May ‘Grace’ be with you always

Gerald Grace and Jewish education

Helena Miller

Introduction

When I was training to be a teacher at Goldsmiths’ College, quite coincidentally, all three of my teaching practices took place in Catholic primary schools in London – St. Joseph’s on Deptford High Street, Our Lady of Lourdes in Wanstead, and St. Anne’s off Whitechapel Road. They were all well out of the comfort zone of a young Jewish student from a north-west London suburb. Those experiences, however, were the best training I could have had. The staff in these schools really showed me how a Catholic religious ethos and religious values could take centre place in a school environment. The dedication of those teachers ensured that their pupils were instilled with a love of their religion as well as the very best of progressive education of the late 1970s.

Fast forward fifteen years. After many years of a most rewarding career in schools, I found myself training Jewish teachers, and running a Master’s degree in Jewish education for the Leo Baeck College in London. I was involved at the time with RESQUJE (Research and Quality in Jewish Education), headed by Dr Jo Cairns, then senior lecturer in education at the Institute of Education, University of London. I was interested to have someone from the Institute come along to the College to talk to my students about teaching in a Christian faith school – a comparison with their own experiences in the Jewish faith sector. Jo introduced me to her colleague, Professor Gerald Grace, and a collegial relationship began which has been maintained over decades. Gerald has influenced Jewish education initiatives in specific ways, and I wonder whether he even realises how important his interactions have been over the years.

In the early 1990s, Jewish schools in the UK spent very little or no time considering religions other than Judaism. Consequently, when my colleague Rabbi Dr. Michael Shire and I designed a Master’s degree in Jewish education for Leo Baeck College, London, our focus was entirely on Jewish teachers and Jewish education. Gerald Grace was, for many of our students, the first visiting professor who allowed them to think about and discuss Jewish education in relation to Catholic education and Catholic schools. Gerald’s insight and breadth of experience, as well as his very well-developed and singular sense of

humour, made him a very popular guest speaker, and thereafter we prevailed on him annually to teach our postgraduate students. There is a generation of graduates of that MA in Jewish education who will never forget the opportunities that Professor Grace gave them to understand the dilemmas that religious schools face through the lens of contemporary Catholic schools and education.

The *International Handbook of Jewish Education* (IHJE) adds to a growing list of substantial volumes that inform and debate issues within religious education traditions and frameworks. The starting point for the book was a conversation in 2007 with Professor Gerald Grace, who was then editing *The International Handbook of Catholic Education* (IHCE) (Grace and O’Keefe 2007). Gerald sat in my office and, in his usual serious and enthusiastic manner, convinced me that a sister publication for, and by, the Jewish education community would be a valuable addition to this family of Springer publications, stimulating exchange of knowledge between two religious cultures and traditions. Before an hour had passed, he had also somehow managed to persuade me that, despite having a more than full-time job, I would be the person to make this huge project happen. And, being Gerald, he was right. One of the things he also stressed was the importance of working with others to make this happen. And so, together with two wonderful colleagues, Lisa Grant and Alex Pomson, four years later, our two-volume edition of the IHJE was published. I hope that in the introduction to our edited volume, I managed to do justice to Gerald’s part in instigating the Handbook.

During those years when I was busy working on the IHJE, Gerald’s publishing career was taking him in the direction of journal editing; since 2009, he was the senior editor of *International Studies in Catholic Education*, a role he relinquished at the end of 2021. Gerald came back to me in 2012, the year I thought I was going to have a rest from writing and publishing, and invited me to contribute an article to his journal. The original reason for this contact in 2012 was that I had invited Gerald to be the keynote speaker at the annual Research in Jewish Education Conference in London. Gerald took the conference by storm. He was able to give the participants at that conference the opportunity for deep reflection and analysis of our Jewish education settings and contexts through his examination of Catholic schools and education. And once again, after that conference, a short conversation in the hallway, as Gerald was getting ready to leave, had me agreeing to write an article for him on how Jewish education and Catholic education inform each other, through the lens of the respective books and journals we had edited.

The article that I wrote for Gerald (Miller 2013) interrogated the various themes and chapters of the IHJE in relation to chapters in Gerald’s IHCE and also to articles in *International Studies in Catholic Education* (ISCE). Some of the highlights of that article are considered again here.

Vision and practice

The concept and content of educational vision has been a key component in thinking about knowledge and the imparting of that knowledge through time.

Chapters in the IHJE explore educational thinking which has had an influence on Jewish educational thought and practice. Vision is of utmost importance within a volume that not only reviews the current state of Jewish education and Jewish education research, but also looks to the future. But vision on its own, while it sets the scene and provides an underpinning for the ends and means of a Jewish education, is not enough. The articulation of vision has to relate to practice – it forms the rationale for what takes place within the educative process. And there is a third strand which connects the two elements of vision and practice, and that is policy. Together with planning, policy is a process for guiding change towards desired ends. These concepts are not particular to the Jewish educational world. Brendan Carmody SJ explores many of the same issues as he writes about a contemporary Catholic philosophy of education in ISCE, Volume 3 (October 2011).

Michael Rosenak explores basic distinctions in the philosophy of education, and concludes by surveying some of the key questions asked by philosophers of Jewish educators, namely, What? How? Why? The influence of Rosenak's writings go far beyond the content of his chapter in the IHJE. Within the bibliographies of those who contributed to this section, as well as throughout the rest of this publication, Rosenak features repeatedly, reinforcing his position as one of the most influential Jewish educational thinkers of his generation.¹

A characteristic of the chapter bibliographies within this section is their emphasis on both Jewish and non-Jewish visions and philosophies. Hanan Alexander, in his chapter, which explores contemporary Jewish education from a post-modern perspective, draws upon, amongst others, Scheffler, Buber, Levinas, Oakeshott and Kant. Buber and Levinas are two of a range of philosophers whose ideas are applied by Jonathan Cohen in his chapter on Jewish thought (pp. 219–236). Cohen illustrates how insights from modern Jewish thought can enrich discourse and reflection on issues of principle in Jewish education. His focus on education for spirituality should be read together with the chapter by Michael Shire, who reviews the research into the spiritual lives of children. Shire's interest is in exploring how faith can be formed in children by means of a Jewish religious education. This interest leads Shire to identify important questions of purpose and practice for Jewish educators hoping to incorporate visions of the child as a spiritual being.

Spiritual life and the development of faith resonates strongly with Catholic educators and Graham Rossiter addresses the needs of contemporary youth spirituality in his article in ISCE (2011), and in the journal a year earlier, Gerald Grace explored the renewal of spiritual capital as a priority issue in the future of Catholic education (2010). Faith formation is also explored in the IHCE (2007), for example in Sister Lydia Fernandes' chapter 'Faith formation in Indian Catholic schooling'.

Religious identity

Religious identity development characterises the agenda of both Catholic and Jewish educators and researchers. Didier Pollefeyt and Jan Bouwens (2010) explore the Catholic identity of an educational institute and in the IHJE (2011), Gaby Horenczyk and Hagit Hacoheh Woolf examine the basic assumption that Jewish education is widely perceived as one of the major means for strengthening Jewish identity and identification. They suggest that a multifaceted approach to the mapping of Jewish attitudes and behaviour – mapping what Jewish identity might mean – can help better define the goals of Jewish education. Stuart Charme and Tali Hyman Zerkowicz also approach Jewish identity formation from multifaceted and multiple-process formulations in their chapter, in which they argue for a shift in thinking towards conceiving of identities as being multiple and shifting.

Steven Cohen and Judith Veinstein's chapter on Jewish identity shifts the focus of the discussion onto policy and practice. Their chapter examines the impact of Jewish social networks on identity outcomes. The authors argue for educators and policy makers to recognise and value the nurture of Jewish friendship networks as an explicit act of Jewish education. With social scientific research having repeatedly demonstrated that well-connected individuals exert more influence on others than do social isolates, the challenge for educators and policy makers is to locate such influential youngsters (and others) and mobilise them on behalf of Jewish interests and Jewish engagement – both for their own benefit, and for that of their surrounding circles of contacts and intimates.

Jewish schools: UK

My own chapter, which focuses on the changing nature of how Jewish schools relate to, and integrate with, their local and wider communities, takes a different view of policy and planning. I highlight how the prescriptive policies of government and education agencies can strongly influence educational practice. This chapter, which is one of the few in the Handbook to use Britain and British schools as the lens through which to explore Jewish educational issues, should be read in conjunction with David Mendelsson's chapter on Anglo-Jewish education, found in Part IV of the Handbook. The *Catholic Education Service* of England and Wales works closely with other denominations in the UK, particularly on issues related to government and faith schools. In recent years, the Jewish and Catholic communities have spoken with one voice on a number of issues, including schools admissions processes and inspections of schools, both topics which equally concern Jewish and Catholic schools.

Janush Korczak, who is well known for his heroic stand against Nazism during the Holocaust, left a lasting legacy to Jewish and general education.² In his chapter, Marc Silverman explores Korczak's legacy to Jewish education. His is the first of several chapters in IHJE which relate to the Holocaust in some

way. While the modern relationship between Jews and Catholics should not be defined by the Holocaust, it owes its repair to a large extent to that dark time in Jewish history.

Teaching and learning

Teaching and learning are the essential processes of education. There is a strong thread running through these chapters which show the relevance of curriculum as process. Curriculum is not just a physical set of objectives but rather the interaction of teacher, learner and knowledge. While the emphasis throughout is on current educational models, these chapters also look at the possibilities and challenges of change and development. Throughout, the chapters explore teaching and learning through the lens of Jewish educational research.

A recurring theme in these chapters is the impact of aspects of teaching and learning on the individual lives of the learners. Whether it is through learning a language with the intent to facilitate integration into society, as Nava Navo explores, or through the growing interest in Jewish life cycle education, as examined by Howard Deitcher, it is clear that the themes in these chapters play a critical role in shaping individual Jewish lives. As both Navo and Deitcher show in their analyses of subject matter structured by shared commonplace components but conceived for widely different curricular purposes, the context of Jewish education (in Israel and the Diaspora, in Orthodox and liberal religious settings) makes as sharp a difference to the content of Jewish education as do the needs of the learners in view, whether children or adults. Rito Baring explores a new approach to catechetical Catholic education in his article (ISCE, 2010) and teaching and learning in context with local environments feature strongly throughout the IHCE (2007).

The relationship to community is also explored in other chapters of this section of the IHJE. Several authors touch upon the relationship between Jewish travel education and community. Travel as a Jewish educational tool in contemporary Jewish education is explored by Erik Cohen. More specifically, Scott Copeland observes the centrality of Israel travel in the development of Jewish communal life. Similarly, in another chapter on travel, Jeremy Leigh draws on empirical research to address elements of community. This perspective is challenged by David Mittelberg, who argues for Jewish peoplehood education, asserting that today, Jewish youth seem to feel little existential need to belong to the Jewish collective, whether local or national.³ Hence, he argues for focused attention on Jewish peoplehood education in order to cultivate a stronger sense of belonging. Mittelberg's peoplehood paradigm has some resonance with Leigh in that both consider how travel can instil in young people a need for belonging. Jewish peoplehood fuels the continuing search for shared meaning within the current ambiguity and ambivalence that Jews face in both Israel and abroad.

Holocaust education is frequently placed within the history curriculum, although it is considered a field of inquiry on its own. In her chapter, Simone Schweber explores the current state of Holocaust education and asks what might Holocaust education do if conceptualised not from the standpoint of building nations or concretising collective memory but as a project of global citizenship and human understanding. Again, the notion of what it means to be part of the Jewish people and where Jews situate themselves amongst other peoples resonates with themes explored by Mittelberg, Cohen and Leigh. The Holocaust is also part of the Catholic past, and bound up with the Jewish-Catholic narrative. Can a Jewish narrative on the Holocaust help a Catholic educator towards an understanding of the complexities of the topic?

Both Catholics and Jews share a common text. Barry Holtz explores the nature of Bible education in contemporary Jewish education through an examination of the history of Jewish Bible interpretation, reflecting the content of scripture teaching. He explores these distinctions by researching various curricular projects and pedagogies. His chapter concludes by looking at research which draws upon work in pedagogical content knowledge and specific orientations to subject matter, exploring the implications of this scholarship for Bible teaching.

Arts education

While cognitive curricular areas traditionally focus on intellectual growth, as expounded by Holtz, Lehmann, and Gillis, the Arts provide questions and concerns for both Jewish education and Jewish educational research. In this section of the *International Handbook*, two chapters explore contemporary issues relating to Jewish Arts education. In the first, Robbie Gringras explores what he terms as the 'seam-line' between education and art. He explores the questions and concerns that engage educators interested in creating culturally significant meaning, encoded in an affecting and sensuous medium. Using song, literature and poetry to illustrate his argument, Gringras suggests that art can be a significant aspect of any Jewish curriculum, particularly in the informal sector. Ofra Backenroth takes a different, and Diaspora-oriented, perspective as she focuses on the value of the Arts in the formal Jewish education system, where, in the context of a dual curriculum, they must wrestle for time and budget. She examines the goals, content and methodology of how the Arts are being taught in today's Jewish day schools in North America. Both she and Gringras call for a continuum of curricular integration, where the teaching of the Arts ranges from arts as discrete disciplines to multidisciplinary integration. The Arts, particularly through the visual arts and music, have a long and serious tradition in Catholicism and in Catholic education.

The IHJE focuses on two aspects of teaching and learning that are very much twenty-first-century additions to the field, namely the environment and technology. Of course, an interest in caring for the environment has been a religious

concern since the earliest times. In the Bible, (Genesis 2:15), humanity is called upon as stewards put on this earth to look after it, but in the twenty-first century, caring for the environment has taken on new and acute significance. For Eilon Schwartz, that there is only a nascent academic field of Jewish environmental education today mirrors the peripheral status of environmentalism within the Jewish educational establishment, and within society in general. Schwartz proposes that like so many shifts in educational theory and practice, change in public consciousness and political will do not come from the top-down, but from the bottom-up. It will come from a growing field of educational innovators whose central challenge will be to take their intuition as to what needs to change, and transform it into a reflective educational practice. The Jewish future, he suggests, depends on the collective ability to re-imagine educational and communal institutions, and to build a Jewish community where continuity does not begin and end at the Jewish doorstep as if Jewish existence lives apart on the only planet on which humanity has been created to live.

Brian Amkraut's chapter is no less grounded in a sense of the current historical moment. Amkraut writes about the digital era and shows how perspectives on Jewish continuity in general and approaches to Jewish education in particular are now, and will continue to be, shaped by a new world in which traditional notions of authority, community and identity are challenged and redefined. As Schwartz does in his chapter with reference to environmentalism, Amkraut argues that embrace of new technologies does not only call for extending the subject matter of Jewish education, it calls for thinking anew about its purposes and practices, texts and contexts.

A regret is that the IHJE did not manage to explore the growing field of social justice education. Catholic educators are ahead of us in this respect, as I noted in Cardinal Renato Raffaele Martino's article 'What Catholic schools can do to advance the cause of justice and peace in the world' (ISCE, 2010).

Jewish day schools

The chapters in the IHCE and the articles in the ISCE (2009–11) primarily focus on schools and congregations. Three authors in the IHJE investigate the world of Jewish day schools. Alex Pomson focuses on how the historical tensions between survivalist and integrationist impulses in Jewish day school development account for some of the most intense contemporary debates surrounding liberal day school education worldwide. As with Aron's findings in congregational education, Pomson points to a shift in the aims of liberal day school education from a paradigm of instruction (concerned with helping children acquire knowledge of the ideas and skills that society values) to one of enculturation (the more broadly conceived task of initiating children into a culture to which they may not already be committed).

A different challenge exists in Orthodox Jewish day schools as described by Shani Bechhofer who presents a rich description of the changing landscape of

Orthodox education in America. She argues that a variety of institutional and educational pressures upon schools result in institutions that are more diverse, more competitive, more ideologically differentiated, and also more innovative than ever before.⁴

Two complementary chapters explore the sub-field of informal and experiential education from very different perspectives. First, by means of two case studies Joseph Reimer describes the potentially profound impact creative collaborative partnerships between business-oriented philanthropists and Jewish educational leaders can have on the field of informal Jewish education. David Bryfman then explores both the theoretical and practical aspects of experiential education and how it has shaped the field of Jewish education in general (pp. 767–784). He suggests that experiential education is poised to reach a tipping point in the Jewish communal landscape and offers both a language and strategies for helping experiential education to further impact the Jewish identity development of Jewish youth and young adults.

The robust growth of Jewish studies in North American universities is the focus of the chapter by Judith Baskin. She reports that over two hundred and thirty endowed chairs of Jewish studies exist at eighty colleges and universities with many other positions and programmes in Jewish studies present at other North American institutions that are funded internally without outside support. As early as 1974, the *Guidelines for Implementation of the Nostra Aetate* recommended that chairs of Jewish studies be established in Christian institutions and collaboration with Jewish scholars encouraged.

Shira Epstein's chapter focuses on gender issues, another relatively new area in Jewish education. Epstein documents how formerly evaded topics such as body image, sexuality, healthy relationship building and sexual violence have become normative parts of many North American Jewish educational programmes and professional development initiatives. She also describes how participatory action research between Jewish educators and cohorts of adolescents can transform the landscape of gender in Jewish education. The changing role of women is explored by Mary Darmanin (ISCE, 2009 and IHCE, 2007), who looks at the contribution of contemporary Catholic schools to the empowerment of girls and young women, specifically in Malta.

A different perspective on adolescents is explored by Evie Levy Rotstein in her chapter on children of intermarried parents. Rotstein's research reveals a variety of factors that motivate such teens to continue their Jewish education into their high school years, including family life, parental commitment to Jewish education, a positive religious school experience, and the students' own involvement in the decision to continue. Her case is supported by drawing on a broader literature relating to 'resilient youth'.

Just as parental involvement is key in the decision of adolescent children of intermarried parents to continue their education, so too is it central to virtually all aspects of Jewish educational engagement, as documented by Jeff Kress. In his chapter, Kress shows how North American parents today are much more

active in choosing educational settings for their children than in past generations. Indeed, individualisation results in a range of educational choices within the same family. As Kress shows, the ways in which parents relate to other Jewish organisations, particularly synagogues, impacts their experiences and expectations of Jewish education regardless of setting.

Choice also appears as a key theme in the chapter on adult Jewish learning by Lisa Grant and Diane Tickton Schuster. Here they present how contemporary social forces have led to new developments in the field and what changes and priorities appear to be shaping the vision and decisions of adult education planners and policy makers today. They provide a conceptual framework moving away from a primary focus on literacy-based learning to a more diversified niche-marketing approach for situating the *where*, *when* and *what* of different types of learners and the learning programmes and experiences that will meet their interests and needs.

The education of clergy

Another emerging field of study is addressed by Lisa Grant and Michal Muszkat-Barkan in their chapter on the professional identity formation of rabbi-educators working in a variety of settings. This cross-cultural research explores how Conservative and Reform rabbi-educators in Israel and North America describe their roles and goals based on their rabbinic and education training. This small study urges further investigation to determine whether the professional identity of rabbi-educators is indeed distinct from that of educators or rabbis who perform similar functions. It would be interesting to know what research has been undertaken on the education and formation of Catholic priests.

A broader view of professional development of Jewish educators is taken by Gail Dorph in her chapter. Dorph's exploration of this topic centres on key questions about the principles and challenges in creating and sustaining effective professional development. She then offers three case studies that provide images of effective professional learning that can impact the capacity of teachers to enhance student learning in Jewish schools. Roisin Coll (2009) explores Catholic school leadership and its impact on the faith development of probationer teachers in Scotland. Teacher development is approached by Sharon Feiman-Nemser's chapter in the IHJE. She presents two examples in which she describes how both trends in general education and the emergence of a new kind of Jewish school influenced the creation of these programmes of Jewish teacher development.

This section closes with a chapter by Leora Isaacs, Kate O'Brien and Shira Rosenblatt on the challenges, successes and potential facing the field of Jewish education as it moves to recruit, retain and provide excellent professional development for Jewish educators. The authors assert the need for a systemic approach in linking excellence in teaching and student outcomes. They explore levers for change that directly impact the complex environment that influences teaching and learning in Jewish day and congregational school settings.

Geographical range

This final section of the IHJE reveals the extent to which Jewish education emerges at an intersection between the global and the local. The chapters in this section provide an opportunity to explore questions in the study of Jewish education regarding the influence of factors in the local environment and of international Jewish cultural patterns on the norms, modalities and goals of Jewish education.

While other sections of the Handbook gravitate mostly around the State of Israel and the United States, the contributors to this section provide an opportunity to appreciate nuances in communities that lie outside the orbit of these two major centres of Jewish education. What emerges is a sense of the varieties of Jewish education; how the push and pull of localised forces – community demographics, history (and particularly the twin upheavals of the Holocaust and communism), the relationships between church and state, and those between Jews and the local majority – have developed diverse narratives of Jewish education.

It is this section of the Handbook that appears to provide the most direct parallel with the IHCE (Grace and O’Keefe 2007). Both Jewish and Catholic handbooks have chapters on the USA, Canada, the UK, Australia, Latin America, and several aspects of education in different parts of Europe. The reader will have to decide to what extent the geographical context does provide any useful comparisons or whether the preceding sections on vision, policy, teaching and learning in Jewish educational contexts actually resonate more helpfully with issues in Catholic education.

Yet, for all of the differences brought in to view in this section, these chapters provide evidence, first, of certain phenomena that challenge most if not all Jewish communities whatever their circumstances, and, second, of a general tendency to pursue certain common educational solutions to these challenges. Thus, in all Diaspora Jewish communities, there are doubts about the sustainability of systems for intensive Jewish education because of a declining demographic base, and because of doubts about the capacity of these systems to graduate future generations of knowledgeable educational leaders. These concerns have led almost everywhere to a concentration of investment in all-day Jewish schools, summer camps and Israel trips; these being the few educational experiences that are viewed as having a better than even chance of sustaining Jewish identification and cultural creativity.

David Mendelsson, in his chapter on Jewish education in the UK, makes evident that acceptance of Jewish day schools by British parents since the Second World War occurred most directly in response to cultural and demographic changes in English society and to changes in government educational policy that democratised state schools. The turn to day schools, such that today more than 50% of Jewish children ages 5–18 attend such schools, was not, what he calls, internally driven; it was an unintended side effect, brought about in large part because of parental flight from state schools.⁵

Forgasz and Munz's chapter on Australia indicates that the founding of Jewish schools was galvanised and then sustained by waves of Jewish immigrants, first from post-war Europe and then more latterly from South Africa, who have displayed a strong desire to replicate the intensity of the Jewish life they experienced in the places from which they came. These internal drivers explain some of the highest rates of day school enrolment in the world.

It is fascinating to compare these two chapters with the sections of Bouganin's chapter on France that are also concerned with day school education. In all three contexts, as with Catholic schools, the government is deeply implicated in the certification and supervision of school programmes, and provides substantial support for Jewish schools. But the cultural context in France – where there is such a contested relationship between religion and the state – has until recent times strongly deterred the widespread development of parochial Jewish schooling in that country. The French context provides a setting for observing how the development of Jewish education is so much coloured by local context.

It is geographic singularities such as this that make readers wonder what might be inferred or applied from a particular instance to other, different, settings. Barbara Lerner-Spectre details the development of a programme at Paideia, the European Institute for Jewish Studies in Sweden that responds to a phenomenon she coins 'dis-assimilation', a pattern in which 'young adults who, before the fall of communism, were unaware of their Jewish heritage but who, in confronting this disclosure, choose to identify themselves as Jews' (pp. 1155–1166). She asks us to consider how her programme can have implications for contemporary religious adult education outside of Europe.

Similar questions about applicability are provoked by Bar-Shalom and Ascher-Shai in their chapter on innovations in secular schooling in Israel. The cases they present from schools in Israel derive from the absorption of diverse minorities into the only public Jewish school system in the world, and, as in the best instances of case study, these cases provoke more general questions. They challenge the reader to think about the potential forms and content of secular Jewish education, and its capacity to engage Diaspora communities, to make intensive Jewish education meaningful to secular Jews. Understanding the challenges of secularisation, in a Catholic context, is explored by James Arthur (2009).

Goldstein and Ganiel, in their chapter on Latin America, a part of the world with a strong Catholic tradition, highlight how different Jewish education looks in the largest communities of the region, in Argentina, Brazil and Mexico (pp. 1253–1270). They advance a set of models – pragmatic change, spiritual renewal, and insularity – that can be observed as common responses to the forces of democratisation and globalisation across the continent. Further, they argue strongly that these models can help make sense of developments in Jewish education elsewhere.

By contrast, Michael Brown demonstrates how, in Toronto and Montreal, the vigour and stability of Jewish education derives from special features in the Canadian context: Canada's bi-national structure; public attitudes to religion

and state; the Jewish community's relatively recent arrival. These factors have produced institutional diversity, high levels of participant enrolment, innovative research, and strong central education bureaus. Ironically, while it will be difficult, as Brown implies, to reproduce such outcomes elsewhere, he indicates that in recent years these distinctive strengths have been eroded by forces that are more global in nature.⁶

These global forces are detailed by Wertheimer in his chapter on the United States.⁷ He points to heightened consumerism on the part of families, rising rates of intermarriage, and severe time constraints limiting the availability of children and their families. These trends have led to a decline in the numbers of children receiving a Jewish education and to a shift towards providing immersive educational forms to a shrinking minority of consumers. In turn, these developments have driven a wave of experimentation funded in large part by private foundations.

A mark of the globalisation of Jewish educational patterns is best appreciated by comparing these American trends with what has emerged over the last twenty years in the former Soviet Union. Of course, the social and historical backdrop in Russia and parts of Eastern Europe could not be more different, and as Markus and Farbman show in their chapter, there are some especially challenging problems that derive from the Communist past, most obviously the absence of the synagogue as a support for Jewish community. The effects of Communism on the Catholic communities in Eastern Europe parallel these issues.

If and how communities might be created anew is the central thread that connects the chapter on the Former Soviet Union with chapters about smaller Jewish communities in Europe and the chapter about the Netherlands. In Eastern Europe, as Steve Israel indicates, the residential camp – a total Jewish environment for children, young adults and for families – seems to have been more successful than any other educational intervention. They have served as incubators for resuscitating communities that have lost much of their memory, and most of the elements, of Jewish life. It would be interesting to know what are the threads that connect the small and emerging communities in the Catholic world?

Conclusion

The IHJE set out to produce a record of the state of Jewish education in its widest number of contexts and forms at a particular moment in time. The intention was that the resulting book would find its place where there is interest in how Jews engage with Jewish education. For the Catholic education world, I hope that elements of the book spark debate, make connections, and most of all that it stimulates further questions and dialogue.

This book would not have come about without the influence of Gerald Grace. The Jewish educational world is in his debt.

In 2002, one of Gerald's most important works, *Catholic Schools: Mission, Markets and Morality*, was published. During one of our meetings together soon after the book was published, Gerald presented me with a copy of the book. Inside the front cover, he had written (in his distinctive handwriting!):

To Helena,
May "Grace" be with you always.
Yours ever,
Gerald
17.02.2002

Gerald Grace has indeed been with me always, in what he taught me about education and being an educator, and most importantly, in what he has given more broadly to the world of Jewish education.

Notes

- 1 Examples of Rosenak's contribution to the philosophy of Jewish education can be found in Rosenak (1987, 1995).
- 2 Janusk Korczak (1878–1942) is renowned worldwide for refusing to abandon the hundreds of children and staff at the Jewish orphanage in Warsaw, which he had headed since 1912, remaining with them to their end in the Nazi death camp of Treblinka.
- 3 Mittelberg (IHJE, p. 515) suggests that Jewish '...youth are relatively ignorant of, uneducated about, and unaffected by each other, suggesting that the goal of global solidarity of the Jewish people is constantly challenged. Increasingly, the paradigm of Jewish peoplehood is being offered as a framework to address this problem'.
- 4 Bechhofer (IHJE, p. 743) argues that 'a diverse and competitive market exists...' which has 'allowed for the flourishing of diversity. This has enriched the field and increased options for parents choosing schools for their children'.
- 5 Mendelsson (IHJE, p. 1111) states: 'In the immediate post-war years, Independent schools were beyond the means of most Jews ... Grammar schools were seen as the best choice. Two decades later, changes to the education system, particularly the phasing out of Grammar schools, impelled parents to seek alternatives ... Jewish schools attracted growing numbers of parents'.
- 6 Brown (IHJE, p. 1147) states that 'global forces' refers to 'societal shifts that are worldwide. One of these is the alienation of increasing numbers of Jews from Judaism, Jewish life and institutions, including schools ... also a reflection of the general weakening of faith in the Western world...'
- 7 Wertheimer's (IHJE, p. 1096) examples of 'experimentation' include '...new national educational programs ... independent worship communities ... ecologically oriented groups ... service programs, cultural gatherings ... a broad array of affinity groups that attend to the needs of sub-populations...'

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