

YAAKOV MALKIN

Humanism
AND
NATIONALITY

**HUMANISTIC SECULAR EDUCATION IN
JUDAISM AS CULTURE**

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YAAKOV MALKIN

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AND
NATIONALITY**

Humanistic Education in Judaism as Culture

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For Humanistic Judaism

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Translated by Samuel Gertel

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umanity and humanistic values - values essential to the existence of every free society in the world — face two great dangers today.

One is the danger of post-modern relativism, undermining the universal validity of humanistic morality, and exhibiting dangerous tolerance toward repressive totalitarian regimes and ideologies — both secular and religious — that practise discrimination against women or members of other races and peoples.

The second danger is that of religious fanaticism, which has become a powerful political force, taking over communities or entire peoples through conservative extremist religious education that closes the horizons of its students to world culture. This kind of education teaches its graduates to obey fanatical religious leaders who claim to speak for God, whom they fashion according to their beliefs and in whose mouth they place their own words and precepts.

The Danger of Fanatical Religious Education

In this sense, the *haredi yeshivah** resembles the conservative Moslem *madrasa*. Both offer exclusively religious education, both promote ignorance of the culture and thought of the western world, both exist within cultures of absolute obedience to religious leaders, forfeiting the power of individual judgement and criticism.

Fortunately for the Jewish People, the *haredim* comprise a tiny minority, exercising authority only within very small communities in Israel and the Diaspora.

Unfortunately for Muslim peoples, *madrasa* education is sweeping over large segments of the population, enabling religious leaders to impose totalitarian regimes such as that of the Taliban. The tens of thousands of *madaris* (pl. of *madrasa*) in Pakistan were the breeding ground of the Taliban militias. The thousand *madaris* operating today in the United States with Saudi funding could produce the next wave of terrorism threatening that bastion of democracy.

Extremist religious education — in Islam and Judaism alike — does not engage its students in critical discussion of the metaphysical issues at the heart of all human belief. Fanatical religious education focuses on the study of religious precepts, requiring that they be observed and their religious exponents obeyed, even when they stand in contradiction to the principles of morality and humanism that have developed in the West since the Renaissance. Precepts that discriminate against the female half of humankind are given the force of law in regimes that recognise the legitimacy of religious courts — not only in totalitarian societies, but in democracies such as Israel as well.

Belief in Universal Humanistic Values

A religious Jew is not bound by any specific belief or metaphysical credo — not even in God's existence. A religious Jew is only obligated to observe the precepts of *Halakhah*, and anyone who does so is considered a religious Jew. A non-observant Jew is considered by religious Jews to be a “non-believer” — one of the misleading epithets to which many secular Jews have acquiesced. The majority of Jews in the world do not observe the precepts of Jewish religious law, but cannot be characterised as people who lack belief. Most believe in the universal validity of moral values. They believe in principles of equality and justice, and in their duty to “violate” any precept or ordinance that stands in contradiction to these values.

These two dangers — relativism and religious fanaticism — converge to form a single danger, when in the name of absolute relativism, many refrain from criticising or attacking fanatical religious cultures, claiming that every culture and every society has the right to observe its own customs in keeping with its traditional values, even when this entails discrimination against large parts of their own populations, enslavement or displacement of certain groups, imprisonment and torture of political opponents.

This kind of dangerous moral relativism is widely shared by many secular Jews, who do not see the absurdity in the very concept of “absolute

relativism”, and fail to struggle for the application of absolute and universal principles of justice.

Humanistic education strives to internalise such values and to contend with the internal contradictions arising from their application. Haim Cohn, one of the great thinkers of contemporary secular Judaism, who passed away recently in Israel, addressed this difficult issue of conflict between unjust laws within a particular political entity or society, and the principles of universal social justice, without which the human spirit within man cannot exist.

The British philosopher Hume asserted that education in a society that affords us our humanity must recognise a natural moral law, without which such a society cannot exist.

Today, we live in a global society. The existence of such a society and of the human spirit in such a society, depends upon the application of universal moral laws, such as those articulated by Hillel and Immanuel Kant:

- What is hateful to you, do not unto your neighbour.
- Treat humanity always as an end and never as a means only.
- There is no moral law that is not universally valid.

Humanistic Education and the Internalisation of Moral Values

As educators and people who believe in universal humanistic values, we know that we must contend with the two great phenomena threatening the human spirit today. We must seek new ways of making education an avenue for the internalisation of humanistic values by all of our students. We must find a way to make these values an integral part of ourselves, an integral part of critical thought capable of evaluating and preferring some types of behaviour over others, some laws or precepts over others. **“Values” are a prerequisite for evaluation and preference.** Teaching values is not about conveying dogma, but about affording students the

ability to exercise criticism and creativity in light of the humanistic values by virtue of which society can educate people to attain humanity.

Among secular humanistic Jews there are those who wonder: Why teach Judaism then? Why educate secular people who want to internalise universal values, in a Jewish cultural environment? Why not promote humanistic education, without Jewish characteristics or subject matter?

Humanism Must be Taught within the Context of National Culture*

Every education or humanisation process occurs within the society and culture of a given people. There are no societies or cultures in the world that are not national cultures. Every society and culture is characterised by a language, historical and cultural heritage, traditions, customs, symbols and creative achievements, that distinguish it as a national entity from all other national entities.

A person can thus live in more than one national culture, but no one can live beyond all national culture.

We who seek to educate Jews to internalise universal humanistic values within the context of human culture, must do so within the framework of Judaism as the culture of the Jewish People in all parts of the world and throughout all stages of its development.

Judaism as Culture – As Opposed to Judaism as Religion

Judaism as culture is extremely broad and varied. It includes, like any national culture, all streams of Jewish religion and Jewish religious works, but also non-religious Jewish culture, its thought and works, throughout all periods of history.

Non-religious Jewish works such as Song of Songs and The Book of Esther were included in the Bible by its redactors. According to the historian Shimon Dubnow, even anti-religious works — such as the books of Job and Ecclesiastes, which challenge the principles of divine justice and morality - were included in the Bible.

*"nation" in the sense of people

From the Hellenistic era, through the Middle Ages, the Renaissance and the *Haskalah*, Jewish culture has developed along many paths, in varied and often mutually hostile movements, in different ethnic cultures on the five continents in which Jewish communities have taken root — all producing customs, literature and art, religious and non-religious beliefs and philosophies, some accepting tradition and others critical toward the religious conventions that have guided interpretation of Judaism’s ancient texts. (Such as the debates between Sadducees and Pharisees, followers of Maimonides and of Nahmanides, rationalists and mystics, *maskilim* and reformers and orthodox and *haredim*).

Education in Judaism as culture is effected within the context of this rich and varied tapestry, from the pluralistic perspective of contemporary Jewish culture. A point of departure might be a problem relevant to the lives of students and teachers, a point of reference from which to embark upon a journey of deeper understanding, returning to earlier ages, in which the sources of inspiration and classic works employed by present-day authors, artists, critics and teachers, were created.

It is therefore clear to us that education in Judaism as culture is fundamentally different from education in Judaism as religion and from traditional Jewish studies, based solely or primarily on religious works.

When Judaism is taught as a religion, studies are geared toward imparting familiarity with religious precepts and religious law, in order to facilitate compliance with the dictates of the religious leaders who have made them up in God’s name.

Jewish religious studies within the framework of Judaism as culture appertain to the history of religious beliefs and customs practised among Jews, in light of a critical research-oriented approach, as one of the many elements that comprise the multi-disciplinary field, known as “Judaism as culture” studies.

The History of Culture Begins in the Present

The study of Judaism as religion and tradition begins in the past, with a description of the traditions and ancient Jewish literary sources — usually drawing upon the talmudic literature, within which *Halakhah* developed.

The study of Judaism as a culture begins in the present — from the culture of the Jewish People as it has developed over the past two hundred years, a culture that has experienced rapid secularisation since the *Haskalah*, the culture of secular Jews, who have constituted the majority of the Jewish People in most communities over the two centuries since emancipation, and particularly in the twentieth century. In this culture, Judaism has been enriched by a huge and unprecedented wealth of works — in every medium of art and communications, in scientific research, in thought and philosophy, in historiography and research of Judaism and its sources. Tens of thousands of new books have appeared within the culture of the Jewish People — in Jewish and other languages, in the performing arts and theatre, in music and the plastic arts. Quantitatively, and in terms of the variety of media and works, secular Jewish creations of the past two hundred years constitute the bulk of Jewish creativity throughout the ages.

Like every stream in Judaism, we who live as secular humanistic Jews must educate our children in our culture. Secular Jewish culture, the richest of all Jewish cultures in all ages, places Jewish culture as a whole in a new light.

Twentieth century Jewish works touch upon all areas of Jewish creativity — religious and secular — through research and criticism, and through the use of ancient works as sources of inspiration.

Jewish studies approached from the present to the past can enable our teachers and students to get to know Judaism in its entirety through selected works and phenomena characteristic of each religious and secular stream in every age and diaspora.

Relevancy of the Bible to Contemporary Culture

Buber, in his biblical studies, noted that all biblical theology and ethics is expressed through stories and the utterances of the prophets. The worldview of the biblical authors is expressed in their stories and in the words they have placed in the mouths of their protagonists. The value of justice in ancient Judaism, in relation to God and belief in him, plays a central role in the works of the Bible, distinguishing it from many other works written in neighbouring cultures.

Theo Klein yesterday mentioned the encounter between God and Abraham, in reference to the meal that Abraham prepared for his God. Anyone who has enjoyed the delights of French cuisine can appreciate the honour that Abraham bestowed upon God in serving him a meal of meat and milk, as befitting an honoured guest.

The second part of the story, focusing on the work's philosophical and ethical core, describes the clash between the two protagonists, God and Abraham, depicting them in biblical fashion, without idealisation, exposing their weaknesses, sins and moral shortcomings.

In this sense, the authors of the Bible treated their protagonists as if they were a part of human reality, which they were striving to divest of all ideological veneer. In this, the biblical approach resembles that referred to by Bergson when describing Pujet, the French monk who dramatised *The Song of Songs*: "He was a wonderful man. He never let an idea of any kind stand between him and reality".

In the matter of universal justice and values, the biblical story acts in a similar fashion. When Abraham hears that God is about to visit a holocaust on the cities of Sodom and Gomorrah and their entire populations, by destroying them and laying them waste, he is outraged and argues with God, trying to convince him to renounce his plan, since he sees sin and injustice in the very notion of collective punishment.

Collective punishment cannot be just — since the wicked, the righteous, and even innocent children, are all punished. The human protagonist in the Bible thus dares to accuse the divine protagonist, saying: "Shall not

the judge of all the earth do justly?" This is a very serious accusation, and is based on the supreme value of justice: justice is even above God, and a God who sins by inflicting collective punishment does not act justly.

The Jewish Classics and Value Education

Beyond their importance as masterpieces of Hebrew literature that have influenced Jewish and world culture, such Jewish literary classics can be used to teach values.

Reading these works from a contemporary perspective, in the spirit of the "Bible as literature" school of thought, which developed over the twentieth century - affords both student and teacher the opportunity to encounter a literary masterpiece and an equally great moral dilemma, on both an intellectual and an experiential level.

Not all works of the Bible are masterpieces, but those that do reach the level of masterpieces in Jewish and world literature embody the ideal Tolstoy termed the ideal of truth: discovering man not as a symbol, but as a human and social creature, capable, in the words of Pico della Mirandola of "being as base as a devil and as sublime as an angel".

This kind of approach to literary figures allows them to be portrayed without prejudice. Abraham can be the father of the nation, but also the man who gave his wife to Pharaoh for three days, and grew rich from the gifts consequently bestowed upon him. Abraham speaks in the name of justice against collective punishment and killing of the innocent, even if done by God, but as one who believes in the duty to obey his God, agrees to slaughter his son and immolate "his only son whom he loved" as a burnt offering, although the boy Isaac had done no wrong whatsoever. Sarah too is a unique and complex literary figure, as compared to other women in the Bible. She is prepared without hesitation to frolic at the royal courts to which she is invited, and laughs at God's promise that she will conceive, overheard during the meal prepared for him by her husband. Sarah is the mother of the nation, but also the woman who torments Abraham's Egyptian wife when she becomes pregnant, and because of Sarah, Abraham banishes his firstborn son and the child's mother to the desert, so that Ishmael will not inherit together with Isaac.

The aspiration to reveal human reality with all of its contradictions and moral shortcomings, emotional, domestic and social crises, is a characteristic feature of the biblical masterpieces and raises the value of truth alongside justice as a supreme value by which all actions — of God and man — must be gauged.

These characteristics of the biblical masterpieces that form the basis of Jewish culture, have placed them on a par with the masterpieces of western classical literature, and have been the source of its moral strength, even when expressed in stories about sinful protagonists, as in the classic works of all peoples.

The moral dilemma and not the moral paragon is the revelation of classical literature, making it a tool for moral education that arouses the reader to self-criticism and judgement.

The unique character of biblical literature lies in the charges of injustice levelled at God in light of the unwarranted inequity and suffering in the world — as in the accusations of Abraham, Koheleth and Job.

Modern-day readers can therefore enjoy the classic works of Jewish literature on an experiential as well as an intellectual level — even if they view God as a literary figure created by man.

An Alternative Selection of Judaism's "Core Texts"

This type of approach, prevalent in contemporary secular Judaism, or among critics and researchers of the Bible as literature school, such as Robert Alter and Harold Bloom (despite the differences of opinion between them), shed new light on Judaism's cultural heritage and its literary works from the biblical period.

This kind of literary approach, free of all prejudice and religious exegetical restrictions, will change the selection of works considered to be the "core texts" of Judaism. The sources for studies in Judaism as a culture will be selected not only from contemporary works, but also from ancient Jewish literature banned or excluded from Judaism and Jewish studies by religious

authorities, e.g. a selection of works representing Judaism during the Hellenistic period, alongside the works of the Mishnah, Gemara and Midrash, as well as selected works from the Jewish historiography of Josephus, the philosophy and legends of Philo, the drama of Ezekiel of Cyrenaica, the Books of the Maccabees, works of Jewish mysticism — such as *Sefer Hayetzirah* and the *Merkabah* and *Hekhaloth* literature - the frescoes of Dura Europos and synagogue mosaics, a selection from the New Testament, the Dead Sea Scrolls, Karaitic and Samaritan literature.

In Judaism as culture studies, the works of the past are seen in a contemporary light. An approach based on the principles of comparative literature reveals the influence these works have exerted on literature in all of periods of Judaism's development, as well as the influences modern culture has exerted upon the changing significance and understanding of these ancient texts so central to all Jewish culture

A New Approach to the Jewish Holidays and the Sabbath

The ways in which the Jewish holidays are celebrated and studied, in terms of their significance, history and content, constitute one of the main differences between teaching Judaism as religion and teaching Judaism as culture from a secular humanistic perspective.

The Jewish holidays offer a framework for Jewish cultural activity. Every week, we celebrate the Sabbath, every month we celebrate one of Judaism's historical holidays.

Secular humanistic education, striving to internalise values of morality and justice, will stress the significance of the holidays in terms of these values, which are part of their significance in the eyes of contemporary Jews.

The Sabbath is a unique Jewish creation, unprecedented in the history of human culture. It changed the orientation of time — from divine time to human time. Its laws are the first known egalitarian laws — the duty to grant a day's rest every week to every man and woman, parent and child, master and slave. Even domestic animals are guaranteed a day of rest.

The significance and history of *Shabbat*, its proliferation in the cultures of all peoples who received it from the Jews, attitudes to the Sabbath today, and the debate in Israel over attempts to restrict freedom of movement and the scope of leisure activities on the Sabbath by means of superfluous legislation, are all part of the study of the Sabbath as one of the foundations of Judaism.

The history of each Jewish holiday can serve to highlight a certain aspect of Jewish culture and development. In this way, studying the holidays and their changing meanings in Jewish consciousness and creativity can be a useful tool in learning about Judaism throughout the ages.

The method I am proposing for the study of the holidays is based on the principle of "what has changed": i.e. the subject of study is not what exists, but what has changed about the holiday, its celebration, the significance we ascribe to it, its accompanying texts and rituals. The study units will not be devoted to describing existing customs practiced among orthodox Jews on a given holiday, but to the changes and developments the holiday has undergone in modern, mediaeval and ancient times.

Yom Kippur for example, will no longer be presented merely as a day of fasting and prayer, beseeching God to have mercy on us and not kill us in the coming year, or as the day on which we declare all oaths and promises made over the past year to be null and void — through the recitation of *Kol Nidrei*, a declaration which is not a prayer and which Jewish sages and philosophers have opposed due to its shocking content. Yom Kippur will be studied in terms of the changes it has undergone, from a description of Yom Kippur in our times, including reference to "bicycle day", a day on which thousands of children take advantage of the opportunity to enjoy Israel's empty roads, and most secular Jews seek appropriate new ways in which to celebrate this holiday, recalling the Mishnah's testimony that in the Second Temple period, it was a day of dancing and courtship between young men and women, who went out to the vineyards to enjoy themselves, like the children of today.

Yom Kippur studies will also include a historical element — such as the Mesopotamian sources of the holiday, the day on which the Mesopotamian king publicly expressed remorse for his sins before the high priest, and

sacrifices were offered, like the “scapegoat” sacrifice in the Temple in Jerusalem, or the history of *Kol Nidre* which, content notwithstanding, became one of the most important texts for many Jews (even those who do not understand the Aramaic in which it is written) since *Kol Nidre* reminds us of the days in which it was recited secretly by crypto-Jews in Spain and in other places where Jews were compelled to hide their Judaism but did not forswear this single expression of their loyalty to tradition.

Integrating Works of Art and Literature into the Holidays

Jewish culture has associated a specific work from the biblical classics with each of the holidays, encouraging Jews to reread and reinterpret the works that constitute the only thing all forms of Judaism have in common.

Yom Kippur was associated with the Book of Jonah, one of the greatest short stories in all of literature, which also raises an old-new moral dilemma: was Jonah justified in his anger with God for forgiving rather than destroying Nineveh, the ancient world’s capital of evil imperialism, the crimes and cruelty of which are documented to this day in stone reliefs displayed in the British Museum? Or was God perhaps correct in the epilogue to this action-filled story, when he asks Jonah whether there is logic in his anger, and whether it is acceptable to annihilate the entire population of a city of tens of thousands “that cannot discern between their right hand and their left hand”, who have no part in their rulers’ wrongdoings, not to mention all of the innocent animals who would have perished had Nineveh been destroyed as Jonah had wished?

Echoes of the present and the history of the Second World War for example, can be heard in this ancient text, as in all of the biblical texts associated with the holidays. Reading or studying these works will enrich the holiday experience and afford it new meaning.

This concept of associating works of literature and art with the celebration of the Jewish holidays, thereby enriching them, can revitalise other holidays as well. Traditional Judaism associated the book of Ecclesiastes — the

most sublime poetry of despair - with the holiday of *Sukkot*; Song of Songs — the great secular love poem of biblical literature — with Passover, as if to remind us that it is the festival of spring and love, and not only the historical holiday of liberation from slavery, a holiday conveying the moral message of liberty as a supreme value, involving the duty to enact laws and commandments, in order to imbue liberty with meaning, and ensure the continued existence of society.

In this way, we integrate works of art and literature into the Jewish holidays today, making them a part of the celebration of each holiday — not only amateur works by those taking part in the celebration, but also masterpieces from Jewish and world literature and culture, in keeping with Jewish cultural tradition.

Secular Jews also Need Rituals and Celebrations

Secular and religious Jews alike need rituals that enrich their lives and the holidays within the context of social activity, drawing upon national and world cultural heritage - Jewish sources in the broadest possible sense.

It is therefore not enough merely to study the Sabbath and the holidays from a historical and cultural perspective. We must also learn all of the new ways the Jewish world has to offer, in which to celebrate the holidays and life-cycle events, replacing religious ritual, capable of playing an essential role in the cultural lives of contemporary Jews.

Every year, contemporary Judaism produces dozens of new and varied *haggadot* for Passover, each drawing upon Jewish cultural heritage, most adhering to the format of the traditional *haggadah*, the development of which was influenced by the Greek *symposion*. Each *haggadah* contributes something new to the content and ways of celebrating the most important Jewish holiday from a historical perspective, the holiday of the creation of the Jewish People during the course of its struggle against subjugation and slavery.

The traditional *haggadah*, which is partially in Aramaic, and was created over a thousand years ago in Iraq, does not even mention Moses, although

the story of his life and exploits play a central role in the holiday narrative. Verbatim reading of the traditional *haggadah* elicits derision and boredom, as described by Kafka in a letter to his father. Most people who hear this Aramaic *haggadah*, can hardly wait for the reading to end, for the moment when the *kneidlach* and the rest of the festive meal are finally served.

Holiday and Life-Cycle Rituals for Secular Jews

The new *haggadot* and the new ways of celebrating Passover developed by Jews over the course of the twentieth century, express the constant reinterpretation of Judaism in every era and generation, ceremonies like those marking kabbalat Shabbat, historical and nature holidays, and life-cycle events welcoming a new baby into the family, bar/bat mitzvah ceremonies outside the religious synagogue, and non-religious ceremonies for marriage and mourning.

Judaism is a three-thousand-year-old culture, but it is also one of the youngest cultures, as a result of its constant revitalisation. In Judaism, we are always at the beginning of a journey and never at its end. Tradition is not sacrosanct to us in any way. It was sacrosanct to the producers of *Fiddler on the Roof*, who twisted the meaning of Sholem Aleichem's novel, but it is not sacrosanct to most Jews around the world.

Tradition Enriches and is not Sacrosanct

For secular Jews, tradition is a rich and varied treasure from which we may select that which is good and appropriate to our needs and cultural lives, without obligating us to repeat whatever has been done in the past. Tradition is one of the components of the living culture of secular Jews who are not bound to obey, but are obligated to choose.

The essence of secular Judaism is freedom of choice of the manner in which we realise our Jewishness and our Judaism, in our ability to criticise, and our need to create new and significant ways of addressing our emotions, views, and the beliefs particular to secular humanistic Jews.

Change has characterised Judaism throughout the ages — contrary to the opinion of the Hatam Sofer that “innovation is biblically proscribed”, it appears that innovation and revitalisation are biblically mandated, and typify Judaism as a culture. Active secular Jews participate in the creative process of Judaism as a culture today, as Jews have throughout the generations.

The Difficulty in Promoting Secular Jewish Educational Programmes

I know from personal experience how difficult the path we have chosen is. With the crucial assistance of Felix Posen, I founded “Meitar College for Judaism as Culture” — under the chairmanship of Yair Tzaban — in Israel nearly ten years ago. At Meitar, we have sought to develop new curricula, to encourage the creation of new holiday rituals, to find new ways for secular Jews to study Judaism as culture.

We are presently training teachers at 45 schools throughout Israel, encouraging them to bring Judaism as culture studies — as detailed above - into their classrooms. At our behest, five teachers’ seminars in Israel have made Judaism as culture studies a part of their curricula. Three universities in Israel offer such programmes, with the support of the Posen Foundation: Bar Ilan University, Tel-Aviv University and the Hebrew University of Jerusalem.

This is only the beginning. Many hundreds of schools and large segments of the secular Jewish population are still unaware of our programmes. Each year, we are joined by teachers and students who understand that secular Judaism’s greatest weakness lies in the lack of a positive definition of educational goals among a majority of non-religious parents and teachers. Secular Judaism has been defined by others, and by many of its own members only in negative terms: non-believing Jews, non-observant or non-traditional Jews, Jews who do not participate in religious ceremonies and do not give their children a religious education.

The time has come for the majority of the secular Jews around the world to understand that they must redefine, in positive and practical terms, the unique character and goals of secular Judaism, within Judaism as a whole and within world culture.

Belief requires secular Jews to choose. I know that secular Jews are believers — believers in the sovereignty of man, in the moral values of universal justice, in the education of secular humanistic Jews within the framework of Jewish culture, encouraging criticism and creativity, recognising in Judaism a rich, pluralistic, evolving culture, which we are actively helping to shape.

Secular Jews are believers, not satisfied merely with criticism and knowledge, since **knowledge recognises that which is, and belief recognises that which should be**. Knowledge is recognition of existing reality in the present and the past, and belief is the recognition that causes us to change present reality, to strive to realise social, cultural and educational ideals. Belief in humanistic values therefore requires that we strive to change and improve reality for the benefit of mankind.

Secular Jews live spiritual lives and enjoy the spiritual dimension of their lives, enriched by social and cultural activities. Religious Jews are satisfied with merely obeying the religious precepts, even if they do not define for themselves their beliefs in what lies beyond reality. Secular and humanistic Jews do not obey the precepts *per se*, but choose the precepts they consider binding for the purpose of bettering human lives, in the knowledge that man and the quality of human life are the objective of morality, not divine will, as presented by those who claim to speak on God's behalf.

An educational process is a process of humanising or de-humanising man. It is our duty to choose an educational path that will continue to effect change in our national culture and will reinforce its ties and affinity to other cultures.

The main role of the movement for secular humanistic Judaism is to prepare practical educational programmes in Jewish and world culture, and to propose them to all Jews who believe in humanistic principles like those expressed by Hillel and Kant, that their students might also enjoy the cultural wealth of Judaism and the consequent improvement in their quality of life as Jews and human beings.



BOOKS BY MEITAR SENIOR LECTURERS IN JUDAISM AS CULTURE STUDIES **MEITAR - COLLEGE OF JUDAISM AS CULTURE JERUSALEM**

Hebrew

WHAT DO SECULAR JEWS BELIEVE

by Yaakov Malkin, Sifryat Hapoalim Publishing, Tel Aviv

BAREHEADED JUDAISM Principles of Jewish Secularity

by Yedidyah Yizhaki, Haifa University Publishing

NATIONAL IDENTITY VERSUS RELIGIOUS IDENTITY WITHIN SEFARADI JEWRY

by Ezer Kahanoff

Achva Academic College and Free Judaism Publishing

JUDAISM AS CULTURE

by Yaakov Malkin

Meitar And Haifa University - Judaism As Culture Programming Unit

LITERATURE, THOUGHT AND ART IN JUDAISM AS CULTURE - A SYMPOSIUM

Editor: Ezer Kahanoff

Achva Academic College Publishing

FIGURATIVE ART IN ANCIENT JUDAISM

edited by Yaakov Malkin participants: Chaim Cohen, Shulamit Lederman, Tziona Grosmark, Felice Pazner Malkin, Yaira Hirsch

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English

JUDAISM IN A SECULAR AGE AN ANTHOLOGY OF SECULAR HUMANISTIC JEWISH THOUGHT

Editors: Zev Katz, Renee Kugel
Introduction by Yehuda Bauer
Ktav and Milan Press, Detroit

WHAT DO SECULAR JEW BELIEVE

by Yaakov Malkin
Ikan Mass Media Publishing

FREE JUDAISM AND RELIGION IN ISRAEL - NEW PERSPECTIVES ON JUDAISM

editor: Yaakov Malkin
Participants: A. B. Yehoshua, Chaim Cohen, Yehuda Bauer, Eliezer Shweid,
Rachel Elior, Yeshayahu Leibowitz, Shulamit Hareven, Yair Tzaban, Felix
Posen, Abraham Wolfensohn, Irad Malkin, Uri Ben Zvi, Naftali Rotenberg,
Yaakov Cohen, Shneur Einam, Yaakov Malkin

FAITH VALUES and SPIRITUALITY OF SECULAR JEWS

by Yaakov Malkin (in print)

French

LA FOI ATHEE DES JUIFS LAIQUES

by Yaakov Malkin
Preface by Albert Memmi, Published by El-Ouns, Paris

Russian

Six books - introductions to Judaism As Culture
editor: Zev Katz
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