principal of the Jewish People's Schools, to the parents, he emphasizes the philosophy of the school and its attitude towards Israel.

"The new Israel is placed before him (the student), as a highest expression of the Jewish creative spirit as the beginning of the fulfillment of the yearnings for redemption and liberation of millenia, as the promise of the fulfillment of the prophetic visions of a Jewry liberating itself and all humanity. In this context the pupil learns of the Jewish workers in Israel of the achievements they have scored through their own organizations, such as the Histadrut, which is dedicated to setting up a new democratic society. The emotional experience and the commonalty of fate with all that happens in Israel is sought out.

Our schools are convinced that today no child can be fully integrated into Jewish life unless he has access to the values expressed in both languages, Hebrew, the language in which the soul of the Jewish nations has developed from the earliest times, to the very present day when it has become the language of rejuvenated Israel, and Yiddish.

Were Hebrew to be menaced we would lose the continuity of history...and the bone with Israel of today and tomorrow."⁶⁵

⁶⁵S. Dunsky, The Vanguard of Maximalism in Jewish Education, (Montreal). p.3.

On May 26th, 1969, another document was approved at the Annual Meeting of the Schools. It was named "Aims and Purposes of the Jewish People's Schools Association."

"To inspire the pupils with the ideal of the upbuilding and development of the State of Israel and to develop in them a sense of close affinity towards the historical and spiritual homeland of the Jewish people."⁶⁶

In the following chapter, it will be shown how those aims and philosophy were utilized.

⁶⁶Board of Education, Aims and Purposes of the Jewish People's Schools Association, (Montreal 1969). p.13.

THE HEBREW CURRICULUM IN JEWISH PEOPLE'S AND
PERETZ SCHOOLS PRIOR TO THE ESTABLISHMENT
OF THE STATE OF ISRAEL UNTIL 1948

First Period Until 1948

From the research that was done, it was found that the subjects that were taught in the school did not change and are the same since the beginning of the school. In 1934 a document was sent to the parents for enrollment. In this document the subjects that were taught in the school are listed below:

"Hebrew -- language, reading, writing and speaking, grammar, composition, Bible. Yiddish -- language, reading, writing and speaking, grammar, composition and literature. History -- stories of Jewish history in the primary grades. History -- from the early beginnings to our present days - in the higher grades starting with the third (history was taught in Yiddish). Jewish music -- discussion of current events, affecting Jewish life all over the world with special attention to the new Jewish life in Palestine and also affecting the efforts of the progressive and enlightened elements of the world towards more fair and just social relationships.⁶⁷

The same curriculum exists today.

⁶⁷S. Wiseman, A Few Important Facts About The Jewish People's Schools, (Montreal, 1934). p.2.

To this curriculum we have to add the special attention that was given to the Jewish holidays, the religious ones as well as the national ones.

Part of the curriculum was devoted to collecting money for Israel. J.P.P.S. participates year after year in collecting the contributions from the students and sends them to the Combined Jewish Appeal.

In a document of the teachers' meeting, dated November 5th, 1948, a few months before the Declaration of the State of Israel, Mr. Wiseman said to his teachers:

"We will have a money box in each classroom, which the children will be required to fill. Teachers are asked to speak to the children about this on Monday and Tuesday. Collection will be taken up on Wednesday and Thursday. Teachers are free to conduct this program as they please. If the teachers prefer to have their classes contribute as a whole group, they are free to do so. Such donations will be listed on a chart near the office."⁶⁸

On May 15th, 1948 the State of Israel was established. From that date, we are entering into the second period, which is 1948-1956.

⁶⁸Teachers' Meeting, Combined Jewish Appeal, (Montreal, 1948).

THE ROLE OF ISRAEL IN THE HEBREW CURRICULUM
AFTER THE ESTABLISHMENT OF THE STATE OF ISRAEL

Second Period 1948-1956

The Jewish curriculum was always one half of all the day school. The child learned half of the day Jewish subjects and half of the day English and French subjects. The Jewish studies were taught in two languages, Hebrew and Yiddish. As mentioned in the previous chapter, the Yiddish language was taught, until 1948, in a greater part than the Hebrew language.

After the establishment of the State of Israel, the Hebrew language and literature took a greater part than Yiddish. Until the middle of the 1960's the Yiddish language was taught from kindergarten, but in the middle of the 1960's, the Yiddish language was taught only from grade three. This change gave the younger children (in grades one and two) more time for Hebrew. This change appears to occur as a result of the State of Israel, since Yiddish is not the official spoken language and is not taught in any of the Israeli schools. Therefore, the Yiddish language does not appear to have the same importance as it had before the establishment of the State of Israel.

After the establishment of the State of Israel, the holidays in the school were celebrated in the same spirit as in Israel. This is another impact that the State of Israel has had on the Jewish curriculum of the school. The reason for that change derives from two sources:

1. The willingness of the local Jewish community to see Israel as a spiritual and cultural centre of the Jewish education, as was indicated in the previous chapter.
2. Most of the Hebrew teachers of today are from Israel who carry the Israeli culture and bring it to the holiday celebrations.

One of the most important national holidays is the Independence Day of the State of Israel, which was announced by the Israeli Government as a national holiday. On this day, the schools are closed at noon and in the morning there are different kinds of celebrations, but there are no regular studies.

From some documents that deal with this special day, one can learn the special atmosphere and of course the affect of this day on the Jewish curriculum as well as the English curriculum.

Needless to say, the Independence Day is celebrated every year, and has been since 1948. At the first celebration in 1948, it was very spontaneous. From the interviews with the teachers that taught at that time, it was learned that there was no plan for the first celebration, but it was, as one of the teachers expressed it: "A real enjoyment and happiness, we danced and sang for several days."

In 1949, the second year of the State of Israel, the celebration of the Independence Day was organized and a special program assembled in the school. The program consisted of songs and declarations in Hebrew and in Yiddish which expressed the enjoyment and happiness of the students and the staff on that particular day.

Special attention was given to the 10th, 20th, and 25th Israeli Independence Days. The most important changes in those celebrations as compared to the first and second ones are the usage of the new songs and dances that were a direct product of the new country - Israel. In other words, those celebrations were conducted in the Israeli culture and not in the Jewish culture of the Diaspora.

Besides the celebrations that the schools organized for their students, the Canadian Zionist Federation (C.Z.F.) and the Canadian Jewish Congress (C.J.C.) organized a wide celebration for all of the Jewish schools in Montreal. The Jewish People's and Peretz Schools also participated in that celebration.⁶⁹

At the same time of the celebration for all the Jewish schools in Montreal (April 27th, 1958), a special program for grades one, two and three took place in the schools, since these grades did not participate in the general celebration.⁷⁰

On the 20th Anniversary of the State of Israel (1968), another large celebration was organized by the C.Z.F. and C.J.C., in which Mr. Bach, a teacher in the J.P.P.S., was appointed to be the representative of the school on the planning committee. Another celebration was held on Friday, May 2nd, 1968 and with a general celebration on Sunday, May 5th, 1968.⁷¹

⁶⁹S. Wiseman, Letter to the Parents, (April, 1958). p.1.

⁷⁰S. Wiseman, Note for the Teachers, (April, 1958). p.1.

⁷¹Teachers' Meeting, Israel Independence Day, (Montreal, 1968). p.3.

Again, in 1973, when the state of Israel had its 25th Anniversary, a large celebration took place.

The two celebrations of the school and of the C.Z.I. and C.I.C. were purely of Israeli culture with the newest songs, dances and declamations. This is due to the fact that 80% of the Hebrew teachers in the schools are Israeli who carry with them the spirit and the culture of Israel. There is not one teacher in the Hebrew staff that did not visit Israel at least once and the average visit was three times. This information was derived from the direct question put to all of the non-Israeli teachers of the J.P.K.S. who were teaching when this study was conducted and had taught in the school for at least five years.

Another national holiday, Tu-B'Shvat (the 15th day of the Jewish month Shvat), has also a very strong impact on the Hebrew curriculum. The holiday originally was devoted to the trees. With the passing years the Jewish National Fund (J.N.F.) announced the day as the planting day in Israel. Almost every child in Israel plants a shoot, in his district, provided by the J.N.F. Here in Canada, every Jewish child learning in a Jewish school contributes some money in order to buy a tree which will be planted in his name in Israel. The J.N.F. provides the schools with some hundred sheets in the shape of a tree with squares. Each square indicates one leaf and the child can buy a single leaf or the whole tree. Each tree has twenty-five squares. The selling of the trees continues in the classroom for approximately three weeks. Each child who buys a full tree receives a certificate indicating that a tree has been planted in Israel in his name.

Besides the contribution for the trees, there are other appeals for Israel. Until 1948, the appeals contributed to the Combined Jewish Appeal, but after the establishment of Israel the name was changed to: United Israel Appeal.

On January 14th, 1949, in a teachers' meeting, the Principal, Mr. Wiseman, said the following about the United Israel Appeal:

"The Schedule of 'Propaganda' is as follows:

- a) talks by the teachers to the pupils on the subjects.
- b) distribute leaflets for the children to take home.
- c) classes may make sales to raise more money."⁷²

In the school year of 1948 to 1949, the children of the upper grades founded a club which was called the Chaïm Weitzman Club, after the name of the first President of Israel. The club was conducted in Hebrew only and at the end of the school year the children summarized the activities of the club in a special book that was written in Hebrew. One of the children expressed the aims and the purposes of the club in a composition:

"Why I Like the Hebrew Language

When I will be older I hope to immigrate to Israel; that is my dream. In Israel people speak Hebrew...so when I live in Israel, I won't be ashamed in front of my friends who live in Israel."⁷³

(Translated from the Hebrew)

⁷²Teachers' Meeting, United Israel Appeal, (Montreal, 1949). p.1.

⁷³P. Cohen, Weitzman Club, Why I Like the Hebrew Language, (Montreal, 1949). p.14.

The club was conducted during the Hebrew studies and was initiated by the Hebrew teacher, Mrs. Goldberg. If someone spoke another language, other than Hebrew at the meetings, he had to pay a penalty which was donated to the J.N.F., but no one really spoke any other language than Hebrew.⁷⁴

Third Period 1957-1965

Until 1957, Israel as a state, from a geographical and political point of view, was not officially included in the Hebrew or Yiddish curriculum. Here and there current events that occurred in Israel were discussed in the class, especially in the upper grades. The text books were still those which were printed in the United States and Canada. There was no secret that Israel played an important role in the unwritten curriculum, which meant that every teacher, regardless of his attitude towards Israel, brought Israel to his class in one way or another.

A great change occurred after the Sinai War in 1956. A few months afterwards on January 17th, 1957, the President of the Home and School of the two schools called a meeting to discuss the following: "A very interesting symposium on the subject: Israel and Canada in our Curriculum."⁷⁵

⁷⁴P. Cohen, Weitzman Club, Why I Like the Hebrew Language, (Montreal, 1949). p.4.

⁷⁵M. Stein, Letter to the Parents, (January, 1957). p.1.

As a result of this meeting, the Israeli Consul was invited to the school, in order to strengthen the liaison between Israel and the children of the schools. On March 8th, 1957, the Israeli Consul, Mr. Yehuda Golan, wrote a letter to the Principal in which he expressed his impressions from the visit:

"The visit was pleasant and encouraging. I was especially happy to notice the high level that the students showed in their knowledge about the current political problems between Israel and her neighbours. There is no doubt that Israel lives in their hearts and certainly it is because the school creates such an atmosphere. And this atmosphere and knowledge are yours and of your teachers."⁷⁶

(Translated from the Hebrew)

On April 13th, 1958, the schools invited the parents to the School Exhibition which had not been held since 1941.

"The exhibition comprises many projects related to the school curriculum, studies on Canada and the State of Israel."⁷⁷

From an interview with Mr. Husid, who was a teacher at that time, and is still teaching in the school, he indicated that on the exhibition day the children displayed the life of the people in Israel, especially in the kibbutzim, geography of Israel, transportation in Israel and the main cities of Israel.

⁷⁶Yehuda Golan, Israeli Consul, Letter to Mr. Wiseman, (Montreal, 1957). p.1.

⁷⁷S. Wiseman, Jewish People's Schools Exhibition, (Montreal, 1958) p.1.

The J.P.S. was opened for new things that could increase the ability of the students to be closer to Israel. Proof of that attitude can be found in a document dated March 3rd, 1958. This deals with a composition contest which was sponsored by the Barton's Chocolate Firm of Brooklyn, New York. The composition had to be written on one of four subjects of which the first one was: "Israel looks to the next ten years". Three prizes were offered to the first three winners and the first two prizes were: a round-trip ticket to Israel for two, and the second a \$100.00 Israeli bond.

The administration of the school sent a notice to the teachers, with all the information about the composition saying:

"Please encourage the children to participate in this contest. This contest is on a voluntary basis."⁷⁸

In April 1959, a special contact was created between the school and the famous author of Israel, Aaron Meged, who has written many books on poetry and plays. One of his plays, Hannah Senesh, was put on by the drama club of the school. Mr. Meged wrote his appreciation and his thanks to the school Principal, Mr. Wiseman, for acting out the play in the school.⁷⁹

From the interviews with Mr. Husid and Mr. Dumsky, it was learned that teachers who visited Israel were asked by the school administration

⁷⁸S. Dumsky, To The Teachers of Grades 5 and up - Day School and Evening School, (Montreal, 1958). p.1.

⁷⁹Aaron Meged, A Letter to Mr. Wiseman, (Israel, 1959). p.1.

to look for teaching aids and other material that could be used in the school. Israel started to be the main source for teaching aids, text books, films, etc.

In October 1959, the school administration distributed among the teaching staff a list of films which had arrived from Israel. Some of them dealt with the holidays and the Jewish history, but the main theme was Israel, her geography and her culture.⁸⁰

In a teachers' meeting on October 4th, 1961, the principal asked the teachers to encourage the children to write letters to children in Israel. It was mentioned at that meeting that such correspondence was already made but not extensively. The purpose was to extend the correspondence from that year onward.⁸¹

From the interviews it was learned that the letters were written during Hebrew lessons, and the teachers corrected the letters and asked the students to copy them again. A few of the teachers used to devote a few hours every two or three months in order to write the letters and send them to Israel.

Another cultural effect on the Hebrew curriculum can be found in a document dated June 1963. This is a letter sent by the principal to a woman in Israel, Mrs. Sorkin. It expressed his thanks for the

⁸⁰Catalogue of Film Strips, Jewish People's Schools, (October, 1959). p.1.

⁸¹Teachers' Meeting, Communication with Israeli Children, (Montreal, 1961). p.1.

Hebrew play which she had sent to the school.⁸² This play, "The Life in Israel" was written by Moshe Shamir, one of Israel's best known Hebrew writers.⁸³

Another cultural influence that Israel had on the school was by sending Hebrew books for the school library. In 1965 the Israel President's House sent a certificate to the school which made the school a member in the library of the Israel President's House. This requires some explanation. The second President of Israel, Itzhak Ben Tzvi, founded the President's House Library. The aim of that library was to supply Hebrew books to any school library in Israel or abroad. Every school who received the books became a member of the President's House Library. J.P.P.S. was one of them.⁸⁴

Fourth Period 1966-1973

Another cultural effect that derives from Israel can be found when, in 1966, an exhibition of contemporary Israeli art was viewed at the Montreal Museum of Fine Arts. Twenty-six Israeli painters and sculptors participated in the exhibition. During a teachers' meeting on January 18, 1966, the teachers discussed the possibility of visiting the exhibition.

⁸²S. Wiseman, A Letter to H. Surken, (Montreal, 1963). p.1.

⁸³Graduates' Society Drama Group of Jewish People's Schools, Yiddish Drama Group Produces Play on Life in Israel, (Montreal, 1964). p.1.

⁸⁴Memorial Certificate, The President's House Library, (Israel, 1965). p.1.

- 1 -

The art teacher, Mr. Shindlum, felt that it was important to see the exhibit, because there were many worthwhile things to be seen...⁸⁵

In an interview conducted with Mr. Rubincow, the present Vice Principal and a teacher since 1948, he said that grades five and six visited the exhibition. Another exhibition that the school took part in was at Expo 1967. The Educational Committee, on April 19th, 1967, decided that on the Israeli Day at Expo, the school would visit the Israeli Pavillion. President Zalman Shazar of Israel would be at the pavillion that day.⁸⁶

Between this discussion and the actual visit, the Six Day War broke out. Since the War was so short and the actions so spontaneous, there were no documents about the activities of the school during that time. The information is known only from interviews.

Needless to say, that during the War itself the school conducted assemblies and the teachers discussed the War with their classes. Mr. Husid said that most of the lessons during the period of the War were devoted to the situation of the War. The children were permitted to bring radios to the class and to listen to the news. The children donated money to Israel, and information gathered by the children about the War was discussed in class.

⁸⁵Teachers' Meeting, Israeli Art Exhibit, (January, 1966). p.1.

⁸⁶Educational Committee, Expo Israel Day, (Montreal, 1967). p.1.

A few months after the Six Day War, on November 29th, 1967, a document of the Educational Committee stated:

"Toys for Israel - our children responded with an avalanche of toys which were sent to the children in Israel for use in nurseries and kindergartens.

Israeli films - of the Six Day War, were shown to the children in the upper grades.

Jewish National Fund - has asked the school to participate in a freedom forest to commemorate the Six Day War. We have agreed to help provide a Canadian grove."⁸⁷

In a report given on May 27th, 1968 by Mr. Wiseman, one can learn that the visit to the Expo on the Israeli Day and the meeting with President Shazar took place. And that the school participated in the "most impressive Israeli Independence Day celebration for the Jewish schools in Montreal."⁸⁸ Israel celebrated her 20th Anniversary in 1968.

As mentioned previously, the school was a member in the Israel President's House. As a member the school received in 1969 a list of 200 books in easy Hebrew that were printed in Israel, especially for the Jewish children in the Diaspora. Some of these books mentioned in the list were obtained for the school library.⁸⁹

⁸⁷Minutes of the Educational Committee of the Jewish People's Schools, Principal's Report, (Montreal, 1967). p.1.

⁸⁸S. Wiseman, Report to the 50th Annual Meeting, (Montreal, 1968). p.3.

⁸⁹American Committee for the Keren Beth Hanasi, A Selected Booklist, (U.S.A., 1969). p.1.

Physical education was always conducted in English as part of the English curriculum. But in 1969 a radical change took place in the school. In grades one, two, and three the gym classes were now being instructed by an Israeli physical educational teacher. This change is considered important because physical education is not considered a Jewish subject. The purpose behind this change was to train the children to understand Hebrew not only from the text book, but to give them the knowledge of the Hebrew language from another aspect.⁹⁰

In 1970, one of the most famous authors in Israel, Shira Agnon, passed away. He was awarded the Nobel Prize in Literature. A letter addressed to the teachers, written by the principal, asked the teachers to devote some time to the author and his literature.⁹¹

In 1970, another document was written which mentions the important contribution that the children made to Israel.⁹²

As mentioned in Chapter I, in 1970 the J.P.S. joined the Jewish Peretz School and since then the two schools have been known as the Jewish People's and Peretz Schools (J.P.P.S.). As a result of that association, a committee on the Jewish curriculum was appointed and its report recommended:

⁹⁰Report from the Educational Administrator to the Educational Committee, (Montreal, 1969). p.2.

⁹¹S. Wiseman, A Letter to the Teachers, (Montreal, 1970). p.1.

⁹²Minutes of the Staff Meeting, Combined Jewish Appeal, (Montreal, 1970). p.4.

"The major emphasis in grades one and two is on Hebrew (the major emphasis prior to the establishment of Israel was on Yiddish). In grades three and four, one and a quarter hours is now being spent on Hebrew and three quarters of an hour on Yiddish. An extra hour a week has already been added in grades five to seven for Hebrew. The sub-committee recommended that one half hour per day be added to the Jewish studies curriculum for all grades."⁹³

As a result of the emphasis on the Hebrew language, a problem arose with the Yiddish teachers who did not have full-time teaching loads any longer.⁹⁴

In 1971 we read a document that states the following:

"grade one: 1½ hours Hebrew;
1½ hours Yiddish.
grade two: The same until January.
From February onwards 10 hours
Hebrew, 2 hours Yiddish.
grades three to seven: 7½ hours
Hebrew, 5 hours Yiddish per week."⁹⁵

From the interviews that were conducted with the Hebrew teachers Mr. Husid, Mr. Rubinow, and Mr. Dunsky, the following were stated:

1. In 1974 most of the Hebrew books are the text books that were printed in Israel and the transfer to Israeli printed books started in 1966.

⁹³Minutes of the Meeting of Education Committee, Sub-Committee on Jewish Curriculum, (Montreal, 1970). p.4.

⁹⁴Minutes of the Meeting of Education Committee, Integration of Curriculum at the Cote St. Luc Branch, (Montreal, 1971). p.2.

⁹⁵Ibid., p.2.

2. The classes are decorated with posters and pictures that have come from Israel.
3. The teachers speak with their students about current events that occur in Israel. One teacher said that he devotes every Friday to different subjects relating to Israel. Another teacher showed me his plan about a written project that the students of grade six have to write. It consisted of 25 different topics about Israel.
4. The music teachers, who are part of the general curriculum, teach the children most of the new songs that have become very popular in Israel. The music book contains more than 80 printed pages. Twenty percent of the songs were English and French, and 80% of the songs were in Hebrew and Yiddish.
5. One of the teachers indicated the actions of the students during the Yom Kippur War of 1973. Besides the time that was devoted in the class to talk about the War and the results of the War, the children collected money to send to Israel and they wrote letters to the wounded Israeli soldiers.

"I cannot remember that so many things have occurred during the last three years. The last three years have been so full of activities that the students have taken part in almost all of them. The last one that was related to Israel was the demonstration that was against the entrance of the Palestine Liberation Organization (P.L.O.) into the United Nations."
6. The Jewish Peretz School has adopted an elementary school in Israel - Migdal HaEmek. The adoption is expressed by sending letters from the Montreal students to Israeli students and vice versa; and by sending money to the school in Israel every year.

AN EXAMINATION OF THE TEXT BOOKS OF
JEWISH PEOPLE'S AND PERETZ SCHOOLS

The purpose of this chapter is to determine the increase of Israeli text books that arrived in Canada after the establishment of the State of Israel. It is not the intention of this study to verify the content of these books, but only to find out if the J.P.P.S. and U.T.T. received text books that were printed in Israel or by Israeli agencies in New York or Canada, and what is the amount of such text books.

The Jewish People's and Peretz Schools teach two languages in their Jewish studies: Hebrew and Yiddish. Up until 1970, the schools taught Yiddish from grade one and onwards. From 1970 the Yiddish language was only taught from grade three. Yiddish is not taught in Israel, thus making it difficult to obtain text books from Israel. The only source for the Yiddish text books is in the United States. Table II indicates the number of Hebrew text books without taking into account the number of Yiddish text books. From the booklists that were found in the school archives, it was found that until 1966 the Jewish People's and Peretz Schools used the Hebrew text books that were published in the U.S.A. Therefore, Table II relates to the years 1966-1974, and indicates the total number of the Hebrew text books that were in use in every year in each grade, and how many of them have been printed in Israel.

TABLE II
THE NUMBER OF ISRAELI BOOKS USED IN THE JEWISH PEOPLE'S AND PERETZ
SCHOOLS IN GRADES ONE TO SEVEN DURING
1966 TO 1974

	1966	1967	1968	1969	1970	1971	1972	1973	1974
	I T	I T	I T	I T	I T	I T	I T	I T	I T
<u>GRADE</u>									
1	- 2	- 2	- 2	- 2	1 2	1 2	1 2	1 2	1 2
2	1 2	1 2	1 2	1 2	1 2	1 2	1 2	1 2	1 3
3	- 3	- 3	- 3	- 3	- 3	- 3	1 3	1 3	1 3
4	2 6	2 6	2 6	2 6	2 5	2 4	2 4	2 3	2 3
5	1 8	1 7	1 7	1 7	2 4	- 4	- 3	2 4	1 4
6	3 7	3 7	3 7	3 7	3 5	2 5	3 6	2 4	2 4
7*	3 6	3 6	3 6	3 6	3 6	2 4			

* Grade 7 became a high school grade in 1972.

I-Books printed in Israel.

T-Total number of books.

The Jewish People's and Peretz Schools have not created a revolution in changing all the Hebrew text books to those printed in Israel. However, two things should be mentioned:

- a) As we approached 1974, the number of Hebrew books increased.
- b) The higher the grade, the more Hebrew text books printed in Israel were used.

Another important thing occurred since the Hebrew text books arrived from Israel. The total number of the Hebrew text books declined since the Hebrew text books from Israel included the work book with the text book in one edition; when the number of books increased it was due to the fact that some of these books were printed in the United States, and the text book and work book were issued separately and counted as such.

Final Exams

The intention of the writer was to find some final exams of different years and compare them, in order to see if the influence of Israel increased from year to year. That means to check if the questions in the final exams were related to Israel. But final exams were not available for scrutinizing. This is due to the fact that the school administration has not asked the teachers to keep such exams for the school archives.

Resources Used

The section dealing with J.P.P.S. followed the methodology and procedure that were designed in Chapter III.

In order to determine the two major things - philosophy and goals, and the role of Israel in the Hebrew curriculum - the writer used the following documents:

1. Twenty-five lists of text books that J.P.P.S. distributed to the students since 1946. Lists from the school years 1949-1950, 1953-1954, and 1954-1955 were not found.
2. Nine reports of meetings that took place with the staff members, and seven reports of the Board members.
3. Ten letters that were sent to the teachers and/or to the parents, by the school administration.
4. Five speeches that were given to the public by the school representatives, two from the Principal, two from laymen, and one from the Vice Principal.
5. Nine pamphlets that were distributed to the public by the school administration and Board of Education.
6. Three articles that were written in the newspaper about the school and its curriculum.
7. Six interviews with people who have been working in the school since 1940, or 1948, or 1952, (one Principal, 1940; two Vice Principals, 1940, 1948; and three teachers, 1948, 1952).
8. A questionnaire was distributed to 20 teachers that either taught or is still teaching in the school.

CHAPTER V

THE UNITED TALMUD TORAHS OF MONTREAL

Some Historical Highlights

United Talmud Torahs (U.T.T.) was born in 1896 and was located in a rented building on Cadieux Street, later to be named De Bullion Street. A year later the school moved to a nearby house on Dorchester Street.

In 1898, another move was made to a two-story house at what is now 101 Lagauchetière Street East. Within a year, it served 150 pupils in four classes with four teachers. The language of instruction was Yiddish. The subjects taught were reading of Hebrew for the daily prayers and the translation of the Five Books of Moses into Yiddish.

By 1903, enrollment had grown again. A large building was purchased on St. Urbain Street. In 1906 English replaced Yiddish as the language of Translation of the Five Books of Moses and the Hebrew prayers. However, Yiddish was retained in the Talmud class.

Girls were admitted for the first time in 1911, and the enrollment had reached 450 boys and girls, ranging in age from six to fourteen years, attending fourteen classes.

With the growing number of new congregations, the tendency was to use the synagogue as a neighbourhood Talmud Torah. In 1917 there

were six Talmud Torahs that agreed to write under the name of the United Talmud Torahs of Montreal.

At the beginning of the 1920's, Hebrew was taught in Hebrew which was called Ivri'ith B' Ivri'ith (Hebrew in Hebrew). Hebrew was no longer merely the language to be translated into Yiddish or English; it became the language of instruction.

In 1930 a new and modern school was built on the corner of St. Joseph Blvd. and Jeanne Mance Street. The first year for the Hebrew Day School was in 1935, and 1942 was the year that marked the first graduation of the students from the Hebrew Day School.

The post of a full-time educational director was created in 1946, and a full-time executive director was created in 1948.

In 1952, a kindergarten class and a first grade of the United Talmud Torahs was launched in the Snowdon Y.M.-Y.W.H.A. building on Westbury Avenue.

The opening of the school year in 1952 saw the United Talmud Torahs serving 1,400 children. The years 1954, 1955, and 1956 saw three new branches of the United Talmud Torahs in Snowdon, N.D.C., and St. Laurent.

In 1956, the school year opened with 2,200 children enrolled throughout the whole educational system of the United Talmud Torahs. In 1958 a new building was completed on St. Kevin Street.

In 1962, a new school was built in St. Laurent. At that time,

1,800 students registered through the United Talmud Torahs. In 1965 a new school was built in Chomedey.

Today, the United Talmud Torahs have four elementary Day Schools, two High Schools and three Afternoon Schools. The system is the biggest throughout the North American Continent.

Philosophy and Goals

The United Talmud Torah, as a religious school, has one main purpose, which is to educate the Jewish child to be familiar with the Jewish tradition, especially from a religious point of view. This means that a Jewish child will be able to read the prayer book fluently, be familiar with the Bible and its commentaries with the Talmud, Mishna, Law, and how to keep a Jewish kosher house and to follow a traditional Jewish life. Therefore, most of the Jewish studies in the school were and still are religious ones.

In a pamphlet that was printed in 1974, and was distributed to the parents, the purpose of the school and its philosophy were expressed in the following way.

"While many changes have occurred, the school has never deviated from its basic purpose; to perpetuate the Jewish people by educating its youth to be knowledgeable and conscious of their rich Jewish culture, spiritual and traditional heritage within a Canadian milieu."⁹⁶

⁹⁶United Talmud Torahs of Montreal, School Term 1974-1975, (Montreal, 1974). p.3.

THE UNITED FAIMED TOPA... CURRICULUM PRIOR TO THE
ESTABLISHMENT OF THE STATE OF ISRAEL AND THE POLY
OF THE STATE OF ISRAEL ON THE CURRICULUM AFTER THE
ESTABLISHMENT OF THE STATE OF ISRAEL UNTIL 1966

Introduction

Until the year of 1967, this section about U.T.T. could not follow all the steps of the methodology and procedures as were designed in Chapter III.

Unfortunately, the school administration has not kept documents of staff meetings, Board meetings, reports, lists of text books, pamphlets, or other written materials that the writer of this paper could use in his research on U.T.T. Therefore, the research until 1967 was based on interviews with some people who were involved in the educational process of U.T.T. and on the questionnaires that were distributed to twenty-one teachers who taught or are still teaching in U.T.T.

It was decided that a division of four periods as done for the I.P.P.S. would be valueless. Therefore, in the case of U.T.T., the writer divided the period of 1946-1974 into two periods instead of four. The first period would be from 1946 until 1967, and the second period from 1968 to 1974.

From 1968 the school kept documents that this research is based upon. Therefore, from 1968 it is possible to use the same procedure as indicated in Chapter III, with the exception of the

Interpretation from the text.

The fact that the school does not have any documents relating to the years 1961 to 1966 has been stated by the writer.

1. From Rabbi Pinchas Braverman, the Educational Director of the United Jewish Center, on Thursday, October 14th, 1974, the writer had a meeting at which time he gave the writer material relating to the period 1947 to 1954, but indicated that there is nothing pertaining to the years prior to 1947.

2. From Mr. P. Ravid, the Educational Director of the United Jewish Center from 1926 to 1965, the writer had a meeting with him on Friday, December 27th, 1974, at which time he had no material to give the writer, but indicated that he had some notebooks which contained some information on various teachers' meetings, which were given to the new Educational Director that replaced him in 1965. He stated that these notebooks were left in the school.

3. On Monday, December 30th, 1974, the writer had a conversation with Rabbi Braverman's secretary, in order to have a look at these notebooks. She told the writer that to the best of her knowledge she did not remember seeing these notebooks and that they could not be in the school. She advised the writer to call Rabbi Braverman.

4. The writer again spoke to Rabbi Braverman on January 9th, 1975, in order to check if he could recall any notebooks from the years 1946-1966, but he, too, could not recall ever seeing them.

and assume they had been lost. The writer again spoke to Mr. Magid who believed that another teacher may have taken them.

However, when this possibility was checked, there was nothing to show that these books were still in existence.

From an interview that was conducted with Mr. Magid, the following data were gathered:

The curriculum of the school has not changed as a result of the establishment of the State of Israel. The curriculum prior to 1948 continued until Mr. Magid left the school in 1965. But there had been some start in preparing a new curriculum. However, the style of the life, the philosophy of a new life was not touched at all.

Of course there were some changes in the school as a result of the new country, Israel. Everyone was happy in the school, there was dancing and singing, but not enough spiritual preparation.

Mr. Magid indicated some of the events that influenced the curriculum during that time. A school delegation visited New York to welcome Mrs. Golda Meir, the Ambassador of Israel in the United Nations in 1949, who came to the United States.

Another event took place in 1949 when the National Theatre of Israel, Habima, came to perform in New York. Again a group of students travelled to New York to see the performance.

According to Mr. Magid, there was no set plan and every teacher did what he or she pleased. There were some books that could have

been used during that time. "Yes, Israel helped a lot when it started to publish books for our students. This was basically a cultural and political help."

"Many times teachers, principals and superintendents were sent to us. But they did not know about the education in the Diaspora, they thought they knew, so we had to be very careful with them. Sometimes we were apathetic towards them. Especially we were very careful with the Israeli teachers that taught in our school. It took them two years until they realized they could not apply everything from Israel."

From the interview, it was shown that the school continued in the same way of teaching and with the same curriculum.

A completely different picture was described by Mr. H. Haaroni who was the Co-ordinator of the Jewish studies for twelve years with a break of ten years. In 1953 he came from Israel and started his work with the United Talmud Torahs, until 1958, when he returned to Israel. Upon his return to Montreal in 1967, he joined the United Talmud Torahs again and resumed his duties until 1973.

As the Co-ordinator of the Jewish studies, he was in charge of the Jewish curriculum. Mr. Haaroni sees many changes that took place in the Jewish curriculum.

He mentioned several major changes in the curriculum which he himself initiated. It would be most appropriate here to follow an interview to elaborate on his responses.

Teachers from Israel

Q: Why does the school bring teachers from Israel?

A: "Since the establishment of Israel, a large change occurred in the image of the Jew. He became no more the Jew who belonged to the Jewish religion, but a Jew who belonged to a definite country; a country that is not a religious one, but a national one. Therefore, the Jews now had another identity, that of a nationalist Jew rather than a religious Jew. As a result of this thinking the school sought teachers who were full of the new nationalist feeling. These teachers were found in Israel. And since 1948 there has been a growing presence of Israeli teachers. In 1973 more than 75% of the staff was Israeli."

Q: In what ways do they differ from the local teachers?

A: "As a result of the Israeli teachers being in the school system, the teaching methods changed. Until 1948 the majority of teachers were European and their methods were quite different and not modern. The Israeli teachers brought with them new methods and were open to suggestions and willing to try newer methods and use new text books and new materials." Mr. Haaroni emphasized that: "The older and local teachers were more conservative in their teaching ways."

Textbooks

Q. Now, did the school teach books that were printed in Israel?

A. "The books that were used previously (until 1948), were books that were based on the stories of the "andering Jew", the "poor Jew" and the "rich Jew" who lent money at a very high interest rate. They were stories of the Jew living in small villages in Europe (ghetto), and books such as 'Iveni Anechi' (I am an Hebrew), 'Sefat Iveni' (The Language of Hebrew), "Ha Alfi-Beit" (The Alfi-Beit) and "Sefat Israel" were the types of books used."

"In the lower classes - grades one, two, and three - the purpose was to teach reading of the prayer books and reading of the text books. Most of the stories in these books were religious and not secular."

"With the establishment of the State of Israel the direction was to include more and more secular stories to show the new type of Jew who was building the country; the farmers, the workers, the employees in the factories. The purpose was to find books that gave a new image of the Jew. At the beginning (of the State of Israel) these books were not always available. But with the years that passed, especially after the Six Day War, more and more books became available and most of them were printed in Israel."

Q: Were there any changes in the selection of the materials in the subjects that were taught?

A: "In history and Bible, the changes were basically to teach the history of the Jewish people, /not only from the beginning of the Jewish history that started about 5000 years ago, but to concentrate on the last 100 years, emphasizing the struggle of the Zionist Movement and the establishment of Israel. Before the establishment of the State of Israel the Bible could not be taught in U.T.T. in a secular fashion so the selection was based on the religious and traditional chapters of the Bible. But the change in the selection of chapters came after the State of Israel was established. Now the chapters deal with the nature of Israel, the vision of the prophets for the nationality of the Jews, the peace among nations and about Israelis who settled in a country that peace and brotherhood with the neighbours surrounding that will bring prosperity to everyone. Today the purpose of teaching the Bible is not from a religious point of view, but from a nationalist point of view. Furthermore, the purpose is to show the relevancy of the Bible and the vision of the prophets to our days; and how they became reality. This, of course, cannot be taught without the State of Israel." - emphasized Mr. Haaroni.

The Increase of the Day School

Q: Once I heard you telling in a public lecture that the reason for the increasing number of students in the Day Schools is due to the State of Israel. Can you explain this statement?

A: "Until the establishment of the State of Israel most of the students learned in afternoon schools in order to obtain a basic knowledge of religion. The afternoon schools were sufficient for that purpose. But after the State of Israel was established, another concept entered into the parents' mind - nationalism; which was connected to the Hebrew culture. Therefore, the hours in the evening were not enough and it was necessary to give the national education during the day. Therefore we can see that the evening school became smaller and eventually the day school became larger and larger. This, of course, forced us to change the curriculum from grades one and upwards. We added new songs from Israel, pictures from Israel, posters all around the classrooms and in the corridors. The students identified with Israel, happiness when something nice happened in Israel and sad when something went wrong there. Today, to be accepted to a Hebrew high school, it is imperative the student attain high marks in the Jewish elementary day school."

Special Projects Relating to Israel

Q: Were there any changes in the curriculum that occurred during the school years, as a result of the existence of the State of Israel?

A: "After the establishment of the State of Israel, many projects were done that were directly connected to the State of Israel. Such projects included exhibitions about Israel that illustrated life in Israel, kibbutzim, holy places in Israel and important people. The birthdays of the important people were celebrated; for example, Ben Gurion, Itzhak Ben Tzvi, Levi Eshkol. Many movies were shown on Israel to show the children the development of the State of Israel."

"These movies were supplied by the Canadian Zionist Federation, but were produced in Israel for the Jewish schools all over the world. Many of those movies arrived during the school year."

"Every year there was a composition competition in Hebrew on various agencies in Israel in order to obtain the information for their projects."

"Events that occurred in Israel, were brought to the classes as a pure information or for discussion purposes. Those events we could not plan at the beginning of the school year."

"After the war, and there were four, the

students collected money to help Israel. This, of course, had to be done during the regular studies. We had assemblies that were for special occasions; such as when Itzhak Ben Tzvi died. He was the Second President of Israel."

Library

Q: Was there any change in the school library as the result of the State of Israel?

A: "Up until 1948 there was no Hebrew library. Only after the State of Israel was established was a Hebrew library started. At the beginning most of the books came from New York, but especially after 1967, most of the books arrived from Israel. Today we have a Hebrew library in every branch and a large library for the teachers with audio visual equipment that has arrived from Israel."

(The writer visited the libraries, and found that the teachers' library had hundreds of books that were printed in Israel, and only a few books from the United States.)

Music

Q: Are there any other changes in the curriculum as a result of the State of Israel?

A: "Until 1948 most of the songs that were taught were songs from the prayer books and for the holidays. They were all religious

songs. Very few were secular songs. After 1948 the music lessons consisted mostly of secular songs that were written in Israel and they were taught by special music teachers. The religious songs were taught by the class teacher. Today every assembly is opened with some Hebrew songs that are sung in Israel."

The Direct Influence of the State of Israel

Q: Would you say that the State of Israel has a direct influence on the Hebrew Curriculum?

A: "Our Hebrew teachers who were brought from Israel, received a special leave of absence from the Ministry of Education and Culture in Israel in order to teach for the United Talmud Torahs. But it was under the condition that they teach "Israel" in their classes. They have to teach Israel from all aspects and this of course caused a direct influence from the State of Israel."

"Another direct influence is the Shazar Prize. Shazar was the name of the third President of Israel. Every year three schools from all over the world receive a special prize from the President of Israel for the best achievement in education and knowledge concerning Jewish studies. A committee that sits in Jerusalem receives reports on the activities and the achievements of each school and

decided accordingly who should receive the prize. In 1974 the United Talmud Torahs received the Shazar Prize as the outstanding Jewish school in Canada. Some of the reasons for winning the prize were: A special Hebrew studies program in Israel for students in grade nine. A two-week orientation session for new Israeli teachers is given each year, and the expanded audio visual resource centre, many original Hebrew texts and learning materials were prepared by the staff.

"Another direct influence is the Bible quiz. Every year there is a Bible quiz in Israel in which Jewish students from all over the world participate. The best Bible students from each country are sent to Israel to participate in the quiz. The United Talmud Torahs prepares her students and also sends a group to compete in the quiz. This competition, of course, has a direct influence on the Hebrew curriculum."

"Another direct influence on the curriculum comes from the universities in Israel. In 1972, Dr. Rinot was invited by the United Talmud Torahs from the Hebrew University in Jerusalem, to do research in order to determine the best curriculum for the Jewish studies. A year later, in 1973, Professor Stern, the department head of the Faculty of Education at the Bar-Ilan University in Tel Aviv, was invited to Montreal by the Canadian Zionist Federation in order to help the Jewish schools improve their Hebrew

curriculum. A great deal of his time was spent at the United Talmud Torahs. Professor Stern visited some of the classes, talked with the teachers and the administrative staff of the United Talmud Torahs. He and Dr. Rinot set out to revise the Hebrew curriculum and a new curriculum was issued."

"The Department of Education of the Jewish Agency has the largest influence on the curriculum. Part of the teachers were sent by the recommendation of the department. In New York, the department has a branch which supplies text books, newspapers, teaching aids, supervisory assistance and other materials, such as posters, films, etc."

Q: Would you say that the school as it is today would have been the same type of school without the State of Israel?

A: "To my opinion, the school in its form today and in its size, could not have been as it is today without the State of Israel."

Another Interview was conducted with Mr. Rozen, the Principal of one of the elementary schools of the United Talmud Torahs. Mr. Rozen was a student in the United Talmud Torahs from grades one to eleven. In 1939 he was employed as a teacher for the United Talmud Torahs. Mr. Rozen approved of the previous two interviews by mentioning the same facts. He added the following and indicated that the State of Israel caused several changes in the curriculum.

Q: What were the direct influences of the establishment of the State of Israel on the Hebrew curriculum in the first eight years of Israel?

- A:
1. "The Hebrew language which was taught in the Ashkenazi accent was changed to the Sephardic accent a week after the State of Israel was established. The joy was so great that we could not wait until the next school year to make the change." (Israel became an independent country on May 15th, 1948.)
 2. "The number of hours that were devoted to Hebrew and Yiddish studies were increased from ten and one half hours to twelve and one half hours in the school year 1948-1949."
 3. "The Yiddish language was not taught after 1950 and Hebrew was taught instead."
 4. "Four years after the establishment of Israel, the Israeli teachers were sent to teach here. Since then the number of Israeli teachers has increased each year."

5. "In the school year 1948-1949 we started to teach the geography of Israel. However, two years later we had to stop due to the lack of text books."
6. "The school was always a religious-oriented school. But after 1948 the school became a nationalist school more than a religious one. For example in the singing field, we made a revolutionary start. We sang only new songs from Israel and did not sing any of the older songs."
7. "After 1948 we started to bring more and more Israeli text books into the school. However, we were very disappointed because they were found to be too difficult for the students. However, today they are more suitable for our students."
8. "Many of the activities that could not be done prior to 1948 came into effect after-1948. Parties, celebrations for Independence Day, extra curricular activities, Hebrew Club. Everyone had the desire to speak Hebrew and we devised ways to motivate the students. We had several campaigns for raising money for Israel, especially after 1948, 1967, and 1973." (The years of the three Wars.)
9. "In 1949 I went with my students to New York to see a Hebrew play that was being performed by the Israeli National Theatre (Habima)."

10. "Many materials arrived from Israel for the purpose of decorating the halls, classrooms and surroundings: Posters, pictures from Israel, pictures of important people in Israel."

Q: Was there any change in the school library as a result of the State of Israel?

A: "The Hebrew books in the library have increased greatly. At the beginning, most of them arrived from New York; however, since the 1960's, they have arrived from Israel."

Q: Is there any difference in the school between the time that you were a student to the present time?

A: "The studies themselves have another meaning. There are many projects going on in the classes; exhibitions. We had several exhibitions about Israel and her people in the previous years."

"Israel is a living country in the minds of the students, and everything there is part of the reality. At my time as a student in this school, most of the things were dreams, and Israel itself was a dream. Today the students identify with Israel much more than the students in my time."

"The number of students in all of the branches increased after the establishment of Israel. That is one way out of many to identify with Israel."

"The students of the school had many connections with other students in Israel. Letters are the common and acceptable way of communication. Now, for example, we received a project from a school in Israel which has been exhibited in our school. We are planning a project that will be sent to Israeli schools. At my time as a student those things were non-existent." /

Q: Is the school philosophy changed as a result of Israel?

A: "Now I feel that there are too many projects that are loaded on our students. Every Jewish organization and agency in Montreal and the U.S.A. have every few weeks several kinds of projects that come to show and indicate the existence of Israel. This causes our students to be out of their regular studies and their mind is not for studying, but for the projects. I personally would like to see the time when the students are relaxed and not pressed with the projects. I do not say that these projects and activities are not good, but they are too much. For example, right now there is a project for the Department of Aliyah (immigration). The department has taken advantage of the students of the school in order to bring their message to the parents."

THE ROLE OF THE STATE OF ISRAEL ON THE
HEBREW CURRICULUM OF UNITED TALMUD TORAHs

Second Period 1968-1973

Only from 1968 onwards did the United Talmud Torahs keep documents pertaining to the Hebrew curriculum and to the subject of this study. It should be mentioned that from 1967 a new Educational Director was appointed to the United Talmud Torahs and is today still serving them.

The documents that were found in the school archives date from 1969. During that time a letter was sent to the Hebrew teachers from Mr. Haaroni, the Hebrew Supervisor, in which he emphasizes the importance of how the Purim holiday is celebrated in Israel.⁹⁷

Earlier in the same year, 1969, a special teachers' seminar was organized for the Hebrew teachers. It was a three-day seminar in which the following topics were discussed:

1. "Method of teaching the Hebrew language"
Lecturer: Shimon Oren, a supervisor from the
Department of Education and Culture in Israel.
Another lecture by Shimon Oren was entitled:
"Teaching and Reading of the Language."

On the next day of the seminar, another topic about Israel was discussed:

⁹⁷Mr. Haaroni, Letter to the Teachers'-Purim in Israel,
(Montreal, 1969). p.2.

2. "The responsibility of the teachers to educate the pupils for the love of their nation and Israel"

Guest speaker: Mr. J. Monbaz,

Consul General of Israel to Montreal.⁹⁸

In grade two, when the first book of the Torah is given to the students, a special ceremony takes place in the school together with the pupils and parents. The opening program of the celebration starts with a Prayer for the welfare of the State of Israel.⁹⁹

In 1970, the Chanukah celebration was conducted to all students of all the grades. In the opening speech of that ceremony, one can read the following:

"We will remember the heroes of the Israeli Army who sacrificed their lives in order to save our country from the hands of our enemies:
Life to the Israeli Army, Life to Israel."¹⁰⁰

In 1970, a course on the usage of the audio visual materials took place in the school for all the teachers of the United Talmud Torahs. The material of the course - tapes, books, films - were from Israel.¹⁰¹

⁹⁸United Talmud Torahs of Montreal, Suggested Program For Teachers' Seminar, (Montreal, 1969). p.1.

⁹⁹United Talmud Torahs of Montreal, Chumash Celebration, (Montreal, 1971). p.2.

¹⁰⁰United Talmud Torahs of Montreal, Snowdon Branch, (Montreal, 1970). p.1.

¹⁰¹Mr. Haaroni, Letters to Teachers and Principals, (Montreal, 1971). p.1.

In May 1972, a Hebrew teachers' seminar was conducted. At that seminar the special guest lecturer was Rabbi N. Arieli, Chief Supervisor of the Jewish Agency for Hebrew Schools in the United States. He delivered a speech on the methods of teaching the Hebrew language and its literature.¹⁰²

From kindergarten to grade three, the teachers examined the many supplementary Hebrew books and the varied teaching aids brought by Rabbi J. Braverman from Israel.¹⁰³

On October 10th, 1973, Mr. A. Gliach, the Supervisor of the Hebrew Studies of the United Talmud Torahs sent a letter to all the Hebrew principals of the elementary schools stating the following:

- "A: The administration of the United Talmud Torahs has decided upon a special project of collecting money from the students in order to help Israel in her war. The money will be used to buy an ambulance fully equipped for the Red Magen David of Israel.
- B: Therefore, every school will assemble all the students before they leave for the holidays. The assembly should include the following:
 - a) a prayer for the State of Israel
 - b) reading from the Bible
 - c) a memorial prayer for the Israeli soldiers killed in the war.

¹⁰²United Talmud Torahs of Montreal, Hebrew Teachers' Seminar, (Montreal, 1972). p.1.

¹⁰³Ibid., p.2.

- C: Every school has to create a special atmosphere among the students of absolute identification with our brothers, the Israelis who are fighting for the existence of the State of Israel.

We are sure that every teacher will devote part of the lessons every day to explain the situation in Israel. The teachers should relate to the following points:

- a) Not to bring the element of panic into the situation.
- b) Explain to the students that Israel is vital for all the Jews. The Jews of Montreal need the Jews of Israel and, of course, vice versa.
- c) Every teacher must use the pamphlets and the different materials about Israel, which will be supplied by Mrs. Hanna Eliashiv."¹⁰⁴

On December 18th, 1973, Mr. Gliech sent a letter to the Department of Education and Culture in Israel and to the Jewish Agency, the Department of Education, in which he indicated the special projects that the United Talmud Torahs had done since the October Yom Kippur War.

- "1. special appeal among the students in order to buy an ambulance fully equipped for the Israeli soldiers.
2. a project of writing letters to the wounded soldiers.
3. a special project of writing letters to the soldiers in the battlefield.

Every project was started with a special assembly which included a prayer to the peace of Israel and a memorial prayer for the soldiers that were killed in the war.

¹⁰⁴A. Gliech, A Letter to the Principals, (Montreal, 1973).
p. 1-2.

The students showed a great deal of identification with Israel. They contributed their own money by selling candies to the public, washing cars, asking people to donate money, fasting for a certain period of time and receiving money for the fast, and by riding a bicycle that people also sponsored for each mile."¹⁰⁵

The teachers and the principals of the General Studies were also asked to take part in those projects, especially with the letters to the soldiers. A letter that was sent to the principals by Mrs. S. Lewis, the Co-ordinator of the General Studies indicated:

"It is urged that the teachers of the General Studies Department help make this project successful. Teachers are requested to hold discussions with their students encouraging them to create lively, morale boosting, letters, and the teachers' direct communication with the Hebrew teacher will add extra zeal to the entire project."¹⁰⁶

On October 24th, 1973, another letter was sent from Mr. Gliech to the Hebrew principals together with a map of the Middle East asking the teachers to explain to the students the geographical area of the Middle East with special emphasis on the location of Israel among the other countries in the Middle East.¹⁰⁷

On January 22nd, 1974, a special convention for all the teachers of the United Talmud Torahs took place in order to discuss the following

¹⁰⁵A. Gliech, United Talmud Torahs, The Educational Projects Connected to the War, (Montreal, 1973). p.1.

¹⁰⁶S. Lewis, United Talmud Torahs, Memo, (Montreal, 1973). p.1.

¹⁰⁷A. Gliech, United Talmud Torahs, A Letter to the Principals, (Montreal, 1973). p.1.

topic: "The influence of the Yom Kippur War and the situation in Israel on our school from an educational and teaching point of view."

A guest lecturer, Professor Eliezar Stern from the Bar-Ilan University in Tel Aviv, spoke at the convention. At the convention many of the teachers expressed their views about the influence of the War on the students and teachers alike. U.T.T. issued a report of this convention in which the teachers indicated the following points:

1. The consciousness of the students towards Israel was increased as a result of the Yom Kippur War.
2. Forty-five minutes daily were devoted to the discussion of the situation in Israel.
3. The students were allowed to bring radios to class to listen to the news.
4. The willingness of the students to participate in the three projects was very high.
5. A special tree was planted in the name of one prisoner who was released after five years in captivity.
6. The students were very interested to talk about Israel and they initiated these discussions.
7. The students read Hebrew newspapers every day: usually they had been read only once a week.
8. Many students expressed their willingness to visit Israel during the summer instead of going to a local camp.
9. The teachers felt that the students had a very strong emotional identification with Israel.¹⁰⁸

¹⁰⁸A. Gliech, United Talmud Torahs, The Influence of the Yom Kippur War and the Situation in Israel on our School from an Educational and Teaching Point of View, (Montreal, 1974). p.1.

On March 12th, 1974, at the opening evening of the convention of all the Jewish schools, the following topic was discussed: "The influence of the Yom Kippur War on the teaching process and its impact on the Jewish education in the Diaspora." The lecturer was Professor Seymour Epstein from McGill University.¹⁰⁹

On May 19th, 1974, a special assembly was held as a result of the events that happened in Maalot, Israel. A letter that was sent to all the teachers by Mrs. A. Gamulka, the Administrator, indicated

"We will be holding an assembly in memory of the Israeli children who died yesterday in Maalot. Please conduct your students to the gymnasium at 11:00 a.m. and stay with them."¹¹⁰

¹⁰⁹United Talmud Torahs of Montreal, Temporary Program, (Montreal, 1974). p.1.

¹¹⁰A. Gamulka, A Letter to all Teachers - Memo, (Montreal, 1974). p.1.

AN EXAMINATION OF THE TEXT BOOKS
OF THE UNITED TALMUD TORAHs

Since the documents that were found in the United Talmud Torahs' archives only date from 1968, we can compare the text books from that year to 1974. A comparison with the previous years can be made with the answers to the questionnaires that were sent to the teachers, and with the interviews that took place with some of the people whose names have been previously mentioned.

From the questionnaires and the interviews, it was found that until 1957 the schools did not have any books that were printed in Israel. Table III indicates the number of books since 1957 that were from Israel or its agencies in the United Talmud Torahs.

TABLE III

THE NUMBER OF ISRAELI BOOKS USED IN THE UNITED TALMUD TORAHS
IN GRADES ONE TO SEVEN DURING
1957 TO 1974

	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974
	I T	I T	I T	I T	I T	I T	I T	I T	I T	I T	I T	I T	I T	I T	I T	I T	I T	I T
GRADE																		
1	- 4	- 4	- 4	- 4	- 4	- 4	- 4	- 4	- 4	- 4	- 4	- 4	2* 4	2 4	1 3	2 4	1 4	2 7
2	1 5	1 5	1 5	1 5	1 5	1 5	1 5	1 5	1 5	1 5	1 5	1 5	2 4	3 4	3 4	3 4	4 7	3 7
3	- 5	- 5	- 5	1 5	1 5	1 5	1 5	1 5	1 5	1 5	1 6	1 6	2 5	2 5	3 6	3 6	3 6	4 8
4	- 6	- 6	- 6	1 6	1 6	1 6	1 7	1 7	1 7	1 7	1 7	2 8	2 7	1 8	5 8	5 8	4 8	5 7
5	- 7	- 7	- 7	- 7	1 7	1 7	1 7	1 7	1 7	1 7	1 7	1 7	2 8	3 8	4 9	4 9	7 10	5 10
6	- 8	- 8	- 8	- 8	- 8	- 8	1 8	1 8	1 8	1 8	1 8	3 9	3 9	6 10	5 8	5 8	7 10	6 10
7*	- 8	- 8	- 8	- 8	1 8	1 8	1 8	1 8	1 8	1 8	1 8	3 9	2 8	4 9	7 9			

I-Books Printed in Israel.

T-Total Number of Books.

* Grade 7 became a high school grade in 1972.

IT SHOWS IN TABLE III THAT THE
FOLLOWING SITUATION EXISTS IN
UNITED TALMUD TORAH TEXT BOOKS

Grade 1

In 1968 the main Hebrew text book was published in Israel, and it continued to be the main text book used until 1974.

The other books used are:

1. a prayer book
2. a text book for reading
3. a work book for the reading book
- 4-7. work books for writing and religious studies

Grade 2

In 1969, the main text book was changed to a book published in Israel. Another two books were added until 1972. In 1973, one was added and in 1974, three more books came from Israel. Four books were used as work books and for reading and writing Hebrew.

Grade 3

In 1969, the main Hebrew text book was changed to a book published in Israel, together with a work book for it. Until 1974, the total number of text books and work books were increased to eight, while the books from Israel increased to four.

Grade 4

In 1971, the main Hebrew text book was changed to a local one other than the one printed in Israel. In 1974, grade 4 used five books, including one newspaper that was published in Israel. There were altogether seven books used in 1974 in grade 4.

Grade 5

The main Hebrew text book was changed in 1969 to a book which was published in Israel. In 1973, a new subject was added to the curriculum for grade 5, called Geography of Israel, and for that subject a special book was added to the book list. This book was published in Israel. The total number of books and work books increased from seven to ten books in 1974. Seven out of ten books were published in Israel, and in 1974, five out of the ten books were published in Israel.

Grade 6

The main text book was changed in 1971. The new subject, Geography, was added in 1973 with a geography text book from Israel.

Grade 7

In 1972, grade 7 was moved from the elementary level to the junior high school level. In 1968, the main Hebrew text book was changed to an Israeli Hebrew text book.

THE SUBJECTS TAUGHT IN UNITED TALMUD TORAH

From the interviews and the questionnaire, it was learned that since the beginning of the United Talmud Torahs in 1896, there was no change in the subjects that were taught in the Hebrew studies until 1950. In 1950, the Yiddish language was not taught and the time that had been devoted to that language was added to the Hebrew language. In 1973, a new subject was added to the curriculum of grades five and six: Geography of Israel.

From the new curriculum that was issued by U.T.T. in 1974, the following data was learned

Hebrew as a language and as a literature is the basic subject taught in all grades. The other subjects are taught in Hebrew too

Bible

In grades one to three, the first Book of the Five Books of Moses is taught in Hebrew, grade one without a text book. From grades four upwards, the first Book of the Prophets is added to the curriculum, so they study both Torah and Prophets.

Prayer:

From grade one onwards, every class prays each morning and they learn the meaning and the customs relating to the different prayers of the regular days, Sabbath and holidays.

Religion:

From grade one onwards, every class is taught the religious laws that every Jew must follow throughout his lifetime.

History:

From grade four onwards, the history of the Jews is learned from the beginning of the Jewish nation.

Geography of Israel:

This is a new subject which was added to the grades five and six curriculum. It was introduced in 1973.

From the interviews and the questionnaires, it was found that until 1968 there was no written curriculum and the teachers taught according to their best understanding with consultations that took part in the teachers' meetings or in a private meeting with the principal.

Officially, there was no specific remark about the subject of Israel, and the teachers had absolute freedom and carte blanche to discuss whatever they deemed relevant regarding Israel.

THE WRITTEN CURRICULUM OF UNITED TALMUD TORAH

In 1968, U.T.T. attempted to write a curriculum as a guideline to the teachers. It was typed on a letter format paper and given to the teachers in order to help them choose "what to teach and how to behave". However, the teachers taught the material according to their own methodology.

The "revolution" came in 1973, when the first curriculum was published as a one-year temporary measure, and in 1974 the permanent one was published in a book format. This curriculum was published in the same format as that in Israel by the Department of Education and Culture for elementary schools.

In that curriculum, one can find many important things that deal directly with the State of Israel. This written curriculum shows how Israel makes an impact on the curriculum of the school. In the opening pages of the curriculum there is a quotation from the Committee that decided to award the United Talmud Torahs the Shazar Prize:

"United Talmud Torahs' teachers and its administration show an educational initiative in writing text books and having projects connected to the State of Israel."¹¹¹

In the introduction to the curriculum written by the Educational

¹¹¹United Talmud Torahs of Montreal, Curriculum of Elementary School, (Montreal, 1974). p.1.

Director, Rabbi J. Braverman, and Mr. Arie Glicch, the Co-ordinator of the Hebrew Department, it is written:

"The success of the Israeli exchange teachers in our school system proves the effectiveness of Hebrew as a language of instruction...The teaching of modern Israel as a formal independent subject in grades 5 and 6 is one of the innovations of this curriculum. The Israeli exchange teacher literally brings this subject to life in the classroom by serving as the personification of the State of Israel in the eyes of the student...The United Talmud Torahs of Montreal is particularly proud of its close association with leading educators in the State of Israel...two of these spent much time advising...and have guided us to produce and publish this curriculum."¹¹²

As a guideline for the teachers, the curriculum emphasizes that the identification with Israel is very important and the teachers should follow these points:

- "1. to establish a writing connection with students in Israel since grade one.
2. to encourage the student to visit Israel.
3. to teach the geography of the State of Israel.
4. to teach the history of the establishment of Israel.
5. to know Israel and her agencies.
6. to encourage the students to read the modern literature in Hebrew.
7. to teach the Hebrew subjects in Hebrew only.
8. to sing Hebrew songs from Israel.
9. to perform Hebrew plays from Israel.
10. to read Hebrew newspapers from Israel."¹¹³

¹¹²Ibid., p.2-3

¹¹³Ibid., p.6.

- "11. to encourage the students to learn in Israeli institutions.
12. to develop in the child the willingness to immigrate to Israel."114

"The teachers should use the audio visual equipment and other teaching aids that can make the learning process easier. He should use the Israeli songs and dances in order to bring alive the subjects that he teaches. He has to devote some time for discussion and give information about the current events in Israel; by using Hebrew newspapers, listening to the radio and television, and by informing the students of the events."115
(Translated from the Hebrew).

When one reads the curriculum, he can find that in every grade the impact of Israel is made, including kindergarten.

"The teacher has to talk with the children about the importance of the trees in Israel."116

"In grade one the teacher must impress upon the child the love for Israel and her farmers in the settlements and the kibbutzim."117

Throughout the curriculum, in every grade there is Israel in this or many other ways. As the student progresses through school, Israel has a greater role to play in the studies.

114Ibid., p.8.

115Ibid., p.10.

116Ibid., p.7.

117Ibid., p.14.

THE QUESTIONNAIRE

A questionnaire consisting of fifty-one questions, written in Hebrew, was distributed to forty-three teachers of both schools; The United Talmud Torahs of Montreal and the Jewish People's and Peretz Schools. Forty-one teachers replied to the questionnaire and two refused to answer the questionnaire. Twenty-eight teachers received the questionnaire personally and the remainder were mailed. Out of the forty-one teachers who replied to the questionnaire, nineteen taught at the Jewish People's and Peretz Schools and twenty-two teachers taught at the United Talmud Torahs of Montreal. The teachers were selected according to the following criteria:

1. Teachers who had started working prior to 1946 or earlier.
2. Teachers who started or continued to work between the years 1948 to 1956.
3. Teachers who started or continued to work between the years 1966 to 1973.

Out of the forty-one teachers who replied to the questionnaire, there were seven teachers who had worked from 1946 until 1970; twelve teachers who had worked between 1948 and 1973; eleven teachers who had worked between 1956 and 1973; and eleven teachers who had worked from 1965 to 1973.

Table IV indicates the number of teachers in each of the schools, and Table V indicates the number of teachers according to the grades they taught.

TABLE IV
THE NUMBER OF TEACHERS IN EACH SCHOOL WHO REPLIED TO THE QUESTIONNAIRE

SCHOOL	1946 - 1970	1948 - 1973	1956 - 1973	1966 - 1973	TOTAL
Jewish People's and Peretz Schools	4	5	6	5	20
United Talmud Torahs of Montreal	3	7	5	6	21
Total	7	12	11	11	41

TABLE V
THE NUMBER OF TEACHERS ACCORDING TO GRADES

SCHOOL	GRADES			TOTAL
	1, 2, 3	4, 5, 6, 7	1 - 7	
United Talmud Torahs of Montreal	6	11	3	20
Jewish People's and Peretz Schools	8	9	4	21
Total	14	20	7	41

The answer to each question had to be written in four columns. Each column referred to a period of time. The first was from 1946 to 1947; the second from 1948 to 1956; the third from 1957 to 1965; and the last period of time was from 1966 to 1973.

The answer in each column was compared to the previous column in order to see the differences, if any, between the different periods.

From analysis of the answers, two important things were found:

1. Most of the teachers (thirty-six) could not relate their answers to the four periods; therefore, they answered as if it was only one period. However, in many cases, they indicated the developments and the changes in the school and in the curriculum through the years of Israel's existence.
2. The answers of the teachers who worked in the United Talmud Torahs and the answers of the teachers who worked in the Jewish People's and Peretz Schools were similar.

Therefore, the questionnaire was analyzed as one unit for both schools.

The following data were provided from the questionnaire:

Question 3

All the forty-one teachers answered that they used text books that were printed in Israel. The Hebrew text books that were printed

in Israel entered the schools between the years 1966 and 1973. The biggest increase in using Hebrew text books from Israel began in the early 1970's.

Question 4

Ten teachers indicated names of books that were printed in Israel, but actually they were printed in the United States.

Four teachers could not remember the name of any book.

Twelve teachers mentioned one book.

Six teachers mentioned two books.

Four teachers mentioned three books.

Five teachers mentioned four books or more.

Question 5 and 6

Both schools devote two and a half hours for the Hebrew and Yiddish studies. The United Talmud Torahs have two and a half hours of Hebrew only, and the Jewish People's and Peretz Schools have one and a half hours of Hebrew and one hour of Yiddish. Six out of ten teachers who worked at United Talmud Torahs in 1950 indicated a change in that the Yiddish language was replaced by Hebrew. Seven out of nine teachers that worked at the Jewish People's and Peretz Schools in 1948 indicated the fact that one half hour was added to Hebrew. The fact that since 1970 the Yiddish language has been taught from grade three onwards, and the Hebrew language in grades one and two has been taught for two and a half hours daily, was derived from nine teachers in the Jewish People's and Peretz Schools.

Questions 7 and 8

All forty-one teachers answered these questions. Eight teachers that taught in the upper grades in United Talmud Torahs mentioned the new subject that was added in 1973 - Geography of Israel.

The subjects that were taught since 1946 in the Jewish People's and Peretz Schools have not changed. However, the United Talmud Torahs added a new subject, Geography of Israel, for grades five and six. The subject was introduced in 1973 and a special text book from Israel was used.

Questions 9 and 10

Nineteen teachers answered these questions. Fourteen indicated that the educational philosophy of the schools changed. Six teachers mentioned that the schools changed the Hebrew pronunciation from Ashkenazi Hebrew to Sephardic Hebrew in 1948. Five teachers indicated that Israel became an integral part of the schools. Two teachers indicated that Israel is not a religious country but a national one.

Five teachers indicated that the educational philosophy of the schools has not changed as a result of the establishment of the State of Israel.

Questions 11 and 12

All forty-one teachers answered these questions and indicated that the number of Hebrew books in the school library increased. Thirty teachers indicated that the increase was a result of new books

which arrived from Israel. Fourteen teachers indicated that the books are not suitable for the children because of the high level, of the language. Six teachers indicated that the school library increased from books that arrived from both Israel and the United States.

Questions 13, 14, and 15

All the teachers answered these questions and indicated that the schools received audio visual aids, film strips, maps, slides, records, posters, etc. from Israel. However, only fourteen teachers indicated that they used these audio visual aids very frequently in their classes. The others used the teaching aids sometimes or seldom.

Questions 16 and 17

All the teachers indicated that they used to decorate their classes with materials that indicated the existence of the State of Israel. They used posters, pictures, post-cards, and compositions about Israel that were written by the students. Twenty-nine teachers mentioned that the Israeli flag was hung together with the Canadian flag above the blackboard during the whole school year.

Questions 18 and 19

All the teachers had many discussions with their classes regarding current events in Israel. The average time spent in class discussions was between 20 minutes and 60 minutes.

In the upper grades, the average time was 35 minutes. Ten teachers indicated that every Friday one period (45 minutes) was

devoted to a summary of the news that had occurred in Israel that week.

Questions 20, 21, 22, and 23

The school administration always helped the teachers to bring Israel into their classes and into the whole school. The most common way was through movies and lectures.

Question 24

The reasons for "bringing" Israel into the school were: National and religious holidays, visitors from Israel, special events that occurred in Israel (war, Russian-Jews, terrorist attacks in Israel, memorial days, etc.).

Questions 25 and 26

At least once a year there was a teachers' meeting to discuss the place of Israel in the Hebrew curriculum. Usually it was around the time of Independence Day in Israel. Special meetings took place when some important event occurred in Israel, especially since 1967 after the Six Day War.

Twenty-five teachers could not remember the names of the topics. Six teachers mentioned topics that were related to events which occurred in Israel, and how they should be brought into the class. Ten teachers could not remember any meetings connected with Israel.

Questions 27, 28, and 29

The Israeli agencies such as the Jewish National Fund (J.N.F.),

Keren Hyesod, Keren Hatarbut, the Jewish Agency, the Histadrut, the Hebrew University, and the Department of Education in Israel, all influence the Hebrew curriculum and the educational thoughts of the teachers. The newer teachers, who have worked in the latter periods, did not feel that these agencies had any influence on the curriculum. Twelve teachers could not indicate the influence that the agencies had on the curriculum. Twenty-seven teachers indicated projects that took place in the schools and were initiated by one of these agencies. Six teachers of the United Talmud Torahs mentioned the fact that the new curriculum that had been issued in 1973-1974 was a direct result of the special help of the two educational professors who came from Israel in order to write the curriculum.

Questions 30 and 31

These agencies basically changed the teachers' attitudes towards the Hebrew language; from being a language of prayer and reading into a spoken language. These agencies brought Israel to the students as a living country, with her culture, and from various points of view such as economic, political, and geographical. Seven teachers did not feel these agencies contributed to these things.

Questions 32, 33, and 34

The important people from Israel, especially the politicians, (Ben Gurion, Itzhak Ben-Zvi, Golda Meir, Sapir, Dayan) influenced fifteen teachers in changing their educational thoughts.

The changes were

- a) to contribute money for Israel and
- b) to encourage their students to contribute their money
- c) to correspond with students in Israel and encourage their students to visit Israel.

The other twenty-six teachers did not feel that any important people influenced them

Questions 35, 36, and 37

Only sixteen teachers out of the forty-one read the Hebrew newspaper which was published in Israel, and only the students in the upper grades of the elementary school read the paper. Nine teachers read the newspaper once a week and seven teachers once every two weeks. Two newspapers were used Lamathil and Haretz Shelanu.

Questions 38 and 39

Fifteen teachers out of the forty-one communicated with students in Israel. Most of the communication has been within the last ten years. In this particular case, the Jewish People's and Peretz Schools has had more communication than the United Talmud Torahs (five teachers of the United Talmud Torahs and twelve teachers from the Jewish People's and Peretz Schools). The communication was made by letters and exchanges of greeting cards for the holidays.

Questions 40 and 41

Both schools donated money for Israel, especially after the Six Day War and the Yom Kippur War. The Jewish People's and Peretz Schools have an annual contribution to the Histadrut in Israel, while the students sell special coupons for that purpose. It was also found that the Jewish People's and Peretz Schools sends an annual contribution to a certain school in Israel to support its needs.

Questions 42, 43, and 44

Not one teacher indicated that his plans towards Israel was resisted by the school administration. All the teachers from both schools indicated that the school administration always helped the teachers with any project that was connected to Israel.

Questions 45, 46, and 47

All the teachers agreed that it is important to teach the culture and language of Israel. Seven of the teachers indicated that it was not enough, and that Israel should be part of the curriculum as a separate subject.

Questions 48 and 49

Sometimes the current events disturbed the regular curriculum. On the other hand, eleven teachers indicated that the current events in Israel are a part of the curriculum and, therefore, they cannot disturb the regular curriculum. Most of the current events that were discussed in the classes were political events and the relationship

between Israel and the Arab countries. Only six teachers indicated that they discussed other topics such as economic problems and social problems in Israel. Those six teachers taught in the upper grades of the elementary school.

Questions 50 and 51

The present type of schools would not be the same as they are today without the State of Israel. The reasons varied, but the common agreement among most of the teachers was that the total number of students would be much less without Israel: in other words, Israel, as a state, is a very important factor in sending a child to a Jewish school. Seventeen of the teachers indicated that the special Israeli spirit that dominates the holidays and the other assemblies in the schools could not be felt without the State of Israel. Nine teachers indicated that without Israel, the lessons and the school year would have been very monotonous. The fact that almost every month there is something to do for Israel gives more life to the everyday studies.

CHAPTER VI

SUMMARY AND CONCLUSIONS

Summary

This study has examined the effect of the State of Israel on the Hebrew Curriculum of Jewish People's and Peretz Schools and United Talmud Torahs of Montreal, for the last twenty-nine years. School documents, interviews and questionnaires given to teachers were used to support the hypothesis that the State of Israel has had an impact on the Hebrew Curriculum of these two elementary schools.

Two major points were investigated:

1. The goals of each of the two schools before and after the creation of the State of Israel.
2. The effect of Israel on the Hebrew Curriculum of each of the two schools.

A study of the documents of the two schools, the interviews that were conducted and the results from the questionnaire, all indicated that both the goals of the two schools and their Hebrew Curricula were indeed affected by the State of Israel. From 1948 onward the ties between Israel and the two schools had increased. These ties were further strengthened by the two Wars in 1967 and 1973.

Documents that were presented showed that there was no written curriculum before 1973. During that time textbooks were imported from Israel and New York and formed the framework for the Jewish studies. In 1973 United Talmud Torahs drafted a temporary curriculum, which became a year later, in 1974, a permanent curriculum. This written curriculum was largely influenced by two Israeli university professors who were invited from Israel for that purpose.

It was also shown that the increase in the number of Jewish library books was a direct consequence of the influence of the State of Israel. Many of these books originated from Israel and its agencies and libraries. The presence of Israeli teachers further strengthened cultural ties with Israel. The pedagogical links with Israel encouraged many "assimilated" parents to enroll their children in the two parochial schools. Also, the questionnaire indicated that the school curriculum responded to many of the outstanding events which occurred in Israel. These events occasionally affected the day to day routines within the schools.

In 1948, the attitude of the two elementary schools toward Israel was similar. For the next twenty years L.P.P. drew closer to Israel, while T.T. showed the tendency to a much lesser degree.

After 1958, T.T. started drawing closer to Israel. This change can be attributed to the turnover of some of the administrators and the occurrence of the Six Day War in 1967. The Yom Kippur War in 1973 further bonded T.T. to the State of Israel. Today it is apparent that T.T. is more influenced by Israel than L.P.P. is.

Conclusion

Based on this study, the author predicts that Israel's influence on the schools will no doubt increase in the future. The visiting of Israeli educators in Montreal will also increase and the two schools will look towards their help and advice.

Special Hebrew text books will be written to fit the needs of these schools and will be imported from Israel. All of these will have a profound influence in shaping the Hebrew Curriculum of United Talmud Torahs and Jewish People's and Peretz Schools in the coming years.

APPENDIX

- (A) Hebrew correspondence.
- (B) Hebrew questionnaire and answer sheet that was sent to the teachers.
- (C) English translation of the Hebrew correspondence.
- (D) English translation of the Hebrew questionnaire and the answer sheet.

בנו ויח' לתיוג ר"י

- לכניס י"ב טכסים: 1. טכס האלות, 2. טכס התיוג.
 ב"בנות י"ב אלות ומצא זהן מחולקת לילדה חוגי האלות:
 א. אלות העליך להיב תחובה אחת בלבד מתוך סכר
 ת יובור ברובות.
 ב. אלות עליך להסיב ת ובה אחת בלבד על ידי סכר
 מעגל מסביב לתחובה יבחרת.
 ג. האלות העליך להסיב עליהן על ידי כתיבת מספר כילים.

בטכס הת ובה י"ב טכס ארבעה טורים המתירסים לארבע הקופות
 יובות. בתיוגותיך, אבא ה ב בכל ארבעה הטורים, כיומר כל האלה
 טריכה להפנות בכל אחד בן הטורים. אך אם לא לימדת באחת
 התקופות, לא בהלמוד תורה ולא בבתי הספר העממיים היהודיים
 על שם פרץ, בא לציין זאת בסני אא לאורך כל האלות. במילים
 אחרות עליך להסיב אך ורק אם לימדת באחד בבתי הספר הב"ל
 בתקופה המציינת את הסור. אם לא לימדת, אבא כלא את הסור בבתי
 האותיות אא. חרוב מאוד לזכור שאין להשאיר סור או חלק מסור-
 ריק. אבא היב(י) לב סתובור בסור היב תריחם לתיוגתך
 בסור הראשון והסור השלישי לסני וכך הלאה.

דוגמ

1. היס עבדת ב- א. תלמוד תורה
 ב. בתי הספר העממיים היהודיים כל שם פרץ?

טורים התיוגות

אלה מס.	1946-1947	1949-1956	1957-1965	1965-1973
ז. תלמוד 1. תורה ב.ב.ס.ע. י.ע.י. פרץ	ע	ע	א	ב

י"ב ינעד 1956 לא עבדת באף אחד מחני בתי הספר הב"ל. בתקופת
 1957-1965 עבדת בתלמוד תורה ואח"כ עבדת לפרץ. במקרה כזה
 כל י"בנותיך בי"ב הטורים הראשונים צריכות להיות מסומנות ב-ע.

במירה ובתקוּכָה אהת עבדת בתחילה בכית ספר, באמר, תלמוד תורה
ובאותה תקופת ימים עברת לבית ספר היהודי העממי על שם כרץ,
נא לציין באותו טור א.ב.

אם אינך מסיב על סאלה מסוימת; גם אז הינך מתבקש למלא
את סורי התשובות ב-אא.
במידה ייתמצא(י) צורך לכתוב תשובה נרחבת יותר, אך גליון
התשובות יהיה צר מלהכיל את התשובה, אנא כתוב/כתבי אותה
בדף נפרד עם ציון מספר התשובה.
סים/י לב הלימודי הידיש נכללים במסגרת הלימודים
העבריים, לכן אם לימדת ידיש וגם עברית התיחס(י) אליהם
כאל יהודה אחת.

הנבי מודה לך שוב על עזרתך הרבה ומאהל לך כל טוב.

בנימין זיו

1. האם ענדת ב: א) תלמוד תורה, או ב) בתי הספר העממיים על שם כרץ?
2. האם לימדת בכיתות: א) א, ב, ג, או, ב) ד, ה, ו, ז?
3. האם ה' חמדת באכריס אשר הודפסו בישראל?
4. אם כן, ציין את שמות הספרים שהגך זוכר.
5. כמה שעות הוקדשו ללימוד העברית והידיעה כל יום?
6. מכלל שעות ההוראה לעברית ולידיש, כמה שעות הוקדשו ללימוד העברית בלבד, כל יום?
7. ציין את המקצועות אשר לימדת בכתך.
8. ציין תקציעות חדשים אשר נוספו, אם בכלל, בכל אחת מן התקופות המצוינות בטופס התשובות.
9. האם, לדעתך, סונתה הכילוסופיה החינוכית של בית הספר כתוצאה מהקמת מדינת ישראל?
10. אם כן, התוכל לציין כמה מן הסגנונים?
11. האם הימר במספר הספרים העבריים, בספרית בית הספר גדל מִיִּז 1946?
12. אם כן, האם מרבית הספרים הגיעו מישראל?
13. האם משהקי לימוד, או ככסירי עזר הוראתיים הגיעו מישראל לבית הספר?
14. האם הסתמך בספריה או/ובכסירי העזר שהגיעו מישראל?
15. אם כן באיזו תכיפות?
16. האם נהגה לקרס את כתך בחומר אשר ציין את קיומה של מדינת ישראל?
17. אם כן, בר היו סוגי החומר שבהם הסתמך?
18. האם נדרג לערוך דיונים בכתך על ארועים נוספים שחלו בישראל?
19. אם כן, כמה דקות, בערך, הקדשת למסרה זו?
20. האם הנהלת בית הספר עזרה לך "להביא את ישראל לכתך"?
21. אם כן, נא ציין, איך?

20. הוֹר הַנֶּהֱלֵךְ בֵּית הַסֵּכר "הַבְּיָאָה יֵית יִירָאֵל" לַפָּנִי כָל תַּלְמִידֵי
בֵּית הַסֵּכר?

21. זֶם כֹּן, כִּיִּלּוֹ דְרָכִים עֲטָה זָאת דִּהְבַּהֲלָה?

22. כֹּה הִיוּ הַסִּינּוֹת "לִהְבֵּאת יִסְרָאֵל"?

23. הַיֵּב זְכוּרִים לִךְ יִיחִינּוֹת הוֹרִים זֶהר כִּדּוֹן דָּנוּ פֶּל נוֹרָאִים
יִדְגוּבִיִּים יִמְקוֹרֹת הִירָעָם קִינֹה יֵל יִירָאֵלִי (בְּכִילִים אַהֲרֹת,
יֵם יִרָאֵל לֹא הִיָּתָה מְדִינָה לֹא הִיוּ נוֹרָאִים כֹּאֲלֵךְ בָּאִים לִידֵי דִינּוֹ)

24. אִם כֹּן, מִרְדִּי נִוְסָאִים אֱלֹהֵי הַזְכֹּר אַחֲדִים מֵהֶם.

25. דָּאִם גּוֹפִים וּמוֹסְדוֹת מְסוֹיִמִים מִיִּצְרָאֵל הִסְפִּיעוּ עַל הוֹכְנִית
הַלִּימּוּדִים הַנִּכְרִיתִים?

26. זֶם כֹּן, מִיִּרְדִּי גּוֹפִים וּמוֹסְדוֹת אֱלֹהֵי

27. כֹּה הִיוּ הַסִּינּוֹת שֶׁהֵם עָסוּ כְּתוֹכְנִית הַלִּימּוּדִיתִים?

28. הָאִם אַהֲלֵי בָאוּפֶן אִיסִי הוֹכְכַעַת מְסוֹסְדוֹת אֱלֹהֵי

29. אִם כֹּן, אִנָּא הֵבֵא דוֹגְמָאוֹת אַחֲדוֹת, אִיךְ הוֹכְכַעַתִּי

30. הָאִם אֲנִיִּים מְסוֹיִמִים מִיִּצְרָאֵל הִסְפִּיעוּ עַל הוֹכְנִית הַלִּימּוּדִים אוֹ,
עַל הַמַּחֲשָׁב הַהִינּוֹכִית סִלְךָ?

31. יֵם כֹּן, מִיִּרְדִּי אֲנִיִּים אֱלֹהֵי

32. כֹּה הִיוּ הַבּוֹיִיםִים?

33. דָּאִם הִירָעָתָה בְּעִתּוֹנוֹתִים יִסְרָאֵלִים כִּכְתָּרָךְ?

34. אִם כֹּן, עֵינִי סָמוֹת פֶּל אַחֲדִים מֵהֶם.

35. בָּאִיזוֹ הַכִּיכּוֹת דִּמְתַּמַּשֶּׁת בְּעִתּוֹנוֹתִים אֱלֹהֵי

36. דָּאִם יִצְרָתָה קִסְרִים כִּלְסָהֶם בִּינוֹ תַלְמִידֶךָ וּבִינוֹ תַלְמִידִים בִּיִּסְרָאֵלִי

37. זֶם כֹּן, עֵינִי זֹת הִדְרָכִים כֹּהֵן יִצְרָתָה אֶת הַקִּסְרִים.

38. הָאִם עוֹדֶדֶר אֶת תַּלְמִידֶךָ לַהֲרוֹס כִּסְרִים לִיִּסְרָאֵלִי

39. אִם כֹּן, מִרְדִּי הַמְסָרוֹת לַהֲרוֹמוֹת אִילּוֹךְ?

40. דָּאִם הִיוּ לִךְ תוֹכְנִינּוֹת מְסוֹיִמֹת הַקִּדּוּרוֹת לִיִּדְינָה יִסְרָאֵל, אִךְ
לֹא הִתְקַבְּלוּ עַל דַּעַת הַבְּהִלָּה בֵּית הַסֵּכר?

41. אִם כֹּן, כֹּה הִיוּ תוֹכְנִינּוֹת אֱלֹהֵי

42. כֹּה הִיוּ הַסִּינּוֹת שֶׁהִבְהִילָה בֵּית הַסֵּכר עֵינָה לַפָּנִיךָ, כֹּאֲלֵךְ
תוֹכְנִינּוֹתֶיךָ לֹא הִתְקַבְּלוּ עַל דַּעַתָּה?

46. האם לדעתך, ישראל הן כהיגור ורן כהרבות הובאה בגורר
נסמקת להבי התלמידים?

46. אם לא, מה לפי דעתך הסר בבית הספר כדי להביא את ישראל
לכני התלמידים?

47. האם לדעתך, יש יורר בכלל בההדרת ישראל והרבותה בקרב
התלמידים?

48. האם הארועים הרשמיים יחלו בישראל גרבו לכך יחורבות
ההוריה ילך בכתה הזמנו לעיתים קרובות?

49. אם כן, ציין דוגמאות והדות.

50. האם לדעתך בית הספר כרי יחור מכירו כיום, דיה רוקנים
ככי יהוא כיום (במתקנתו הוכחית) מכלי מדינת ישראל?

51. יבא ביר ות ת רכתך.

הבני מורה לך מקרב לבי על נכונותך
להיב על יאלון זה. דבר רראי ליכור
את סוכס דסאלות, אך מתבקת אחי ל לור
זת סופס הררובות ללא דררי.

בברכה,

בנימין ייר

-130-

[illegible]

1966-1973	1957-1965	1948-1956	1946-1947	שאלה חכ.
				1. מקצות דהורגה או לא זוכר (ח)
				2. מקצות דדחים או לא זוכר (ח)
				3. כן לא
				1. סנורים בפילוסופיה על בית הספר. או לא זוכר (ח)

1966-1973	1957-1965	1949-1956	1946-1947	ט.לר .ס.
				<u>.11</u> א. כן ב. לא
				<u>.12</u> א. כן ב. לא

אנני זכור לכלא כל טור וטור, בהתאם לארבע
התקופות. כאשר אינך עונה על שאלה ציין 'בני אלים
במזבזת המתאימה.

				<u>.13</u> א. כן ב. לא
				<u>.14</u> א. כן ב. לא
				<u>.15</u> א. לעיתים רחוקות מאוד. ב. לפעמים ג. לעיתים רחוקות מאוד.
				<u>.16</u> א. כן ב. לא

1966-1973

1957-1965

1949-1956

1946-1947

שאלה מט.

.17

סוגי החומר
לרשום הכתר.

ר

ל"י זכור(ת)

.18

א. כן
ב. לא

.19

מספר הדקור
דורד ו ידיונים

.20

א. כן
ב. לא

.21

הדרכים יבנה
היחממה הנרלת
בית הספר לעזור
לר.

ר

לא זוכר(ת)

1966-1973

1957-1965

1948-1956

1946-1947

שגלר מס.

אנא זכור למלא כל סדר וסדר, בהתאם לארבע התקופות.
 כאשר אינך עונה על האלה מסוימת או על תקופה
 שלמה ציין סני א-איים במשבצת המתאימה.

24.

הסיבות להנאת
 ישראל.

או
 לא זוכר

25.

א. כן
 ב. לא

26.

הנוסאים סדרו
 בהם ביטוינות
 מוריס.

או
 לא זוכר

1966-1973	1957-1965	1947-1956	1946-1947	שאלר .נס. המסר
				26.
				27.
				א. כן ב. לא
				28.
				גרפים ומחירים התפרסמו על זכרונות המימורים
				29.
				המינויים בזכרונות המימורים או לא זכר(ת)

1966-1973	1957-1965	1949-1956	1946-1947	שילר ח.ר.
				<u>.22</u> המסך
-137-				<u>.30</u> א. כן ב. לא
				<u>.31</u> דוגמאות איך תופעת

1966-1973	1957-1965	1949-1956	1946-1947	שזלר מס.
				•32 א. כן ב. לא
				•33 סמות האנשים או לא זוכר(ת)
				•34 המנויים או לא זוכר(ת)

1966-1973	1957-1965	1949-1956	1946-1947	שאלה כס.
				<u>.35</u> א. כן ב. לא
				<u>.36</u> סמות טל עיתונים ישראלים או לא זוכר'ת)
				<u>.37</u> תכיכות השימוש בעיתונים.
				<u>.38</u> א. כן ב. לא

1966-1973	1957-1965	1948-1956	1946-1947	שאלו מס.
				<u>39.</u> הדרכים ליצירת הקטרים עם חלמידים בישראל
140-				<u>40.</u> א. כן ב. לא
				<u>41.</u> מטרות בתרומות או לא זוכר(ת)

1966-1973

1957-1965

1948-1956

1946-1947

שאלר מר.

אנא זכור למלא כל סור וסור, בהתאם לארבע התקופות.

כאשר אינך עונה על שאלה מסוימת או על תקופה שלמה

ציין ייני אא-ים במחיצת המתאימה.

.42

א. כן
ב. לא

.43

התוכנין ~~לא~~
התקבלו על דעת
הנהלת בית הספר

או

לא זוכר(ת)

.44

הסיבות של
הנהלת בית הספר

או

לא זוכר(ת)

1966-1973

1957-1965

1948-1956

1946-1947

שאלה מט.

.45א. כן
ב. לא.46הדברים יחסרו בבית
הספר כדי להחדיר
את ישראל ותרבותה.47א. כן
ב. לא.48א. כן
ב. לא.49דוגמאות לתשובה
.49

או

לא זוכר(ת)

1966-1973

1957-1966

1967-1973

1967-1973

1967

1967

1967

1967

1967

1967

אנא בדוק את המסמכים והחשבוניות הנ"ל.

רנ מודור וילר חסע ב. ז.

Dec. 15th, 1974

Dear Colleague

As a fellow teacher and a graduate student at McGill University in the Faculty of Education in the Department of Educational Administration, I am writing a thesis on:

"The Impact of the State of Israel on the Hebrew Curriculum of Two Elementary Schools in Montreal, The United Talmud Torah and The Jewish People's Schools and Peretz Schools."

I would appreciate your willingness to devote some minutes from your busy schedule to answer this questionnaire and to return it to me in the enclosed stamped envelope.

Dr. J. Braverman, the Educational Director of The United Talmud Torah and Mr. N. Wilchesky, the Principal of the Jewish People's Schools and Peretz Schools have agreed to support my thesis investigation. Their two letters are enclosed here.

I am strongly grateful for your help, and please remember that your answers will greatly help in my research. I hope that you will take your time to assist me.

Sincerely Yours,

Benjamin Ziv

Directions to Fill the Questionnaire

You have two separate sheets:

1. The question sheet
2. The answer sheet.

For some questions you have to choose one answer out of multiple answers. For some you have to circle the chosen answer, (circle only one answer). For the rest of the questions you have to write a few words.

There are four columns which relate to four different periods. In your answers please respond to each question in each of the four columns if you taught at either of the two schools, United Talmud Torah or Jewish People's and Peretz Schools.

Please notice that your answers in the second column should be related to the first one, and the third column to the second and so on.

Example

1. Did you visit in Israel?

question No.	1946-1947	1948-1956	1957-1965	1966-1973
1. a. Yes b. No xx. Not applicable	XX	XX	A	B

In case that you do not answer a question or one column for any reason please do not leave a blank column but fill it with two XX's which means that you did not answer this particular question or column.

Please remember that the Hebrew studies include the Yiddish studies too.

If you require additional space for your answers, please write them on a separate sheet of paper with the question number that it relates to.

Again I thank you very much for your help and wish you all the best.

Benjamin Ziv

QUESTIONS

1. Did you work in : a. United Talmud Torah
b. Jewish People's Schools and
Heretz Schools
c. XX ?
2. Did you teach in grades: a. 1,2,3, b. 4,5,6 ?
3. Did you use text books which were printed in Israel?
4. If yes please indicate some of their names.
5. How many hours were devoted to Hebrew and Yiddish every day?
6. From the total hours of the Hebrew and Yiddish studies, how many hours were devoted to Hebrew only, every day?
7. List the subjects that you taught in your class.
8. Indicate the new subjects, if any, that were added to the Hebrew studies in every one of the four periods.
9. According your best opinion, would you say that the educational philosophy of the school was changed as a result of the State of Israel?
10. If yes, would you please, indicate some of them.
11. Would you say that the number of the Hebrew books in the library was increased since 1946?
12. If yes, would you say that they arrived mostly from Israel?

13. Were there any educational games or teaching aids that arrived from Israel?
14. Did you use the library and the teaching aids that arrived from Israel?
15. If yes, how often?
16. Did you decorate the class with materials that indicated the existence of Israel?
17. If yes, what were some of these materials?
18. Did you discuss some of the current events that happened in Israel?
19. If yes, approximately how many minutes did you devote to that purpose?
20. Did the school administration help you to "bring Israel to your class"?
21. If yes, please indicate how.
22. Did the school administration bring Israel to all the students of the school?
23. If yes, please, indicate the ways that the school administration used.
24. What were the reasons to bring Israel to all the students?
25. Were there any staff meeting discussions that originated due to the existence of the State of Israel?

26. If yes , what were some of the topics that were discussed?
27. Did any agencies from Israel, influence any change in the Hebrew Curriculum?
28. If yes who were they?
29. What were the changes that they made in the curriculum?
30. Would you say that you personally were influenced by any of these agencies?
31. If yes, please give some examples.
32. Were there any people from Israel who influenced changes in the Hebrew Curriculum or in your educational thoughts?
33. If yes, who were these people?
34. What were the changes?
35. Did you use any Israeli newspapers in your class?
36. If yes, please indicate the names of the newspapers.
37. How often did you use the newspapers?
38. Did you establish some relationships between your students and students in Israel?
39. If yes, please indicate the ways you used to create the relationships.
40. Did you challenge your students to contribute money for Israel?

41. If yes, what were the purposes of these appeals?
42. Did you have any plans connected with the State of Israel, that were not acceptable to the school administration?
43. If yes, what were the plans?
44. What were the reasons that were stated by the administration?
45. Would you say that Israel as a State and Culture was brought to the students sufficiently?
46. If no, what does the school lack, in order to bring Israel to the students?
47. Should Israel be brought to the students?
48. Would you say that current events from Israel caused you to change your teaching plans frequently?
49. If yes, please indicate some examples.
50. Would you say that the school as you know it now, would have been in existence as it is at the present time, without the State of Israel?
51. Would you please give some reasons for your answer.

I thank you very much for your willingness to answer this questionnaire. You can keep the question sheet, but kindly requested to return the answer sheet with no delay.

Benjamin Liv

ANSWER SHEET

Question No.	1946-1947	1948-1956	1957-1965	1966-1973
1. a. U.T.T. b. J.P.P.S. c. XX				
2. a. 1,2,3, b. 4,5,6,7 c. XX				
3. a. Yes b. No. c. XX				
4. names of books or don't remember				-153-
5. Circle one answer in every column or XX	$\frac{1}{2}$, 1, $1\frac{1}{2}$, 2, $2\frac{1}{2}$, 3, $3\frac{1}{2}$, 4, $4\frac{1}{2}$	$\frac{1}{2}$, 1, $1\frac{1}{2}$, 2, $2\frac{1}{2}$, 3, $3\frac{1}{2}$, 4, $4\frac{1}{2}$	$\frac{1}{2}$, 1, $1\frac{1}{2}$, 2, $2\frac{1}{2}$, 3, $3\frac{1}{2}$, 4, $4\frac{1}{2}$	$\frac{1}{2}$, 1, $1\frac{1}{2}$, 2, $2\frac{1}{2}$, 3, $3\frac{1}{2}$, 4, $4\frac{1}{2}$

Question No.	1946-1947	1948- 1956	1957-1965	1966- 1973
6. Circle one answer in each column or XX	$\frac{1}{2}$, 1, $1\frac{1}{2}$, 2, $2\frac{1}{2}$, 3, $3\frac{1}{2}$, 4, $4\frac{1}{2}$	$\frac{1}{2}$, 1, $1\frac{1}{2}$, 2, $2\frac{1}{2}$, 3, $3\frac{1}{2}$, 4, $4\frac{1}{2}$	$\frac{1}{2}$, 1, $1\frac{1}{2}$, 2, $2\frac{1}{2}$ 3, $3\frac{1}{2}$, 4, $4\frac{1}{2}$	$\frac{1}{2}$, 1, $1\frac{1}{2}$, 2, $2\frac{1}{2}$, 3, $3\frac{1}{2}$, 4, $4\frac{1}{2}$
7. list of subjects or don't remember				
8. list of new subjects or don't remember				
9. a. Yes b. No c. XX				

Question No.	1946-1947	1948-1956	1957-1965	1966-1973
10. changes in the philosophy of the school				
11. a. Yes b. No c. XX				
12. a. Yes b. No c. XX				

Please remember to fill every box.
When you don't answer a question, please write
two XX's in that box.

Question No.	1946-1947	1948-1956	1957-1965	1966-1973
13. a. Yes b. No c. XX				
14. a. Yes b. No c. XX				
15. a. Often b. Sometimes c. Seldom				
16. a. Yes b. No c. XX				
17. The materials that you decorated the class or don't remember				

Question No.	1946-1947	1948- 1956	1957-1965	1966-1973
18. a. Yes b. No c. XX				
19, the time that was devoted to discussions				
20. a. Yes b. No c. XX				
21. The ways that the school administ- ration helped you				

Question No.	1946-1947	1948-1956	1957-1965	1966-1973
22. a. Yes b. No c. XX				
23. The ways that the school administration used in order to bring Israel to the students. or don't remember				
24. The reasons for bringing Israel or don't remember				

Question No.

1946-1947

1948-1956

1957-1965

1966-1973

Please remember to fill every box.

When you don't answer a question, please
write two XX's in that box.

25.

- a. Yes
- b. No
- c. XX

26.

The topics that
were discussed
in staff meetings

or
don't remember

Question No.	1946-1947	1948-1956	1957-1965	1966-1973
27. a. Yes b. No c. XX				
28. Agencies that influenced the Hebrew Curriculum or don't remember				
29. The changes in the Hebrew curriculum or don't remember				

Question No.	1946- 1947	1948-1956	1957-1965	1966-1973
29. continuation				
30. a. Yes b. No c. XX				
31. Examples how you were influenced				

Question No.	1946-1947	1948- 1956	1957-1965	1966-1973
32. a. Yes b. No c. XX				
33. Names of people that influenced you or don't remember				
34. The changes or don't remember				

Question No.	1946-1947	1948-1956	1957-1965	1966-1973
35. a. Yes b. No c. XX				
36. Names of Israeli newspapers or don't remember				
37. a. very often b. often c. sometimes d. seldom				
38. a. Yes b. No c. XX				

Question No.	1946-1947	1948- 1956	1957-1965	1966-1973
39. The ways to establish the relationships with Israeli students				-164-
40. a. Yes b. No c. XX				
41. The purposes for the contri- butions or don't remember				

Question No.	1946-1947	1948- 1956	1957-1965	1966-1973
41. continuation				

Please remember to fill every box.
When you don't answer a question, please
write two XX's in that box.

42. a. Yes b. No c. XX				
43. The plans that were not accepted by the school administration or don't remember				

Question No.	1946-1947	1948- 1956	1957-1965	1966-1973
43. continuation				
44. The reasons that the school administration had stated or don't remember				

Question No.	1946-1947	1948- 1956	1957-1965	1966-1973
45. a. Yes b. No c. XX				
46. The things that the school lacks in order to bring Israel to the students.				
47. a. Yes b. No c. XX				
48. a. Yes b. No c. XX				

Question No.	1946-1947	1948-1956	1957-1965	1966-1973
49. Examples to answer "YES" of question 48				
50. a. Yes b. No c. XX				168
51. Reasons to answer No. 50				

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