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Mandel Associated Foundations correspondence and Yeshiva  
University programs, 1990-1992.

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December 18th 1992Rabbi Robert S. Hirt  
Vice President  
Rabbi Isaac Elchanan Theological Seminary  
500 West 185th Street  
New York, N Y 10033  
U.S.A.

Dear Rabbi Hirt,

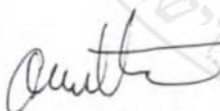
Back at our offices in Jerusalem, we would like to express our warmest thanks to you for the kind visit at Yeshiva University.   
 חזקת אורח'ם הונתם לנו במהלך ביקורכם האחרון.

The meeting we had was interesting and stimulating. We were pleased to learn about the growing status of Jewish Education at Y.U.

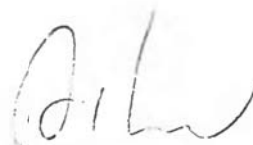
In the weeks to come we are planning to review all the material regarding our recent visits in the U.S. and we shall try to keep in contact with you on a regular basis.

In the meantime, may we thank you again and wish you and yours a hearty   
 חג אורים שמח.

Sincerely,



Annette Hochstein



Shmuel Wygoda

טופס מעקב

טופס זה מיועד למקרים בהם מסמך אחד יכול להיות רלוונטי ליותר מתיק אחד, ומהווה בעצם שלד למסמך המקורי המתויק בתיק אחר.

- (1) שם כותב המסמך: ג'ני לוי
- (2) תאריך: 4. 12. 92
- (3) הנדון: דוחות ה Draft & פסיקס המקומות
- (4) תוכן מקוצר: היצור ההיסטוריה ומה המקורים ב  
הנאצים ופ.ט.ו.י. והנאצים המקורים.
- (5) שם התיק בו מתויק המסמך המקורי: בתיק ג'ני לוי

# MAX STERN DIVISION OF COMMUNAL SERVICES



ישיבת רבנו יצחק אלחנן

Rabbi Isaac Elchanan Theological Seminary

500 West 185th Street • New York, NY 10033 • (212) 960-5263

*An Affiliate of YESHIVA UNIVERSITY*

APPENDIX C

June 1, 1992  
29 Iyar 5752

Dear Colleague:

As a leader in the field of Jewish education, you are aware of the crucial need that Yeshivot and agencies are experiencing for qualified professional personnel. To the purpose of addressing that need the Max Stern Division of Communal Services - Rabbi Isaac Elchanan Theological Seminary is establishing, with the help of our colleagues such as yourself, a Jewish Education Talent Search Network.

This Network will be called upon to identify persons who are suitable candidates for professional growth and/or career advancement in Jewish education. Specifically, we are looking for candidates to enter the various degree programs in Jewish education at Yeshiva University's David J. Azrieli Graduate Institute of Jewish Education and Administration. At the same time these persons will possibly be available for placement in administrative positions in Yeshivot/Day Schools.

To that end we cordially invite you to join our proposed Talent Search Network. We are confident that in your key position you have many acquaintances among Jewish educators or possibly men and women from other areas and professions who might want to enter this field. We will contact you twice a year for your recommendations. Your attention and participation is highly valued by us and we look forward to working with you.

If you have any questions or suggestions, I would be delighted to hear from you. Please call me at 212-960-5265. Would you kindly indicate your agreement on the enclosed form and return it to us. Your response by July 1st will be highly appreciated.

Please note the recommendation form enclosed for your use.

Cordially,

Rabbi Morton D. Summer  
Coordinator, Professional  
Educational Services

MJS:es

*Departments:*

Cantorial Services • Educational Services • Rabbinic Alumni • Rabbinic Services • Sephardic Activities • Synagogue Services • Youth Services

Dear Rabbi Summer,

- [ ] I agree to be a member of the Jewish Education Talent Search Network.
- [ ] I'm sorry to decline at this time, but keep me in touch. Perhaps I can join the network in the future.

Name \_\_\_\_\_

Address \_\_\_\_\_

City/State/Zip \_\_\_\_\_

I can be reached at: Home phone ( ) \_\_\_\_\_

Office " ( ) \_\_\_\_\_

Fax ( ) \_\_\_\_\_



Rabbi Morton J. Summer  
 Max Stern Division of Communal Services  
 Rabbi Isaac Elchanan Theological Seminary  
 Yeshiva University  
 500 West 185th Street  
 New York, NY 10033

Dear Rabbi Summer,

I recommend the following for your talent search.

- ☐ For studies at the Azrieli Graduate Institute
- ☐ For placement at a Yeshiva or Day School
- ☐ I have discussed these matters with him/her
- ☐ Please contact him/her directly
- ☐ Mention my name when contacting this person
- ☐ Do not mention my name when contacting this person

Personal/academic strengths \_\_\_\_\_

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Professional background \_\_\_\_\_

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_  
 City, State, Zip

Telephone (\_\_\_\_) \_\_\_\_\_ ☐ evening ☐ daytime

Telephone (\_\_\_\_) \_\_\_\_\_ ☐ evening ☐ daytime

Sincerely,

Name \_\_\_\_\_  
 Please Print

Address \_\_\_\_\_  
 Please Print

Current Position \_\_\_\_\_

NOTE: Please use one form for each recommendation



*The Azrieli Graduate Institute for Jewish Education*

*&*

*M.S.D.C.S. - R.I.E.T.S.*

Invite you to an evening seminar

APPENDIX C-1

# "Women in Jewish Education" Career Opportunities

## *Presentations by Azrieli Doctoral Students*

**Susan Dworken**, Principal, Kushner Academy, West Caldwell, NJ

**Francine Hirschman**, Principal, Ezra Academy, Queens, NY

**Karen Kedmi**, Principal, Hillel Academy, Fairfield, CT

**Devorah Schenker**, Principal, Yeshiva Shaarei Torah, Brooklyn, NY

## *Respondents Panel*

**Dr. Rivkah Blau**, Shevach High School

**Dr. Susan Katz**, Shulamit High School

**Mrs. Chaya Newman**, Bruria

**Dr. Rita Shloush**, Yeshivat Rambam

*Koch Auditorium - Stern College for Women*

*Tuesday, May 12th      8:00 PM*

# SUMMER PROGRAM 1992

## DAVID J. AZRIELI GRADUATE INSTITUTE OF JEWISH EDUCATION AND ADMINISTRATION

Classes will meet at Yeshiva University's Midtown Center,  
245 Lexington Avenue (35th Street).  
Classes are open for credit to all qualified degree as well as  
non-degree students

APPENDIX D  
Masters Program

FACULTY	SESSION I	COURSE
RABBI CHAIM FEUERMAN, ED.D. Headmaster, Westchester Day School	EDU 6305 Creativity in Elementary Jewish Education	The course examines 4 major aspects of teaching skillful and critical thinking in all subject areas, grade levels and disciplines in both general and Judaic studies. 9:00 a.m. - 11:20 a.m.
DR. MOSHE SOKOLOV Associate Professor of Jewish Studies	JED 6310 Teaching Bible: Prophets	Principles and techniques of teaching Prophets in Jewish day schools; mastering language and style; various trends and approaches in teaching Prophets; relevance of the Prophets to modern society; empha- sis on the social and moral content of the Prophets. 11:40 a.m. - 2:00 p.m.

### SESSION II

DR. CHAIM I. WAXMAN Professor of Sociology Rutgers University	JED 5635 Sociology of the American Jewish Community	Sociohistoric survey of the American Jewish Community. Demographic, economic, social, religious and cultural changes within the American Jewish Community; their impact on the structure and rationale of national organizations and local Institutions. 9:00 a.m. - 11:20 a.m.
RABBI YITZCHAK S. HANDEL Ph.D. Director, Associate Professor of Psychology and Jewish Education, Rosh Yeshiva - Yeshiva University High School	EDU 5365 Moral Development and Jewish Education	Nature of morality analyzed from philoso- phical, psychological, theoretical and practical standpoints; analysis of Luzatto, Salanter, Freud, Kohlberg, Piaget and Skinner. 11:40 a.m. - 2:00 p.m.

### ACADEMIC CALENDAR

REGISTRATION	Tuesday, May 26, 1992, 3:00 p.m. - 5:30 p.m. (Rm. 804)
SESSION I	Tuesday, June 30 - Thursday, July 23, (Classes meet on the following days: June 30, July 1, 2, 7, 8, 9, 14, 15, 16, 21 22, 23)
SESSION II	Tuesday, July 28 - Thursday August 20 (Classes meet on the following days: July 28, 29, 30 and August 4, 5, 6, 11, 12, 13, 18, 19, 20)

FOR FURTHER INFORMATION AND APPLICATION FORM, CALL OR WRITE  
David J. Azrieli Graduate Institute of Jewish Education and Administration  
Yeshiva University  
245 Lexington Avenue, New York, N.Y. 10016. Tel. (212) 340-7705





**FOR EDUCATORS OR STUDENTS WITH A  
BACKGROUND IN JEWISH STUDIES**

- Earn an M.S. degree in Jewish elementary or secondary education, or an Ed.D. degree in administration and supervision of Jewish education, on a part-time or full-time basis.
- Significant financial assistance available.
- Courses are also open to qualified non-degree students.
- Distinguished faculty with many years' experience in teaching, supervision, and administration.

We are pleased to announce the appointment of

**DR. ALVIN I. SCHIFF**

as

**Distinguished Professor of Education**

Professor Schiff, a renowned scholar, author, researcher, international leader in the field of Jewish education, former Chairman of the Department of Jewish Education of the Ferkauf Graduate School of Yeshiva University, and Executive Vice President Emeritus of the Board of Jewish Education of Greater New York will present a "Seminar on Contemporary Jewish Education" during the Spring 1992 semester. The course which is open to qualified degree and non-degree students is scheduled for Tuesday evenings at 6:00 p.m. and will deal with the following educational concerns:

Status of Jewish education in America, with emphasis on educational demography, school typology, patterns of national and local communal and ideological structures, central agencies for Jewish education, Jewish educational funding, role of government in nonpublic education, Israel-related programs, new developments in formal and informal Jewish education, issues and challenges.

**SPRING SCHEDULE • 1992**

Classes held: Thursday, February 6 - Wednesday June 3

Registration: Tuesday, February 4 and Wednesday, February 5

(All classes meet for one 100 minute session per week)

MONDAY	6:00 p.m.	<b>Personality Appraisal and Jewish Education</b> Dr. Menachem M. Brayer
	7:50 p.m.	<b>School Leadership: Problems and Practices I</b> Rabbi Chaim Feuerman, Ed.D.
TUESDAY	6:00 p.m.	<b>Seminar on Contemporary Jewish Education</b> Dr. Alvin I. Schiff
	7:50 p.m.	<b>Teaching Jewish Liturgy</b> Dr. David Eliach
WEDNESDAY	6:00 p.m.	<b>Moral Development</b> Dr. Yitzchak S. Handel
	7:50 p.m.	<b>Sociology of the American Jewish Community</b> Dr. Chaim I. Waxman
THURSDAY	1:05 p.m.	<b>Methodology of Biblical Exegesis</b> Dr. Menachem M. Brayer
	6:00 p.m.	<b>Jewish School Management</b> Dr. Noam Shudofsky
	7:50 p.m.	<b>Teaching Bible: Prophets</b> Dr. Moshe Sokolow

CONVENIENT MIDTOWN AND UPTOWN MANHATTAN LOCATIONS

for further information on admission to the program, contact:

DAVID J. AZRIELI GRADUATE INSTITUTE OF JEWISH EDUCATION AND ADMINISTRATION

YESHIVA UNIVERSITY, MIDTOWN CENTER

245 Lexington Avenue, New York, N.Y. 10016

(212) 340-7705

DAVID J. AZRIELI

GRADUATE INSTITUTE

OF JEWISH EDUCATION

AND ADMINISTRATION



# YESHIVA UNIVERSITY

**For educators or students with a background in Jewish studies**

- Earn an M.S. degree in Jewish elementary or secondary education, or earn an Ed.D. degree in administration and supervision of Jewish education, on a part-time or full-time basis.
- **Significant financial assistance available.**
- Courses are also open to qualified non-degree students.
- Distinguished faculty with many years experience in teaching, supervision and administration.

## FALL SCHEDULE 1992

Classes held: Tuesday, September 8, 1992 - Thursday, January 14, 1993  
Registration: Wednesday, September 2 and Thursday, September 3, 1992  
(All classes meet for one 100 minute session per week)

MONDAY	6:00 p.m.	Classroom Management Dr. Sally S. Gladstein
	7:50 p.m.	Supervision of Jewish Schools Rabbi Chaim Feuerman, Ed.D.
TUESDAY	6:00 p.m.	Research in Jewish Education Dr. Miriam S. Grosz
	7:50 p.m.	Teaching Jewish Thought and Values Dr. David Eliach
WEDNESDAY	6:00 p.m.	Curriculum Development Dr. Alvin I. Schiff
	7:50 p.m.	Workshop in Informal Jewish Education Prof. Peninnah Schram
THURSDAY	6:00 p.m.	Educational Psychology Dr. Yitzchak S. Handel
	7:50 p.m.	History of Jewish Education Dr. Zevulun Lieberman

CONVENIENT MIDTOWN AND UPTOWN MANHATTAN LOCATIONS

*For further information on admission to the program contact:*

David J. Azrieli Graduate Institute of Jewish Education and Administration  
Yeshiva University - Midtown Center  
245 Lexington Avenue, New York, N.Y. 10016  
(212) 340-7705

PLEASE POST

PLEASE POST

ד"ר

AZRIELI GRADUATE INSTITUTE  
YESHIVA UNIVERSITY  
Student Questionnaire

July 22, 1992

NAME:

Current position in Jewish Education:

1) Where did you learn about Azrieli?

2) What motivated you to enroll in this masters program?

3) In which masters program are you enrolled?

Elementary \_\_\_\_\_  
Secondary \_\_\_\_\_

4) What do you expect to gain from this program?

5) How will this program relate to your current work and your future career plans?

Comments:

AZRIELI GRADUATE INSTITUTE  
STUDENT QUESTIONNAIRE SUMMARY  
July 22, 1992

Current		Sources	
Teachers	12	Student Network	15
Principal	1	Newspapers	3
Agency Director	1	Mailings	3
Students	3	Alumnus	1
RIETS	7	Catalog	2

Goals for Course Work

- 1) Improvement in teaching skills and techniques.
- 2) Understanding of concepts and developmental background.
- 3) Career growth in Jewish Education.





**DAVID J. AZRIELI GRADUATE INSTITUTE OF JEWISH EDUCATION AND ADMINISTRATION**

**YESHIVA UNIVERSITY**

245 LEXINGTON AVENUE • NEW YORK, NY 10016 • (212)

340-7705

OFFICE OF  
THE DIRECTOR

ד"ר

APPENDIX E

March 31, 1992

In order to give a special opportunity, on an experimental basis, to women interested in pursuing a career in Jewish education and desiring increased knowledge in Jewish studies, the David J. Azrieli Graduate Institute of Jewish Education and Administration will offer, as part of its regular Masters program in Jewish education and subject to sufficient enrollment, a 2 semester course (3 credits per semester) entitled The Development and Methodology of Halakha (JED 5211, 5212) during the 1992-1993 academic year. The course will be taught by Rabbi Yonason Sacks. The course will include 4 1/2 hours of Shiur per week (Monday, Tuesday and Thursday, 3:00 p.m. - 4:30 p.m.) as well as 20 hours of "Preparation and Review" per week (Monday - Thursday; 9:00 a.m. - noon and 1:00 p.m. - 3:00 p.m.). A שו"ת will be present Monday - Thursday 10:00 a.m. - noon.

Admission to this course will be subject to the approval of Rabbi Sacks and the Director of the Institute and will be open only to students who are accepted and register as students in the Masters program at Azrieli.

Graduates of SCW who would like to apply for admission to the Masters Program at Azrieli and would like to take this course may apply to the Director for a fellowship of \$4,000. This fellowship will be granted to a limited number of new students who are taking at least 6 additional credits at Azrieli per semester and who will take courses at Azrieli during the summer to enable them to complete the degree requirements.

Students receiving this fellowship are required to complete all Masters requirements including 30 credits, a 150 hour student teaching requirement and a Masters Comprehensive Examination in short order.

The offering of this new course in the Masters program is subject to sufficient enrollment.

If you are interested in applying please contact the Director of the Institute immediately at the above address (room #804) and phone number.

A shiur will be given ד"ר by Rabbi Sacks on Tuesday evening, April 7, 1992 at 8:00 p.m. in room #507 for all students who may be interested in the program. A meeting to respond to all questions will follow the shiur.



# The State of the Classroom: A Symposium

**Hamevaser:** Education is often touted as a personally rewarding experience. What were your expectations in this regard? To what extent were these expectations met?

**Rabbi Kerner:** Many times we come out of semikha or graduate school into the field of education with certain grandiose plans. I think most *mechanchim* end up realizing that *chinukh* is only a little bit of what they anticipated. Many times we visualized utopian schools. I think that in terms of the rewarding experience that we speak about, the best way to be practical about it, and to be on the one hand idealistic, and on the other hand somewhat cautious, is to view the reward in terms of educating, and not necessarily in terms of advancing our own personal learning. For every student that you can get to the next *shelav*, to get to the next stage of his education, for you the reward should be that every student grew that much during the course of the year. One thing we must always realize is that not every student will come back and say thank you, but the reward doesn't necessarily have to come from the thank you.

**Rabbi Lustig:** I realized from talking to people at the time, and from the experience I had subbing in MTA and OTI (Ohr Torah Institute), that it's not the safest thing to get one's expectations real high. I felt [this] was important... because if things don't work out, it [can be] very uncomfortable and self-defeating. I initially wanted to try to have an effect on students, and get some kids more interested in learning and more sincerely dedicated to *yiddishkeit*. That was one of my earlier goals in actually teaching, in going into the field of *chinukh*.

**Rabbi Helfgot:** I felt I wanted to make a contribution, and be involved with kids. I've been involved in Seminar, NCSY, and [other similar programs], and a lot of my *rebbe*s had spoken about how important it is to contribute to the *kehal* (community). It has been very rewarding dealing with kids and seeing growth, and seeing them come back later. It's also been very frustrating; you want to see more instant results. But you also get into people's lives. You can even help in some situations, in terms of kids' [relationships] with their parents and with other kids. Teenagers especially are at the stage where they're thinking about decisions; they're very open to hearing ideas most of the time, and in that sense it's very rewarding.

**Rabbi Lustig:** I think the expectations vary with the types of kids you're teaching. When you're teaching kids in elementary school, [the goal is] more to get them interested in attending a Jewish high school. In certain communities, where it is expected that they will go to a yeshiva high school, you want them to be more dedicated to their learning. I think, overall, it's very rewarding. It's something you have to realize, though, takes time. You don't always see the fruits of your labor until a little later. When I see kids that have graduated high school, gone to *Eretz Yisrael*, and come back, I really see that everything I had to go through - the good, the bad, the ugly - was really worth it in the long run. Again, you don't necessarily see it in every kid, but *Chazal* already pointed out that not everybody that begins learning is going to end up coming out the way you want them to, but you shoot for the best. The expectations were basically met, even if kids just kind of came out to be *mensch*. I've had experiences here where we've had kids come in as seniors from public schools with relatively no background. If you end up realizing, sometimes, that the goal for them is that they'll end up marrying Jews, that can be a positive thing. On the other hand, you have kids who have grown up in *shomer shabbos* homes and you want them to grow up to be *talmidei chakhamim* and *h'nei tora*. One has to keep that in mind

and realize that you have to adjust your expectations to the type of student that you have.

**Ms. Wolf:** I got into education via my love for *tanakh*. My love for *tanakh* left me no choice but to go into education. It was a side reward that I got that I really love to teach also. I guess I had an opportunity to make a difference in some people's lives, and that was very nice. That was a tremendous reward when students come back later on and tell you that they're going into either *tanakh* or Judaic studies or into education, and that you played a role in it. There are very few fields that you really get that satisfaction from.

**Hamevaser:** How much does content-oriented graduate study relate to the classroom experience?

better understanding one has of learning in any particular topic in *torah*, be it philosophy, or halakha, or *navi*... is extremely invaluable in teaching on any level. Not only in the knowledge, but in the way you learn, in the preparations, and the way you find it easier to learn. The more broad-minded you are yourself within your studies, the easier it is going to be to relate and to teach kids, and, ultimately, to be a good Jew.

**Rabbi Helfgot:** There's no doubt that the more you know on all fronts, it always helps, because you can always answer questions, and you can always be more prepared, which gives you more weapons in your arsenal. That doesn't mean that everything that you learn in graduate school can be used in a high school class-

room, and it's helped me personally. The times when I had to sub at MTA itself and at other places gave me an incentive and a realization of what could be done, [although] I was not necessarily qualified at the time to be a teacher. It's more just to get your feet wet, just to get a sense of what teaching's all about, what *chinukh* is about. Experience is obviously going to be the best teacher. **Rabbi [Yitzchak] Cohen** (a *rebbe* in MTA) once discussed with me something which I think was very apropos. He mentioned to me that the best way for a person to learn how to make a *leining* how to learn a piece of *gemara*, is to learn a few hundred *blatt*. There's no easy way, or shortcut, to [learning how] to learn. One just has to do it, go through it. To a degree, I think it's similar with *chinukh*.

There are no two classes that are going to be the same, no one approach that works for everything.

**Ms. Wolf:** When you take courses in college and graduate school you're learning material; you're not learning how to present the material. You have to have some sort of talent to do that. But some things can be taught: how to present certain *perakim*, what to look for, how to break them down. Methodological courses are very important in that area.

**Hamevaser:** What general principles are applied to the distribution of courses in various disciplines of study, including *Tora she'bikhtav*, *Tora she'be'al pe*, Jewish History, Jewish Philosophy, and Hebrew language. Are these

principles effective?

**Rabbi Kerner:** *Gemara* is the core of the MTA curriculum; no question about it, *torah she'be'al pe*. But, in terms of the other two subjects that are taught in the *shiur*, *chumash* and *dinim*, [the amount of time devoted in class] varies according to the *rebbe* and according to the level of his *shiur*. In my ninth grade *shiur*, on the average day, I cover all three subjects.

**Rabbi Helfgot:** I think that for the average yeshiva high school student, it's a mistake to focus exclusively on one area of *Tora* studies, especially if that area is *gemara*. For the average kid, certainly it's a mistake; it's a turn-off and it's very difficult to teach that way. It's very difficult psychologically to go with one [subject] straight. Number two, even for the kids who are more capable, more exposed to *gemara* learning, even they would also benefit from a varied curriculum, because they should be exposed to the wealth and breadth of Jewish Studies. I would like to see more Jewish Philosophy, and again, it doesn't have to be in the medieval sense, and not in the *musar* sense of *hashkafa*, either, but dealing with issues as a more formal part of the curriculum. I think that in some schools, there's an overabundance, a little bit too much emphasis on *Nakh*, to the detriment of *Tora* and *Halakha*. I think we need to sometimes give up on *Nakh*, especially *Nevi'im Acharonim*, until the later grades, in the interest of really understanding *Nevi'im Rishonim* in depth. Many schools make a type of make-believe world, as if the kids learned *Nevi'im Rishonim* in elementary school [and] therefore don't have to learn it in high school, which is a big mistake, because they've learned it on a very superficial level. Generally, I think there should be a distribution, with of course a greater concentration given to *torah she'be'al pe*, because that is part of what we as an Orthodox yeshiva high school are trying to communicate

**Rabbi Nati Helfgot received semikha from the Rabbi Isaac Elchanan Theological Seminary (RIETS) after receiving his B.A. from Yeshiva College (YC) and learning in the kollel. He holds a Master's Degree in Jewish Education from the Azrieli Graduate Institute (AGI), and is currently pursuing a Ph.D. at the Bernard Revel Graduate School (BRGS). He has taught at Frisch Yeshiva High School for five years, and directs the high school's Israel guidance program.**

**Rabbi Shimon Kerner, also a RIETS musmakh, teaches a ninth grade shiur at the Manhattan Talmudic Academy (MTA) the Yeshiva University High School for Boys, where he has been a rebbe since 1984. He has learned in the Kollel Yadin Yadin, has an M.A. from AGI, and has served on the educational staff of Camp Morasha for eight summers.**

**Rabbi Jacob Lustig graduated from YC in 1982, following which he received semikha from RIETS and learned in the kollel. After teaching in several schools in the New York area, and for a year in Milwaukee, he went to the Yeshiva High School of Atlanta, where he has been teaching for the past four years.**

**Ms. Rena Wolf holds a B.A. in Tanakh from Bar-Ilan University, and an M.A. in Bible from BRGS. She has taught at the Yeshiva University High School for Girls for eight years.**

**Ms. Wolf:** I would say that the courses I took [toward] my B.A. were certainly more helpful with regard to teaching. Less so at Revel... Any course that was book-oriented, [such as] *Tehilim*, *Yeshayah*, *Shemuel*, or *Devarim*, ended up being in some way very helpful to my teaching. Courses that were more generalized, "*Chazal's* view of X" or "*Dead Sea Scrolls*," those of course were not quite as helpful. The most important course I took in all my years of education was probably a course in bibliography; in other words, what are the books to use when and if you have this sort of problem or that sort of problem. I took that in Bar-Ilan, and it really enabled me to go anywhere to really investigate any area in *tanakh* - and this is something I know is missing in schools in the United States. I can take any area in *tanakh* that I need to analyze for class, and I know where to go to get the material together, or to get the articles, the books, and so on that are available. I've met doctoral students who don't know how to do that, and it was pretty shocking.

**Rabbi Kerner:** You have to be very knowledgeable, as knowledgeable as you possibly can. That comes from years of learning. Especially in the field of *chinukh*, it's important to be as much of a *talmid chakham*, as much of a *yode'a* or *yoda'at sefer* as you possibly can, because even if you know the material you're teaching textually, there are bound to be questions that come in, tangential things, that students always question you about, and we have to try to be prepared for everything. Therefore, I would certainly recommend as intensive a program as possible in terms of *Tora* learning.

**Rabbi Lustig:** In my preparation for *chinukh*, the graduate courses I took were methodology courses in teaching *tanakh* and *mefarshai tanakh*. Certainly, any amount of knowledge is helpful - *marbe tora marbe chavim*. The

room, but it's always useful; it has to be coupled with methodology.

**Hamevaser:** How important are courses in education for the high school teacher?

**Rabbi Helfgot:** Some education courses are very important, especially something like Dr. Eliach's course in Azrieli... in terms of organizing a lesson. That doesn't mean you do that every time you get up in front of a classroom, but there are a lot of elements, in terms of the notion of preparation, going from the *kelal* to the *perat*, trying to have a motivation, trying to relate things to the kids' lives, all these are the major things, and all the small things, in terms of how to prepare a lesson, are helpful, in terms of organizing material. There's no doubt about it.

**Rabbi Kerner:** In terms of graduate school education and courses in education, there will be courses that are more valuable, and courses that are less valuable. There will be courses that work on the philosophy of education, which is important. Clearly, in terms of pragmatic preparation for teaching, those courses that deal with methodology are more critical. Overall, for a person to have a good core base of knowledge of what education is, and what educational methodology is supposed to be, and educational psychology, graduate courses can only be of help.

**Rabbi Lustig:** I didn't take that many education courses *per se*. From my experience from those courses, and from talking to colleagues in the field, there's a lot to be said for taking education courses. There are principles that have been elucidated both by *Chazal* and by many very good educators in the field of education in general. The best type of experience is student teaching, to really get a feel for what it's like, for applying any types of principles one has. It is a time where a person has to actually practice what one preaches. That's a



value of *tora she'be'al pe* as the central pillar of our existence as halakchic Jews.  
**Hamevaser:** Should the same principles be applied both to boys and girls?

**Wolf:** You always get into a sticky halachic issue with girls learning *gemara*, and much time should be spent on that. I went to yeshivas in Boston, and there we learned with the boys, and it was probably one of the most rewarding experiences I had. Someone has said to me, "Well I wish the boys would have more of the girls' education; they spend too much time on *tra*." Let's put it this way: I'm not entirely sure we need to have the same education. I do think boys should spend a little more time on areas other than *gemara*. Girls should have set aside for courses specifically intended in *gemara*, let's say one period a day in *tra* which they don't have now. That would utilize it in the sense that boys would have a Jewish History, Jewish Philosophy, *Navi*, *nash*, which is often not in the boys schools,

that girls would increase their learning of *she'be'al pe*, and the study of Talmud in itself in particular.

**bi Helfgot:** I'm a big devotee of girls' education. I think that if girls want to learn, if they're brought up with the notion that they can learn, that they can achieve in learning.

In general in high schools the distribution can be the same. I would of course point out that there has to be some difference in terms of emphasis in certain areas of *halakha* that are relevant for women and men. I wouldn't have *ss in hilchas tefilin* [in] a coed high school where you [spend] the whole year [learning] in *dishna Berura tzitzis and tefilin*. That's a mistake... But I would at the same time want to pose girls to the basics of *tzitzis and tefilin*, like we'd want to expose boys to the basics of *halakhos* that apply to women. I could imagine areas, such as *taharas hamishpacha*, in which you have to have separate [classes], but forms of exposure to *gemara*, girls are capable, and if they grow up in a society which encourages it, there's no doubt that they can achieve. On a high school level, I don't really have much [difference].

**bi Kerner:** I think in terms of the roles boys and girls play, boys perhaps need a greater emphasis [on *gemara*] in [light] of the fact that they, generally speaking, will go on to further learning, [although] there might be exceptions among girls. In general, I don't think we stress *halakha lema'ase* sufficiently for boys or for girls, but I think that the needs are different, and we have to treat them differently.

**bi Lustig:** Chazal were obviously very clear. The directions of learning and hierarchy of a person should learn, and the proper emphasis. In teaching girls and boys, there [will] be certain differences. It would not be as apropos to one as to the other. Certain halachic matters pertaining to women might be better suited to a woman's classes, and by analogy to boys' classes. The issue of *decalog* and girls differently comes up all the time. Why do they get to do this? Why do they get to do that? Sometimes we have *mechankhim* have to teach

are different expectations for different people, and *HaKadosh Barukh Hu* set up the *Tora* in that way, to give everybody what's best for them. If we don't apply the same principles equally across the board, it might lead to some uneasy feelings, but if that is overall the best [arrangement] for a particular situation, we should not feel tied down to doing the same across the board.

**Hamevaser:** What should the role of the teacher be in planning curriculum structure and course content?

**Rabbi Kerner:** I think that it is crucial for administration to involve teachers in curriculum planning for one basic reason: teachers know from the classroom experience what can realistically be covered in a forty or fifty minute lesson. Teachers know in terms of the level of the student [for whom] the curriculum is being planned, whether it [sets] a realistic goal. Therefore, I think teacher input is crucial. I think administration should be the key in

terms of orchestrating curriculum development and planning. They should be the ones that initiate plans to come up with a curriculum and create the structure.

**Ms. Wolf:** With regard to general curriculum, even then, I think the experts in a particular field, [be it] *navi*, *chumash*, math, or science, whatever the field might be, are the teachers themselves. Most often, the principal is really not an expert in each one of those fields. You have to rely on the people that are the experts, that have the educational background, that have the academic experience, and so on, to arrange a curriculum. So I think teachers are vital to the curriculum planning.

**Rabbi Lustig:** The teachers are obviously on the front lines of the battlefield when it comes to actually setting up the curriculum. Being a *mechanech* is being very much on a daily basis involved with and exposed to what the kids need, and what they should be learning... Sometimes the soldiers on the front lines really have a better idea of what's going on. The generals who are planning in offices, behind the front lines, might have a better sense of what's going on overall; certainly it has to be worked out together. But the teachers who really are on the front lines have to be, and should be, involved with setting up the curriculum, structuring it, knowing what should be taught. Curricula have to be set up where kids first learn certain *Nevi'im Rishonim* or *Nevi'im Acharonim*. For kids coming from public school [to yeshiva] for the first time in twelfth grade, [it may be inappropriate to teach certain *sefarim* that the rest of the school is learning, such as] *Tehilim* or *Mishlei* or *Iyov*... Teachers have a responsibility to see to it that maybe these kids should not be learning that, maybe they should be taking an introduction to Judaism course. Maybe they should be learning basic *chumash*: who was *Avraham*, who was *Yitzchak*. Before they study the *meshalim* of *Shlomo HaMelech*, we should... give them more of a background. I think teachers are not the only critical component, but certainly a major piece of the puzzle of any curriculum structure.  
**Rabbi Helfgot:** I think there's a specific role for teachers to very carefully think through what should be learned in a specific *sefer*, what should be learned in a specific *masekhta*. More needs to be done. I think [this kind of plan-

ning] it's woefully inadequate in most yeshiva high schools, real thought being given *mamash* to every *pasuk*. [Such planning] takes time, that takes summers, in which people need to be paid as professionals to sit down and write curricula. Ideal curriculum writing means that people sit down and write exactly [which] *Rushi* we're going to do and exactly what value, what goal [we] want to accomplish from that *Rashi* or *Ramban*, and what skills you want to teach.

**Hamevaser:** How do you approach varying levels of interest and skills of the students in your classes?

**Rabbi Helfgot:** I think many schools try to deal with it by tracking, which is basically what we do in our school, so most of the time, you have very little problem with that. [But] even within a homogeneous group, you have different levels. For that, as all good educational theorists tell us, you have to use different methods of communicating ideas in the classroom. Some are auditory, some are visual, some are written, you have to use different skills; different children learn different ways. Motivation is a function of personality. You do some "shuck," and you have to be a forceful personality, and hopefully you try to use the material in engaging ways. Unfortunately, one of the biggest motivations in the high school classroom is grades and tests.

**Rabbi Lustig:** There are a number of different approaches to actually working with kids on different levels. In high school, an approach would be to make certain kids responsible for less material, thereby giving [some] students more freedom not to get depressed, not to get overwhelmed by the wealth of the material, and at the same time, perhaps, giving the more advanced students in the class more work to do, enrichment work. Sometimes you can even team up the more advanced students to help out the [weaker students]. More often than not, you're going to come across situations where not everybody in the class is on the same level. Again, depending on the reason for it -- the background, the motivation -- there are many

**In terms of exposure to gemara, girls are capable, and if they grow up in a society which encourages it, there's no doubt they can achieve**

different approaches that are used.

**Rabbi Kerner:** What you have to do is try to challenge each student on his own level. If I ask a very basic question... or a basic piece of information, I'll expect some of the weaker students to answer that. I'll call on a weaker student, because I won't have to embarrass him by either not involving him at all when I get to the more complex issues, or by asking him a more complex issue and having him not know. I try to involve everybody. Over the course of a *shiur*, there are various times that you'll ask a challenging question, and you can get a student who is weaker to be involved in answering that question as well, by saying something to the effect of, "I don't want anybody to answer this question right away. Take thirty seconds to think about it, and then share your an-

swers with your next-door neighbor," so that the weaker student who is sitting next to the more advanced student is talking about his answer which he did or did not come up with. He is involved in the process, and he didn't just get swept away because somebody raised their hand after two seconds. I'll then ask someone to share their answer with the class. Maybe it's a weaker student who got it from a more advanced student, and that's okay. As far as testing is concerned, there are times when I'll give two different models of tests: I'll give a *bechinah* and there will be certain questions which are altered for the weaker student, and he will not necessarily be expected to recall as much, because he might not have as good a memory, or come up with the more advanced *sevaras*. We try as much as possible here in MTA to have homogeneous classes, but within every homogeneous class, you're still going to have varying levels. There will be students who will be misplaced. If there is a student you're not serving, he shouldn't be with you, and you shouldn't be with him.

**Hamevaser:** How do you handle discipline problems in your classroom?

**Ms. Wolf:** In the eight years I've been teaching, I haven't really encountered any discipline problems that with just a look or a word were not taken care of. Remember, also, that I teach in a girls school and that also makes a difference. A boys school is different, and mixed classes are also different. In a girls school, I think it's much more decorous. I didn't really encounter any problems of that nature.

**Rabbi Lustig:** Perhaps it's because of what the *gemara* tells us, *be'ikvesa demeshicha chutzpa yasge*, the rise in the level of *chutzpah* right before *Mashiach* comes, maybe that's what we're living through. Certainly, American/Western society does not have as much *derech eretz* for elders and *rebbeim* as there was in the past. Conveying ultimately how to be a person is something that kids don't always pick up, and one needs to be able to tune in to many different types of kids. One has to know that in teaching, the primary goal, once you have the decorum that's needed, is to motivate, to actually give over the material, which is something that's a great challenge.

**Rabbi Kerner:** As one of my teachers, Rabbi Eliach, the principal of Flatbush, said in graduate school in a course that I took with him, the best discipline is a well-planned lesson, and I found that to be a truism. We, as high school teachers, have to make a basic assumption that the high school student is not uninterested, unlistening, but basically needs a reason to listen. If I tell a student, "Okay, read *pasuk alef*," that's not going to get me very far: "Why should I read *pasuk alef*?" However, if I come in and ask a question, and then I tell the students, after discussing it for a few moments, "Now the answer to this question will be found in *pasuk alef*," there's a reason why the student is going to want to read *pasuk alef*. He's curious as to what the answer to the question is. If we raise the level of the curiosity of the student, we've created a reason to listen. He's too busy to fool around, to talk, to disturb.

**Hamevaser:** How would you characterize your relationship with your students outside the classroom?

**Rabbi Helfgot:** It's a good one. A problem most young *rebbeim* find [is] the balance between on the one hand being very loose and open, and on the other hand maintaining a sense of distance. I think I err sometimes on the side of too much closeness rather than too much distance. It's generally good, but the fact is, it's still school, and school has a certain life of its own, with the [social] and academic pressures that maintain a certain sense of structure.

**Rabbi Lustig:** On the realistic level, one



doesn't "connect" with every single one of the students you meet. My particular situation, here in Atlanta, is where a good number of the students happen to live in the community. You spend a lot of time on *shabbos*. You get to interact with them on a teacher-student level, in the classroom, but you get a chance to become part of their lives. You can see them after school, or even during winter breaks, or over *yom tov*, when they'll come by just to talk, or they'll come over to learn. In small communities in general, we have an opportunity to have a much better influence, a much better *hashpa'a* on kids, simply because of the way it's set up. In "out-of-town" communities, you have much more of a chance of becoming a role model, not only in the classroom, but they see how you work at home, how you help in the house, see how you shop for your family. You get to bump into kids, you get to be much more of a living role model, not just as someone who teaches them *Tora*, but as a more complete human being. Ultimately, the goal of *chinukh*, in that sense, is to impart to kids not only the knowledge and understanding of *Tora*, but the whole *fest* of *Tora*.

**Ab. Kerner:** I try to treat them like human beings both in and out of the classroom. I believe very strongly in *yehi khevod talmidekha laviv alekha keshelakh*. I try to teach them to become a role model and someone to whom they can look up. I also try to develop the type of relationship in which they can feel comfortable coming to me for advice, treating me as a confidant. Outside the classroom, there are informal meetings which we have on a personal basis, one on one. Once in a long while, after a *china*, I'll take the *talmidim* down to the gym let them let out a little steam, and maybe play basketball with them. I try to have them see

me in a different light, try to see me as someone who not only appears in the classroom. I wasn't born with a tie on. I have a personal life, and they get to see the way I interact with my family when they come for *shabbos*. I have a *chagiga* for them *Chanukka* time, and at the end of the year we make a *siyum*. The *shiur* should feel as a group; we should have some sort of cohesive unit. The *chaverim* that they make during this year should be long-lasting relationships, hopefully with me and with each other.

**Ms. Wolf:** I would say it's friendly and cordial, and only close if they initiate that. In other words, if they have a problem, if they have an issue, if they have something they want to talk about, then I'm available to talk with them. I hesitate to initiate that type of closeness on my own because I'm not a psychologist. I've gotten into areas that are sticky and that are unpleasant for me that I'm not equipped to deal with. For the most part, like I say, it's friendly and pleasant, but only close when initiated by the student for the most part.

**Hamevase:** What role do you see for yourself *vis a vis* the community?

**Ms. Wolf:** I think that the teacher is the best one to speak to the community at large, letting them know what really goes on in the high schools, what needs to be done, and how their children should be educated. We're involved in it. We're the hands-on people. We know how it should be changed and what should happen. In the community at large, I can see teachers who are experienced in teaching and who feel comfortable in the crowds of adults, as well

as kids, getting out there, talking about *chinukh* and what changes need to be [made].

**Rabbi Lustig:** In any community which is not a major metropolis you are involved in your position as a public, adult educator, as well. It comes up all the time, be it in *shul* between *mincha* and *ma'ariv* during the week where you will be called to speak, or be it at a *bris*, or a *shalom zachar*, *pidyon haben*, a *bat mitzva* or a *bar mitzva*... There are times when one is called on to... develop relationships with parents of students, or *ba'alei batim* that they are not so directly connected to the school and they feel a certain allegiance, a certain comfort in talking over both *hasidic* issues and halakhic issues. You have to be on your toes, you have to at least know where to find things, you have to know practical issues and how to deal with them.

**Rabbi Helfgot:** I think it's important that every teacher not limit himself or herself. I think [simply teaching third or tenth graders all your life] is a sure way to get to burnout. I think you need to vary yourself, and therefore a teacher should be involved in the community. That means giving *shiurim* in the synagogues and being a spokesman when called upon. I think that teachers need to get involved in local Jewish affairs. For example, I am involved in the ECA, which is an umbrella organization, the Educators' Council of America, which tries to bridge different Modern Orthodox educators all over the country, and plans conventions and mini-conferences. That's one way that you can speak as a unified voice on issues of concern to the Jewish community. I think teachers should be heard and should contribute, and be involved in adult education. Sometimes the American Jewish community has greater opportunities for pulpit Rabbis, because they are

looked upon as community leaders, and sometimes they don't look to principals and certainly not teachers in the community, and they need to do more of that, especially people who are competent, have something to give. I think people have to look for it. I'll give you an example. I had a student last year whose mother teaches American Jewish History in Solomon Schechter. She was coming to the three streams of Judaism, and she invited a Reform and a Conservative Rabbi to speak on different days, and she thought she wasn't going to bring in an Orthodox person. The kids in the class asked her to, so she communicated to me, would I be interested, and I went, and it was a very worthwhile experience. It was supposed to be an hour and a half, and I was there two and a half hours, and the kids ate it up.

**Rabbi Kerner:** I think that any person, whether he is a *mechanech* or not, whether his official job is to be a teacher, every person in *kelal Yisrael* has an obligation to recognize his role as being part of the *mesora*. If the person has the knowledge and the ability, he definitely should take part in transmitting *tora* to the next generation. That applies not only to children; that applies to this generation. Now with the proliferation of adult education and *ba'alei teshuva*, there are countless opportunities for *mechankhim* and [other] people who are capable to give classes and *shiurim*, to really take a part in transmitting the *mesora*.

**Rabbi Helfgot:** Again, I think the primary responsibility is to our kids in our classroom and our preparation. Certainly, a teacher has to be involved in the broader Jewish community, whether it's *tzedaka*, whether it's Israel, whether it's bonds, everything in which another Jew can be involved.





OBSERVER - SCW Student Newspaper  
April 15, 1992

## New "Course" To Be Offered Deliberations Lead To New Course-Not New Program

Rayzel Kinderlehrer

After three postponed February deadlines, Monday March 30 saw the announcement of a plan for the extension of the David J. Azrieli Graduate Institute Master's program in teacher education to include a special course for women "The Development and Methodology of Halacha."

Rabbi Yitzchak S. Handel, director of AGI, delineated the details of the proposed plan. He explained that the delay was due to numerous discussions about the new program.

The proposed change will be implemented in the 1992-93 academic year, providing that a minimum of six students enroll. The new course will run for two semesters, awarding students three credits per semester.

The purpose of the change, according to Rabbi Handel, is to give women interested in pursuing

a career in Jewish education a chance to increase their Jewish studies at AGI."

Rabbi Yonasan Saks, one of the *Roshei Yeshiva* of the Marsha Stern Talmudic Academy-YU High School for Boys, and lecturer to both men and women across the country, will teach the shiur.

The course consists of four and a half hours of lecture per week, divided over Monday, Tuesday, and Thursday from 3:00 to 4:30 PM each afternoon. In addition to the lecture, it includes 20 hours of student preparation and review per week Monday through Thursday. This *beit midrash* (study) time is loosely scheduled for 9 AM - 12 PM and 1-3 PM, but the times are negotiable.

During each day's morning period, there will be a second teacher available from 10AM-12PM to whom students may address ques-

*Continued on pg. 9*

## New Course

*Continued from p.1*

tions they might have in the course of their preparation. This position has not yet been filled.

Student admission is subject to the approval of both Saks and Handel, and will be open only to SCW students accepted and registered in AGI's masters program.

To earn a Master's degree from AGI, a student must take 30 credits of Azrieli courses, all given at the SCW campus in the evenings, do student teaching, and pass a comprehensive exam. All those enrolled in the new course will be subject to these same requirements, and the six credits earned in the "Development and Methodology" section will count towards the 30 credits. The preparation and review sessions may take place in the *beit midrash* in Brookdale Hall, apartment 2C, even though those enrolled will not be eligible to live in the dormitory.

A \$4,000 fellowship is available to students who enroll in the new course. The money will be taken from a \$750,000 grant from the Mandel foundation which was established for the purpose of upgrading and encouraging standards of Jewish studies. Fellowship students must take six additional credits in AGI evening classes per semester, and take courses during the summer to enable them to complete the Masters degree over a year. This full summer program is being offered in response to prospective students' request for a way to complete the Master's degree in one year.

The change is not the institution of an entirely new program but rather the addition of a new course, asserted Handel. It is an experimental plan for 1992-93, instituted because the funding is available.

Handel summed up that the new

course "recognizes women entering a career in *chinuch* (Jewish education) who view it as necessary to simultaneously increase Jewish Studies." He added that this is "a wonderful Jewish trait... we always want more in terms of Jewish learning."

Administrators are attempting to contact those women who expressed an interest in the program by attending the initial meeting on December 11, 1991 at which the course was discussed. A subsequent meeting was held on Tuesday April 7 at which Saks gave a pilot lecture, which seven women attended.

SCW senior Rivky Shuchatowitz expressed that she is happy that "they are genuinely concerned with supplying women with opportunities to enhance skills in the realm of Judaic studies."

However, she adds, "I had been expecting nine credits, which I thought would comprise more than just one seder-shiur concentration. Something including Tanach (Bible) and a Talmud shiur in addition to methodology of halacha."

Shuchatowitz also expressed concern at the proposed minimum of six students necessary to open the course, stating that the number discussed previously had been significantly lower.

Aliza Levin, also an SCW senior emphasized, "I had been expecting a more encompassing program in terms of amount of credits and course-offerings." Levin added her concern that in order to insure the success of such a program "it needs a critical mass [of students] that's homogeneous enough to participate in one seder-shiur program."

Both Levin and Shuchatowitz are unsure of their plans for the coming academic year subsequent to this proposal. If the program remains as proposed, however, neither feels that it meets her needs.

April 1992

The Azrieli Graduate Institute announces the introduction of an experimental course to be offered in the 1992-93 academic year to students pursuing a Masters degree at Azrieli. The course is entitled

## **JED 5211: The Development and Methodology of Halakha**

To introduce the course,

**Rabbi Yonasan Sacks**

will deliver a shiur, open to all interested parties, on

**Tuesday, April 7**

**Stern College, Room 507**



## AROUND THE CAMPUS

# New Course For Women On Hold

by Rayzel Kinderlehrer

Plans for the new course to be offered by the David J. Azrieli Graduate Institute, intended to extend the Master's program in teacher education for women, are on hold at the present.

Notices of the proposed new course, entitled "The Development and Methodology of Halacha," were sent out to all of the women who had attended the preliminary December 11, 1991 meeting. Additionally, all SCW seniors currently majoring in Judaic Studies received notices, and the course was publicized in *Hamevaser*, *The Observer*, and *The Commentator*.

An introductory shiur by Rabbi Yonasan Sacks was given on Tuesday April 7, which seven women attended. The purpose of the shiur was to present a sample of the type of lecture that would be part of the new course. The shiur also offered an opportunity for a question and answer session about the proposed new course.

To date, according to AGI Director Rabbi Yitzchak Handel, not a single student has applied. The course needs a minimum of six students to function effectively on an educational level, maintains Handel. He emphasized that the class is theoretically viable, de-

pending upon student enrollment.

Handel hypothesized that the administrative delay of a definite decision regarding the new course contributed to the lack of applicants. Students interested in the course agreed and also cited what they deemed to be insufficiencies in terms of areas of concentration and number of credits offered.

Handel commented that the course might still be offered next year, at an earlier date, in order to meet the expectations of those students with a "serious commitment to Judaic Studies."



MAY 15 1992

**Rabbi Isaac Elchanan Theological Seminary**  
500 West 185th Street • New York, NY 10033 • (212) 960-5263

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OFFICE OF THE  
VICE PRESIDENT  
FOR ADMINISTRATION  
AND PROFESSIONAL  
EDUCATION

May 12, 1992  
9 Iyar 5752

Ms. Virginia Levy  
Mandel Associated Foundations  
1750 Euclid Avenue  
Cleveland, OH 44115

Dear Ginny:

Enclosed are items projecting some of the new programs supported by the Mandel Associated Foundations at Yeshiva University.

I look forward to seeing you, together with Drs. Seymour Fox and Annette Hockstein, on Wednesday, August 26, 1992 from 1:00 to 4:00 P.M.

Best personal regards.

Sincerely,

Rabbi Robert S. Hirt  
Vice President

RSH:sk  
Enclosures

Yeshiva University

March 5, 1990

Dear Seymour,

Re: Norman Lamm's letter of February 20

In his letter of February 20, 1990 N.L. seeks your active support in obtaining funding from Mona Ackerman for an Early Childhood training program at Stern College.

This request could possibly provide us with an good opportunity for implementation, at Stern College, of a personnel-training component of the Commission's recommendations.

Let us consider the possibility : we could perhaps bring about the development at Stern College, of a much needed specialized training program, along standards developed with the IJE/the commission. We would allow Mona Ackerman (early-childhood and New York City!) to formally contribute to implementation in the area of her choice; we would demand that Yeshiva University adopt a planning and development process for that program that would allow to test the ideas on faculty and faculty development; on standards for training; on recruitment; scholarships for students -- then placement with reasonable salaries and benefits; a possible ladder of advancement, networking, on-going in-service training..there is no end to the possibilities. Possibly Jesselson might also get nvolved. The Wexner Foundation on some aspects.

Stern College is probably well suited for this kind of assignment. Many of its students would probably find a reasonably remunerated career in early childhood education very agreeable, and would be likely to pursue such a career actively. If the IJE is involved from the very beginning all the elements could be planned from the onset. The need for specialized programs for early childhood staff hardly needs further documentation.