

JEWISH STUDIES AND THE SCHOOL TIMETABLE

When I joined the School, most of the Jewish Studies periods took place outside the official school day. Whilst I was Director of Jewish Studies, I worked hard to have these lessons incorporated into the official school timetable, and was successful with regard to years 1 – 3. In the course of my endeavours, many memoranda were exchanged, meetings took place and letters were written.

ALTERNATIVE PROPOSALS ARISING FROM THE POSSIBILITY OF REVERSION TO A
FIVE AND A HALF HOUR WORKING DAY BY STAFF AT THE KING DAVID HIGH SCHOOL.

N.Solomon October 1971

SECTION A The proposals outlined below will remedy the following weaknesses inherent in the present system:

1. Non-Jewish pupils and staff at present have an unsatisfactory start to the day.
2. The concentration of Jewish studies in the assembly period necessitates the utilisation of staff unqualified in the subject, and once a week two teachers must be brought over from the Primary School to help.
3. There is no Service in which all Jewish pupils can participate, and the pattern of such Jewish Services as are held is unsatisfactory. There should really be a Daily Service for all Jewish pupils.
4. Only one general assembly is held each week.
5. Furthermore (though this is not a consequence of the extended working day) these general criticisms may be levelled against the present scheme of studies:
 - a) pupils are obliged to take too many examination subjects (sometimes as many as 9 or 10) in their fourth and fifth years and, consequently
 - b) non-examination subjects of great educational value, such as music, arts and crafts, are neglected at this stage.

SECTION B The following scheme is therefore proposed:

The school day will begin at (say) 9.10 a.m. As in any normal school, there will be registration, followed by a general assembly, and the usual four lessons with a break. (To make up the full 5½ hours teaching it may be necessary to add a few minutes to some of the lessons.) Afternoon school will be unaffected.

There will be a full Service for Jewish pupils daily at (say) 8.40 a.m. (Psychologically it may be better to adhere to the present starting time of 8.45 a.m., in which case the whole morning programme should be delayed by 5 minutes.) If necessary, a 'training' Service may be held simultaneously for pupils not yet able to participate in the 'real' one. This Service will be compulsory up to and including at least the fourth year. On those days (e.g. Rosh Chodesh) when the service is long, general assembly can be dispensed with. (Note that attendance at a Service creates neither the staffing difficulties nor the objectionable differential between Jewish and non-Jewish pupils which would be created by pre-registration lessons for Jewish pupils only.)

The present quota of Jewish R.E. lessons will be preserved as follows:

- a) Forms I-III. Only 1 period a week will have to be made up. This period will be taken from a secular subject (perhaps not the same one each year) at the headmaster's discretion.
- b) Forms IV and V. One of the present option groups will be dropped. All pupils will be able to take English Lang. and Lit., Maths., French, Scripture Knowledge and three other subjects, as well as Modern Hebrew. A maximum of 9 'O' levels should suffice for anyone. Allowing 5 periods a week for each of the subjects excluding Modern Hebrew (Eng. Lang. and Lit. count as one) a further 5 periods are left over. 1 of these should be used to make up the present R.E. quota, 2 as at present should be used for P.E., and the remaining 2 will then be available for the much to be desired development of projects in art, music and crafts.

HEADMASTER'S SPECIAL CONFIDENTIAL REPORT TO GOVERNORS

21ST OCTOBER, 1971

THE LENGTH AND ARRANGEMENT OF THE SCHOOL DAY

History

When the School first opened, R.E. classes for Jewish pupils were held during the lunch-hour and after 4 o'clock. About seven years ago certain members of the secular staff pointed out to Dr. Fisher that this arrangement was not a happy one. They found it impossible to organise extra-curricular activities since Jewish pupils were not normally available during the lunch-hour or after 4 o'clock. Those Jewish pupils who took school dinner were left with only about ten minutes free time between morning school and afternoon and were hardly in a good frame of mind to undertake their afternoon lessons. Furthermore, Jewish pupils resented having to stay behind at 4 o'clock when their non-Jewish friends were leaving to go home. Another disadvantage of that system, of which the secular staff were probably unaware, was that the concentration of R.E. at mid-day and 4 o'clock required the presence of a large number of R.E. staff simultaneously. This involved the employment of a number of persons for a very short period during the day. Some of them had little or no qualification to teach and their attachment to the school was necessarily a slight one. All these factors militated against good discipline.

Dr. Fisher devised a new system and secured the agreement of the staff to an earlier start of the school day. The non-Jewish staff agreed to supervise the non-Jewish pupils between 08.55 and 09.30. This system, slightly modified, has operated until now. The day's programme is as follows:-

8.45 to 8.55 - Registration
8.55 to 9.30 - Assembly period
(Half the Jewish pupils have an Assembly, the other half have Religious Instruction. Christian pupils go to a Christian Assembly which lasts about a quarter of an hour, and are then supervised for private-study for the remaining twenty minutes. On Tuesdays, all pupils assemble in Hall, but staff are not required to attend.)
9.30 to 10.05 - Lesson 1
10.05 to 10.40 - Lesson 2
10.40 to 10.55 - Morning Break
10.55 to 11.30 - Lesson 3
11.30 to 12.05 - Lesson 4
12.05 to 13.20 - Lunch
13.20 to 13.30 - Registration
13.30 to 14.05 - Lesson 5
14.05 to 14.40 - Lesson 6
14.40 to 14.50 - Break
14.50 to 15.25 - Lesson 7
15.25 to 16.00 - Lesson 8
16.00 - School finishes

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Staff Dissatisfaction

Recently my attention was drawn to dissatisfaction over these arrangements and I discussed the matter fully with the staff at a meeting. The main point made by their spokesman was that they were working a half-an-hour per day longer than most teachers in Liverpool and they did not see why they should continue to do so. I pointed out to them the many counter-vailing advantages which they have in this school:

1. The pupils are, for the most part, compliant and well-motivated and their parents take great interest in their work. This makes the life of the teacher on the whole very much easier and teaching is not the strain that it can be in some other schools.
2. The Foundation pays for extra staff and although the secular staff do not gain extra preparation periods, they do often have smaller classes.
3. The efforts of the auxiliary organisations in providing amenities and equipment for the school also help to make the teacher's lot easier. With one honourable exception, these auxiliary organisations have never received any support whatever from the secular staff. The teachers have been invited to co-operate but no pressure has been placed upon them to do so.
4. Whilst I am grateful to the few teachers who do arrange and control extra-curricular activities it must be said that the majority make no contribution of this kind. I have never, however, placed any constraint upon any teacher to do so.
5. On winter Friday afternoons and certain other occasions teachers finish their work early and on days such as Yom HaAtzmaut they are not required to arrive in school until 10 o'clock.
6. The majority of teachers have no duty laid upon them between five to nine and nine thirty and this time can be and should be regarded as a marking and preparation period. Since every teacher worth his salt takes work home in the evening, this enforced morning marking period is really no loss of time.

I reminded them that Jewish Religious Instruction was the *raison d'être* for our School, and I appealed to them to continue to support a system which functioned admirably. As professionals they should be prepared to place the interest of the pupils above their own. I suggested that they think the matter over carefully and hold a further meeting, with or without me, at which they would decide what they wished to do. One senior teacher, for whom I have much respect, stated that he considered the present arrangement gave non-Jewish pupils a bad start to the school day, in that they were insufficiently occupied between the end of the Christian Assembly and 9.30. After my meeting with the Staff, Mr. Savitz and I established the following facts, which I conveyed to the staff.

1. Time gained by the staff through late starts and early finishes made up for about 22 minutes out of the daily extra 30 which they claimed to work.
2. There are other Liverpool schools, notably Catholic Grammar Schools, which work the same hours as we do, without the advantage that most of our staff have of a half-hour marking period in the morning.

Yesterday I received a memorandum, the essence of which was that at a meeting of twenty-two full-time staff, seventeen voted in favour of the following motion: "It is the wish of the full-time staff of this school to return to the working of the normal five-and-a-half hour day with effect from the 1st January, 1972."

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Observations:

1. The hours of work of a teacher are, to the best of my knowledge, nowhere precisely defined.
2. The officers responsible for calculating the salaries of part-time teachers in the Liverpool Authority normally assume a full-time day of five-and-a-half hours.
3. Whatever our legal rights in the matter I think it would be to the detriment of the School and of the Community to engage in a tussle in which the unions would be bound to take the teachers' side and which would almost certainly attract publicity in the local and possibly national press.
4. I therefore propose to adopt the following arrangements:
 - a) Jewish pupils and their teachers will proceed direct to Assembly/R.E. lesson at 08.55.
 - b) Secular staff will sign in at the School Secretary's Office by 09.05. Form-teachers will collect the attendance chits for the previous day and complete the register for the previous day.
 - c) Non-Jewish pupils must arrive by 09.10 and they will proceed by 09.15 to their Christian Assemblies, which all teachers, except those on late duty, will be required to attend, even if they are unable to participate in the act of worship.
 - d) First lesson will begin as at present at 9.30. The first duty of the class-teacher will be to complete an attendance chit which will be collected by a prefect during the course of that lesson and taken to the Secretary's Office.
 - e) The pattern of lessons and breaks for the rest of the day will remain as at present, except that there will be no afternoon registration period. Pupils will be admitted to classrooms at 13.25 and lesson 5 will begin at 13.30. Once again it will be the duty of the class-teacher to complete the attendance chit.
 - f) There will be two duty-teachers at a time. Duty periods will be from 09.00 to 09.30, 10.40 to 10.55, 13.20 to 13.30 and 14.40 to 14.50.
 - g) On Tuesday mornings there will be an assembly for all pupils and all teachers from 09.05 to 09.25. Lesson 1 will commence at 09.25 and it will be the class-teacher's responsibility to collect and register dinner-money and complete the attendance slip.

Difficulties Foreseen:

1. A Jewish pupil arriving a few minutes late will disturb his class or Assembly.
2. It will be difficult for the Jewish teacher in charge of the Assembly to ensure that all pupils are present who should be there.
3. The inevitable noise when non-Jewish pupils arrive may disturb Jewish R.E. classes already in progress. This can perhaps be avoided by relocating these classes on the upper-floor.
4. Non-Jewish pupils whose form-rooms are occupied by Jewish classes will be unable to obtain their books for lessons until after the Assembly period.

ADDENDUM TO FOOT OF PAGE '2'

"The meeting was in no way hostile to the school as such. Dr. Solomon's suggestion was listened to sympathetically and the staff, within the context of a five-and-a-half hour day, are prepared to listen in a similar way to any other suggestions."

To all Staff.

16th December, 1971

Staff Meeting, 16th December, 1971

Revision of School Hours

In order to accede to the wishes of the staff, the Governors have agreed to the following programme.

1. The general timetable and breaks will continue as at present.
2. There will be no registration periods. An absence slip will be signed by the teacher during the first few minutes of lesson 1 and lesson 5. These slips will be collected by a prefect during the course of the lesson. It is most important that teaching-group lists are accurate.
3. The form register will be completed (absences and lates only) by the form teacher the next morning.
4. The sixth forms will be registered in normal fashion in the morning and by signing in a book in the afternoon.
5. Jewish pupils and their teachers will arrive by 8.45 and proceed direct to their R.E. lesson/Jewish assembly.
6. The Secular teachers' day will begin at 9.05 a.m. Form teachers will collect absence slips relating to the previous day and complete their register.
7. Non-Jewish pupils will arrive by 9.10.
8. For arrangements between 8.50 and 9.30 see scheme below.
9. Pupils will be admitted to school for the afternoon at 1.25 and lesson 5 will begin at 1.30.
10. We shall need four special-duty periods each day with two teachers on duty in each period.

0845 - 0930
1040 - 1055
1320 - 1330
1440 - 1450

Scheme

Years	1,2,3		4,5	
	J	NJ	J	NJ
Monday	8.50 - 9.15	R.I. -	-	-
	9.15 - 9.30	Form Period	Form Period	(also sixth form)
Tuesday	8.50 - 9.30	J.Assembly -	R.I. -	-
	9.15 - 9.30	- C.Assembly	-	C.Assembly
Wednesday	8.50 - 9.15	R.I. -	R.I. -	-
	9.15 - 9.30	Full Assembly	Full Assembly	
Thursday	AS TUESDAY			
Friday	8.50 - 9.15	R.I. -	-	-
	9.15 - 9.30	Full Assembly	Full Assembly	

N.B. It will be noted that the Governors have had regard to the staff request for greater contact of the School as a whole and it is therefore expected that all teachers will support by their presence at assembly each morning except Monday, even if they are unable to participate in the act of worship.

Continued.....

16th December, 1971

Summary

The effects of the above can be summarized as follows:

1. Secular staff will work a $5\frac{1}{2}$ hour day.
2. Registration periods have been eliminated.
3. There will be two full-assemblies instead of one.
4. There will be a quarter-of-an-hour form period for contact between teacher and form.
5. Jewish pupils of the first three years will have two extra R.I. periods.

Charles G. Heebe

Headmaster

8th March, 1972

Dear Mr. Beebe,

I am sorry that we had to cancel the meeting scheduled for the 14th February because of Levi Gertner's illness. Just before he took ill both of us had a long conversation about your school, following my visit. The points raised at that meeting were as follows:-

1. The number of periods devoted to Hebrew are very small as such and compared with periods in R.K. or in other foreign languages the following table demonstrates this fact clearly:-

<u>Form</u>	<u>Hebrew</u>	<u>Religious Knowledge</u>
1	3	6
2	3	5
3	2	5
4	1	6
	<u>9</u>	<u>22</u>

70% of the total lesson time is dedicated to teaching Religious Knowledge only. Each lesson is of 30-35 minutes duration and so one lesson per week in Form 4 or even two lessons in Form 3 are wasted effort. As an experienced foreign language teacher, you know very well that many more hours are required for learning a foreign language and certainly more time is needed for learning Hebrew. In my opinion, this situation is also harmful to the teaching of Religious Knowledge. If the children lack a basis in Hebrew, the R.K. teacher has to teach them basic terminology in Hebrew in order to teach them his subject. Dr. Simons, in his conversation with me, admitted the fact that there were not enough Hebrew lessons, but he claims that not enough time is allocated to the teaching of R.K. either. He raised his objection to any levelling of both subjects. It is his view that time should be taken off general subjects and added to teaching R.K., but you objected to this suggestion. In the top forms (5 and two 6) only four girls attend Hebrew lessons and this is because they are taking 'A' level exams. All the other pupils stop studying Hebrew by the end of the third year.

2. The syllabus of Religious Knowledge and especially the teaching methods (as a rule, - text and translation) should be dealt with anew both from the psychological and the pedagogical point of view.

3. Mr. S. Yahav, who was appointed to teach primarily Hebrew and whose command of English leaves much to be desired, teaches only eleven lessons of Hebrew as compared with twenty-three lessons in English. This makes things for him and for his pupils, very difficult.

4. Mrs. Capek, due to her promotion to a senior post, won't be able to teach the maximum number of lessons. Our department's suggestions are as follows:-

1) The number of Hebrew lessons in the lower forms has to be increased to a minimum of four weekly lessons (this means two full hours) during each of the first three years.

In Form 4 at least 3 lessons of Modern Hebrew have to be taught in those classes which do not take 'O' level exams. In Form 5 at least 2 weekly lessons should be given and in Form 6 we suggest the setting up of a Hebrew Circle for those pupils interested in furthering their knowledge of Hebrew.

Personally, I think that most of the time can be obtained by levelling the hours of the other department.

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2) This involves the employment of an additional teacher in the coming school-year. The intention is to find a religious English speaking teacher who could be able to teach Hebrew as well as Religious Knowledge. This would enable Mr. Yahav to teach more Hebrew and Mrs. Capek to reduce the number of lessons. Since this teacher could be employed on a part-time basis only, we would expect him to find additional employment in evening classes for adults and thus be guaranteed a livelihood.

After what has happened with the Israeli teacher Batia Badichi, we think it would be advisable to bring over from Israel a religious couple who are both teachers. Mr. Wiener supports me in this respect. In order to look for such a suitable couple, we would like to know how you stand on this point.

3) We should make every effort that teachers who are able to teach Hebrew as well as Religious Knowledge should teach both subjects in the same class. We spoke about it during my last visit to your school and I would like to substantiate it.

I plan to visit Liverpool very shortly (because of the problems of the primary school) but I shall advise you beforehand so we can arrange for a meeting.

Yours sincerely,

E. Marcus.

CORRIGENDA

The following is not intended to offer comment on Mr. Marcus's letter, but to correct a few errors of fact in paragraph 1.

- a) Under the new early morning arrangement, form 3 now has an additional fifteen minutes.
- b) In form 4 the single lesson is for non-examinees. The examination group have four periods, but have lost a quarter-of-an-hour under the new early morning arrangements.
- c) Fifth-form - There are two groups (i) examination group (3 pupils only) two lessons. (ii) Those who have already passed 'O'-level in fourth-year, two lessons.
- d) Sixth-form - There are two groups (i) 'A'-level (4 girls) (ii) conversation group (5 pupils)

CONFIDENTIAL.

Report by Rabbi Dr. C. Simons, Director of Jewish Studies, King David High School,
Liverpool. 15. - Sivan 5732/June 1972.

On taking over as Director of Jewish Studies in January, I found that great emphasis had been placed in the curricula on the translation of texts. Subsequent meetings with Jewish educationalists, former pupils of the school and sixth formers confirmed my view that lesson after lesson of translation was of very minimal benefit to the pupils and could and had in fact caused a reaction against Jewish studies in general.

Also, in a community such as Liverpool, we must face the fact that the majority of the Jews are not observant. Thus many of the observances of Judaism, (which in an observant society the pupils would learn and see at home and synagogue,) would have to be incorporated into the Jewish Studies lessons at school.

With the above factors in mind, I soon came to the conclusion that a radical reorganisation of the curricula was necessary. I have thus for the last five months or so been working on a "master plan" which P.G. will come into operation in September. In planning the new curricula I have used the following principles:

- (a). Great emphasis must be placed on the practical aspects of each subject and much less emphasis on translation of texts. "Parrot-like" translation must disappear completely.
- (b). Use of audio-visual aids. Today these are very important and valuable tools in education. In the last half year I have been "combing the world" for the best and most suitable audio and visual aids to incorporate into the courses. In a number of cases, I have myself prepared models etc. for use in these courses.
- (c). The King David High School being comprehensive has both grammar and secondary streams and generally speaking different courses have been prepared for these different streams. The pupils in the slow-learning class of the first year usually have a mental age of about nine and thus methods such as colouring, which are used in a Primary school have been incorporated into their courses.
- (d). Passages and subjects dealing with the importance of and increasing the knowledge of Israel are incorporated in these courses and it is hoped that this will add to the pupils love for Israel and encourage them to go on Aliyah. I have also plans to arrange a specific course on Yediat Ha'aretz.

For all lessons in this master-plan, I am writing out detailed courses and these will P.G. be circulated to the staff as soon as they are ready. I am also preparing a store of the audio-visual aids for use in these courses.

Number of Periods for Jewish Studies.

The field of Jewish studies covers a very wide range of subjects: Chumash, Nach, Rabbis, Biblical History, Religious Knowledge, Modern Jewish History, Barmitzva/Esnet Chayil, to quote just a few. Due to the very limited time allocated in the timetable to Jewish Studies it is not possible to devote more than one period per week (and often this is a short (assembly) period of only 25 minutes) to these subjects. Thus important subjects such as Chumash or Jewish History can receive only one period per week and Mishnah receives only one-third of a period! Some subjects have to be omitted completely for lack of time. It is thus obvious that we require a definite increase in the time devoted to Jewish Studies. In this context, may I say that I was very disturbed by the suggestion of Mr. Eleazer Marcus for a decrease in the time devoted to Jewish Studies and I want to take this opportunity to answer and correct a number of the points made by him in his letter to Mr. Beebe dated 8th March, 1972. Mr. Marcus begins his letter by giving a table of the number of periods devoted weekly to (Modern) Hebrew and Religious Knowledge. Apart from being in several instances inaccurate this table is also misleading and gives a distorted picture, for the following reasons:

- (1). Whereas Modern Hebrew is only one subject, Jewish Studies as I have explained above is a generic term for at least a dozen subjects. (Incidentally, the term Religious Knowledge which Mr. Marcus used as the heading for his table on the Jewish Studies periods, is in fact only one of the subjects within the wide field of Jewish Studies.)

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Page Two.

- (2). Whereas all the Modern Hebrew periods for the first and second forms are of 35 minutes duration, 3 of the Jewish Studies periods for these forms are only of 25 minutes duration and in addition, during these short periods, a register must be taken and a slip with the absentees and late-comers prepared.

Thus a table showing the actual state of affairs at present would be of the form: Modern Hebrew 3, Chumash 1, Jewish History 1, Mishnah $\frac{1}{3}$ etc., thus showing that Modern Hebrew has 3 times as much time devoted to it as Chumash or Jewish History, 9 times as much as Mishnah etc. (Also if any of these Jewish Studies periods take place during the assembly period (i.e. 25 minutes duration) then a ratio of the time devoted to Modern Hebrew and these subjects will be greater still).

I also find it very difficult to understand why Mr. Marcus suggests that time be given to Modern Hebrew from the Jewish Studies periods - why doesn't he suggest they be taken from the periods of a secular subject?

In conclusion, whereas I would be very happy to see an increase in the number of periods devoted to Modern Hebrew, I cannot under any circumstances agree to them being taken from Jewish Studies periods. On the contrary, in order to carry out an effective full Jewish Studies programme, we require additional periods.

Staff.

Our Jewish Studies staff consists of several members of the full-time and part-time Jewish staff of the School. In addition a number of teachers come in from outside to teach the assembly period since we require a large number of teachers at the same time. I take this opportunity to thank these teachers from outside who often take more time to come in and out of school than the actual duration of the lesson. I feel that these teachers, who are definitely doing us a favour by teaching, should be paid on a monthly basis as part-time teachers rather than on a lesson basis as occasional teachers. (I have heard that several teachers don't wish to continue teaching next term since they are considered only as occasional teachers). I propose bringing up this point regarding payment of these teachers on a monthly basis, with the Foundation Committee.

To be more specific, I wish to make the following points regarding staff.

- (1). For the Assembly periods we require a large number of teachers at the same time. For the Wednesday assembly period we require 12 teachers (apart from the 2 required by Modern Hebrew). With several of our outside teachers not being able for one reason or other to continue teaching next term, we will have to look around for replacements. I hope that the religious couple who will be coming over from Israel to teach in the Primary School will be able to teach during the Assembly periods in our School.
- (2). Although I am very happy to see at our School, teachers who have come on "Shlichut" from Israel, it is most important that they have a good command of spoken and written English. We have at present on Shlichut from Israel, Mr. S. Yahav who, although a very dedicated teacher, has a command of English which has much to be desired. This creates great problems with his pupils and also on an administrative side since he is often unable to meet deadlines in the setting and marking of papers which are written in English. In our meeting in London last December, Mr. Marcus made the following suggestion and I would like to recommend it here. The suggestion is that Mr. M. Rothbard who is at present teaching mainly secular subjects, teach a greater percentage of Jewish Studies periods and Mr. Yahav teach a greater percentage of Modern Hebrew lessons where the language barrier will be less acute.
- (3). The teaching of slow-learning pupils requires specially trained teachers and I would like to have such a teacher, perhaps on a part-time basis to teach these pupils Jewish Studies.

In conclusion, I would like to thank the Chairman of the Governors, Mr. H. Lachs and the Headmaster for always being ready and willing to discuss problems and other matters concerning the Jewish Studies in the School.

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Meeting of Governors and Managers of the King David Schools, Liverpool,
together with Members of the Religious Advisory Committee, held at the
King David High School on Tuesday 14th November, 1972.

Chairman: H. L. Lachs, Esq., Chairman of Governors.
Present: Mr. E. Marcus, of the Zionist Federation Educational Day School
Trust, Mrs. A. Compton, Chairman of Managers, Mrs. C. Capek,
Mr. C. G. Beebe, Headmaster, King David High School,
Mr. J. Wiener, Headmaster, King David Primary School,
Dr. M. Goodman, Dr. E. Rogans, Messrs. T. Globe, A. Lewis,
I. Rabinowitz, Rabbis Dr. C. Simons, Dr. N. Solomon, S. Woolf
M. Turk, and Rev. M. H. Malits.

The Chairman welcomed Mr. Marcus and the members of the Religious
Advisory Committee.

1. On staffing, Rabbi Solomon said that only fully qualified teachers
should be appointed. Where this was not possible, they should follow an
accredited course of studies. Mr. Wiener agreed, but referred to those
teachers who had taught well for many years but were unqualified.
Mr. Beebe said it was a seller's market. The position was unsatisfactory,
but it was difficult enough to obtain teachers.

Rabbi Woolf said that every Headmaster was concerned with having
the best staff possible. Mrs. Capek mentioned refresher courses, which
should be made compulsory, and teachers from Israel. Mr. Wiener said
that some of his teachers attended such courses. Dr. Rogans thought that
Headmasters should urge staff to attend these courses, and that they
would view the position with disfavour if they did not attend. When Rabbi
Solomon said that one should examine closely ways in which such schemes
could be implemented, the Chairman referred to the difficulties in certain
instances.

Mr. Globe suggested advertising in one's own community for young
people willing to train as teachers and that they could perhaps be helped
financially. Mr. Rabinowitz thought that the first graduates from Trent
Park College might be induced to join the schools. Dr. Goodman suggested
the content of lessons be examined and suitable teachers allotted to those
lessons. Rev. Malits urged that courses on a Sunday afternoon should be
arranged in order to find young people willing to teacher train.

2. Early Morning Jewish Lessons. Rabbi Dr. Simons said they were living
from day to day, and at one period on a Wednesday morning he needed twelve
teachers. When Mr. Globe suggested that lessons for Jewish studies be
brought more into the timetable or be divided into two parts of the day,
Mr. Beebe said that it would mean excluding secular lessons, and any
lessons after 4 p.m. would interfere with extra-curricular activities.

Dr. Goodman referred to the possibility of Sunday morning tuition
and the supplementing of salaries. The Chairman said it would have to be
voluntary and persuasive in respect of improving midweek standards.
Mr. Marcus spoke of Sunday tuition at the J.F.S. School, London, and the
Birmingham Hebrew School.

Rabbi Dr. Solomon stressed the importance of Jewish priorities and
that "something must go." He strongly urged that something be sacrificed
from the secular timetable. Dr. Rogans suggested that P.E. could be
omitted. Rabbi Simons referred to a 6 day syllabus used in other schools
and how it would increase hours available for Jewish studies. Mr. Beebe
pointed out that part-time teachers would be affected. Mr. Lewis said
that inferior teaching could do more harm than good and that the present
time span should be made productive instead of counter-productive.
Mrs. Capek felt there were plenty of Jewish studies, not too little.

3. Torah Stream. The Chairman referred to the Chief Rabbi's
suggestion of a Torah Stream, a voluntary scheme of more intensive Jewish
studies. Rabbi Simons said that some pupils had opted for fewer secular
subjects and more Torah study. Gemara had been introduced into the 6th
form and the 3rd year among Yeshiva and non-Yeshiva boys.
*should be
for those who
are not for
Gemara. Some
instead of Hebrew*

Rabbi Woolf mentioned the possibility of Jewish subjects in the broadest sense, e.g., Jewish Voluntary Service, in extra-curricular studies. When Mrs. Capek referred to Jewish songs and Chassidic melodies, Rabbi Woolf said they could be linked with Tephilla. Mr. Rabinowitz said the Cheder and Yeshiva were the Torah Stream, even among the younger children. There should be a combination of voluntary effort and parental effort.

4. Public Examinations in R.E. Rabbi Simons and Mr. Beebe explained the changes in the R.E. syllabus for "O" level.
5. Increase in time for "O" level Modern Hebrew. Mrs. Capek wanted extra time for the practice of speaking Hebrew. It would be of service to the school in respect of G.C.E. Mr. Beebe said that the Chug was looked upon as an extra lesson.

6. (9 on agenda) Extensive Hebrew training designed to produce fluent speakers before entering High School. Rabbi Simons said that fluent Hebrew speaking in the Primary School before leaving would make Jewish studies easier. The Chairman referred to a pilot scheme for intensive Hebrew language tuition in the Primary School for the 3rd to 4th year pupils (15 - 20 minutes).

Dr. Goodman wondered whether Shelichim from Harold House Youth Centre could not help in Modern Hebrew teaching. Mr. Rabinowitz felt there was too much in the Primary School with limited resources. Three groups should be reduced to two, with proper teachers, but Mr. Wiener referred to the different standards of groups and the difficulties involved.

7. (6 on agenda) Facilities for washing before meals. The "Go Ahead" was given to Mr. Beebe and Rabbi Simons to have washing facilities installed in the dining-room.

When Mr. Globe referred to matters on the agenda which would have to be considered by Governors and Managers, the Chairman specified those items. He hoped it would be a series of consultations.

THE MEETING CLOSED

January 1973

Comments on Reports circulated in connection with the Hebrew and Religious Education Budget of the King David Foundation 1973/4.

1. Primary School

I fully support Mr. Wiener's plea for an additional Israeli teacher, to restore the pre-September 1971 standard of staffing, and to dispense with one of his part-time teachers. Should this, however, be considered sufficient? Are there ways available to increase the amount of time devoted to Jewish studies? I think consideration should be given to the possibility of appointing (an) additional teacher(s) to develop, e.g., an intensive stream for religious studies, or a stream to become really proficient in spoken Hebrew, and, if necessary, to give special attention to slow developers.

2. High School - Religious Studies dept.

The distribution of lessons between assembly periods (10% of the day, but 45% of the lessons) and 'normal' teaching periods (90% of the day, but only 55% of the lessons) is manifestly absurd, and leads to (a) wastage and inefficiency in the use of full-time staff and (b) the use of unqualified, inexperienced and, according to Dr. Simons, unreliable part-time staff. As I have frequently pointed out, the straightforward and perfectly simple remedy for this is to spread Jewish Studies periods through the school day evenly, at the expense of sacrificing two or three periods of other studies. This, after all, is what a Jewish School is for. This will enable all the present number of lessons to be given by the full-time staff. According to Dr. Simons' report, there are 96 periods a week of Jewish studies. A 40-period week (if we include assembly periods, there are 45) allows ample leeway for three full-time members of staff to cope without part-time assistance, thereby not only raising the educational standard, but also saving the Foundation's money, which is at present being squandered on incompetent part-timers who do more harm than good.

3. High School - Modern Hebrew

I note:

- i) Mrs. Capek, to my consternation, has evidently been badgered into accepting unqualified part-timers.
- ii) Mrs. Capek, in view of her administrative responsibilities as Senior Mistress and Head of Hebrew, is doing far too much teaching, and cannot possibly be working efficiently.
- iii) Mr. Yahav has only 28 teaching periods altogether, including Religious Studies (15 of MH). This is not enough. His replacement could do another 7 or 8, releasing Mrs. Capek. It would seem that, with the additional lessons envisaged by Mrs. Capek, some 80 lessons a week should be given. This really requires two full-time MH teachers in addition to Mrs. C.
- iv) Hebrew teachers are evidently expected to teach at lunch-time. This is monstrous imposition on both teachers and pupils, and should be forbidden. I wonder what comment the Unions would make were the teachers to complain?

4. High School - overall picture.

i) Number of Teachers Required

Projected periods - RE 100, MH 80 - total 180 (excluding Barmitzva tuition, which I am not dealing with here). Allowing for a normal working timetable of 35 periods, for Heads of Department teaching somewhat less, and for some overlap between the departments, the requirements are:

Two Heads of Department
Four full-time assistants
NC, but NO part-timers

i.e., in addition to Simons, Capek, Kaufman, Rothbard and Yahav, one further teacher is required.

ii) Qualification of Teachers

I must take this opportunity to protest in the strongest possible terms against the practice of appointing unqualified teachers to the staff, either full-time or part-time. Nobody would do this in any other department, as it is now illegal. But the prestige and efficiency of the Jewish departments in the school are continually being lowered by this inexcusable malpractice. It is better not to have a class at all than to run an incompetent teacher in front of it.

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FROM: Rabbi Dr. Chaim Simons

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Adar 15733

Answers to comments by Rabbi Dr. N. Solomon on reports
in connection with Religious Education Budget

I have just received a copy of Dr. Solomon's comments to my report and I am taking this opportunity to reply to a number of these comments.

(a) Dr. Solomon is quite right when he states that the present distribution of lessons between assembly and 'normal' teaching periods is manifestly absurd etc. I, myself have continually said the same thing and have worked out a system to distribute these J.S. periods throughout the day and incidentally, this new system is not at the expense of any secular period.

(b) However at present we have this situation and I would be very happy if Dr. Solomon would let me have the names of at least 12 qualified teachers who would be prepared to teach at this time of morning.

(c) From the last paragraph of Dr. Solomon's comments it is implied that this "inexcusable malpractice" of employing non-qualified teachers was begun during my term of office and that in the time of my predecessor everybody was qualified! May I therefore quote from a report written by Rabbi Dr. Solomon whilst he was Director of Jewish Studies in October 1971. "The concentration of Jewish Studies in the assembly period necessitates the utilisation of staff unqualified in the subject ..." Since Dr. Solomon left there is in fact a greater concentration of J.S. periods during the assembly period, which requires the finding of a still greater number of teachers.

(d) It is therefore very difficult to understand how Dr. Solomon, who experienced similar problems as Director of Jewish Studies and had to improvise with similar solutions, can "protest in the strongest possible terms against this practice" and even go so far as calling it an "inexcusable malpractice".