

Initiative on Bridging Scholarship and Pedagogy in Jewish Studies  
Mandel Center for Studies in Jewish Education

## **Selected Bibliography on Pedagogy of Jewish Studies**

Revised June 2007

The works included here have been recommended by teachers of Jewish studies at a variety of levels. All annotations and other comments are the opinions of the recommenders (or, occasionally, are paraphrased from the publisher's summary of the material). We welcome further annotations and comments on these articles and books, as well as additional submissions, at <http://www.brandeis.edu/centers/mandel/BridgingBibliography.html>.

### **Sections:**

- Bible
- Rabbinic Literature
- General Resources

### **Bible**

Adar, Zvi. *Jewish Education in Israel and in the United States*, trans. Barry Chazan (Jerusalem: Mandel Center, Hebrew University, 1977).

"[Provides a perspective on] Israeli secular Bible teaching from an ethical basis."

Alter, Robert. *The Art of Biblical Narrative*. Basic Books, 1983.

"As far as approaches to text study, this is my all-time favorite...It makes a cogent and compelling case for approaching the Bible as a literary unity compiled by an artful and wise redactor; this argument is illustrated with wonderful close textual readings."

Andrasick, Kathleen Dudden. *Opening Texts: Using Writing to Teach Literature*. Heinemann, 1990.

"I have relied on this wonderful book...Andrasick is an English teacher who talks about writing as a tool for exploring literature, and she walks through a variety of types of exploratory, more formal, and less formal strategies of writing in response to texts--everything from imitation of texts to 'dialogue journals' that are like Rashi commentaries to free response. She bridges literary theory in the reader-response mode with English teacher practice. It was my 'Bible bible' for a long time."

Angel, Hayyim. "Learning Faith from the Text, or Text from Faith: The Challenges of Teaching (and Learning) the Avraham Narratives and Commentary." In Saks, Jeffrey, and Susan Handelman, eds. *Wisdom From All My Teachers: Challenges and Initiatives in Contemporary Torah Education*. Jerusalem, Israel: Urim Publications, 2003, pp. 192-212.

Bonchek, Avigador. *Studying the Torah: A Guide to In-Depth Interpretation*. Jason Aronson, 1997.

"A lovely introduction to the interpretive lens of *pshat*, and Rashi in particular."

Brown, Erica. "Religious Language and Modern Sensibilities: Teaching the *Akeidah* to Adults." In Saks, Jeffrey, and Susan Handelman, eds. *Wisdom From All My Teachers: Challenges and Initiatives in Contemporary Torah Education*. Jerusalem, Israel: Urim Publications, 2003.

Deitcher, Howie, "Between Angels and Mere Mortals: Nechama Leibowitz's Approach to the Study of Biblical Characters." *Journal of Jewish Education* 66:1-2 (Spring/Summer 2000).

Dorph, Gail Zaiman. "Conceptions and Preconceptions: A Study of Prospective Jewish Educators' Knowledge and Belief about Torah." Doctoral dissertation, The Jewish Theological Seminary of America, 1993.

"This is a two-part study starting with 'a conceptualization of the content specific domains of subject matter knowledge for teaching Torah in Conservative Jewish settings.' The author then interviews graduate students entering education programs affiliated with the Conservative movement and raises questions about how we teach Torah and what we teach."

Duman, Joel. "The Use of a Web Site in Teaching the Cain and Abel Narrative in an Israeli High School: An Action Research Study Of The Integration Of Technology And Bible Teaching." Doctoral dissertation, The Jewish Theological Seminary of America, 2005.

"The major goal of the study was to examine student reactions to two alternate learning strategies...and to attempt to correlate student preferences regarding these two strategies with profiles generated by the Sternberg-Wagner Thinking Style Self-assessment Inventory."

Frankel, Marla. "The Reading of Bible in the Elementary Grades of the Day School." Doctoral dissertation, Hebrew University, 1979.

"Looks at the question 'What is reading?'...a definition emerges through exploratory activity."

Frankel, Marla L. and Howard Deitcher. *Understanding the Bible in Our Times: Studies in Jewish Education* 9 (Jerusalem: Magnes, 2003).

Gold, Penny Schine. *Making the Bible Modern: Children's Bibles and Jewish Education in Twentieth-Century America*. Cornell University Press, 2004.

"A historical analysis of the ways in which Bible was taught to children in the first half of the 20<sup>th</sup> century, primarily focused on collections of children's collections of Bible stories."

Greenberg, Moshe. "On Teaching the Bible in Religious Schools." *Jewish Education*, 29:3.

Holtz, Barry. "The Torah as Truth: Teaching the Bible in a Skeptical Age." *Journal of Jewish Education* 68:1 (Spring 2002).

Holtz, Barry. *Textual Knowledge: Teaching the Bible in Theory and in Practice*. (Jewish Theological Seminary of America, 2003).

Lapian, Esther Orenstein. "Fear of the Forest: Avoiding Meta-Themes and Overviews in Orthodox Bible Education". *The Edah Journal*, 3:2.

"Argues for the importance of 'overviewing' and 'extensive reading' as a pedagogical technique, rather than a focus chiefly on individual verses and commentary, in order to support student interest and meaningful comprehension of the text."

Available online at [http://www.edah.org/backend/JournalArticle/3\\_2\\_Lapian.pdf](http://www.edah.org/backend/JournalArticle/3_2_Lapian.pdf)

Leibowitz, Nechama. "Towards Teaching Tanakh in the Upper Grades." *Maayanot* 1 (1963): 20-26.

McLay, R. Timothy. "The Goal of Teaching Biblical and Religious Studies in the Context of an Undergraduate Education," *SBL (Society of Biblical Literature) Forum*

"McLay argues for emphasizing critical thinking in the teaching of Bible, even at the expense of teaching content."

Available online at <http://www.sbl-site.org/article.aspx?articleid=581>

Miller, Deborah Uchill. "What is the Impact of a New Bible Curriculum On Four Teachers Who Use It? Doctoral dissertation, The Jewish Theological Seminary of America, 2005.

"Recognizing the gap between the way their schools wanted Bible taught, and the way the teachers—primarily Israelis not affiliated with the Conservative movement--were teaching it, the principals of the Solomon Schechter Day Schools asked for a Bible curriculum. This study addresses the nature of the impact of the Bible curriculum on four teachers who use it, their views of themselves as professionals and as Jews, and their views about the meaning of teaching Bible.

Roncace, Marc and Patrick Gray. *Teaching the Bible: Practical Strategies for Classroom Instruction* (Atlanta: Society of Biblical Literature, 2005).

"A collection of college assignments with brief introductions from master teachers. The book is divided into sections on Hermeneutics, Methodologies, Approaches and Resources, Torah, Prophets, Writings, Varia, New Testament. Although it lacks a conceptual coherence, teachers [will] find several of the assignments useful."

Sinclair, Alex. "The Role of Scholarship in Education Deliberation: The Application of Schwabian Curricular Theory to Issues in Bible Education in the Conservative Movement." Doctoral dissertation, Hebrew University, 2001.

"There are two related questions that lie at the heart of this dissertation. First, how can the subject matter scholarship of Bible be treated and analyzed in order that it might play a part in educational deliberation? Second, how might the subject matter scholarship of Bible be conceived of and understood by future teachers, as opposed to those studying the subject matter for research purposes alone?"

Sinclair, Alex. "Torah Lishma or GPA? The Contribution of Practitioner Insights to the Visioning Process of Bible Education in a Day School." *Journal of Jewish Education* 70: 1-2 (Summer 2004).

Sinclair, Alex. "An Exercise in the Theory of Practice: The Hermeneutics of Bibliodrama in the Sinclair Classroom." *Journal of Jewish Education*, 70:3 (2004).

Sinclair, Alex. "A Dialogical Approach to Critical Bible Study." *Religious Education* 99 (2004) 108.

Sommer, Ben. "The Source Critic and the Religious Interpreter," *Interpretation* 60, (2006).

"The best and most succinct argument that I've seen for the *positive* value of modern biblical criticism for the construction of religious meaning. Sommer wants us to see that reading biblical texts critically is not a mere academic exercise, and is certainly not a hostile act, but rather that it can open up religious possibilities for the reader who is so inclined, including especially new ways of understanding intra-communal theological debates."

Spira-Savett, Jonathan. "Teaching Tanakh: Each Generation in its Wisdom." *CAJE Jewish Education News*. Summer 2000: 21(1)

Toledano, Anat Marciano. "The Pedagogical Influence of Nechama Leibowitz." Master's thesis, Concordia University, 2002.

Walker-Jones, Arthur, "New Life in the Biblical Studies Classroom," *SBL (Society of Biblical Literature) Forum*.

"Walker-Jones offers a brief critique of 'Grammar Translation' as a mode of instruction in biblical languages, and defends the use of a 'Communicative Language' approach."  
Available online at <http://www.sbl-site.org/article.aspx?articleid=423>.

Walzer, Michael. *Exodus and Revolution*. (Basic Books, 1986).

"A sourcebook and also a great example of a running thematic commentary, which uses rabbinic commentary and political thought to illuminate each other and the chumash text."

Werb, Sherry. "Toward an Approach to Bible Teaching in the Afternoon Elementary Hebrew School," unpublished essay, Brandeis University, Philip W Lown Graduate Center for Contemporary Jewish Studies, May 1970.

Wohl, Renee Soloway. "Entering the historical conversation: Torah teachers' reading and teaching of text." Doctoral dissertation, Michigan State University, 1999.

Zielenziger, Ruth. "A History of the Bible Program of the Melton Research Center with Special References to the Curricular Principles on Which It is Based." Doctoral dissertation, The Jewish Theological Seminar of America, 1989.

"Presents an overview of the thinking of the scholars, educators, and psychologists responsible for the preparation of this Bible program."

Zisenwine, David and Ruth Kopinski. "Parashat Hashavua--An Innovation in the Israeli Secular Schools." *Journal of Jewish Education*, 51:1 (1983).

### ***Rabbinic Literature***

Blau, Ludwig. "Methods of Teaching the Talmud in the Past and in the Present." *Jewish Quarterly Review* 15 (1987).

"Blau offers a critique of the state of Talmud study in both modernist and more traditionalist Jewish settings, in particular arguing for a more thoughtful selection of material in line with a set of articulated purposes. 'There is no well-defined syllabus of the subjects which it is intended to impart to the students, nor any previously determined course of study from the purpose of mastering it...It quite depends on chance which particular treatise and which folios thereof the students are made acquainted with. *There being no defined subject matter, there can be no ultimate object of tuition*' (p126, emphasis added). Coming from over a hundred years ago, this article offers a refreshing (and sobering) perspective, which cannot but raise the question, in the mind of the reader, of how much has changed over time."

"The author laments the lack of any systematic approach to teaching Talmud. He makes a number of suggestions of how the Talmud should be taught. The question that comes up is whether we have moved ahead in the past century or remained pretty much in the same classroom that we were in then."

Available online at <http://masliah.googlepages.com/teachingtalmud.pdf>.

Brawer, Dina. "Havruta and Talmud Study: Peer Interaction in Critical Thinking." Doctoral dissertation, University of London, 2002.

"A study of how Talmud study in general and *havruta* pairing in particular influence yeshiva students' critical thinking abilities."

Epstein, S. D. "Reimagining Literacy Practices: Creating Living Midrash From Ancient Texts Through Tableau." *Journal of Jewish Education* 70:1-2 (Summer 2004).

See also "Reimagining literary practices: Biblical interpretation through tableau in one Jewish supplementary school." Doctoral dissertation, Columbia University Teachers College, 2003.

Friedman, Shamma. Lecture text, "The Talmud Today".

"Friedman compares and contrasts academic and traditional approaches to the Talmud, and argues for the importance of further incorporating talmudic studies into the work of ancient historians and classical scholars--and academic critical methodologies into yeshiva studies." Available online at [http://www.atranet.co.il/sf/talmud\\_today.pdf](http://www.atranet.co.il/sf/talmud_today.pdf).

Friedman, Shamma. Lecture text, "Benjamin and Minna Revees Chair Lecture".

"Friedman softens his previous commitment to the notion that Talmud instructors from high school and up should be 'engaged in creative personal research of the subject being taught', but maintains that such research--done by academic specialists--can and should be used 'in each and every of the many contexts in which the Talmud is studied', so that students may fully appreciate its complexity and inner beauty." Available online at [http://www.atranet.co.il/sf/revees\\_chair.pdf](http://www.atranet.co.il/sf/revees_chair.pdf).

Gillis, Michael Jacob. "Hermeneutics and Jewish Education: The Case of Rabbinic Literature." Doctoral dissertation, Monash University, 1999.

"This dissertation connects thinking in general hermeneutics and the reading of rabbinic texts in order to add understanding to the process of reading for meaning in contemporary Jewish education."

Goldsmith, Simcha, "Utilizing Literary Discourse and Reading Research to Understand the Difficulties of Talmud Instruction," in Shkedi, Asher and Marc Hirshman, eds. Issue on "Teaching Classical Rabbinic Texts", *Studies in Jewish Education*, Vol. 8 (2002).

Gribetz, Beverly. "On the Translation of Scholarship to Pedagogy: The Case of Talmud." Doctoral dissertation, The Jewish Theological Seminary of America, 1995.

"An exploration of the theory that a teacher must be familiar with her subject matter and methodological approaches to it in order to successfully handle difficulties that may arrive in the classroom. Using the Talmud as an example, the author presents three different passages and suggests sources which assist in resolving issues that arise from each."

Gribetz, Beverly. "Historical Perspectives in Teaching Talmud." In Saks, Jeffrey, and Susan Handelman, eds. *Wisdom From All My Teachers: Challenges and Initiatives in Contemporary Torah Education*. Jerusalem, Israel: Urim Publications, 2003.

Hammer-Kossoy, Meesh. "Talmud and the Quest for Personal Transformation", *ATID Journal*.

"The author presents three case studies of outstanding teachers who are all concerned with the question, "What is the point of Talmud education?" One focuses on the content of the Talmud discussion itself and how it highlights matters of personal significance to students; the second focuses on the Talmud's discursive style and its impact on the human psyche and the student's worldview; the third emphasizes the significance of the experience of talmudic study itself, as a form of submission to God's will."

Available online at [http://www.atid.org/journal/journal01/hammer\\_sum.asp](http://www.atid.org/journal/journal01/hammer_sum.asp).

Hayman, Pinchas. "Implications of Academic Approaches to the Study of the Babylonian Talmud for Student Beliefs and Religious Attitudes." In Rich, Y. and Rosenak, M., eds. *Abiding Challenges: Research Perspectives on Jewish Education (Studies in Memory of Mordechai Bar-Lev)*. Freund Publishing House and Bar-Ilan University Press (Ramat Gan, 1999), pp. 375-399.

Available online at <http://www.lookstein.org/articles/implications.htm>.

Hayman, Pinchas, "Methodology and Method in the Teaching of Tannaitic Literature," in Shkedi, Asher and Marc Hirshman, eds. Issue on "Teaching Classical Rabbinic Texts", *Studies in Jewish Education*, Vol. 8 (2002).

Helfgot, Nathaniel. "Beyond Parshanut: Using Midrash To Enhance The Teaching of Values." *Ten Da'at, A Journal of Jewish Education*. 16 (1998).

Available online at <http://daat.co.il/daat/english/ten-daat/helfgot-1.htm>.

Hayman, Pinchas. "On the Teaching of Talmud: Toward a Methodological Basis for a Curriculum in Oral-Tradition Studies." *Religious Education* 92 (1997), 61-76.

Kaunfer, Alvan. "Synectics: An Approach to Teaching Midrash." Doctoral dissertation, Davidson Graduate School of Jewish Education, The Jewish Theological Seminary of America, 1990.

Kaunfer, Alvan. "Developmental Perspectives in the Teaching of Midrash." *Studies in Jewish Education*. The Hebrew University, 1991.

Kaunfer, Alvan. "Teaching Midrash in the Day School." *Curriculum, Community, Commitment: Views on the American Jewish Day School in Memory of Bennett I. Solomon*. Behrman House, 1992.

Kaunfer, Alvan. "Reader-Response, Midrash, and Interactive Textual Dialogue." *Essays in Education and Judaism in Honor of Joseph S. Lukinsky*. The Jewish Theological Seminary of America, 2002.

Kraemer, David. "Critical Aids to Teaching Talmud," *Jewish Education*, Spring 1981.

Kraut, Penina Besdin "Did Vashti Have a Tail? Reflections on Teaching Midrash Aggadah in Elementary Day Schools." *Ten Da'at, A Journal of Jewish Education* 1: 2, (1987).

Available online at <http://www.lookstein.org/articles/vashti.htm>.

Kress, Jeffrey S. "Dialogue and 'Distance': Cognitive-Developmental Theories and the Teaching of Talmud". *Jewish Education News*. 2004 25(2): 21-23.

Kress, Jeffrey S. and Marjorie Lehman. "The Babylonian Talmud in Cognitive Perspective: Reflections in the Nature of the Bavli and Its Pedagogical Implications." *Journal of Jewish Education*, 69(2), 2003.

Lehman, Marjorie. "For the Love of Talmud: Reflections on the Teaching of Bava Metzia, Perek 2." *Journal of Jewish Education*, 68(1), 2002.

Lehman, Marjorie. "Examining the Role of Gender Studies in the Teaching of Talmudic Literature." *Journal of Jewish Education*, 72(2), 2006

"Lehman explores a variety of ways of reading gender in rabbinic texts, in order to think about their education impact. By working through an example of a rabbinic text, the paper proposes that reading gender is not limited to finding women in classical texts, although that is important for educational reasons; and is not limited to confronting the rabbinic attitudes towards women, although that too is important for educational reasons. Rather, reading gender ought to include understanding the way that the rabbis' talk about women is a key to their culture more generally. If we are able to communicate this to our students, 'we enable our students to see women as an integral part of the rabbis' language of interpretation and central to their identity as interpreters of rabbinic culture' (p. 119)."

Medwed, Karen G. Reiss. "Three Women Teachers of Talmud and Rabbinics in Jewish Non-Orthodox Day High Schools: Their Stories and Experiences." Doctoral dissertation, New York University, 2005.

Resnick, Judy, ed. Issue on "Teaching Text", *CAJE Jewish Education News*, Summer 14(3), 1993

Includes:

- Sherry Blumberg, " 'The Whole Earth is Full of God's Glory': Midrash as a Means of Teaching the Acceptance of Diversity"
- Joel Lurie Grishaver, "Of Mishna and Mishegas: a Reflection on the Role Mishna Study Plays in Developing Ethical Problem-solving Skills"
- Betsy Dolgin Katz, "Creating a Community Around Text Study: Analyzing the Dynamics of an Adult Study Group,"
- Arthur Kurzweil, "A Talmud for Our Times: How the Steinsaltz Talmud, English Edition, Opens the Gates for Our Generation to Engage in Talmudic Inquiry"
- Moshe Sokolow, "I Know What It Says, But What Does It Mean?: The Tension Between Peshat and Derash"
- Devora Steinmetz, "A Curriculum for Developing Life-Long Learners of Text"

Rosen, Ratzersdorfer Gilla. "Empathy and Aggression in Torah Study: Analysis of a Talmudic Description of *Havruta* Learning." In Saks, Jeffrey, and Susan Handelman, eds. *Wisdom From All My Teachers: Challenges and Initiatives in Contemporary Torah Education*. Jerusalem, Israel: Urim Publications, 2003, pp. 249-263.

Rosenthal, Pinchas. "The Dangers of Midrashim." *5 Towns Jewish Times*. 19 May 2006.

Schwell, Tamar. "Teaching Midrash from a Developmental Perspective." *ATID Journal*. 1998.

Available online at <http://atid.org/journal/journal98/schwell.doc>.

Selis, Allen, "Orality, Textuality and the Living Experience of the Oral Torah." *Jewish Educational Leadership* (3:1), Fall 2004--focus on "How We Teach: Texts, Tradition and Transmission").

Available online at [http://www.lookstein.org/online\\_journal.php?id=15#\\_ftnref5](http://www.lookstein.org/online_journal.php?id=15#_ftnref5).

Shkedi, Asher and Marc Hirshman, eds. Issue on “Teaching Classical Rabbinic Texts”, *Studies in Jewish Education*, vol. 8 (2002).

“Includes Pinchas Hayman, ‘Methodology and Method in the Teaching of Tannaitic Literature’, and Simcha Goldsmith, ‘Utilizing Literary Discourse and Reading Research to Understand the Difficulties of Talmud Instruction’.”

Tannenbaum, Abraham J. “Jewish Texts, Education, and Identity: Inseparable”. *Journal of Jewish Education* 57:2-4.

Wieselberg, Yael. “A Mothering Text: Method and Meaning.” *ATID Journal*. 2000.

Available online at <http://atid.org/journal/journal00/wieselberg.doc>.

### **General Resources**

*Note: This section includes resources for teaching Jewish texts in general, as well as other material on Jewish education and on pedagogy from general education that teachers of Jewish texts have recommended as being helpful in thinking about their work.*

Aron, Isa and Diane Schuster. “Extending the Chain of Tradition: Reflections on the Goals of Adult Text Study.” *Journal of Jewish Education* 64.1&2 (1998): 44-56.

“This article attempts to draw the lines of connection between the six different types of knowers laid out in Belenky et al’s *Women’s Ways of Knowing* and different approaches to text study.”

Bain, Ken. *What the Best College Teachers Do*. Cambridge, MA: Harvard University Press, 2004.

“An excellent empirical study of successful college teaching, though much of what it says goes beyond best practices or techniques. Useful for teachers at all levels, even though the focus is college. Divided into useful chapters about faculty attention to student learning, preparation, expectations from students, conducting classes, treating students and evaluation.”

Blecher, Mari. “Sacred and Secular Texts: Interpretive Communities and the Teaching of Literature”. Doctoral dissertation, Stanford University, 1997.

Brown, Stephen, *Posing Mathematically*. Heinemann Press, 1996.

Brookfield, Stephen D. and Stephen Preskill. *Discussion as a Way of Teaching: Tools and Techniques for Democratic Classrooms*. San Francisco, CA: Jossey-Bass, 1999.

“Written [by] teachers, trainers, faculty administrators, professional developers, facilitators, and other educational leaders, *Discussion as a Way of Teaching* is a comprehensive volume that offers step-by-step guidance for everything from preparing students to participate in a discussion to evaluating its meaning and effect. The chapters in this practical resource contain a wealth of helpful techniques, suggestions, and applications that can be adapted to a wide variety of discussion settings.”

Buber, Martin. *Between Man and Man*. New York, NY: Routledge Classics, 2002.

“A book of five essays of which 1, 3, 4 talk about education. It is classic Buber, speaking of the I-Thou connection between teacher/student, and the capacity to teach/build character.”

Cohen, Aryeh. "Teaching Troubling Texts," *Sh'ma*, April 2001.

"Prompted by his teaching of a Torah text that he could not explain away by reference to historical context, Cohen reconsiders ideas about how to teach troubling texts. He offers a three-fold approach, based on three biblical models: to abide the tension without apologetics, to judge the text from within its own standards, and finally, to take responsibility for the text -- and to reject it as 'not Torah'."

Davis, Barbara Gross. *Tools for Teaching*. San Francisco, CA: Jossey-Bass, 1993.

"A 'tool chest' of teaching strategies for improving the teaching practice of teachers at all levels; primarily useful for university teachers."

Deitcher, Howie. "Teaching the Rites of Passage in Orthodox Yeshiva Education". *Journal of Jewish Education* 54:4.

Doll, William E. *Post-Modern Perspectives on Curriculum*. Teachers College Press, 1993.

"Offers a particularly accessible review of recent developments in a wide range of fields (including mathematics, physics, biology, psychology, and philosophy). With the background established, Doll emphasizes the implications of the creative and 'self-organizing' patterns towards which these scientific findings point... Particularly in Jewish studies, where little 'off-the-shelf' curricular materials are available, forcing teachers to create their own, it appears to me that [the more creative approaches advocated here] should be examined in a serious way."

Fish, Stanley. *Is There a Text in This Class? The Authority of Interpretive Communities*.

Cambridge, MA: Harvard University Press, 2005.

"A collection of literary critical and theoretical essays that place the emphasis on the reader as the maker of meaning and on the forces at work in the reader's activity."

Fox, Seymour. *Freud and Education (A Monograph in American Lectures in Philosophy)*.

Thomas, 1975.

Fox, Seymour, and Geraldine Rosenfield, eds. *From the Scholar to the Classroom: Translating Jewish Tradition into Curriculum* (New York: Melton Research Center for Jewish Education, Jewish Theological Seminary, 1977).

"Includes Gerson D. Cohen's great piece 'Translating Jewish History into Curriculum: From Scholarship to Paideia—A Case Study'."

Fox, Seymour, Israel Scheffler, and Daniel Marom, eds. *Visions of Jewish Education*.

Cambridge, UK: Cambridge University Press, 2003.

Frankel, Marla. "The Teacher in the Writings of Nehama Leibowitz." In Rich, Y. and Rosenak, M., eds. *Abiding Challenges: Research Perspectives on Jewish Education (Studies in Memory of Mordechai Bar-Lev)*. Freund Publishing House and Bar-Ilan University Press (Ramat Gan, 1999), pp. 359-374.

Goodman, Roberta Louis and Betsy Dolgin Katz. *The Adult Jewish Education Handbook: Planning, Practice and Theory*. Denver, Colorado: A.R.E. Publishing, Inc. 2004.

Grant, Lisa, Diane Tickton Schuster, Meredith Woocher, and Steven M. Cohen. *A Journey of Heart and Mind: Transformative Jewish Learning in Adulthood*. New York, NY: The Jewish Theological Seminary Press, 2004.

Hartman-Halbertal, Tova. "Facing the Legacy of the Canon: Three Models," *New Trends in Research in Jewish Education*, Bacon, Schers, and Zisenwine, eds. Tel Aviv, 2000

Hartman-Halbertal explores the dilemmas surrounding the teaching of canonical Jewish texts from a "tradition which at best does not hear the voices of women, and at worst is blatantly misogynist" (p. 62).

She draws on the literature of psychoanalysis, which has faced a parallel problem in the interpretation of its canonical Freudian texts, to present three models of different responses: the Reaffirmation Model, the Rejectionist Model, and the Reinterpretive Model. This last model "challenges its participants to constantly engage and re-engage with traditional texts, revisiting them through different lenses, and thereby creating a dynamic dialogue between modernity and tradition" (p. 100).

Hoban, Russell. *Riddley Walker*. Washington Square Press, 1980.

"This novel from around 1981 provides a suggestive perspective on the Bible as a text whose sacredness derives in part from its unintelligibility and whose difficulty derives from its, well, difficulty."

Holtz, Barry. *Back to the Sources: Reading the Classic Jewish Texts*. New York, NY: Touchstone, 1984.

"Accessible language, doesn't make many assumptions, and written in (an) enthusiastic voice/s about Jewish text, rather than detached academese...does not have a focused chapter on halachic literature (codes, responsa, etc.)."

Holtz, Barry. "Reading and Teaching: Goals, Aspirations and the Teaching of Jewish Texts." In Rich, Y. and Rosenak, M., eds. *Abiding Challenges: Research Perspectives on Jewish Education (Studies in Memory of Mordechai Bar-Lev)*. Freund Publishing House and Bar-Ilan University Press (Ramat Gan, 1999), pp. 401-426.

Holtz, Barry. "Across the Divide: What Might Jewish Educators Learn from Jewish Scholars?" *Journal of Jewish Education*, 72(1), 2006.

Ingall, Carol K. *Transmission & Transformation: A Jewish Perspective on Moral Education*. New York, NY: Melton Research Center of the Jewish Theological Seminary of America, 1999.

*Journal of the American Academy of Religion*, 65: 4--thematic issue on "Teaching and Learning in Religion and Theology" (Winter, 1997).

Lyons, Richard E., Marcella L. Kysilka and George E. Pawlas. *The Adjunct Professor's Guide to Success: Surviving and Thriving in the College Classroom*. Allyn & Bacon, 1998.

"Great practical how-to list for anyone on the cusp of assembling a course from scratch, or even a seasoned professional looking to improve the quality of their teaching."

McKowen, Clark. *Teaching Human Beings: The Role of Language in Education*. Ligonier, PN: Laurel Mountain Press, 1999.

"As an educational anarchist, one of my favorite books... bucks the popular trend that advocates creating rigid curricular goals and methods. By empowering the teacher to be the independent master of his or her classroom, each child is encouraged to think creatively, rather than being force-fed a structured mass of information. My favorite chapter is 'Teachers Should Be Unprepared.' "

Nisan, Mordecai and Oded Schremer, eds. *Educational Deliberations: Studies in Education Dedicated to Shlomo (Seymour) Fox*. Jerusalem, Israel: Keter Publishing House, 2005.

Palmer, Parker J. *The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life*. San Francisco, CA: Jossey-Bass, 1998.

"Key depth lessons on the who and why of teaching, from a master teacher of teachers."  
(Many of Palmer's articles are available at <http://www.mcli.dist.maricopa.edu/events/afc99/articles.html>.)

Pirsig, Robert M. *Zen and the Art of Motorcycle Maintenance*. Bantam, 1975.

"Discusses 'quality' as a goal in learning in and all things, and explains that there is no absolute logic by which to argue but only rhetoric--how we present is critical to what we present."

Postman, Neil. *Teaching As a Conserving Activity*. Laurel, 1987.

"The book that has had the most impact on me as a teacher."

Rich, Y. and Rosenak, M., eds. *Abiding Challenges: Research Perspectives on Jewish Education (Studies in Memory of Mordechai Bar-Lev)*. Freund Publishing House and Bar-Ilan University Press (Ramat Gan, 1999).

Or Rose, "Wrestling With Words," *Sh'ma*, April 2001

"In this response to Aryeh Cohen's article in the same issue of *Sh'ma*, Rose offers three critiques: first, that Cohen portrays his engagement with troubling texts as an individual rather than by reference to any communal norms; second, that Cohen meditates on his own struggle regarding to the teaching of troubling texts, but does not address how this meditation affects his actual teaching; and third, that the historicizing of troubling texts (explaining them by reference to historical context) is not so easily dismissed as a significant approach."

Rosen, Ratzersdorfer Gilla. "Empathy and Aggression in Torah Study: Analysis of a Talmudic Description of *Havruta* Learning." In Saks, Jeffrey, and Susan Handelman, eds. *Wisdom From All My Teachers: Challenges and Initiatives in Contemporary Torah Education*. Jerusalem, Israel: Urim Publications, 2003, pp. 249-263.

Saks, Jeffrey, and Susan Handelman, eds. *Wisdom From All My Teachers: Challenges and Initiatives in Contemporary Torah Education*. Jerusalem, Israel: Urim Publications, 2003.

Scheffler, Israel. *Reason and Teaching*. Hackett Publishing Co. Inc, 1988.

Schreiber, Doniel. "The Brisker *Derekh* Today: Are We Pursuing the 'Path' Envisioned by Reb Hayyim?" In Saks, Jeffrey, and Susan Handelman, eds. *Wisdom From All My Teachers: Challenges and Initiatives in Contemporary Torah Education*. Jerusalem, Israel: Urim Publications, 2003, pp. 229-248.

Shapira, Kalonymos. *A Student's Obligation: Advice from the Rebbe of the Warsaw Ghetto*. Trans. Micha Odenheimer. Lanham, MD: Jason Aronson, 1995.  
"The [most] impressive thing I have seen on pedagogy."

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