Looking Outward, Part 1
Overview and Resources

The Big Questions	Articles for the TF to read (either ahead of time or as a follow-up)	Exercises
What is the over-arching goal of our religious school, taking in information or participating in the Jewish culture?	Aron, Instruction and Enculturation in Jewish Education	Exercise: Instruction and Enculturation
Which kind of learning do we want in our congregation: • a broader view of the subject, using textbooks and teacher-centered activities? • active, deep engagement in a smaller slice of the subject matter?	Excerpts from Barry Chazan's Philosophy of Informal Education	Three kinds of learning
What kind of community do we value most: •community among children? •community among families? •the entire synagogue as a community?	Creating Community in Congregational Schools Guided reading and discussion	Creating Community in Congregational Schools Guided reading and discussion
What kind of change do we want to see: incremental or transformational? What mixture of low hanging fruit and high hanging fruit do we want to gather, and which comes first?	Three Types of Change	Our congregation's experience with change. Text Study: "If you will it, it is no dream."

Three Types of Change

Organizational Development specialists find it useful to distinguish between three types of change:

Developmental – This change occurs when an organization makes an improvement to its current way of delivering services. If the organization decides to improve its current processes or methods, this would be considered developmental change. Businesses are continually undergoing developmental change, to some degree, in order to stay competitive. This also happens, though more slowly, in education, both secular and Jewish.

Transitional - This change is more intrusive than developmental change, as it replaces existing methods or procedures with something that is new to the organization. Transitional change typically tackles one sector of the organization (or a small number) at a time.
In synagogue life, transitional change might include:
- A redesigned *bimah* (dais)
- A new *siddur* (prayerbook)

In Jewish education, some examples of transitional change would be:
- New curricular units
- New approaches to teaching Hebrew
- Family education

Transformational - When companies are faced with the emergence of radically different technologies, significant changes in supply and demand, unexpected competition, lack of revenue or other major shifts in how they do business, developmental or transitional change may not offer the company the solution they need to stay competitive. Instead of methodically implementing new processes, the company may be forced to drastically transform themselves.

Charter schools are an example of transformational change in public education are, particularly charter schools that organize instruction in an entirely different way, such as open classroom schools, "schools without walls," or high schools in which students spend a significant amount of time in internships.

In synagogues, transformational change might involve:
- Voluntary dues
- New types of membership
- Celebrating bar/bat mitzvah in cohorts, rather than individual children

Transformational change rarely happens all at once, because that would be too great a shock to the organization's system. Typically, the plan for transformation incorporates transitional change.

Is Your Congregation Ready to Consider Transformational Change?

In Part 2 of the Looking Outward phase you will be introduced to a number of transformational approaches to K-7 Jewish education. Some of these are:
- Family schools, in which the entire family learns together on Shabbat or Sunday.
- After-school models, which combine 2-5 day after-school day care with Jewish education.

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- Camp models, in which students attend day camp for some number of weeks in the summer, instead of religious school.
- Each family creates an IEP (individual educational program) and can choose its learning activities from a consortiums of synagogues, JCCs and Jewish non-profits.

During this phase of Looking Outward, members of your task force might choose to research these models and present their findings to the entire task force.

But before you launch into this "research" phase, it will be important to consider the three kinds of change discussed above, and the history and culture of your congregation.

The exercise entitled "Our Congregation's Experience with Change" will help your task force to consider how wide a scope of change.

Based, in part, on
http://www.pmcdeltd.com/shaping-organisations/understanding-change.html

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Creating Community in Congregational Schools
Discussion Guide

This is a guided discussion in 4 parts. The first 3 discussions should be done in small groups of 3 or 4. You might want to mix up the groups for each part, so that task force members get input from different people each time. There is no need for sharing. However, participants in part 3 might want to write their ideas on 3x5 post-its and post them on the walls for others to read during a break.

Part 1: Defining Community: (15 minutes)
https://en.wikipedia.org/wiki/Community#Types_of_community

A **community** is . . . a group of people who have something in common, such as norms, values, identity, and often a sense of place that is situated in a given geographical area (e.g. a village, town, or neighborhood). Durable relations that extend beyond immediate genealogical ties also define a sense of community. People tend to define those social ties as important to their identity, practice, and roles.

- **What are durable relationships, and why might they be important to creating a community?**
- **What communities do you belong to?**
- **Is it important to you to belong to a *Jewish* community?**

Part 2: What Makes a Synagogue a Community? (15 minutes)

Excerpt from: "The key to building community is social interaction, not 'social networks'"
http://www.jewishjournal.com/cover_story/article/the_key_to_building_community_is_social_interaction_not_social_networks

These days in the non-Orthodox community, many people join congregations to educate their kids and then all too often leave. And even so, there are all kinds of do-it-yourself offerings in the Jewish community that help families go through the traditional rituals — without an institution. [Ron] Wolfson [author of the book *Relational Judaism*] points to businesses like the Shiva Sisters, run by a pair of Los Angeles women who offer full-service bereavement aid to anyone who's lost a loved one, from finding clergy to finding a pet sitter. What's missing, as Wolfson points out, is that meaningful connection that can come from feeling a part of something larger than oneself — from being part of a Jewish community.

And for those who wonder whether it takes a place — a synagogue — to maintain the relationships built within those walls, Wolfson said, "I would hope that the friendships and relationships with the people you pray with, the people you do social justice with, the people you celebrate your life-cycle events with, beyond your immediate circle of family and friends, can, in fact, be a connection point to a greater sense of community, beyond that circle of friends."

- **Do we want the children in this congregation to feel that they are part of a community?**
- **In what ways are we succeeding / not succeeding in creating a community for children in this congregation?**

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Part 3: Learning and Community (15 minutes)
From the Conclusion of *Learning and Community*, ed. by Jack Wertheimer

The best [religious] schools intentionally develop a community among their students, staff and parents. They begin with the assumption that learning cannot be separated from context, and that to a large extent the school's most important message is embedded in the culture and relationships it fosters. Hence, they devote much time to building a community that attends to the needs of individual children; embraces them in an environment where their classmates become their good, often their best, friends; and connects them to the larger congregational, if the school is housed in a synagogue. [p.247]

What might our school do to create community…
- **Among the children**
- **Among families**
- **Among school families and all congregants?**

[*Facilitator: Consider distributing 3x5" Post-its for people to write their ideas, and having them post these on the wall, for everyone to see. This might be a good time for a break, enabling people to circulate and view the Post-its.*]

Part 4: Concluding Discussion (with the entire group) (15-30 mnutes)
Give participants the text, so that they can focus on the questions. Have someone read this out loud to the small group, and open it up for a 10-15 minute discussion. (This can easily go longer if you have the time).

Is one of these types of community more important to us than the others? In other words, given the limitations on our time, staff and resources, which type of community should we be focusing on?
- For some synagogues, a community among children is of paramount importance, because close connections among children will keep them coming back after their b'nai mitzvah. To maximize this type of community, we should have children working together in small groups on collaborative projects that are meaningful to them. We should also create social opportunities for children of all ages.
- If a community among families is most important, we need to increase the opportunities for challenging and engrossing adult learning, so that parents become Jewish role models. This might mean creating a family school or many different opportunities for parents to get involved in their children's education.
- Programs and activities that connect kids and/or parents can take place anywhere. In fact, some of the best of these programs take place on field trips and in the homes of families. But activities that create community among many congregants are likely to be limited to the synagogue building.

Thus, the kind of community we want to build will determine:
- Where learning happens
- When learning happens
- How students are clustered, and
- Who are the most appropriate teachers

In other words, the kind of community we want to build will determine **the structure of the school.**

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Our Congregation's Experience with Change
An Exercise for the First Phase of Looking Outward

Prior to doing this exercise:

- Ask task force members to read the brief article entitled "Three Types of Change."
- If you think a significant number of people will not have read the article, prepare a brief presentation or power point that summarizes its major points

- Invite a number of long-time congregants or staff members to describe *very briefly*, a small number of key developmental and transitional changes in the synagogue. Ask them if they can think of a transformational change in the congregation's history.

- Prepare three large flip charts, labeled, respectively: developmental, transitional and transformational change.

At your meeting:

1. If you have time, begin with the text study on Theodore Herzl's famous dictum that "If you will it, it is no dream." Creating a Jewish state was one of the most significant transformational changes Judaism has undergone, along with the Exodus and the creation of rabbinic Judaism. The "big idea" of this text study is: **Although religion is typically thought of as a stabilizing force, there are times when transformational change is necessary.** This text study will take anywhere between 15-30 minutes, depending upon whether you want the small groups to share their answers to the last few questions.

2. Re-cap the article entitled "Three Types of Change."

3. One or two long time members give examples of each type of change in the life of the congregation. Others might be asked if they have other examples to share.
   a. The goal of this discussion is to learn about the culture of the synagogue when it comes to change:
      i. Do changes come easily?
      ii. Are they the norm or the exception?
      iii. Are today's congregants similar to or different from the congregants who experienced previous changes?
      iv. What is the role of the professional staff in making change? The board? Congregants at large?
   b. What are some examples of developmental change that have taken place in the religious school over the past five years?
   c. What are some examples of transitional change? *NB – try not to get bogged down in a disagreement of where a particular change fits. Fill it in on both charts and move on.*
   d. Is our congregation ready for transformational change?
   e. What can we do now to get our congregation ready for larger, more ambitious change?

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Text Study
If you will it, it is not a dream….

After saying the blessing before study, discuss the following questions in small groups:

> **If you will it, it is not a dream**
> **To live as free people in our land**
> **In the land of Zion and Jerusalem (Theodor Herzl)**

אִם תִּרְצוּ

אֵין זוֹ אַגָּדָה
לִהְיוֹת עַם חָפְשִׁי בְּאַרְצֵינוּ אֶרֶץ צִיּוֹן וִירוּשָׁלָיִם

"Willing" something is both practical and emotional. And in his book, *The Jewish State*, Herzl addresses both of these concerns:

> The creation of a new State is neither ridiculous nor impossible….The plan, simple in design, but complicated in execution, will… [involve both] preparatory work and … [practical application]. [*A description of two types of commitees comes next*]
>
> We must not imagine the departure of the Jews to be a sudden one. It will be gradual, continuous, and will cover many decades. The poorest will go first to cultivate the soil. In accordance with a preconceived plan, they will construct roads, bridges, railways and telegraph installations; regulate rivers; and build their own dwellings; their labor will create trade, trade will create markets and markets will attract new settlers, for every man will go voluntarily, at his own expense and his own risk. The labor expended on the land will enhance its value, and the Jews will soon perceive that a new and permanent sphere of operation is opening here for that spirit of enterprise which has heretofore met only with hatred and obloquy (blame). [*The Jewish State*, 1896]

For those of us who take the State of Israel for granted, the last few words of this quotation are jarring, because Herzl is not talking about hatred and blame from non-Jews, but rather hatred and blame from his fellow Jews. This is the emotional part of "willing the dream to come true."

What kind of emotional resistance might the idea of the creation of the State of Israel have encountered in 1896?
What is Herzl's plan for overcoming this emotional resistance?

At the end of our task force process, when we recommend certain changes to the religious school, our plan will face scrutiny in terms of its practicality, but also in terms of its emotional valence.

Imagine…
What emotions will support the idea of changing the religious school?
What emotions will undermine it?
What can we do now to lay the groundwork for acceptance of our plan?

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Instruction and Enculturation

If possible, assign the reading "Instruction and Enculturation in Jewish Education" ahead of time.

Hand out the following summary to refresh people's minds and orient those who haven't read the article:

- There are a variety of ways to define and conceptualize the process of education. Two that are particularly useful for Jewish education are *instruction* and *enculturation*.

- Enculturation, which is broader than instruction, denotes the process by which newcomers are inducted into a culture. Culture, in this formulation, is conceived of very broadly, and includes: knowledge, skills, attitudes, practices and values (KASPV). A culture is strong when there are a range of well-placed veterans to initiate newcomers, and when veterans are themselves well-enculturated. Within a strong culture, the transmission of attitudes, practices, and values does not require any deliberate, self-conscious processes. In its most unselfconscious form, the newcomer simply "absorbs" the APV (as well as a great deal of K and S) as s/he encounters them. In this process, anyone and everyone is a "teacher," and no particular learning sequence is better than any other. For example, a community which values reading, and in which all adults read for pleasure, will, in most cases, transmit a love of reading to its children; in many cases the children will also learn *how* to read on their own. Conversely, when the culture is weak, the transmission of attitudes, practices, and beliefs is not automatic, and there a much thinner context to situate and support new knowledge and skills. Such is, of course, the case of non-Orthodox Jewish culture in North America.

- Instruction, on the other hand, is the deliberate, formalized process of handing over elements of the culture by those designated as "teachers" to those designated as "students." In complex societies such as our own, enculturation may not be sufficient to transmit extensive knowledge and elaborate skills. For these, a more self-conscious and formalized process of instruction is necessary, as well as a designated place, like a school. In this process the "teachers" determine the knowledge and skills to be learned, and the most efficient way to transmit them.

- Enculturation and instruction are not antithetical. Rather, it is helpful to think of them as a series of nested processes. Enculturation is the broadest framework; but when the culture is complex, there is a need for instruction as well. However, the knowledge and skills transmitted through instruction will only "stick" when they are appreciated and utilized on a regular basis. To create an environment that appreciates and utilizes K and S, successful teachers often use the techniques of enculturation. This type of education often goes by the name of experiential education.

If you think it would help, insert a reading for comprehension exercise here.

Activity:

On the wall post a big piece of butcher paper, with 6 columns and at least 10 rows (see below for a model). Divide into small groups. Each group gets a row to fill in.

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For example, here's how they might fill in the table for the subject matters of Jewish history and Jewish holidays.
Notice that it's not always possible (or necessary) to fill in each cell.

	Knowledge	Attitudes	Skills	Practices	Values
Holidays	The names, major customs and rituals of the major holidays. The stories behind Shabbat, Passover, Shavuot and Hanukkah	Looking forward to the holiday and its customs, foods, and rituals	Reciting blessings for Shabbat and holidays. Reciting the 4 questions	Saying the Shabbat blessings at home on Friday nights. Lighting Hanukkah candles.	The holidays are a special time for the family to be together. Shabbat is an opportunity to de-stress and rest
Jewish history	the arc of Jewish history: • origins in Canaan • slavery & Exodus • era of the prophets • destruction of 2 Temples • Diaspora • immigration to America • Holocaust • Founding of the State of Isrel	Feel connected to our ancestors in previous times and places			
Torah					
Avodah (worship)					
Gemilut Hasadim					
Social Justice					
Hebrew					

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God					
Israel					
Rabbinic Judaism					

Filling in this chart could take 15-20 minutes.
Then give people another 5 minutes to look over the work of others.

Debriefing Questions:
- Some of these cells can best be filled by parents *enculturating* their children; others are best filled in by teachers *instructing* students. Where can we put an E and where an I?
- To achieve the cells marked E for enculturation, what are some programs our congregation can offer? Put a green dot on the 4 cells that are your highest priority.
- Our religious school cannot possibly teach all of the knowledge and skills we have marked with an I. Put a red dot on the cells that represent your 4 highest priorities.

In a future meeting, we will ask ourselves *how* we want to teach the cells that are our highest priority.

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Three Kinds of Jewish Learning
An exercise to explore the question:
What kind of learning we should have in our religious school?

Looking at the 5 examples in each column, what do these example have in common?
What name might you give to describe the activities in each column?
Can you fill in your own set of examples in the last row, which is blank?

ALEPH	BET	GIMEL
Learners sound out the letters and practice decoding or reciting prayers in the classroom.	Learners participate in *tefillah* (a prayer service) every time they are in religious school	Learners of all ages attend services with their families regularly on Friday night or Shabbat mornings
Learners use an online curriculum to learn about the meaning of the prayers.	The class is creating its own *siddur* (prayerbook) over the course of several months. Each small group studies a particular prayer and its interpretations, by raising questions and finding a range of answers in books, online, and by interviews with the clergy. Upon completion, the siddur is replicated, and used in week-day services.	Learners of all ages work together to create Visual Tefillah Power Point slides that are used at services for the entire congregation.
Learners read an excerpt of the weekly Torah portion in their textbooks. They explore the deeper meaning of the text in their worksheets or workbooks.	Over the course of a semester learners study the story of Jacob in the Torah. Each week they interpret the text through a different artistic medium. Their culminating project is to write a play about the life of Jacob, and perform it for the congregation.	Learners of all ages read the Torah portion on Shabbat during services, and hear that portion interpreted by the rabbi in his/her sermon.
Students learn about Israel from textbooks, books and films.	The students take a mock trip to Israel, where they visit a model of the Kotel (and write notes to God), eat falafel, go "shopping" in Hebrew in a shuk, and meet some Israeli kids (on Skype).	Learners and their families visit Israel.

Instructions for the Facilitator:

Pair people up (groups of 2 or 3) and give them the worksheet. Give them 10-15 minutes to work on their own.

Follow-up discussion: (15-30 min)
What name did you give each column?
Take a bunch of answers. It is likely they won't come up with these exact names, but they will probably come close.

- Aleph is the kind of learning we do in most schools; we call it formal instruction
- Gimel is more organic. The children aren't taught directly, but learn from participating in Jewish life with their families. A fancy name for this is enculturation – bringing a child into a culture.
- Bet consists of activities educators create in order to mimic the process of enculturaltion while they're in school. We call this Experiential Learning, because it tries to give students experiences, while they are in a school.

Can you give a few additional examples of each kind of learning that already takes place in our religious school.

These types of learning are not contradictory. For example, you can have instruction inside either experiential learning or enculturation. But the kind of learning you favor determines the structure of the school:

- Instruction is best done in (roughly) age-graded classrooms with activities that are led by the teacher. Textbooks, worksheets and memorization fit in here.
- Experiential learning requires a looser structure, going more deeply into a smaller slice of the subject matter. It requires more active work and ongoing projects that incorporate the arts.
- Enculturation requires that Jewish learning takes place in real time, for example, praying at the same time the congregation prays. It invites parents to be learners too, so they can create authentic Jewish experiences for their children.

Optional activity (10-15 minutes)
If you think the 3 categories should be elaborated on, or if you think the group might need some more examples, you can do the following:
Distribute 3x5 post-its. Have people write examples of each kind of learning, and paste up their post-its on 3 sheets of poster-paper, one for each category. Invite people to view the examples of others, before proceeding to the follow-up discussion.

Follow-up Discussion
- **Which kind of learning is most effective?**
- **Which kind of learning would you like to see more of in our congregation?**
- **What would it take to have more of this kind of learning?**

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Instruction and Enculturation in Jewish Education

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Instruction and Enculturation in Jewish Education

ABSTRACT

The problems which have plagued supplementary Jewish education for decades require an explanation which goes beyond the charge that parents are apathetic and/or educators incompetent. This paper argues that the anomalies of supplementary education are best explained in terms of a failure to clearly distinguish between two educational paradigms: instruction and enculturation. Each of these paradigms carries with it different assumptions about the teacher, the subject matter, and the overall organization of a school. While the two conceptualizations are not incompatible, and while both are necessary for a well-rounded educational program, a lack of clarity as to their differences can lead to the mis-application of the modalities of one to the purposes of the other.

The paper has four sections. The first defines instruction and enculturation, and explores the inter-relationship between the two. The second focuses on the particular problems of instruction and enculturation in the Jewish supplementary school. The third section outlines the assumptions behind the two paradigms, and the institutional arrangements implied by each. The final section explores how the foregoing analysis can be used to guide the re-configuration of the supplementary school.

To think seriously about the current state of supplementary Jewish education is to come face-to-face with a series of stark contradictions. On the one hand, our tradition is replete with maxims proclaiming the centrality of learning. On the other hand, we have a set of circumstances which belie the slogans: Jewish supplementary schools are plagued by poor attendance, discipline problems, a high drop-out rate after Bar/Bat Mitzvah, and a serious shortage of qualified teachers. New curricula and new programs come and go, but the underlying problems remain essentially unchanged.

Ideally, Jewish education is a life-long endeavor of intrinsic merit, requiring no external reward. In actuality, however, formal Jewish schooling, at least in supplementary settings, is oriented almost entirely towards the Bar or Bat Mitzvah. life-cycle event, traditionally viewed as the beginning of one's participation in the Jewish community, marks, instead, its termination. After this milestone is reached, over half of the students drop out; those who continue are usually focused on another landmark event, Confirmation.

For many students and parents, Jewish education is more a symbolic than a substantive act. While enrollment is important, regular attendance and active participation are not. Though the poor quality of teachers is universally decried, the organized Jewish community has taken few concrete measures to recruit, train, and retain teachers of a higher caliber. How are these anomalies to be explained? How is it that year after year, despite all the grumbling and complaining, despite the enthusiasm generated at conferences, and despite the impassioned speeches, the "system" remains largely

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unchanged? Some critics offer rather cynical explanations: that Jews indicate by their actions, if not by their words, that Jewish education is, in reality, irrelevant and unimportant; that Jewish educators are lazy and incompetent, lacking vision and courage.

This paper offers a different explanation: that those involved in Jewish supplementary education are confused as to its basic purpose; in particular, they tend to conflate two paradigms of education, instruction and enculturation, and to apply the modalities of one in service of the other. While both instruction and enculturation are critically important aspects of education, they carry with them different assumptions and different implications for practice. The blurring of the distinction between instruction and enculturation, and the unthinking appropriation of institutional arrangements devised for instruction to fulfill the purpose of enculturation, is the cause, I will argue, of many of the anomalies of supplementary Jewish education. A careful examination of the two paradigms, and the institutional arrangements most appropriate to each, can, perhaps, open up the possibility for new solutions.

This paper has four sections. The first introduces the terms instruction and enculturation, and explores the inter-relationship between the two. The second focuses on the particular problems of instruction and enculturation in Jewish supplementary school settings. The third section outlines the
assumptions behind each paradigm, and the institutional arrangements implied by each. The final section presents my own conclusions as to how the various stakeholders in Jewish education can utilize the foregoing analysis to improve supplementary schools.

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Instruction and Enculturation

Looking in a dictionary, one can find several different synonyms for the word education, each with its own nuances and connotations. This is because different societies, and different people within the same society, have had strikingly different views as to the purpose of and optimal setting for education. This paper focuses on two conceptualizations or paradigms of education which are particularly relevant for Jewish education, instruction and enculturation.

Instruction is usually defined as the act of furnishing someone with knowledge, usually by means of a systematic method. The term suggests that knowledge is a thing that can be transmitted, and conjures up images of the teacher handing over this thing, in specially prepared installments, to the student. The image of knowledge as a special package that can be handed from one person to another is captured perfectly in the opening passage of *Pirkei Avot* : "Moses received the Torah at Sinai, and transmitted it to the prophets . . ."

Of course, what is handed down in the process of instruction can be, and usually is, much more than a body of information. Instruction, in the fullest sense, includes the transmission of skills, practices, and attitudes, as well as knowledge.[1]

This notion of education as instruction is accepted almost unquestioningly by many educators, parents and students. It is the paradigm on which conventional schools, both secular and religious are based. Not all educators, and not all philosophers, however, have acquiesced to the equation of education with instruction. Some have posed an alternative

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[1] See James Michael Lee, *The Content of Religious Instruction* (Birmingham, Alabama: Religious Education Press, 1985). Lee delineates five components of instruction: belief, practice, feeling, knowledge, and effects.

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conceptualization: that of enculturation.[2] Enculturation is the process by which an individual

is initiated into all aspects of a culture, including its language, values, beliefs, and behaviors.

Enculturation evokes a very different set of images than does instruction: a grandmother

recounting the legends of her childhood; one child teaching another how to play a game; an

immigrant learning a new language. Though knowledge and skills clearly play a large part in

enculturation, they are not transmitted in carefully measured increments, but rather

organically and spontaneously.

In the third section I will explore more fully the different views of education

encapsulated in each of these paradigms, and will spell out what I believe to be the

underlying assumptions of each. At this point, I would simply note that instruction and

enculturation are not at all incompatible. Each highlights a different aspect of the process of

education, and might serve to complement the other. Some educational thinkers have used

the two paradigms to argue that education, in its fullest sense, cannot be left to a single

institution. Enculturation, in their view, is the function and responsibility of the family, the

church or synagogue, and the community at large; instruction, on the other hand, is the

function and responsibility of the school.[3]

When the contemporary educational scene is viewed through the prism of these two

paradigms, certain societal problems come sharply into focus. In our own day, not all

families serve as strong agents of enculturation: Parents are spending less time with their

children; extended families are often dispersed; an increasing number of nuclear families

are divided. Religious institutions, though quite effective in the enculturation of some, are

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[2] See John Westerhoff III, *Will Our Children Have Faith?* (New York: Seabury Press, 1976).
[3] See, for example, Robert M. Hutchins, *The Conflict in Education In a Democratic Society* (New York: Harper and Row, 1953).

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virtually irrelevant in the lives of others. Ours is a nation of immigrants and interest groups, each having its own configuration of values, beliefs and behaviors; individuals tend to be loosely affiliated with several different sub-groups, whose norms may diverge, and even conflict.[4] The face-to-face community, which, at one time, might have borne the primary responsibility for enculturation, is an endangered species. A young person growing up in an urban or suburban environment, is likely to be exposed to several different cultures, and to become partially enculturated into each.

Many of the educational innovations of the past three decades can be seen as tacit acknowledgements that families and communities alone cannot successfully enculturate their members, and that some of their traditional functions should be taken over by the school.[5] Thus, over the years, formal schooling has been extended to include moral education, sex education and substance abuse prevention. The process of giving the school ever-increasing responsibility for the enculturation of its students has engendered much conflict over the years. Different interest groups have put pressure on school systems to enculturate in accordance with *their* particular norms. Teachers have questioned whether the school can and should take on the function of enculturation and have, in turn, been

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[4] All this is further complicated by a superficially homogeneous culture, which is consumer oriented and media dominated. People who live thousands of miles apart, but who buy the same brand-name products, eat at the same fast-food restaurants, and watch the same television programs may believe that they are part of the same community.

[5] Jerry Debenham and Michael 3. Parsons. "The Future of Schools and Families: Three Scenarios and a Recommendation," Phi Delta Kappan 59: 442-444 (March, 1978). Also, Ronald Brandt, ed. Partners Parents and Schools (Alexandria, VP: Association for Supervision and Curriculum Development, 1979). I am indebted to Jonathan Kraus for bringing these works to my attention.

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blamed for failing to enculturate. Schools have become both the panacea ad the scapegoat for our social problems.

The Breakdown of Enculturation

When it comes to Jewish education, the situation becomes even more complicated. Jewish supplementary schools were originally established for the purpose of providing instruction for a group of students who were presumed to be well on their way to enculturation. But while the assumption that enculturation into Jewish living was taking place in most homes might have been a reasonable one in the 1920s and '30s, the progressive assimilation of American Jews since that time has made it more and more dubious.

For some strongly-identified and well-educated Jews, instruction and enculturation still function as parallel and complimentary processes. The family, synagogue, and neighborhood combine to inculcate basic values, practices, and beliefs, one of which is the importance of Judaic instruction. Instruction, layered onto ongoing enculturation, proceeds smoothly and successfully.

For most American Jews, however, the process of enculturation into the Jewish community is likely to be, to a greater or lesser extent, fragmented and fraught with ambivalence. Different members of the immediate and extended family are likely to espouse different beliefs, and observe (or not observe) different mitzvot. Membership in the Jewish community may be a value, but it must compete with many other values, such as achievement in the secular world and participation in a variety of leisure activities. Finally, the nature of the community to which a person might become enculturated is unclear. The

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term community has been used in so many different contexts, that it may have lost its meaning entirely. Does one's Jewish community consist of the millions of Jews around the world? Does it consist of the members of a particular synagogue, the residents of a particular neighborhood, the affiliates of a particular movement or organization? In each instance enculturation takes on a different meaning.

The responses of the organized Jewish community to the breakdown of enculturation among so many American Jews have been varied and vigorous. Camps, youth groups, and Israel trips have been established, along with pre-schools and parenting centers. Day schools have incorporated synagogue skills and home rituals into their curricula. Supplementary schools have experimented with a variety of informal components, including retreats, shul-ins, family dinners, and family education.

Despite these programs and innovations, the American Jewish community in general, and the supplementary school in particular, has failed, I would argue, to fully address the problem. One striking example of this failure is offered by David Schoem in his landmark ethnography of a Conservative supplementary school. The school, Schoem demonstrates in his study, operated under what he called "the myth of the Jewish way of life." A major goal of the curriculum was to prepare students for full participation in the rituals of the synagogue and the home. Interviews with the teachers and parents, however, revealed that few of them attended synagogue or practiced any rituals in their homes. In fact, for a majority of parents, sending their children to religious school was the only Jewish thing they did on a regular

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basis. It is no surprise, then, that few of the students, parents, and teachers took the school

seriously as a school.[6]

How typical is the school which Schoem studied? How many supplementary schools

are oblivious to the fact that their students have no first-hand experience of the customs

and norms taught at school? How many other supplementary schools recognize the

problem, and have tried unsuccessfully, to address it? And where are the schools which

have found promising solutions? We have no way of knowing the answer to these questions.

More serious, in my opinion, than the failures of individual schools, is the failure of

the Jewish educational establishment to tackle this problem in a serious and concerted way.

Central agencies, denominational commissions, and professional organizations focus their

energies on curriculum development, teacher training and licensing, evaluation and

accountability. Rarely do these agencies step back from these activities to reflect on how

they fit together, and what dimensions are lacking. A unit of study on the value of *tzedakah*

or *kedushah* is no substitute for the experience of either. Even the best-trained teacher may

not be able to create for his or her students a Jewish culture. And even the most efficiently
organized school

cannot make up for this lack, if it conceives of its mission purely in terms of instruction.

I am not arguing that well-crafted curricula, well-trained teachers, and well-run

schools are not important, but I am arguing that these alone are insufficient to resolve the

serious and pervasive anomalies outlined at the outset of this paper. The root of these

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[6] David Schoem. Ethnic Survival in America An Ethnography of a Jewish Afternoon School (Atlanta: Scholar's Press, 1989). See also David Schoem, "Jewish Schooling and Jewish Survival in the Suburban American Communiy," In Michael Rosenak, ed. *Studies in Jewish Education*, Volume 2 (Jerusalem: Magnes Press, 1984).

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anomalies, I believe, is an unclear conception as to the purposes of supplementary Jewish education: 15 our aim instruction or enculturation? Does effective instruction require a base of enculturation? What do we do if this base does not exist? Can schools be reconfigured to become agents of enculturation? If so, what is the role of instruction in the new configuration? These questions will be taken up in the final section; first, however, we need to take a closer look at the assumptions and implications of the two paradigms.

Assumptions Behind the Two Paradigms

Instruction was defined earlier as the transmission of a body of knowledge, skills, practices, and attitudes (KSPA, for short) from one person to another. Implicit in this notion are a number of important assumptions, with regard to the KSPA, the transmitter and the recipient.

The first assumption of the instructional paradigm is that the corpus of KSPA is the cornerstone of instruction and the starting point of any conversation about its improvement. This is not to suggest that the abilities, needs, and desires of students are unimportant. On the contrary, these student characteristics must be taken into account, since students are the recipients of the KSPA, and its guardians for future generations.

Second, the essential elements of KSPA can be collected, codified, and segmented into discrete, interlocking elements. This assumption has several important corollaries: 1) that there are basic elements of KSPA which serve as the foundation for the acquisition of all the rest; 2) that a person's acquisition of KSPA can be observed and evaluated; 3) that in the process of acquisition, certain benchmark attainments can be discerned; and 4) in general, the faster one acquires more KSPA, the better.

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These assumptions regarding the segmented nature of KSPA serve to explain the importance of teaching techniques and strategies in the instructional paradigm. A method by which X amount of KSP or A can be acquired in Y amount of time is better than one in which half of the KSPA is acquired in twice the time. Theories of learning, motivation, and child development, as well as a wide range of teaching models and techniques, all become important, in the service of the efficient acquisition of KSPA.

A third assumption made when education is defined as instruction is the differentiation of at least two distinct roles, teacher and student. The teacher is the one who possesses the KSPA, and the student is the one who receives it. As an educational "delivery" system becomes larger and more complicated, a variety of ancillary roles may required: administrators to supervise the teachers, curriculum developers to make the package more accessible to students, and a wide range of specialists to deal with both special students and special subject areas.

In unpacking the concept of instruction I have been careful to refrain from using the term "school," because I do not think that instruction must take place in a school, with age-graded classrooms, textbooks, and the like. A tutorial situation such as a music lesson, and an educational television series such as Sesame Street are also modes of instruction.

Because the conventional school is so familiar to us all, the assumptions which lie behind of the instructional paradigm seem almost too obvious to belabor. However, their sharp contrast with the assumptions of the enculturation paradigm give us pause, and challenge us to ask if instruction is what we really want, and if instruction can be meaningful in the absence of enculturation.

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If instruction begins with KSPA, enculturation takes as its starting point the society and culture to which new members are welcomed. This is not to say that subject matter has no place in enculturation, for culture is none other than the accumulation, over time, of knowledge, skills, practices, and attitudes. However, though these component parts of culture are similar in name to the components of the "package" transmitted in the process of instruction, the similarity of terminology masks some essential differences. The KSPA which are the "stuff" of a culture are interwoven and interdependent. It is difficult to imagine that they might be segmented, categorized, and arrayed in hierarchical fashion. A toddler, for example, learns to walk, talk, and identify objects and people all at the same time. It would make no sense to speak of a "curriculum" for such a child, whereby he or she would first be taught to do one thing or the other. Likewise, a visitor to a foreign land-absorbs, concurrently, its language, its customs, and the beliefs of its people. Though prior to the visit, the foreigner might be instructed in the language in some logical and systematic fashion, once there, his or her learning proceeds in a way that is both more serendipitous and more holistic.

A corollary to this assumption is that such organic learning can never be fully planned, nor fully measured. A visitor to a foreign country will obviously be better enculturated after nine months than after three months, but it is difficult to anticipate in advance all the new KSPA he or she will acquire, nor how these new acquisitions will be manifested. Indeed, it seems strange to speak of a newly enculturated person as having "acquired" something; he or she has not merely taken on some extra possessions, but has, in some way, changed.

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Unlike instruction, enculturation does not allow for an easy division and definition of roles. A person's successful enculturation is the result of the confluence of a number of different factors, both intentional and coincidental. Though certain individuals are likely to be critical in this process, their roles are likely to be more fluid and less predictable than they would be in the instructional paradigm. A favorite uncle, a powerful movie, even a chance encounter with a stranger may be the ingredients of one person's successful enculturation. It is inconceivable that these "educators" could be trained, supervised, and certified.

Finally, it must be pointed out that the phrase "successful is, in itself, fraught with difficulty. Who is to judge whether or not a person is minimally, adequately, or fully a participating member of a particular culture? In a perfectly stable and hierarchical society, perhaps in a monastery, enculturation might be charted through a series of steps, and a person's progress might be evaluated. But our own society is pluralistic and democratic, and "successful" enculturation is defined differently by different people, and by the same people at different times. One need only think of the committed Jewish parents who despair when their child makes Aliyah, or the seemingly assimilated parents who are devastated by intermarriage, to understand how complicated and unpredictable the process of enculturation is.

Re-configuring the Supplementary School

I return, now, to the questions posed earlier: How do the paradigms of instruction and enculturation help us explain the anomalies of supplementary Jewish education? Is our aim in supplementary education instruction or enculturation? Does effective instruction presuppose a modicum of enculturation? In the absence of such a groundwork, can the

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school be re-configured to become an agent of enculturation, as well as instruction? What would be the pre-requisites and implications of such a shift?

In light of the foregoing analysis, I would offer the following propositions:

1) *Instruction is easier to define plan monitor, and evaluate than enculturation*. Instruction can be accomplished through a rather linear process of establishing objectives, devising activities to meet these objectives, and assessing, afterwards, whether the objectives have been met. Though this model may work best for knowledge and skills, sophisticated educators can apply it to practices and attitudes as well. Enculturation, in contrast, seems to defy, or at least confound, definition, intention, planning, and evaluation. That is why, I believe, schools such as the one studied by Schoem concentrate on instruction and ignore the fact that their students are not living Jewishly in any significant way.

2) *Instruction which is not rooted in enculturation is a dubious enterprise which has little chance of ultimate success.* Successful instruction is usually founded on a base of successful enculturation, which provides both the motivation for learning, and the opportunity for its consolidation. In the realm of secular education, for example, both intrinsic and extrinsic motivations come into play. In all but the most impoverished and illiterate environments, basic skills such as reading and math are valued and utilized by nearly everyone -- a powerful intrinsic motivation. Furthermore, achievement in secular education is linked, at least partially, to entry into professions which are held in great esteem; hence the extrinsic motivation. Both of these motivating factors are part of the cultural context of secular education.

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In Jewish education, this cultural context is, at best, diluted.[7] Students in the Jewish supplementary school rarely have an opportunity to see Jews who actually practice what they are learning. The KSPA of Jewish instruction are not particularly valued; nor are they requirements for entry into most professions.

The long-term effects of instruction are also dependent upon enculturation. How much of their high-school math or science do most people remember? What of the foreign language that one studied for four years, but never had an opportunity to speak? Only if the students' culture affords them the opportunity to display and exercise the KSPA they have acquired, will this KSPA remain in their active memory.[8]

When information is transmitted in the absence of its once rich cultural context, actions and concepts which were once integral to the culture lose their significance. Sayings once redolent with meaning, such as "Talmud Torah keneged become empty slogans, such as "Jewish education is the key to Jewish survival." Children go through the motions of attending religious school and becoming bar/bat Mitzvah, but see no meaning or purpose in these actions, and drop out shortly thereafter. Teachers are expected to be well trained in both Judaica and pedagogy, but are rarely accorded either status or salaries commensurate with such training.

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[7] A similar point is made by Harold Himmelfarb, who writes of the "cultural deprivation" of Jewish children in supplementary schools. See Harold Himmelfarb *Jewish Education for Naught* (New York: Synagogue Council of America, 1978).

[8] An interesting illustration of this point is found in an ethnography by Ronald Wolfson of an Israel program for high school students. Wolfson compares how little Hebrew the students learned in their years of Hebrew school with how much they learned from two months of living on an Isareli *moshav*. See Ronald Wolfson. *A Description and Analysis of an Innovative Living Experience in Israel* (Unpublished Ph.D. dissertation, University of Washington, St. Louis: 1974). See also Ronald 6. Wolfson, "A Description and Analysis of an Innovative Living Experience in Israel: the Dream and the Reality." In Michael Rosenak, ed. *Studies in Jewish Education*, Volume 2 (Jerusalem: Magnes Press, 1984).

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3) *If families are unwilling or unable to enculturate children into the Jewish tradition supplementary schools have no choice but to attempt such enculturation.* Enculturation is a higher priority than instruction, for the simple reason that it is a pre-requisite for valuing and retaining the KSPA of instruction. Given the time constraints of the supplementary school setting, educators must never lose sight of the principle that instruction without enculturation is hollow and superficial. As I mentioned above, many Jewish educators grasp this principle, and attempt to incorporate it, but often run into difficulties, which can be explained by the fourth proposition:

4) *Many of the institutional arrangements of the conventional supplementary school are ill-suited for enculturation.* The typical supplementary school follows the public school in grouping children by age, and assigning each age group to an individual teacher. It aspires to a sequential, segmented curriculum, even if it does not actually adhere to one. Bureaus of Jewish Education, and other agencies which service these schools concern themselves with licensing, accountability, and other accoutrements of the instructional paradigm. When enculturation, rather than instruction, is the primary goal, all these features may be counter-productive. Why should students be segregated by age? Why should they have only one teacher at a time? Are the teacher's qualifications on paper his or her most important characteristic?

Can the supplementary school be re-structured so that it offers its students a rich and appealing culture, to which they become naturally acclimatized? Is it possible to create a "curriculum" of enculturation? What would the role of instruction be within such a curriculum?

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I believe that the seemingly paradoxical can be accomplished, for I have seen supplementary schools which seem to be succeeding at both enculturation and instruction.[9] These schools have sensed, at least intuitively, the importance of enculturation, and have deliberately set out to become effective agents of enculturation. Though the forms and structures they have created differ, these schools share certain guiding principles.

First, they have devoted considerable energy to articulating the culture into which they wish to bring their students. This type of analysis and definition is rarely easy, and always controversial.[10] It requires a school to clarify which beliefs and practices it will deliberately foster, which it will tolerate, and which it will consider beyond the range of acceptability. It requires, further, that the school assure that its highest values are embedded in the structure itself, at every level. For example, if the school values learning, are opportunities for learning

available to teachers, secretaries, and parents, as well as to the rabbi and educator? Is the value of *tzedakah*

manifest, not only in the collection of money, but in concrete actions taken by people at all levels of the institution?

A second characteristic of those schools whose goal is enculturation is their concern with the authenticity of the subject matter. The instructional paradigm tends to favor textbooks, workbooks, and other learning materials which simplify and segment the subject matter. Enculturation, in contrast, depends upon authentic encounters with a culture in all

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[9] One of these is a school in which I taught for three years, the Havurah School in New York. See Isa Aron, et. al. "Alternative Jewish Education: The Havurah School Model," *Response* No.30 (Fall,1976).

[10] See Ronald Reynolds. Organizational Goals and Effectiveness The Function of Coal-Ambiguity in Jewish Congregational Afternoon Schools (Unpublished doctoral dissertation, University of California, Los Angeles, 1983).

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its richness and complexity. Studying about the Torah is not the same as studying Torah; learning prayers is not the same as praying. Thinking about how to transmit a tradition authentically to students for whom Judaism is an alien culture is a challenge indeed. In the supplementary school setting, adherence to this principle probably requires a willingness to forgo coverage in favor of depth. It requires teachers who feel authentically connected to the material (e.g., teachers who regularly pray, rather than merely knowing how to pray). This may seem like an impossible dream. Yet I have seen Torah and Talmud taught in English to novices, and have participated in services in which a small number of prayers in both Hebrew and English were *davened* with great *kavanah.*

A third guiding principle concerns the criteria for teacher selection. In the perfect world we would have

members of each synagogue community who were knowledgeable in Judaica, highly skilled in pedagogy, and thus deserving certification from the National Board of License. But until the *mashiach* comes, we must compromise on one or more of these desiderata. Schools who see their goal as instruction tend to compromise on community membership; they hire the most qualified teacher they can find, even if it is someone who could never identify with the synagogue community. If, on the other hand, the goal of enculturation is taken seriously, enthusiastic participation in the synagogue community must be the highest priority. Programs must be developed to transmit Judaic knowledge and develop pedagogic skills among the most committed and respected members of the community. There exist today a number of outstanding examples of synagogue schools which have recruited individual

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members and trained them as teachers.[11] I believe that these examples merit further study, for they hold a good deal of promise.

A fourth point: schools which succeed at enculturation typically pay close attention to the informal dimension of their activities. Both planned activities, such as retreats and outings, and unplanned ones, such as the interaction between students and teachers during recess, are viewed not as supplementary enrichment, but as essential. For example, in one school I observed, a teacher and a student had an ongoing game of chess that was played during breaks. Chess is certainly not part of the school's formal curriculum, but this informal activity, valued by both student and teacher, contributed much to the warm and collegial atmosphere of the class, and towards the creation in the school of a genuine sense of community. Of course playing chess with his students was not the only thing which this teacher did which contributed to this feeling. He conveyed in a myriad of ways that he and his students had much in common aside from his obligations to teach them certain subjects. It was not just that he had thought through the best way to approach the subject matter, or come up with some effective techniques, both of which he had done, but that he also managed to communicate how much he valued the students, and how he wanted them to be part of his culture and his community.

The task of attending to the informal dimension of the school, and re-orienting both the program and the staff to maximize its possibilities, is a formidable one. The physical structure, the scheduling, and the staffing patterns of the school all have to be examined

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[11] For a description of a religious school which does this, see Isa Aron, "Where Will the Next Generation of Jewish Teachers Come From?" *Journal of Reform Judaism*, Fall, 1987.

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closely, with an eye to what can be done to create within the school a viable community, with an appealing culture.

A fifth and final principle of enculturation is that schools must find ways to reach parents, as well as children. Much has been written in the past decade about the importance of family education in the Jewish supplementary school.[12] Neither the strong arguments in support of this principle, nor the various modalities by which it can be accomplished, need to be reiterated here. I would only add that if enculturation is the goal, parents must be active in and integral to the school, rather than simply the passive recipients of extra enrichment; they must be valued for their contribution as decision-makers, rather than merely assistants.

Clearly many issues and questions remain: Does the typical synagogue have a sufficient number of adult members whose own cultural background is rich enough to make them contributors to this process? If not, how can adult members themselves become enculturated? How will potential agents of enculturation be identified, prepared, and deployed? What will motivate them to give of their time? What types of professionals are required to orchestrate such a process? What organizational structures will best facilitate it? Those who find my arguments about the importance of enculturation convincing will, I hope, take up these questions as the next step.

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[12] For a good review of this literature see Janice Alper, ed. *Learning Together: A Sourcebook for Jewish Family Education* (Denver: Alternatives in Religious Education, 1987), and Audrey Friedman Marcus and Raymond Zwerin, eds. *The Jewish Principal's Handbook* (Denver: Alternatives in Religious Education, 1983), chapters 8, 40, and 41.

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Excerpts from "The Philosophy of [Experiential] Jewish Education"
Barry Chazan
http://www.infed.org/informaljewisheducation/informal_jewish_education.htm

This article, written in 2003, remains foundational for discussions about informal / experiential Jewish education. When it was written, the terms "informal" and "experiential" were seen as synonyms, and this piece was named "The Philosophy of Informal Jewish Education." Today, however, it is the convention to use "informal" to denote settings such as camps and youth groups, and "experiential" to denote the types of activities that go on in informal (and, increasingly, formal) settings. Had this article had been written today, the word "experiential" would have been used, rather than informal. For the purposes of clarity, we have taken the liberty of substituting "experiential" (in brackets) for I "informal." The article aims to define the essential elements of experiential learning.

[Experiential] Jewish Education Defined

[Experiential] Jewish education is aimed at the personal growth of Jews of all ages. It happens through the individual's actively experiencing a diversity of Jewish moments and values that are regarded as worthwhile. It works by creating venues, by developing a total educational culture, and by co-opting the social context. It is based on a curriculum of Jewish values and experiences that is presented in a dynamic and flexible manner. As an activity, it does not call for any one venue but may happen in a variety of settings. It evokes pleasurable feelings and memories. It requires Jewishly literate educators with a "teaching." style that is highly interactive and participatory, who are willing to make maximal use of self and personal lifestyle in their educational work.
. . .

[C]ontemporary schooling—Jewish and general—has become associated with the task of transmitting knowledge. It also has important socialization and acculturation objectives, but the transmission of knowledge remains a central focus. This knowledge is usually categorized in terms of a curriculum or course of study, which becomes the definitive "map" of what should be taught. These contents have usually been seen in cognitive terms and they are often linked to the idea of a core intellectual "canon," a culture or society's body of basic texts. The central personalities in schools are generally "teachers," whose roles are multiple but certainly linked to transmitting knowledge. Much of general schooling is geared to progressing on a hierarchical ladder of educational achievement, which means advancing to the next rung of schooling and ultimately to a profession.

[In contrast, Experiential Jewish education, is] an approach that maintains that people learn by being actively involved. With its emphasis on experience and values, [experiential] Jewish education seems uniquely equipped to help people on that most important of human endeavors—the search for personal meaning. The twenty-first century warmly welcomes an education that reaches out to each of us as unique human beings and helps us grapple with the search for answers to life's big questions.
. . .

The central focus of , [experiential]education is the individual and his/her growth. Underlying this focus is the belief that human beings are not simply empty vessels waiting to be filled, . . . but rather, the individual is an active dynamic organism who grows and is shaped through his/her own active engagement in learning. Hence, this kind of education places primacy on the person.'s own involvement and progress. He/she is considered an active partner in the educational dynamic. [This] is often called "a child-centered"

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[approach] . . . listening as much as telling, starting with questions [and the students' interests.. . . [Experiential] Jewish education does not see ."Jewish growth." as exclusively intellectual but rather as a synthesis of aesthetic, affective, moral, behavioral, and cognitive dimensions.

In Defense of [Experiential] Jewish Education

Over the years a host of reservations about [Experiential] Jewish education have been raised. In this section I shall attempt to address some of these and provide answers to my interlocutors..

1) "[Experiential]Jewish education has no Jewish content or curriculum.."

[Experiential] Jewish education's content is a body of Jewish experiences, values, and behaviors that its proponents wish to present and help learners internalize. [Experiential] Jewish education comes to enable a person to confront and internalize basic dimensions of being Jewish by experiencing them. It is true that this content is not the same as a body of facts and ideas about Judaism organized according to theoretical categories or presented in books. These contents are not limited to bodies of knowledge or texts but rather encompass the internalization of Jewish knowledge, facts, and values into a personal life style There is an [experiential] Jewish educational curriculum and it is well defined and explicit, but the dynamics of its teaching are not carved in stone. The curriculum of [experiential] Jewish education doesn.'t look like school curricula with lists of themes, dates, facts,and generalizations, and specific lesson plans for the day. It is more likely to beorganized around key value concepts, kinds of experiences, and moments in time, and
it is much more flexible and adaptive in nature.

2) [Experiential] Jewish education is "touchy-feely."

It is true that [experiential] Jewish education is concerned with attitudes, feelings, and choices, but that does not mean that it is unconcerned with substantive teaching of Judaism. … Affect is clearly an important part of identity and of Jewish life, and neglect of this fact in Jewish education is often lamented by the unattached. The emphasis on affect and behavior is not a rejection of intellect and understanding. Indeed, experiential education may be about correcting the bifurcation between affect and intellect and restoring the organic harmony between deeds, intellect, and emotion.

3) [Experiential] Jewish education is simply having fun.

[Experiential] Jewish education isn.'t only fun, but fortunately for Jewish life, it certainly does seem to be enjoyable! Calling informal Jewish education "fun." is significant because this says that there are kinds of Jewish experience and education, which can engage and ignite people. But it is also education, and, when done properly, it can advance Jewish understanding and living. We should not be afraid or skeptical of things that are fun—we should jump at the educational opportunity they present. [Experiential] Jewish education is playing in the sense of deep involvement in a comprehensive activity that completely engages the learner.

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