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A (NOT SO) NEW PERSPECTIVE ON HOW TO RESPOND TO HUTZPAH IN STUDENTS AND IN SIGNIFICANT OTHERS

Disciplinary Infractions Today are More Severe than They Used to Be

“During most of its twenty-two year existence, the Annual Gallup Poll of the Public’s Attitudes Toward the Public Schools has identified ‘lack of discipline’ as the most serious problem facing the nation’s educational system.”¹ In the 1950s and 1960s, the top disciplinary problems reported in *Congressional Quarterly* were: gum, noise, dress code, littering and running in the halls. By sharp contrast, in the 1990s the same *Congressional Quarterly* reported the top disciplinary problems as: drugs, alcohol, pregnancy, suicide, rape, robbery and assault. Assaults on teachers were reported as up 700% since 1978.² “The shocking and tragic violence that has played out in our nation’s schools in the last two years has elevated the status of school discipline from an issue of perennial concern to one of national urgency.”³ Indeed, one public school educator teaching in Philadelphia’s inner city school system recently reported that the high school students in her district agreed to abide by three basic rules: 1) no throwing desks; 2) no stabbing; and 3) no beating up on teachers [*sic*].⁴ Another educational theorist, researcher and practitioner writes: “The normal culture of adolescence today contains elements that are so nasty that it becomes

hard for parents (and professionals) to distinguish between what in a teenager's talk, dress, taste in music, films and videogames indicates psychological trouble and what is simply a sign of the times."⁵

Although these quotes depict conditions which prevail in some public schools, today's *yeshivot* are seen by many as far from "*hutzpah*-free zones." Many Jewish educators and parents complain of excessive disciplinary infractions, including instances of disrespect and intolerable *hutzpah*. One writer states: "The fact is, most graduates [of Jewish schools in Israel and in the Diaspora] may achieve academic success and competence in basic knowledge and skills, but many still remain seriously lacking in moral maturity, both in universal ethics and Jewish values. Indeed, both formal and informal observations of Diaspora Jewish schools have revealed significant evidence of cheating, plagiarizing, and lying throughout the high school years."⁶ Israeli schools fare no better. *Disrespectful language and disruptive behavior towards teachers, administrators and peers are commonplace* [the italics are mine]. Overall, there are manifestations of social insensitivity, intolerance of differences, and immature moral judgment."⁷

These quotes indicate that Jewish educators are grappling with the negative impact which the prevailing culture appears to have had on students enrolled in *yeshivot*. This culture, as is clearly reflected in current-day newspapers, magazines, periodicals, radio, television and other mass communication media, patently reflects a general absence of respect for such formerly highly regarded authority figures as parents, teachers, *rebbeim*, principals, rabbis, clergymen, policemen, physicians, elected officials, civic and political leaders — including, and perhaps especially, heads of state. Small wonder, then, that programs such as "Project *Derech*", "Apples of Gold", "Seven Steps to Mentschhood", "In Their Footsteps", "*Ba'Sha'ar*", "*Pirchei Shoshanim*," etc., designed to inculcate *middot tovot*, have been acquired by, and supposedly implemented in, many Jewish day schools today,⁸ despite the dearth of reliable research data regarding the efficacy of such programs and their long-term positive impact on students.⁹ Indeed, one comprehensive synthesizer of the extant research on classroom and school wide discipline writes: "Many educational program developers have responded to the prevalence of school discipline problems by preparing and marketing packaged programs which purport to bring about reductions in

misconduct and consequent increases in school order. Research on the effectiveness of these programs is not plentiful, much of it is technically flawed, and, unfortunately, findings are generally inconclusive.”¹⁰

Other writers, commenting upon prevailing conditions in the public school sector, lament: “Ill-equipped to handle the challenges of disruptive classroom behavior, inexperienced teachers may increasingly adopt an authoritarian approach to management and engage students in power struggles that serve only to escalate disruption...Faced with disruptive and aggressive behavior, a typical response has been the punishment and exclusion of students exhibiting challenging behavior...The gap between research and practice has been a continuing issue in the professional literature. That gap appears to be especially acute in the areas of school discipline and behavior, leaving schools with insufficient resources to cope with current serious problems of disruption and violence.”¹¹ Both experienced and inexperienced Jewish educators, challenged to react effectively to blatant displays of disrespect and *hutzpah* when they surface in their classrooms and schools, may tend to respond in a manner similar to that of their public school counterparts.

Hazal depict the generation in which the scion of David will come as follows:

א"ר נהוראי: דור שבן דוד בא בו, נערים ילבינו פני זקנים, וזקנים יעמדו מפני נערים,
בת קמה באמה, כלה בחמותה, אויבי איש אנשי ביתו, בן לא יבוש מאביו וגו'.¹²

Rabbi Nehorai said: [In] the generation in which the son of David comes, youngsters will humiliate (lit., whiten the face of) elders and elders will rise in the presence of youngsters; a daughter will rise up against her mother, daughter-in-law against mother-in-law; a man's enemies will be of his own householders; a son will have no shame before his father, etc.

Many would find this depiction descriptive of today's generation.

Is there a better way to deal with the *hutzpah* which we seem all too often to encounter? Do *Hazal* offer guidance as to how to respond to these ills? Answers to these questions are proposed herewith.

A (not so) Novel Perspective on how to handle *hutzpah*

In order to help close the gap between uninformed vs. research-informed school and classroom practice some present-day education-

ists propose a seemingly novel perspective on how to react to the flagrant disregard for elders and peers which today's students manifest. For example, Mendler proposes, in what appears to be a neoteric perspective, that we see our *challenging students as having something to teach us*.

He writes:

Mr. Smith was an exceptional high school teacher who was almost universally loved by his students. Paul was a student who finds a way to turn off virtually every adult he meets. As hard as Mr. Smith tried to connect with him, Paul pushed him away by saying and doing offensive things. Nearing exasperation, Mr. Smith approached him and said:

“Paul, I know God put you in my class to make me a better teacher and a more patient person. He is reminding me that I still have a way to go in order to be successful in teaching all my students. Hard as I have tried to figure what to say or do that would make you believe that you are a capable student who can achieve great things, it seems that I have so far not succeeded in getting through to you. Are there times that you have done all you know and you don't get the results you want? Have there been people in your life that seem impossible to please no matter how hard you try? What is that like for you? And what do you do when you are faced with this?”

Mr. Smith was able to put aside his personal feelings and, as a teacher, realize that maybe Paul had something to teach him. Most 'challenging' students provide us with opportunities to learn and practice lessons of *patience, compassion and tolerance*. It is hard for students to stay disconnected when caring, persistent adults reach out to them in ways that convey an eagerness to learn.¹³

Along similar lines, Marzano posits that “...an appropriate mental set for classroom management is 'emotional objectivity'...carrying out the various aspects of classroom management without becoming emotionally involved regarding the outcomes — without personalizing the actions of students. This is very difficult to do because the normal human reaction to student disobedience or lack of response is to feel hurt or even angry. Such high-arousal emotional states do not provide a good basis on

which to implement rules, execute disciplinary actions or establish relationships.”¹⁴

Similarly, Covey, in a recurrent theme which forms the essential basis of his writings and teachings, speaks about the pause between stimulus and response. In this case, the student's disrespectful actions or words are the stimulus and how the teacher reacts to them is the response. Covey speaks of three sentences which he had read in a book by holocaust survivor Viktor Frankl that “...staggered me to the core: *Between stimulus and response there is a space. In that space lies our freedom and power to choose our own response. In those choices lie our growth and our happiness.*”¹⁵ In that pause between stimulus and response, if the teacher were to “Seek First to Understand; Then to be Understood” (Covey's Habit number 5 of his famous “Seven Habits of Highly Effective People”¹⁶) the outcome might tend to be less confrontational. It might actually be more productive and more promising in its potential for anticipated positive results to emerge from the interaction.

Mendler's, Marzano's and Covey's approaches seem to be echoed in the recommendations promulgated by the New Jersey State Bar Foundation in a poster which it distributes entitled “Win ! Win ! Six Steps to Resolve Conflicts”. These are:

1. Take time to cool off.
2. Use “I” Messages to state feelings. No Blaming. No Name Calling. No Interrupting.
3. Each person states the problem as the other person sees it.
4. Each person says how they are responsible for the problem.
5. Brainstorm solutions together – choose a solution that satisfies both.
6. Affirm, forgive, or thank each other.¹⁷

The seemingly neoteric perspective on how to handle *hutzpah* may not be so novel after all

Teachers who can muster the emotional stamina to respond to *hutzpah* by summoning up within themselves the novel perspectives suggested by Covey, Marzano and Mendler above, are certainly to be admired. It is hoped that they will be amply rewarded for doing so by experiencing enhanced student/teacher relationships and more meaningfully effective classroom discipline. The likelihood of students' emulation of their model behavior is a potential positive “side effect” as

well. But are the “neoteric” perspectives as novel as they might seem at first glance to be ?

Consider this Mishnah:

רבי אלעזר בן שמוע אומר: יהי כבוד תלמידך חביב עליך כשלך.¹⁸

Rabbi El'azar ben Shamua says: The dignity of your disciple should be as dear to you as your own.

Consider also the Rambam's ruling, based upon this Mishnah:
כשם שתלמידים חייבין בכבוד הרב כך הרב צריך לכבד את תלמידיו ולקרבו,
כך אמרו חכמים: יהי כבוד תלמידך חביב עליך כשלך.¹⁹

Just as the disciples are obliged to respect their master, so too should the master respect his disciples and draw them near; so said the Sages: The dignity of your disciple should be as dear to you as your own.²⁰

Consider as well *Hazal's* teaching:

תניא: הנעלבין ואינן עולבין, שומעין חרפתן ואינן משיבין, עושין מאהבה ושמחין
ביסורין - עליהן הכתוב אומר (שופטים ה:לא) "ואהביו כצאת השמש בגברתו."²¹

Sages taught (in a *beraita*): Those who are insulted but do not insult, who hear their degradation and do not respond, those who do [mitzvot] out of love and are joyful in their afflictions — of them Scripture says (Judges 5:31) “...those who love Him are like the rising of the sun in its power.”

This clearly foreshadows Covey's pause between stimulus and response, cited above.

But especially consider this comment of the *Tiferet Yisrael*:

בן זומא אומר: איזהו חכם, הלומד מכל אדם, שנאמר (תהלים קיט:צט),
"מכל מלמדי השכלתי."²²

Ben Zoma says: Who is wise ? He who learns from all men; as it is written (Psalms 113:99): “I have been enlightened by all my teachers.”

The *Tiferet Yisrael* writes *ad locum* [Boaz]:

...שבכל אדם שיפגש ילמד ממנו, שיתבונן היטב על כל ענייניו, שאם הם בהשכל
ובמוסר, יתמה על נוי שלהם וילמדם ממנו. ואם ימצא חטא סכלות וחסרון בדבריו
ותנועותיו, מלבושיו או מעשיו, יראה איך נמבזה ונמאס העושה כן, ויהי נזהר ונשמר
לעצמו מלעשות כמוהו. וכן בכל מדה נכונה, כעס, וגאווה, קמצנות, וזללות,
ושכרות, ועצלות, וכדומה.

...He should learn from every person he meets by studying carefully everything about him. If the person's bearing and

deeds are sensible and proper he should marvel at their beauty and learn them from him. And if he finds shortcomings in the words and gestures of the person he meets, or in his attire or deeds, he should see how base and despicable one who does so is. As a result he should be heedful to avoid doing as that person does. So too with all personal attributes: anger, arrogance, stinginess, gluttony, drunkenness, laziness and the like.

He continues:

וכ"כ כשיפגש אדם באוהבו, וישבחהו בדבר מה, יתבונן היטב על עצמו, אם לא יטעה בו אוהבו לשבח בו דבר שאין בו, ויתעמל שיהי השבח ההוא ראוי לו.

And similarly when a person meets up with one who loves him, who compliments him on something, he should reflect well about himself [to see] whether his admirer has not made a mistake in praising him for a virtue which he does not actually possess. He should take pains to make himself worthy of the compliment which he had received.

This foreshadows Mendler's description of Mr. Smith's forbearance, cited above.

אמנם ביותר יש לו להמשכיל להשיג על דברי שונאו שמחרפו ומגדפו וירים בקולו. אז יעשה אזנו כאפרכסת להקשיב היטב ברוח שקט על כל גדוף קטן וגדול שיאמרו לו אלו המוכיחים הנאמנים.

But most of all, the intelligent person should pay careful heed to the words of his enemy when he degrades and denigrates him and raises his voice.²³ Then should he cup his ears to listen carefully with a tranquil spirit to each insult, great or small, which such trustworthy reproaches express.

This comment clearly foreshadows Marzano's mental set concept of "emotional objectivity", cited above.

...בזה ייטיבו לנו אויבינו יותר מאוהבנו. כי האויבים שלנו על כל פשעינו תכסה אהבתם. חסרונותינו גדולים יראו כקטנים, ויתרונותינו הקטנים יראו כגדולים, כי עינם כהה מאור האהבה, והתבוננותם משוכר מין ידידותם לנו. ועי"ז יישנו על ברכיהם השתדלותנו להשלים את עצמנו.

In this respect, our enemies are better to us than our admirers. For our admirers' love for us covers up all our sins. Therefore our major shortcomings appear to them to be minor, while our minor virtues appear to them to be major, because their eye is dimmed by the glare of their love for us and their contempla-

tion of us is intoxicated with the wine of their close friendship with us. As a result, they put to sleep in their laps our striving to perfect ourselves.

אולם אלה שונאינו הם המלמדים הנאמנים, לא יקחו עלה זית על פיהם, וכל חסרונותינו בשפתם ברור מללו. לכן כי יפגשך אחי, אויב מר היורה זיקים חצים ומות סביבך, החרש, לא תתקוטט עמו, למען לא יתעכר בענן הכעס אספקלריא ההתבוננות אצלך. שמע, והקשב יפה לדבריו, הן אמת, יאמר לך כמה דברים שאינן כך. אבל מבינות לדבריו, תשמע גם כן עניינים אשר אם בעל נפש אתה, ותאמר בפנימיותך בזה צדקו דבריו, זה החסרון ישנו בי. ואם כי כל נקודה קטנה שבחסרונותיך יגדילה. תשמח על זה, כדי שתדע איך שהבריות כבר ידעוהו, תתעמל להסירו מעליך.

These enemies of ours, however, are our trustworthy teachers; they don't take the olive leaf to their beaks. Rather, they articulate all of our faults clearly with their lips. Therefore, my brother, if you encounter a bitter enemy shooting lightning bolts and spewing death all around you, hush; do not quarrel with him so that the clarity of the mirror of your reflection will not be clouded by your angered response. Listen, and attend well to his words. True, he will attribute some things to you which are not really so. But, mixed in with words you will also hear things about which, if you are a sensitive person, you will say to your inner self: 'in this respect his words were justified; I do indeed have this shortcoming.' And even though he magnifies every minor point of your shortcomings under a microscope, be happy about this, so that you may become aware of the faults which others already know and put forth the effort which is required in order to eliminate them.

ובזה פירשתי הפסוק... "בקמים עלי מרעים" מרעימים בגדופיהם, לא אענה אותם, אבל רק "תשמענה אזני" יפה לקול אלה המלמדים הגדולים.

And with this [insight] I explained the verse (Psalms 92:12): 'As for those who rise up against me' thundering with their affronts, I will not answer them, but rather will only 'let my ears listen' (ibid.) attentively to the voice of these great teachers.

Despite the fact that the *Tiferet Yisrael's* comments are presented in a sermonic tone and expressed with pontification,²⁴ the thoughts expressed contain truths which validate the thinking of some contemporary educational researchers, theorists and practitioners cited earlier in this article. True, when the *Tiferet Yisrael* wrote about how to respond to

insolence he probably did not have insolent *students* in mind because respect for authority was much more common in his day than it is now. Nonetheless, the thoughts presented seem readily applicable from how to respond to the adult vilifiers of the *Tiferet Yisrael's* day to how to respond to the juvenile insolence which we sometimes experience in *yeshivot* today.

In still another striking foretoken of the contemporary psychological theories and practices of Carl Rogers²⁵, Haim Ginott (Carl Rogers' disciple and popularizer)²⁶, Adele Faber and Elaine Mazlish (Haim Ginott's disciples and popularizers)²⁷, the *Tiferet Yisrael* writes in his comments on Avot 4:18:

[רבי שמעון בן אלעזר אומר: אל תרצה את חברך בשעת כעסו], ואל תנחמו בשעה שמתו מטל לפיניו, דאדרבה כשיראה שאין אדם מצטער בצערו יצטער יותר. ואל תשאל לו בשעת נדרו, ואל תשתדל לראותו בשעת קלקלתו. וזכר התנא ד' מיני מחשבות בוערות כלפידים (אפפעקטע בל"א) - כעס, אבל, מורא, בושה. וה"ה בכל דבר, כשיראה שום אדם אחוז בה, לא ילחם נגדה, דלא די שלא יועיל אלא גם זיקק.

Do not console a person when his close relative lies dead before him, because, quite the contrary to what we might think, when the grief-stricken mourner sees that the one who is attempting to console him has not joined him in his grief, he will grieve all the more...The *tanna* of the Mishnahh mentions four mind states which burn like torches (emotions, or *affekte*, in German) – rage, grief, fear and humiliation. And the same applies to all similar matters; namely, that when one sees a person in the grips of a strong emotion, the observer should not fight it, for, not only will it not help; it will even hurt.

Clearly, the *Tiferet Yisrael* here proposes the interventions of validation and emotional joining proposed by Rogers and his disciples, foreshadowing Marzano's assertion cited above; namely that "Such high-arousal emotional states do not provide a good basis on which to implement rules, execute disciplinary actions or establish relationships."²⁸ Indeed, if we go along with the *Tiferet Yisrael's* interpretation of the Mishnah, it is not he who is the proponent of the theory and practice presented, but rather the Sages of the Mishnah themselves, whose tradition goes back to the revelation at Sinai. (Although the *Tiferet Yisrael* was talking about adults relating to other adults, the applicability of his words in today's hierarchy-free society to teachers addressing students may be perceived as credible.)

And so, the seemingly novel approaches to responding to *hutzpah* presented above in the name of Mendler, Marzano, Covey, Rogers, Ginott, Faber and Mazlish may not be so novel after all, since they are presaged by Torah sources. This foreshadowing in no way detracts from the validity of the “novel” ideas; it merely serves to lend credibility to the worthiness of what these ideas propose. Difficult to implement, yes; but promising nonetheless.

Thus one teacher dealt with a particularly challenging student by sitting down with him and saying, “You know what? I really like you. You can keep doing this stuff and it’s not going to change my mind. It seems to me that you are trying to get me to dislike you, but it’s not going to work. I’m not ever going to do that.”²⁹

Still another teacher, who wishes to remain anonymous, reports³⁰:

I was appointed to serve as the eighth grade music teacher in the middle of last year. In my first instructional period, I explained what I expected of my students. Among the things I said, I told them that they don’t have to be the greatest musicians in the world to get a good grade in my class. All they have to do is show up on time, dress properly for events and follow my directions. I made it clear that music instruction time is not a free period and that students can’t merely come in and do whatever they wish. That first day, after the introduction, I asked them to do some warm up exercises with their instruments. However, one student didn’t seem to care so much about what I said. He didn’t do what I asked. I took him aside and said that I don’t want to get into an argument with him but that I expected him to comply with my directives. The student then turned to me and said: “Ms. Levy, you are just a music teacher and nobody cares what you say.” Needless to say I was shocked. I had a sad smile on my face, and I just walked away. In the next few classes, the tension was palpable between us. The student did what I asked but not in the best way possible. I chose the path of benign neglect so as to avoid a confrontation, hoping that time would heal the relationship. My opportunity came when my students were preparing for a recital at parent-teacher conference night. I noticed that many of my recalcitrant student’s friends were among the performers. I came over to him and

asked whether he would like to give a brief introductory explanation to the parent audience of the musical selections to be played. He was very excited and accepted my offer. Since then, he did all I asked in class, became one of my best student musicians and my good friend. Apparently my sad smile and my patient, understanding demeanor were successful in accomplishing what reprimands, lectures and 'consequences' might not have accomplished.

Along these lines, Rabbi Mordechai Palgon, Principal of Yeshiva Toras Chaim of North Miami Beach, FL, (a high school) reports³¹: "We do not have to deal with too much *hutzpah* at all any more. Remember my first faxes to you ?³²"

Warm good wishes for *hatzlahah rabbah* are extended to risk-takers such as those cited above who are willing to try the approaches recommended in this article when more conventional approaches don't seem to work. They are invited to share their experiences with others – both successes and failures – by contacting the author.

NOTES

- 1 Cotton, K. (Retrieved from internet, 19 Aug 05). Close-Up # 9, Schoolwide and Classroom Discipline. (School Improvement Research Series [SIRS] — Research You Can Use).
- 2 Covey, Steven R. (1997). *The Seven Habits of Highly Effective Families* (New York: Golden Books, Franklin Covey Co.), pp. 134-135.
- 3 Peterson, Reece L. & Skiba, Russell J. "School Discipline at a Crossroads: From Zero Tolerance to Early Response," *Exceptional Children* 66 (2000), 1. __See also Warner, J., "Kids Gone Wild," *New York Times: Week in Review*, Sunday, November 27, 2005, p. 1.
- 4 Shafier, B. (2004). Audiotape track 03;1:29, *Shmuz #55, Staying Pure in an Impure World*. Available: www.TheShmuz.com.
- 5 Mendler, Allen N. *Connecting With Students*. (Alexandria, VA: ASCD,2001), p. 2., citing Garbarino, J.: "Some Kids are Orchids," *Time* (December 20, 1999), p. 51.
Available: <http://www.time.com/time/magazine/article/0,9171,1101991220-35858,00.html>.
- 6 A number of authors have addressed these issues, among them: Karen Green, "Towards Teaching Menschlichkeit," *The Melton Journal* 19 (1985), 30-32; Louis Nulman, "The Launching of the Middos Curriculum," in Kaminetsky and Friedman, eds., *Building Jewish Ethical Character* (New York: Fryer Foundation, 1975); Michael N. Menitoff, "A Comparative Study of Moral Development in Jewish Religious School Settings," *Dissertation Abstracts International* 35 (1974): 897A.

- 7 Bailey, Steve (2003). "Educating for Menschlichkeit: A Kohlbergian Model for Jewish Day Schools" in Saks, Jeffrey & Handelman, Susan (eds.): *Wisdom from All My Teachers: Challenges and Initiatives in Contemporary Torah Education*. (Jerusalem: Urim Publications), p. 137.
- 8 Rabbi Yaakov Fruchter, Director of Torah Umesorah Publications, a division of Torah Umesorah (National Society for Hebrew Day Schools), Brooklyn, N.Y., asserts: "There has been a noticeable heightened awareness and interest in the subjects of *derekh erez* and *middos tovos* by yeshiva/day schools/girls' schools, their personnel and parents in the past five years, with an increasing number of texts being published in these areas" (e-mail personal communication, 20 Jul 05). For example, Rabbi Fruchter further reports: "Over the 15 years since the project [referring to Project *Derech*] began, it has been used in approximately 300 schools (across the entire gamut of schools) with an average of 500 students per school totaling approximately 150,000 students" (same e-mail). In addition, Rabbi Fruchter reports that most recently Torah Umesorah undertook a new *middot* project called "Building a Better Me", to be accompanied by a student workbook and teacher's guide. It is described by Rabbi Fruchter as a character education program which purports to teach the acquisition of good *middot*, intended for use with middle elementary grade students (memorandum personal communication, 20 Jul 05).
- 9 "Hard data regarding the effectiveness of programs which purport to teach Jewish values is difficult to come by" (personal communication, email, June, 2005, Professor Howard Deitcher, Director, The Melton Centre for Jewish Education, Hebrew University of Jerusalem. See also Feuerman, C. "Behavioral Objectives and Jewish Values – Problems in Assessment," *Hamenahel, The Educational Journal of Torah Umesorah*, Special Issue: Approaches to Teaching Jewish Values (New York: The National Conference of Yeshiva Principals, affiliated with Torah Umesorah, the National Society for Hebrew Day Schools, October 1975), pp. 50-51.
- 10 Cotton, K.: *op.cit.*
- 11 Peterson & Skiba, *op.cit.*, citing, *inter alia*, Emmer, Edmund T. (1994). "Towards an understanding of the primacy of classroom management and discipline," Kearney, P., Plax, T. G., Sorenson, G., & Smith, V. R.: *Teaching Education* 6/1 (1988), 65-69.; "Experienced and prospective teachers' selections of compliance-gaining messages for 'common' student misbehaviors," Gersten, R., Vaughn, S., Deshler, D., & Schiller, E.: *Communication Education*, 37(1997), 150-164; "What we know about using research findings: Implications for improving special education practice," *Journal of Learning Disabilities*, 30 (1997), 466-476.
- 12 פסיקתא דרב כהנא (מנדלבוים) פרשה ה' ד"א ענה דוד
- 13 Mendler, (2001). *op.cit.*, pp. 13-14.
- 14 Marzano, Robert J., Marzano, Jana S. & Pickering, Debra J. *Classroom Management That Works: Research-Based Strategies for Every Teacher*. (Alexandria, VA: ASCD, 2003), pp. 68-69.

- 15 Covey, Stephen R. *The 8th Habit: From Effectiveness to Greatness*. (New York: Free Press, Free Press, 2004), p. 42.
- 16 Covey, *op. cit.*, p. 345.
- 17 Source: N. J. State Bar Foundation, One Constitution Square, New Brunswick, N. J. 08901-1520, 1-800-FREE LAW, www.njsbf.org. Poster seen in corridor, Yeshiva of North Jersey, River Edge, N. J.
- 18 אבות ד:יב וכו' שם תויו"ט שכל זה מדת חסידות ואינו חיוב. ולפי"ז מדוייקת לשון הרמב"ם שכתב לגבי התלמידים ש"חייבין" בכבוד הרב ולגבי הרב לא כתב אלא ש"צריך" לכבד את תלמידיו. משנה תורה, הלכות תלמוד תורה, פרק ה', הלכה י"ב
- 19 משנה תורה, הלכות תלמוד תורה, פרק ה', הלכה י"ב
- 20 The wording of the Rambam here suggests that a teacher "should" (צריך) respect his students (a non-obligatory , as generally are all teachings in Avot) while disciples are "obliged" (חייבין) to respect their master. Along these lines, Ralph Waldo Emerson is quoted as having said, "The secret of education is respecting the pupil" (retrieved from the internet, "Ask Jeeves", 21 Aug 05). Although the Rambam's ruling and Emerson's quote may appear to be identical, in actual fact the Rambam is characterizing respect for disciples as a *desideratum* while Emerson considers respect for pupils to be the "secret" of education.
- 21 Yoma 23a. This, too, is considered a non-obligatory מדת חסידות and not a חיוב (obligation).
 עי' שו"ת בנימין זאב סימן רמ"ז ד"ה ומ"מ: "ולפי זה אשים מחסום לפי ואהיה מן הנעלבין ואינן עולבין כדפרישית לעיל ואשמע חרפתי ולא אשיב. ואף על גב דכתב הרמב"ם ז"ל דאסור לתלמיד חכם למחול על כבודו היכא דביאוהו בפרהסיא כדמייתי לה הלכות תלמוד תורה פ"א ואפי' שבעונותי איני באותו ערך מ"מ נראה לעניות דעתי להעביר אדם על מדותיו ומדת חסידות הוא."
- 22 אבות ד:א
- 23 Perhaps this is why we read the *tokhehah* (Devarim 29) aloud according to some customs; softly, according to others. Both customs may serve to emphasize the significance of the message contained in the *tokhehah* since both draw the listeners' attention to it. Either way we are enjoined to perk up our ears and listen to the rebuke. In addition, regarding the "blessing" to be declared on Mount Gerizim and the "curse" to be declared on Mount Eival (Devarim 11:29) the Sifrei *ad locum* states: "מה קללות בקול רם אף ברכות בקול רם" – "Just as the curses are to be proclaimed aloud so too the blessings are to be proclaimed aloud." Savvy readers of opinion surveys about themselves or their projects minimize the positive feedback and maximize the negative in order to see their flaws more clearly and benefit from the feedback which such surveys provide. The same holds true for performance assessments by supervisors since these often tend to be couched in less clearly critical and confrontational wording in order to avoid hurt feelings and reduce defensiveness.
- 24 Rabbi Israel Lipschutz' (1782-1860) commentary to the Mishnah was published in 1830.
- 25 Rogers, C. R: "A theory of therapy, personality, and interpersonal relationships, as developed in the client-centered framework," In S. Koch (ed.): *Psychology: A Study of a Science. Study I: Conceptual and Systematic*, vol. 3 (New York: McGraw Hill, 1959).

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- 26 Ginott, Haim: *Between Parent and Child* (New York: Avon, 1969); *Between Parent and Teenager* (New York: Avon, 1971); *Teacher and Child* (New York: Avon, 1975).
- 27 Faber, A. & Mazlish, E.: *How to Talk So Kids Will Listen & Listen So Kids Will Talk* (New York: Avon, 1982); *How to Talk So Kids Can Learn — At Home and in School* (New York: Scribner, 1995).
- 28 Marzano, Robert J., Marzano, Jana S. & Pickering, Debra J. *op. cit.*, footnote 14.
- 29 Kohn, Alfie: “Unconditional Teaching,” *Educational Leadership* 63:1 (September 2005), 20-24, citing Watson, M.: *Learning to Trust: Transforming Difficult Elementary Classrooms Through Developmental Discipline* (San Francisco: Jossey-Bass, 2003).
- 30 Personal communication, 19 Sep 05. Some of the details are disguised here in order to respect confidentiality.
- 31 Personal email communication, 5 Sep 05.
- 32 The reference here is to a series of faxes in the fall of 2002, in which Rabbi Palgon asked for help in dealing with a barrage of serious disciplinary infractions which appeared to reflect rebelliousness on the part of students. Rabbi Palgon and his faculty were receptive to being coached in approaches to student discipline presented in Mendler, (2001), and the results reported were dramatically positive. The Mendlerian approach was encapsulated into a rubric formulated as an algebraic equation: “Rules – Respect=Rebellion”; that is, “Rules without respect (for students) lead to rebellion”.