

EDWARD I. KOCH

DECEMBER 12, 1924 — FEBRUARY 1, 2013



ADVICE OF THE RABBI IS TO GO WITH THE GRAVESIDE SERVICES. NO
SERVICES WILL BE HELD AT THE CEMETERY. THE SERVICES WILL BE HELD AT THE
JEWISH COMMUNITY CENTER, 135 EAST 57TH STREET, NEW YORK CITY.

MY DAUGHTER IS LEAVING MY MOTHER IS FOLLOWING HER. WE ARE GOING TO
THE JEWISH COMMUNITY CENTER, 135 EAST 57TH STREET, NEW YORK CITY, FOR THE GRAVESIDE
SERVICES. NO SERVICES WILL BE HELD AT THE CEMETERY.

MAYOR OF THE CITY OF NEW YORK 1978 - 1989

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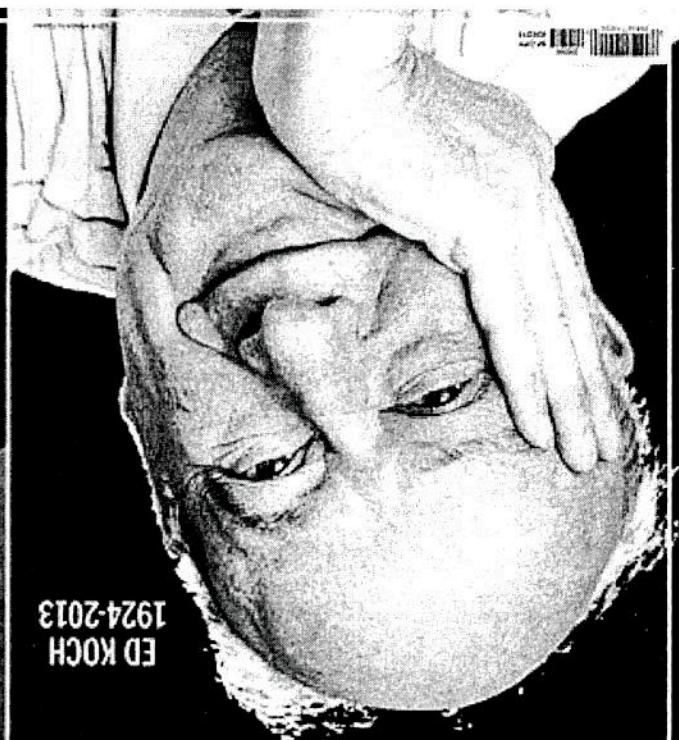
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And we need to ask that question of ourselves. We need to stop and ask the people around us—our family, friends, co-workers—how are we doing? Are we are making the right moves in our personal and work lives, spending our time wisely, traveling on the right path, actually helping someone else? What will our legacy be?

Such a simple question, but such an important one. Thanks, Ed. You did just fine.

Koch's time as mayor was filled with highs and lows. He came in for his share of criticism, particularly for being an in-your-face New Yorker. Whatever his legacy—a new documentary, Koch, examines his time as mayor—we need more of Ed Koch in our public servants these days. More elected officials willing to ask how they are doing. And not just federal, state, and local officials, but everyone, from that waiter in your favorite restaurant to the airline person finally reached after punching in a dozen asked that question: "How am I doing?"

asked it often and everywhere: "How am I doing?"
Former New York Mayor Ed Koch died on February 1 following a hospital stay for an illness. He served three terms as mayor but never truly faded from the public scene. Even after he left office he

He may have presented it as a rhetorical question or, we like to believe, he was being sincere. But he

by Charlene Giannetti on Living Around

We Can All Take a Page from Ed Koch
And Ask, "How Am I Doing?"

Table 2

before and after Israel study

Frequencies of ritual practice scale,

	Pre-test	Post-test	$\bar{N}=390$
LOW	29.0	8.1	
MIDDLE	37.9	22.6	
HIGH	17.4	69.4	
			$\bar{N}=372$

Table 3

before and after Israel study

Frequencies of personal modesty scale,

	Pre-test	Post-test	$\bar{N}=365$
LOW	30.1	9.0	
MIDDLE	41.1	27.0	
HIGH	28.8	64.0	
			$\bar{N}=311$

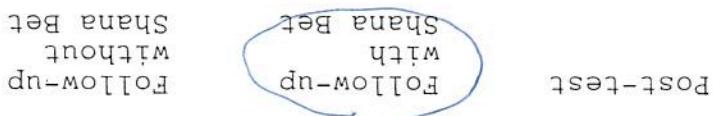
Table 5

before and after Israel study

Frequencies of commitment to Torah study scale,

	Pre-test	Post-test	$\bar{N}=376$
LOW	30.4	11.2	
MIDDLE	37.3	30.9	
HIGH	32.2	58.0	
			$\bar{N}=391$

LOW	11.2	11.0	16.9	47.7	HIGH
MIDDLE	30.9	26.8	35.4	62.3	MIDDLE
HIGH	58.0				LOW



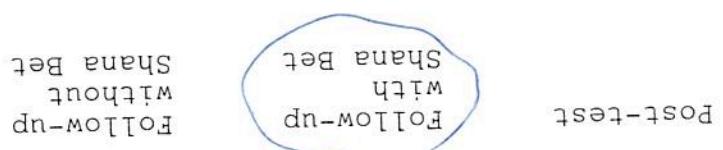
Frequency of commitment to Torah study scale, after Israel study, one year later with Shana Bet students and one year later without Shana Bet students

Frequency of commitment to Torah study scale, after Israel study, one year later with Shana Bet students and one year later without Shana Bet students

Later without Shana Bet students

Table 36

LOW	9.0	9.8	12.6	61.1	HIGH
MIDDLE	27.0	19.6	26.3	70.6	MIDDLE
HIGH	64.0				LOW

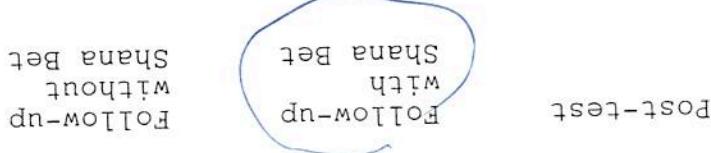


Frequency of personal modesty scale, after Israel study, one year later with Shana Bet students and one year later without Shana Bet students

Frequency of personal modesty scale, after Israel study, one year later with Shana Bet students and one year later without Shana Bet students

Without Shana Bet students

LOW	8.1	6.1	9.1	61.9	HIGH
MIDDLE	22.6	21.5	28.9	72.4	MIDDLE
HIGH	69.4				LOW



Frequency of ritual practice scale, after Israel study, one year later with Shana Bet students and one year later without Shana Bet students

Frequency of ritual practice scale, after Israel study, one year later with Shana Bet students and one year later without Shana Bet students

Without Shana Bet students

aged person.

Note. The scale of Jewish ethical issues includes issues as giving tzdaka (charity) when asked, or offering a seat to an

	Pre-test	Post-test	$\bar{N}=399$	$\bar{N}=381$
LOW	32.3	32.8		
MIDDLE	30.2	36.5		
HIGH	36.8	30.7		

Before and after Israel study

Frequencies of Jewish ethical behavior scale,

Table 11

or cheating on a college exam.

Note. The ethical behavior scale is made up of responses to questions on personal honesty, for example on paying taxes

	Pre-test	Post-test
LOW	25.4	20.9
MIDDLE	50.8	48.9
HIGH	23.9	30.2
	$\bar{N}=394$	$\bar{N}=378$

Before and after Israel study

Frequencies of ethical behavior scale.

Table 10

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5

Reportedly change in Bein Adam LAMakom, in Kavana, in
 commitment to Torah study and Bein Adam LahaVeiro
 after one year of Israel study
 a lot somewhat some what change
 increased increased increased No
 Bein Adam LAMakom 52.1 41.2 5.1 379
 Kavana 52.8 36.7 8.6 383
 Torah study 61.9 32.3 4.3 383
 study in Israel may not be conducive to development of moral
 differences between American and Israeli Judaism, arguing that
 mainstream Orthodoxy in Israel tends to particularism to the
 extent that "everything is viewed through a Jewish prism and
 judged from a Jewish perspective." Further, "[this] rise of
 particularism has implications for the interpretation of
 'moralism' as well. Emphasis on law (and ritual) means less
 of an emphasis on the centrality of ethics" (p. 146).
 Thus, even the study of ethical texts, may not be able
 bring about change in an environment where "...religious
 Jews in Israel have also redefined the very term morality in
 particularistic rather than universalistic terms" (p. 146).

	Bein Adam LahaVeiro	33.3
Torah study	6.8	59.5
Kavana	383	32.3
	383	61.9
	379	52.1

Reported change in Bein Adam LAMakom, in Kavana, in
 commitment to Torah study and Bein Adam LahaVeiro
 after one year of Israel study
 a lot somewhat some what change
 increased increased increased No
 Bein Adam LAMakom 52.1 41.2 5.1 379
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 of an emphasis on the centrality of ethics" (p. 146).
 Thus, even the study of ethical texts, may not be able
 bring about change in an environment where "...religious
 Jews in Israel have also redefined the very term morality in
 particularistic rather than universalistic terms" (p. 146).

While we have created many observational Jews, we have not created many religious Jews. When it is possible for a Jew to do tefillin, be rigorous in his Kashrut, live a life marked by many humrot, and yet be lax in his been Adam La-havero, something is not right. Students of Torah are considered to have "succeded" when they know this or that Gemara and are expert in certain areas of halakha. But the noblest internal possibilities of the Jew -- bittachon, awe, humility, courage, loyalty, hesed, ahava -- are by and large not an integral part of the Learning program -- as if middle and general spirituality developed will somehow take care of themselves.

community at large, admonishes:

community to produce members of higher ethical standing has been noted before. In his Editor's Notebook in the journal Tradition, Emanuel Feldman (1992), discussing the Orthodox

Failure of the

Within the Orthodox Jewish community, these students are not so unique. Today high schools report that more than 90% of graduating seniors choose to attend such programs. The study found that the effects in areas of ritual practice, commitment to continued Torah study and Zionism are substantial, and remain strong even after return to the United States, whether the student goes to Yeshiva university or to a secular college. It follows that these are typical American modern Orthodox Jews of the present and If the present trend of post high school Israel study continues, it bodes well for the future of the modern Orthodox Jewish community, both in the United States and in Israel.

Conclusion

Since Jewish morality is responsive to the requirements arising from the unique features of a given existential situation, it is a far cry from the kind of ethics which was denounced by Nietzsche as *Feminstenhebe* (love of the distant). While some Christian moralists may contend that "Love thy neighbor as thyself," implies that, ideally, in matters involving concern for others one should not discriminate between total strangers and members of ones own family, Jewish morality emphasizes that the nature and scope of our moral obligations is affected by historical factors. We cannot love everyone equally. As a matter of fact, according to Judaism, our own life takes precedence over the lives of others. But it is our duty to show every individual the kind of love which is appropriate in the light of the conditions characterizing a particular relationship. To be sure, Judaism reflects the Aristotelian notion that altruism is mandated only vis-a-vis friends. But Jewish morality would agree that bonds of friendship give rise to special obligations which go beyond those due to total strangers.

Inasmuch as a host of cultural and historic elements go into the formation of ethical situations, moral judgments cannot be reduced to simple formal rules. Moreover, moral dilemmas frequently are due to the fact that we do not have at our disposal any formal rule enabling us to assign relative weights to conflicting and competing values. In such cases we have no alternative to reliance upon intuitive perceptions in order to determine the moral requirements of a given existential situation. But there always remains a serious question as to the reliability of such intuitions, which are purely subjective and utterly devoid of any objective validity.

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V. A. **¶325**, that she is worthy to be the wife of my son, that one first place **¶325**, two considerations are to guide Eliezer. In the case is my son. This would be the general consideration of her character. But two people can be of the most excellent character, and still not be suitable for each other. Hence, further, **¶325**, that she also fits in with Isaac's personality. When Abraham rejected the daughters of Canaan, and wished for a girl from Aram for his son, we must remember that in Aram too, the people were idolators. So that his reason must have been, not that he idolatory of Canaan but only the general moral degeneracy of the land.

Iдолатрия is primarily an error of the mind, an intellectual error, which can be corrected and cured. But moral degeneration gets a grip on the whole nature of a person, on the whole depth of his feelings and thoughts, and there, even an Abraham could not hope to find a modest, morally pure, innocent girl for his son, who would bring with her the nobility of fine feelings and morals, as a gift for his home.

Perhaps the **¶325** might correspond to **¶325**, **¶325**. **¶325**, **¶325**, **¶325**, **¶325**, **¶325**, **¶325**, the birthplace, the narrower, more special stamp of the family, gives, as already remarked above on Ch. XII, I, the general tendencies, and **¶325**, the remarkable above on Ch. XII, I, the general tendencies, and **¶325**, the birthplace, the narrower, more special stamp of the family.

4. But thou shalt go unto my country, and to my kindred and take a wife for my son, for Isaac.
 5. And the servant said unto him: Perhaps the woman will not

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ISSN 0898-2603 • 1000 pages • \$10.00 • Volume 10 Number 10 • October 1998

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Social Foundations of Thought and Action: A Social Cognitive Theory is a landmark work in psychology published in 1986 by Albert Bandura. The book expands Bandura's initial social learning theory into a comprehensive theory of human motivation and action, analyzing the role of cognitive, vicarious, self-regulatory, and self-referent processes in psychosocial functioning. Bandura first advanced his thesis of reciprocal determinism in *Social Foundations of Thought and Action*.

Observational learning is learning that occurs through observing the behavior of others. Albert Bandura, who is best known for the classic Bobo doll experiment, identified this basic form of learning in 1986. Bandura stressed the importance of observational learning because it helps people, especially children, acquire new responses by observing others' behavior. This form of learning does not need reinforcement to occur, but instead, requires a model. A social model can be a parent, sibling, friend, or teacher, but—particularly in childhood—a model is someone of authority or higher status. A social model is significantly important in observational learning because it facilitates cognitive process behavior. It helps the learner encode what they observe and store it in memory for later imitation.

While the model may not intentionally try to instill a particular behavior, many behaviors the learner observes, remembers, and imitates are actions that models display. A child may learn to swear, smoke, and deem other inappropriate behavior acceptable through poor modeling. Bandura claims that children continually learn desirable and undesirable behavior through observation learning. Observational learning suggests that an individual's environment, cognition, and behavior all integrate and ultimately determine how the individual functions. [L]

Excellent role models will always inspire, teach by example, and excite admiration and emulation. Role models may have an impact on a large number of people, and individual students and young adults may emulate characteristics in a range of role models. However, being a role model is serendipitous: there is no training programme, appointment panel, or certificate that you have been a role model for a young colleague can come as a surprise, either flattening or alarming, depending on your conscience. To paraphrase John Lennon, being a role model is what happens when you are busy doing other things.

Mentorship differs from role modeling in that the mentor is actively engaged in an explicit two way relationship with the junior colleague—relationship that evolves and develops over time and can be terminated by either party.^{18,19} A good mentor is a coach, asking questions more often than giving answers. Mentors have an active role in guiding their junior colleagues as they develop their own special attributes. The role is not an easy one and requires training, time, and mutual trust.

From role model to mentor

How important are role models in making good doctors? (B: 4/5 A: 4/5 T: (305.70)

According to the theory, observational learning can affect behavior in many ways, with both positive and negative consequences. It can teach completely new behaviors, for one. It can also increase or decrease the frequency of behaviors that have previously been learned. Observational learning can even encourage behaviors that were previously forbidden (for example, the violent behavior towards the Bobo doll that children imitated in Albert Bandura's study). Observational learning can also have an impact on behaviors that are similar to, but not identical to, the ones being modeled. For example, seeing a model excel at playing the piano may motivate an observer to play the saxophone.

Efect on behavior [edit]

A. After Bandura

It is for this reason that traditional Jewish conceptions of ethics emphasize the need for guidance through recourse to canons of formal reasoning; it is essential that we develop our capabilities for ethical judgment by imitation of appropriate role models. This may account for the fact that the Talmud ranks personal contact with scholars above formal study.²¹ It is highly revealing that Maimonides, in the section of his Code dealing with the cultivation of virtues,²² reinterprets in accordance with Jewish needs the Aristotelian virtues, in accordance of his Code detailing with the Talmud that only the expert in practical wisdom is equipped to provide guidance on matters of ethics. In the Maimonidean scheme, it is only through close association with the *talmid hakham* (Talmud scholar) and the careful observation of his conduct that one can obtain an grasp of what constitutes desirable traits of character – i.e., the proper balance between the extremes that ought to be eschewed.²³ That ethical conduct ultimately presupposes concrete exemplars was also stressed by Rabbi Naftali Tzvi Yehudah Berlin, who contended that the Book of Genesis was included in the Torah because the stories describing the conduct of the Patriarchs were intended to provide ethical role models.²⁴ Implicit in this view is the belief that the legal part of the Torah would not have sufficed for proper moral guidance. Despite the fact that the Law constitutes the very foundation of Jewish ethics, these “stories” were indispensable, if the Torah was to provide adequate direction for ethical decision-making, especially with respect to intricate and complex moral issues.

It therefore can readily be seen that conformity to the law is treated within Judaism as merely a necessary but not a sufficient condition of morality. The creation of a truly moral personality represents a never-ending task. It is through study and observance of the Law, exposure to the Jewish ethos through living models as well as through the "stories" of the aggadah that we are expected to gradually develop ever higher levels of ethical religious sensitivity.

However important the role institutions play in the realm of act-morality, they assume an even more pivotal role in the sphere of agent-morality, to the stereotype associated with Jewish Legalsim, "agent morality" or "virtue-ethics" is unquestionably a vital component of Jewish ethics. *Sifrei Deuteronomy*, Ekev, 49) interprets the commandment "Thou shalt walk in his ways" as an imperative to cultivate moral dispositions. Maimonides adopts this approach and devotes an entire section of his Code to virtue-

(R, *which* *we're* *for*)

Old Letters

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