



## Facilitator's Guide: Activity 1 Ways of Learning

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### Usage

This exercise helps the Task Force explore a variety of Jewish education methods.

### Time Required

30 minutes

### Materials

Three flip charts or one large board and markers

Copies of the Ways of Learning handout on page 16.

### Facilitation

The Facilitator asks the participants to look over the three columns of experiences and leads a discussion focused on:

- How would you describe the differences between these three categories of learning experiences?
- What other examples of each category of experience could you add? These should be written on the flipcharts or white board.

Then, for the first time, the Facilitator names the categories “instruction”, “experiential learning”, and “enculturation” and leads a discussion touching on the following points:

- Differentiating between these three kinds of learning experiences is not meant to suggest that one is “bad” and the other is “good.”
- Research and experience tell us that instruction, in and of itself, is not enduring.
- These categories exist for secular, as well as Jewish learning. Ask the group to name some secular examples. Some possibilities include: being taught phonics vs. reading as an activity done only in school vs. reading as an activity modeled at home; learning the vocabulary of a foreign language vs. speaking a foreign language in a classroom vs. visiting a foreign country and speaking the language.

- Then the Facilitator should lead the group in a discussion of the following questions:
- How does each category contribute to a child’s desire to engage in Jewish activity?
- To what extent do you think enculturation, experiential learning, and instruction are just different “means” to the same “end?” In what ways do you think the end result of each is different?
- What examples of instruction, experiential learning, and enculturation exist in our children’s learning?
- The enculturation activities take place within a “community of practice.” How would you define a “community of practice?” In what way do you think it can contribute to a child’s desire to want to engage in the activity learned?
- Some say enculturation is essential for instruction to be effective. Why do you think that might be true?

NOTE: *Can* you say the blessing for lighting the candles? *Do* you say the blessing for lighting the candles? These are different questions, and your answer may well be “yes” to the first and “no” to the second. The first question asks about ability and can be the result of instruction: do you know the words to the blessing. The second question asks much more – it goes beyond ability and asks about inclination. It can be the result of enculturation: Do you want to light the candles and say the blessing?



## Handout: Activity 1 Ways of Learning

<ol style="list-style-type: none"> <li>1. Students learn <i>HaMotzi</i> in class</li> <li>2. Students talk about support for Israel in class</li> <li>3. Students watch a movie about the Holocaust</li> <li>4. Students discuss the importance of <i>tikkun olam</i> (social action)</li> <li>5. Children learn prayers in class</li> <li>6.</li> </ol>	<ol style="list-style-type: none"> <li>1. Students say <i>HaMotzi</i> at a class <i>Shabbat</i> dinner</li> <li>2. Students march in an Israel Solidarity parade</li> <li>3. Students talk with a survivor</li> <li>4. Students do a <i>mitzvah</i> project with members of the congregation or the larger community</li> <li>5. Children participate in <i>tefillah</i> during school hours</li> <li>6.</li> </ol>	<ol style="list-style-type: none"> <li>1. Students and families say <i>HaMotzi</i> at home and at ongoing synagogue and school celebrations</li> <li>2. The family regularly discusses news from Israel</li> <li>3. Each year at Yom HaShoah students read an age appropriate book, light a <i>Yahrzeit</i> candle and attend a community commemoration</li> <li>4. Groups of families help out at a local soup kitchen once per month</li> <li>5. Families attend <i>Shabbat</i> services together</li> <li>6.</li> </ol>
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