

# Jewish Peoplehood Education: Framing the Field

The Global Task Force on Peoplehood Education

Shlomi Ravid and Varda Rafaeli





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# Table of Contents

**Acknowledgments** 5

**Introductory Remarks** 7

**Executive Summary** 8

## **Part 1 Framing the Field**

[ 1 ] **The Story of the Task Force** 13

[ 2 ] **The Challenges of Field-Building: The Case of Jewish Peoplehood Education** 19

What is a field? 19

Why build a field? 20

Building a field: How? 21

[ 3 ] **Jewish Peoplehood Education: Framing the Challenge** 23

Background 23

The educational challenges 25

[ 4 ] **The Goals of Jewish Peoplehood Education** 29

Engagement with Peoplehood 29

Developing Peoplehood consciousness: Fostering commitment to the Jewish enterprise 30

Nurturing action-oriented commitment 32

[ 5 ] **From Goals to Implementation: Principles of Peoplehood Education Program-Building** 34

Strategies for developing engagement 34

From engagement to Peoplehood consciousness 35

Between Jewish identity and Jewish Peoplehood 37

Commitment to action 38

[ 6 ] **Challenges and Assets within the Field Subsets** 39

Formal education 39

Informal education 40

College and university 41

Communal education 42

[ 7 ] **Defining and Measuring Success** 43

[ 8 ] **Conclusions, Recommendations and Priorities** 45

## **Part 2 Peoplehood Education Projects of the Task Force Members**

The Projects 51

**Appendix: Task Force Members** 114



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Special thanks the Task Force members who read the report and offered valuable comments - in particular Lisa Grant - and to Elana Sztokman for the language editing. Most important we want to acknowledge the contribution of the Task Force members representing a wide spectrum of organizations from all corners of the Jewish world, driven by their passion to everything Jewish and the belief in the future of the Jewish People. May their passion, wisdom and persistence drive the field of Jewish Peoplehood to new achievements.

**Shlomi Ravid**  
Task Force Director

**Varda Rafaeli**  
Task Force Coordinator



## Introductory Remarks

The Commission on the Jewish People of the UJA-Federation of New York launched the Global Task Force on Peoplehood Education in 2008 in order to advance the Jewish Peoplehood agenda. The intention was to take the conversation about what is Peoplehood to the next level of how to make Peoplehood in practice happen. Rather than ask “What is Peoplehood?”, the Task Force was given the mandate to grapple with how to engage the next generation with the Jewish collective – or put differently, how to connect them to the long chain of generations of Jews who kept Jewish civilization alive and thriving for thousands of years.

The educators, who came together from all corners of the Jewish world representing formal, informal, college and community education, engaged themselves in the challenge of defining what Peoplehood in practice means. In the process, they explored together what is unique about Peoplehood education, what pedagogical approach it requires and what is needed in order to bring back the missing piece of collective identity into today’s Jewish education. As this report suggests, borrowing a metaphor from another context, in their experimental drills they have discovered oil. Building the infrastructure to pump it out, refine it and distribute it can give the Jewish People and the Jewish conversation a new source of energy and inspiration.

We would like to thank the members of the Task Force whose commitment to Jewish education fueled this process and eventually yielded new insights and a new vision as outlined in this report. We believe that establishing this global network of lead educators dedicated to the cause of Peoplehood may indeed be one of the most productive outcomes of the Task Force process. Special thanks to the NADAV Foundation and to the Jewish Agency for Israel who collaborated with us in this project.

Last but not least we would like to thank Dr. Shlomi Ravid who envisioned the process, implemented it and wrote together with Varda Rafaeli its concluding report.

May we all see the Jewish People go from strength to strength.

**Sanford Antignas**, chair  
Connecting Communities Cluster  
Commission on the Jewish People  
UJA-Federation of New York

**David Mallach**, Managing Director  
Commission on the Jewish People  
UJA-Federation of New York



## Executive Summary

The Global Task Force on Peoplehood Education was launched by The Commission on the Jewish People of UJA-Federation of New York in 2008, in collaboration with the NADAV Foundation and the Jewish Agency for Israel. Its mandate was to address the educational challenge of nurturing in the hearts and minds of young Jews a sense of belonging to the Jewish People and active commitment to the Jewish collective.

The Task Force included senior educators from throughout the Jewish world with expertise in formal, informal, adult and community education. It convened three times – in Israel, New York and Kiev (Ukraine). This report summarizes the insights, issues and recommendations that emerged from the Task Force deliberations and the process of developing Peoplehood educational models undertaken by the Task Force members. Together they provide a basis for moving forward the agenda of Peoplehood education in practice.

On their way to developing policy recommendations, the Task Force members needed to grapple with some fundamental issues regarding this rather undefined field, such as:

- Defining the essence of Peoplehood education, including its mission and goals.
- Laying out the challenges to the Peoplehood approach from prevailing paradigms and trends in the Jewish world, along both disciplinary and geographic lines.
- Envisioning success in this educational endeavor.
- Experimenting with developing concrete educational models and programs based on the defined goals.
- Extrapolating structural changes necessary for the Peoplehood dimension to become central to the Jewish educational agenda.
- Articulating the unique assets and challenges of the various sub-fields of formal, informal and community education.

In the process of their pioneering work, Task Force members addressed conceptual and pedagogic questions, while remaining focused on practical policy-oriented challenges.

In general terms, Peoplehood education was framed as the educational intervention required to establish a Jewish collective consciousness coupled with an active commitment to the Jewish collective enterprise.

Three core educational goals were delineated:

1. Engagement with the Jewish People.
2. Development of a Peoplehood consciousness.
3. Nurturing an action-oriented commitment to the Jewish collective.

In the spirit of practitioners, each of the Task Force members developed a model project or program aimed at pursuing the above goals within their professional work. Descriptions of twenty-two of the Task Force projects are included in this report with the aim of inspiring other educators to join the creative process.

The Task Force process produced a sense of confidence that Peoplehood education holds tremendous potential for reinvigorating the Jewish conversation. The content is rich, engaging and thought-provoking. Promoting Peoplehood education does not require recreating the field of Jewish education anew, but rather combine the following concurrent processes: 1) an encounter with the unique and inspirational story of Jewish civilization, actively produced by Jews in the past and the present; 2) the *mifgash* – encounter – with current Jewish peers; and 3) taking responsibility for the Jewish and global future, which still seems powerful enough to capture the hearts and minds of young Jews. What is required is a shift in the focus of contemporary Jewish education through the introduction of Peoplehood education as collective identity education. The collective dimension needs to return and take its place on the agenda.

Once the challenge of engaging the younger generations in conversation about the Jewish collective was placed in the hands of the Task Force practitioners, a tremendous amount of creativity took hold. It generated a large number of Peoplehood education project ideas. The ideas, as with all innovative ideas in Jewish education, speak to the role and expertise of educators in translating the values and culture of past generations to the language of future ones.

For the potential of Peoplehood education to be fulfilled, however, efforts must be made to build capacity. The main conclusion of the Task Force is that a field-building process is needed. This process will develop the field's common language, networks of educators and other key stakeholders, training infrastructure, research, program incubation and advocacy. Only the development of the field will determine if Peoplehood education remains a fantasy or a vibrant educational paradigm for Jewish education. Although educators are natural change agents, without the required infrastructure they will have only minimal impact on bringing the current Jewish conversation into a Peoplehood mode.

In summary, the Task Force process established the potential of Peoplehood education as a way to enrich the Jewish conversation and bring back to it the collective dimension. The educators provided an affirmative answer to the question: Can we engage future generations in the Jewish collective enterprise? The Task Force believes that Jewish educators can. This answer paves the way to the next challenge: Can the Jewish establishment embrace this approach, which is so important for a vital Jewish future? Can the Jewish establishment provide the vision and means for turning Peoplehood education from potential to reality? According to the Task Force belief the key to the Jewish collective future is in the hands of the Jews.



Part 1



**Framing the Field**



**Introduction**

In May 2008, the Commission on the Jewish People of the UJA Federation of New York in collaboration with The School for Jewish Peoplehood Studies at Beit Hatfutsot, founded by the NADAV Fund, convened a pioneering Global Task Force on Jewish Peoplehood Education. The purpose of this group was to construct a platform for conceptualizing, strategizing, and educating for Jewish Peoplehood. The group was composed of forty leading practitioners from the U.S., Israel, Europe and Latin America with expertise in formal, informal and adult Jewish education (see Appendix). The Task Force set out to spearhead a revolution in contemporary Jewish education, by attempting to articulate an educational approach to Jewish Peoplehood, an approach that until that point did not exist, and is sorely needed.

Throughout Jewish history, the notion of Jewish Peoplehood, of being part of *klal yisrael* - the Jewish Peoplehood notion - was embedded in Jewish life and was transmitted organically in a myriad of implicit and explicit ways via the rich fabric of Jewish communal actions and family life. In contemporary times, however, as the composition, culture and demographics of Jewish life undergo unprecedented transitions, the Peoplehood consciousness that was once organic and integral to Jewish identity cannot be taken for granted. Indeed, the vision of Jewish Peoplehood is at risk of disappearing.

This reality is confronting for Jewish life in general and poses a particularly immense challenge for Jewish educators to rethink the transmission of a Jewish Peoplehood consciousness

Peoplehood has evolved into a component of Jewish identity that has to be developed intentionally, demanding an educational mission infused in thinking

and practice. Unfortunately, Peoplehood is not taught at most Jewish schools around the world, Peoplehood is largely absent from Jewish educational goals and objectives, and a broad, inclusive Peoplehood Pedagogy does not exist. The Jewish People are in dire need of a profound and integrative educational approach to ensure that a Peoplehood consciousness forms a fundamental outcome of Jewish education worldwide. In concrete terms, there is a need to frame the field, develop the content, create educational strategies and tools, and train the educators in Jewish Peoplehood education.

The Task Force was created in order to address this challenge of ensuring that Jewish Peoplehood consciousness becomes an integral part of Jewish education worldwide. It sought to clarify the prism of Peoplehood in order to construct a broad, international, multifaceted educational strategy. This was not a simple process, nor was it entirely linear. Nevertheless, over the course of three years which included three working conferences, the Task Force successfully translated personal and professional knowledge and experience into broad concepts and comprehensive pedagogical approaches, and emerged with an extensive array of Peoplehood programs and strategies for implementation in a variety of professional settings. Through that process, Task Force members created a distinct discipline of Jewish Peoplehood Education, with theory, goals, pedagogy, programming opportunities, and criteria for defining and measuring success.

The first working conference of the Task Force on Jewish Peoplehood Education assembled in May, 2008 at Nachsholim, Israel. What began with sharing the personal Jewish journeys of the participants quickly developed into formulating the collective narrative and distilling the conceptual core elements behind it. This was followed by the development of a pedagogic approach for implementing peoplehood educational programs around the world in formal, informal and adult educational frameworks.

The process required a general agreement on definitions and values of Jewish Peoplehood. Ultimately, the Task Force agreed that the purpose of Peoplehood education is to instill a sense of collective belonging based on a shared narrative and consciousness woven from people's individual lives, family stories and complex identities which leads to a sense of commitment and responsibility to the Jewish People and the future of its civilization. Certain guiding principles were formulated:

- *Peoplehood as a prism.* Peoplehood as less of a ‘subject’ and more of an encompassing way of looking at and interpreting Jewish civilization.
- *Living peoplehood.* Peoplehood as personal, authentic, and lived in (all) experiential realms.
- *From local to global, from individual to collective.* Peoplehood as a function of looking beyond local experiences and seeing the broader context of connections among the Jewish People around the world. It’s about forging a collective narrative built on personal stories and identities, and shifting the individual Jewish consciousness to include the collective Jewish perspective and assume responsibility for that future
- *Tikkun olam - Repair the world.* Dealing with issues of the Jewish collective responsibility for all humanity and the world.
- *Affecting consciousness.* Peoplehood as a ‘consciousness’ activated by an educational process emphasizing the Jewish collective and promoting an active commitment to the future of the Jewish People.
- *Israel.* The centrality of Israel in the formation of a Jewish Peoplehood needs to be revisited, reinterpreted and rearticulated.
- *Diversity.* An integral part of Peoplehood, and is a source of creativity, richness and strength, rather than an insurmountable obstacle.

Several lingering questions remained, such as whether Peoplehood is cerebral, emotional, or lived; what kind of action is demanded by Peoplehood ; whether *tikkun olam* is just another buzzword or actually a centerpiece of Peoplehood; whether Peoplehood demands commitment; and where notions of *am segula* or *kehillat kodesh* – the holiness or distinctiveness of the Jewish People – fit in. In addition, although diversity of interpretations, beliefs and identities is a source of strength to the future of the Jewish People, educational approaches for developing a significant Peoplehood consciousness amid the pluralistic paradigm must be developed.

Pedagogically, the approach of *mifgash* is a central element of peoplehood education. The emerging idea is that the *mifgash* needs to be revisited as an approach that potentially yields a deeper, intentional engagement and even



collaboration among Jews, one in which people explore their Jewish identity and focus on their profound internal connections to the Jewish collective. The *mifgash* also provides the right setting for building together a joint vision for the future. A *mifgash* that is structured intentionally to be transformative, and leads its participants on a collaborative journey of mutual heritage discovery, ethics, responsibility and care, has great potential to answer the challenge of Peoplehood education.

The Task Force, working in sub-groups according to areas of expertise, also addressed the unique assets and challenges in three sub-fields: formal education, informal education and the college campus. Following a mapping of each of the sub-fields, the Task Force proposed strategies for developing impactful Peoplehood education processes and developed guidelines for creating Peoplehood education programs and materials.

The second Task Force conference, which took place in May 2009, in New York, focused on Peoplehood projects that the participants formed since their last conference in Israel, using insights gleaned in the process. Each project was presented to the plenum and then discussed openly in depth. The purpose of the meeting was to examine the ways in which conceptual and pedagogic generalizations can be translated into concrete educational programs and model programs. Members of the Task Force were challenged to demonstrate the programmatic potential of Peoplehood education as a field and illustrate the ways in which concrete educational processes can potentially address the challenge of Peoplehood and yield the educational outcomes as defined in the first gathering.

In practical terms the second meeting of the Task Force approached Peoplehood education through a bottom-up angle. Unlike the first meeting that offered conceptual and pedagogic generalizations, the second conference offered concrete models of Peoplehood educational programs aimed at the final user or at least the immediate change agent – the educator. In a sense that process turned the Task Force into an incubator of programmatic models that yielded 25 innovative models.

The discussions that took place in New York explored the issues involved in developing programs in uncharted territory but along with the nuts and bolts

of Jewish educational programming. It further expanded on different strategies in the different professional sub-groups and articulated criteria for evaluating Peoplehood programs. Most important, the creative and diverse 'harvest' of programs inspired participants with the overall sense that the field is rich with potential and educational opportunities. There was also a distinct sense that the group with the greatest potential for successfully engaging the next generation with their collective identity is the practitioners. Given resources and appropriate training, they will successfully lead the charge.

The third conference of the Task Force convened in Kiev in May, 2010, with the primary goals of reflecting on the entire process, revisiting the conclusions of the previous two meetings, and beginning to frame a holistic, strategic approach to Peoplehood education. Members of the Task Force were asked to revisit both the conceptual and pedagogic articulations developed in the first meeting as well as the project development process they went through in preparation for the second gathering. They also refined and added conclusions and suggestions regarding their sub-fields. It was an opportunity to reflect on the 'what' and 'how' of Peoplehood education through an all-inclusive prism and make some recommendations for moving the field as a whole forward.

During the preparations for the third gathering a new sub-group emerged – a 'community group' – alongside the existing formal, informal and college campus groups. Members of the Task Force, who in their professional and public life were leading different community centers in Europe, the U.S. and Israel, found a common niche and language regarding Peoplehood. This team brought perspectives of new audiences and settings into the discussions and indeed the entire endeavor.

The location of Kiev was chosen deliberately. Based on prior conversations among the Task Force members, it was decided that a serious approach to Peoplehood education must integrate the Jewish European story and context, both past and present, into the overall Peoplehood narrative. The civilization of the Jewish People has been shaped, enriched and influenced by the places where Jews have lived for centuries. Therefore, a meeting among Jews to discuss the meaning of Jewish Peoplehood should incorporate the environmental backdrop of their conversation as part of the story. Kiev provided an excellent opportunity to

examine how a richer understanding of the multifaceted Jewish experience can strengthen and enrich connectivity. It enabled the Task Force to focus on the intersection of places and people, and of times and spaces, and to consider their role in constructing a vivid sense of belonging and commitment to the Jewish People.

Kiev also provided an opportunity to explore the notion of the ‘Journeys of the Jewish People’ as a defining characteristic of the Jewish story, and to examine the educational challenges that accompany it. The Task Force investigated the Kiev story as a complex multilayered text study. Simultaneously it reviewed the challenges of developing the pedagogy of educational travel.

Two preliminary points were emphasized at the Kiev gathering:

- Articulating a clear message regarding the importance of addressing the Peoplehood education agenda is crucial to the institutional Jewish world in general and the educational world in particular.
- Investing in building and sustaining groups (networks) such as the Task Force may indeed provide an important key in moving the Peoplehood agenda forward.

## 2

# The Challenges of Field-Building: The Case of Jewish Peoplehood Education

Three years ago, the Global Task Force on Jewish Peoplehood Education embarked on the journey of exploring and defining Jewish Peoplehood education: What are its goals and features, what distinguishes it from other forms of Jewish education and what are the ways of making it successful, transformative and impactful? As the Task Force advanced on this unpaved road, it became increasingly clear that these questions are really those of field-building. While exploring what is Jewish Peoplehood education, the Task Force has also begun laying the foundations for building the field of Jewish Peoplehood education.

### What is a field?

It is important to emphasize that both ‘field’ and ‘field-building’ are abstract concepts that lack specific definitions. In their recently published article, “Building to Last: Field Building as Philanthropic Strategy”<sup>1</sup>, Lucy Bernholz and her peers highlight an extremely diverse list of initiatives that became fields, including medical education, cognitive sciences in the academic sphere, impact investing, clean technology, conflict resolution and digital media which spread to the communal and business spheres. While there is no decisive definition for a ‘field’ in the lexicon of philanthropy nor is there a singular set of strategies for building one, it is possible to speak of design principles for field building that can help advance their development.

Bernholz et al define a field as “a multidisciplinary area of specialized practice that engages diverse stakeholders”. Significantly, they argue that beneath an extremely

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1 Lucy Bernholz, Stephanie Linden Seale, Tony Wang, Building to Last: Field building as Philanthropic Strategy (Blueprint Research & Design for Philanthropy, 2009).

diverse group of players and potential target audiences lays a rich area of common goals and specialized practice. The heart of the field is represented by the values and goals of Jewish Peoplehood, and the specialized practice is its unique pedagogy required to transmit its meaning. Its development and articulation can influence and enrich every educator as well as student involved in this field.

### **Why build a field?**

One may rightly ask why, if the goal at hand is enhancing Jewish Peoplehood, we need to embark on what seems to be a rather daunting task – that is, building a field? In order to respond to the question, the Task Force grappled with several preliminary questions:

- **Does the potential of a Peoplehood educational field exist?** The Task Force began its work by offering definitions of Peoplehood education. It established the rationale for the field – creating identification with and commitment to the Jewish collective and its civilization. This rationale naturally led to the question of the purpose of Jewish Peoplehood: Is the purpose of group perpetuation compelling enough, and if not what is? This question remained with the Task Force throughout the three-year process.

The Task Force proceeded to explore content (see Chapter 6) and pedagogies that define this area, as well as the makings of Peoplehood programs which members of the Task Force then went on to develop (see Part 2), and began articulating ways of measuring success in the Peoplehood education endeavor. The conclusion of the three year process is that the potential of an educational field is real and promising in terms of its ability to impact the way future generations will view their Jewish identity.

- **Is Peoplehood education diverse and broad enough to justify being approached as a field?** Here, too the answer of the Task Force was an unequivocal ‘Yes’. By virtue of its core components, Peoplehood education is multidisciplinary. Although committed to a set of ‘common goals’ through a ‘specialized practice’, the various subsets of Peoplehood education are extremely diverse in their implementations. Informal settings require a

different approach than schools and other formal institutions. The same holds true when it comes to working with adults in communal institutions versus children in schools, where paradigms of learning and generational contexts differ significantly. Furthermore, as the Task Force members realized over its three gatherings, Peoplehood is perceived differently in the U.S. Israel, Europe and Latin America and requires different educational approaches in the various Jewish geographic settings. Finally, the specific Jewish religious upbringings (Orthodox, Reform, secular, etc.) factor as well in how Peoplehood needs to be approached educationally. In that respect the only way to approach Peoplehood education for the sake of impacting the ‘big picture’ is as a broad educational field.

- **Can Peoplehood education emerge as a field by itself?** While Jewish decision makers have become aware of the challenges to Jewish Peoplehood in modern days over the past decade, this awareness has not impacted Peoplehood education very much. The Jewish educational system throughout the Jewish world does not yield graduates infused with a sense of Peoplehood. The Task Force concluded that it will require some kind of a central intervention along the line of field-building as outlined in the next segment, to move Peoplehood education from potential to a formative force in the real world. In a sense the work of the Task Force can be compared to the work of oil searches. It has discovered a rich field buried under the surface. As rich and as promising as it may be, without drilling, installing pipes and building a system of refineries the oil field will not be of much use.

For the Peoplehood education field to move forward, efforts need to be put into developing its common language, content, pedagogy, methodology, educational materials, training and network of practitioners. Those foundations of fields call for the interventions of field builders to develop the infrastructure and capacity that will enable the field to grow and flourish.

### **Building a field: How?**

To paraphrase the principles outlined by Bernholz et al, building the field of Peoplehood education would call for:

- **Recognizing the field building opportunity.** Adopting a strategic, holistic perspective that can see patterns and possibilities emerge and support the development and advancement of common goals.
- **Establishing a common language.** Integrating shared beliefs with research and articulation of values and pedagogy
- **Prioritizing sets of actors and networks.** Building leadership that can lead the field forward effectively.
- **Developing and adopting the appropriate standards.** Defining common terminology, excluding that which is not part of the field and facilitating inclusion and growth.
- **Building a network infrastructure.** Drawing on subfields, geographic lines and across the Jewish globe.
- **Sharing knowledge.** A means to ensure constant growth and development.

Before setting out to build the field of Jewish Peoplehood education, however, one needs to define the field, its rationale, vision, goals and objectives on the macro level, and to flesh out the educational goals and measures of success on the micro level. The Task Force addressed all of these issues as well as the differences between the sub-fields of formal, informal, college students and community education. Members of the Task Force were also asked to take an extra step and propose model programs along the developed guidelines. All of those issues will be discussed in the next chapters as background and context for the field-building recommendations.

# 3

## Jewish Peoplehood Education: Framing the Challenge

### Background

The Jewish perception of being a People goes way back to the very beginning of our history with the call of G-d to Abraham:

*Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.*

*(Genesis, 12, 1-2)*

וַיֹּאמֶר יְהוָה אֶל-אַבְרָם, לֵךְ-לְךָ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, אֶל-הָאָרֶץ, אֲשֶׁר אֲרָאָךְ.  
וְאֶעֱשֶׂךָ, לְגוֹי גָדוֹל, וְאֲבָרְכְךָ, וְאֶגְדַּלְהָ שְׁמֶךָ; וְהָיָה, בְּרַכָּה. (בראשית, יב, 1-2)

From this dramatic event, the concepts of the Promised Land and of the People grew to be two of the core pillars of Jewish civilization, while Torah, in its broader sense, became in time the third. The centrality of the Peoplehood notion is evident in the scroll of Ruth, in her timeless phrase to Naomi, her mother in law:

*But Ruth replied, “Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. (Ruth, 1, 16)*

וַתֹּאמֶר רוּת אֶל-תַּפְּגַעִי-בִי, לְעֹנֶבְךָ לָשׁוּב מֵאַחֲרַיִךְ: כִּי אֶל-אֲשֶׁר תִּלְכִי אֵלָי, וּבְאֲשֶׁר  
תִּלְיִנִי אֲלִינִי-עִמָּךְ עַמִּי, וְאֵלֹהֵי-יְהוָה אֱלֹהֵי-יְהוָה (רוּת, א, 16)



An explicit as well as implicit sense of being part of Abraham's offspring, part of *klal yisrael*, of owning the notion of Jewish Peoplehood, was arguably transmitted organically throughout the ages through the rich fabric of Jewish communal actions, religious customs and family life.

Yet, time and again changes in surrounding circumstance influenced the inner balance of the infrastructure of the Jewish civilization. One striking illustration of this transformation is that of the destruction of the Temple in 70 AD, and the loss of the city of Jerusalem. Following these events the Sages (*chaz"al*), become the change agents who made the text – the Torah – the main feature in ensuring Jewish continuity. The multifaceted text becomes the vehicle for Jewish existence and creativity throughout the world. This striking way of life made the pillars of the Promised Land and the People less concrete. The language and customs that refer to them grew to be more embedded and symbolic.

Historical and conceptual changes that occurred during the modern era have eroded the foundation and relevance of being part of one people. The most significant development was granting Jews emancipation. In this course of events Jews received civic rights and in return gave up their communal autonomy. Becoming legally part of the nation in which they lived has weakened the sense of Jewish collectivity radically. Also the creation of the Jewish State, which in its utopian version envisioned the return of all Jews to Israel and the re-unification of the People and the land, offered an alternative collective identity.

The founding of the State of Israel as the sovereign Jewish state, on one hand, and the thriving communities in open societies around the world on the other, have created a new context for Jewish existence. Thus world Jews often opt to interpret their identity as strictly religious, individualistic and spiritual while many Israelis define themselves first and foremost as a nationality. Maybe the most significant existential change that has occurred is that collective Jewish identity is no longer imposed on Jews by others or by outside circumstances. The decision to be a Jew, live Jewishly and tie one's destiny to that of the collective are all the prerogative of the individual Jew.

The sense of *klal yisrael* has clearly weakened and requires new definitions. What is entailed in being part of the Jewish People? What responsibilities come with

it? What rights are implied? Is it a meaningful and substantive part of identity and how? The implication of these changes is that Jewish Peoplehood cannot be taken for granted anymore. In the reality of the 21st century Peoplehood needs to be introduced, explained and justified to young Jews. Furthermore, those young Jews need to be engaged and educated in the meaning of Peoplehood if they are to develop a commitment and a sense of responsibility to the future of Jewish enterprise.

Peoplehood education is therefore the educational intervention required for raising Jews with a Peoplehood consciousness and a commitment to the Jewish collective enterprise.

## **The educational challenges**

Making one's membership in the Jewish collective a meaningful component of one's individual identity requires a thoughtful and transformative educational process. In educational terms, Peoplehood education is a rather a complex task. Anticipating outcomes such as consciousness and commitment places this educational process within the framework of value focused education and identity building.

Successful graduates of the Peoplehood educational process are expected to have engaged both affective and cognitive faculties as well as a meaningful reflective process on their way to embracing Jewish Peoplehood and assuming responsibility for the future of the people. Having all these components is required in order to integrate a rich and thick collective perspective into the individual's value system.

Some of the key issues that Peoplehood education needs to grapple with are:

1. **The conceptual issue:** Part of what complicates the work of Peoplehood education is the confusion and sometimes lack of understanding surrounding the concept of Peoplehood. How does an educator create empathy, loyalty and commitment towards a rather amorphous entity whose essence, role and purpose in the world are far from being clear or intuitive? Furthermore,

even if the educator has successfully addressed the challenge of clarifying to herself the essence of Peoplehood she is still operating within a rather confused environment. This is unlike, for example, the study of Zionism where although views and perspective can differ significantly, there remains an assumption of clarity regarding the subject matter and purpose of the field.

2. **The boundaries of Peoplehood:** Jewish Peoplehood is an integral part of Judaism that has centered since ancient days on the triangle of *Am Israel* (the people of Israel), *Torat Israel* (the Torah of Israel) and *Eretz Israel* (the land of Israel). Those three constitutive elements are woven together in the Jewish narrative throughout the ages to define a holistic perception of the Jewish enterprise. And yet as the collective dimension is eroding, and as the old answers do not seem to address the new challenges, the need arises to address it on its own grounds. In terms of interpretation it calls for detaching the Peoplehood component from the general concept of Jewish civilization, analyzing it on its own merit, and reconstructing it into a Peoplehood reinvigorated version of Jewish perception. This complex process carries within it a number of risks that manifest in the way the Jewish world has dealt with the issue. One is to mistake Peoplehood as a new form of Judaism in its own right, which poses a risk of adopting a very limited approach to Judaism on one hand, and of opposing Peoplehood as a watered down version of Judaism, on the other. At the other end of the spectrum lies the tendency to reduce Peoplehood to the common perception of Jewish identity, and thus miss the need to ponder, focus and strengthen its collective dimension. In between those two extreme positions are numerous perspectives that fail to position Peoplehood in its broader context.
3. **From concept to pedagogy:** Once educators cross the conceptual hurdle and are able to frame Peoplehood appropriately in the broader context of Jewish identity, they are then faced with the pedagogic challenge. How does one design an effective educational intervention that leads to the development of Peoplehood consciousness and creates commitment to the Jewish collective enterprise? The solution begins with understanding that reaching the required results calls for a comprehensive identity building process, one that necessitates engaging and impacting both the affective and cognitive faculties of the student. Providing knowledge and context is a necessary pre-condition here

but will not suffice without a passion that comes from affect. Yet, remaining within the emotional level alone will not carry far in creating a sustained ideological perspective. Applying those two objectives to a student's existing value system in order to create a long term change requires a reflective process accompanied by performing actions and revisiting their meaning. Understanding the magnitude of the challenge and the required multi-level approach opens the door to a new series of questions. Does Peoplehood education fall within the informal education sphere or should the requirement of some knowledge base place it within the confines of formal education? Alternatively, is this something that should be approached later on through adult education? Perhaps the answer is all of the above and some educational spiral needs to be developed. Moreover, if one settles on one of the above approaches what is the effective pedagogy within the decided methodology? Do we begin with the personal experiential and move to the cognitive intellectual or should it be the other way around? All of these challenges are further magnified by the fact that educating towards a commitment to a People is somewhat counter-cultural in our era of multiple identities and multiple affiliations. Does Jewish Peoplehood have to be an exclusive domain, or can we educate towards a powerful sense of belonging and commitment to the collective while also acknowledging that many/most will have other allegiances as well? How we educate in this fluid, porous way can be confounding.

4. **From pedagogy to program:** After resolving all the above issues, educators are then faced with the question of what program to run and what materials to use. Peoplehood educational programs are rare commodities, and in fact interventions with the desired Peoplehood effect have yet to be fully designed. Some new initiatives have emerged in recent years (see Part 2) and yet there are no Peoplehood education resource books, manuals and materials to use, copy, improve or even critique. The Peoplehood educator is facing a major shortage of materials necessary to implement his agenda successfully.
5. **Absence of a professional learning infrastructure:** In the current Jewish educational landscape, professional development for educators that focuses on teaching Peoplehood is simply non-existent. They are absent on the global level, the national level (including in Israel) and on the local level. In recent

years some sporadic initiatives were launched, but educators are ultimately expected to rely on their intuition, independent experience and creativity in addressing the issues with their students.

6. **No institutional base:** Peoplehood education does not have a ‘home’ within the Jewish institutional system. Despite some recent attempts by organizations such as the UJA Federation of NY, the Jewish Agency for Israel and the NADAV Foundation to begin grappling with the Peoplehood education challenge, there is no institutional address or addresses responding to any of the issues described here. There is no institution developing the conceptual language, nor one addressing pedagogy, educational development or capacity building. The only thing that seems to exist is a growing anxiety regarding the future of the Jewish People.

# 4

## The Goals of Jewish Peoplehood Education

The overarching mission of Jewish Peoplehood Education, i.e., to instill Peoplehood consciousness and active commitment to the Jewish collective enterprise, can be pedagogically anchored in three goals:

1. Engaging with the Jewish People
2. Developing Peoplehood consciousness
3. Nurturing action-oriented commitment to the Jewish collective enterprise

Each of these goals requires distinct methods for achievement and yet they are all interconnected and interdependent. One cannot build consciousness or commitment without engagement. Similarly, one cannot reach serious engagement without some level of cognitive consciousness. Nevertheless, for the sake of a more focused intervention it is worth framing each goal separately.

### Engagement with Peoplehood

Engaging with Peoplehood implies making one's membership in the Jewish People relevant, meaningful and important. Young Jews growing up in the 21st century will most likely know that they are Jewish. However, that knowledge does not carry within it an understanding of what being part of the people entails, what its meaning is and why it should be important to them. Furthermore one cannot necessarily assume a natural curiosity or desire to learn, as the void left behind by the dissipation of the sense of Peoplehood has been filled either by national affiliations - the case of the Israelis - or religious ones as is exemplified by the American Jewish paradigm.

The focus of efforts to engage with the Jewish collective must lie in the affective experiential realms. The educational effort needs to establish the personal

relevance of belonging to the larger collective in order to enable the conversation on its meaning and importance. As will be developed in the next chapter, engagement can begin through one of the following experiences: exploring personal family stories; *mifgash* with fellow Jews that lead to a redefinition of 'who I am'; dialogues with Jews, Jewish texts and cultural samples that explore the collective dimensions; travel journeys (such as Birthright and March of the Living), that highlight the Jewish shared fate, and more. Once a person begins to develop a sense of being part of the story, the door can open to exploring meaning and forming a relationship with the Jewish People.

Sensing a connection and developing an interest in the topic is merely the first step in the Peoplehood journey. Many of the interactive experiential programs can create the 'spark' but do not succeed in developing a sustained engagement. This is partly because they do not develop consciousness, but also because even at the engagement level they stop short of exploring the meaning and importance of Peoplehood with their participants. Engagement with Peoplehood requires grappling with it as an idea that relates to the present and the future, and internalizing it as a viable enterprise whose fate and future is dear to one's heart.

### **Developing Peoplehood consciousness: Fostering commitment to the Jewish enterprise**

Jewish Peoplehood is by definition an abstract intellectual concept, and therefore developing an emotional connection to it is necessarily mediated by intellectual faculties. Engagement with Peoplehood thus has to be based to some extent on knowledge and understanding about the Jewish People. Furthermore, for that connection to endure and be significant, it has to have a knowledge base accompanied by a process of reflection and integration into the individual's value system.

The central goal of Peoplehood education is the development of Peoplehood consciousness that synthesizes the emotional and intellectual connection to the idea and reality of the Jewish People. Along the lines offered by Karl Marks who called on the proletariat to develop 'class consciousness' integrating intellectual

awareness with a sense of identification, engagement and commitment to the group, Peoplehood consciousness captures the desired state of mind of the graduate of a successful Peoplehood education process. This state of mind, that can provide the base for a sustained life long commitment to the Jewish enterprise, is the optimal outcome of the educational intervention.

Educational philosopher Lee Shulman<sup>2</sup> offers a learning taxonomy that connects engagement and commitment. He counsels us to avoid the trap of treating the elements as a hierarchy, and instead to think about them as a series of interdependent and cyclical steps. Commitments are developed through a cyclical process of knowledge acquisition, compelling experiences, critical reflection, and emotional connection that ultimately lead to new forms of engagement. Hence, the cycle repeats.

Engagement, in this context, is a necessary but insufficient pre-condition to further learning. Engagement sparks interest and excitement, but the permanent internalization of values, beliefs, and practices requires a different kind of educational intervention. If engagement is about connecting to an idea or a social phenomenon that exists outside of the participant, commitment requires reflecting and reaching in to see how this fits into one's existing belief system and one's 'life's routine'. Focusing on developing a Peoplehood consciousness entails deeper and ongoing forms of teaching that demand exploration of multiple and overlapping dimensions of meaning. It also requires creating ongoing resources and opportunities to allow for Peoplehood to be a lived experience.

In a sense, the shift from engagement to commitment is the shift from the temporary to the permanent. The temporary relation draws its power and energy from the interaction between the subject and an idea or a system. It becomes a permanent fixture when an internalized commitment rooted in the subject's value system is created. When it takes the form of an unwritten covenant or contract based on the subject's value system and is less dependent on the interactions with the outside entity. A useful analogy is to compare engagement versus

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2 Shulman, Lee (2007). "A Table of Learning: Making Differences." The Carnegie Foundation for the Advancement of Teaching. <http://www.carnegiefoundation.org/elibrary/making-differences-table-learning>.



commitment to a wedding engagement versus marriage. The former, though intense, is a temporary expression of commitment towards the latter, which is the actual lifelong commitment to the other and the joint venture even in the face of the future.

When applied to Jewish Peoplehood education, the long-term learning process would have participants identify and reflect upon the emotional, intellectual, and spiritual aspects of the experience and how they relate to their assumptions and expectations about Jewish Peoplehood and its place in their own lives. Articulating these assumptions and conducting a reflective conversation with others about them, would lead to a broader understanding of the issue and its meaning and significance to one's value system. Equipped with deeper knowledge and new understandings, the learner would develop a greater consciousness and appreciation of the value of Jewish Peoplehood both to one's own life and for the Jewish collective as a whole. Once integrated into one's value system, the participant would then have the will to act and seek out further opportunities to express and reaffirm this worldview.

### **Nurturing action-oriented commitment**

In educational terms, creating a sense of engagement with the Jewish People and Peoplehood consciousness should arguably suffice as a measure of success of the educational endeavor. However, the work of Peoplehood education cannot be declared as truly successful without achieving commitment to the idea of Peoplehood as well as to action. In other words, the goal of Peoplehood education is to raise activists whose commitment is not just passive, but also active in its efforts to leave their mark on the world.

Shulman points to the instrumental role that actions play in the development of the students and their sense of commitment: "Learning begins with student engagement, which in turn leads to knowledge and understanding. Once someone understands, he or she becomes capable of performance or action. Critical reflection on one's practice and understanding leads to higher-order thinking in the form of a capacity to exercise judgment in the face of uncertainty and to

create designs in the presence of constraints and unpredictability. Ultimately, the exercise of judgment makes possible the development of commitment”<sup>3</sup>.

However the importance of the commitment to action goes far beyond its significance for the individual actor. In a sense it provides the key to the continuity of the Jewish collective enterprise. Jewish civilization, through its communal and organizational settings, depends on the actions and commitments of its individual members. Without that active commitment, which, consciously or not, is based on a sense of Peoplehood, Jewish civilization is at an existential risk. In other words, the role of Peoplehood education is to raise the next generation of leaders and activists who will ensure the continuity of the Jewish People and its revitalized mission in the world.

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<sup>3</sup> Ibid, pp. 2-3.

# [5]

## **From Goals to Implementation: Principles of Peoplehood Education Program-Building**

A scan of the Peoplehood education goals points towards an integrated multidimensional pedagogic approach that engages both the affective and cognitive faculties of the learner. As such, it is useful to discuss some of the educational strategies alongside the goals outlined in the previous chapter. This chapter relies mostly on the ‘practitioners’ wisdom’ developed throughout years of experience in the field of education and applied to this uncharted territory.

### **Strategies for developing engagement**

Engaging with the collective begins with the personal. That is, the journey towards making the notion of the collective relevant needs to start with the individual – whether through one’s personal family story, through a search for commonalities between stories or through discovering moments or events that connect the individuals with a sense of a joint fate. Engagement takes effect when the individual’s story begins looking like part of a larger story – a stone in the Jewish mosaic creation. When an authentic sense of being part of a group begins taking hold of individuals, the door opens to a discovery of as yet undiscovered dimensions of the self. It is the juncture where both agendas converge and engaging with the collective holds not only the promise of belonging but also of rediscovering a richer more intriguing self.

Engagement then proceeds to discovery through the personal lens of the unique Jewish story. Once a certain sense of ownership or connectedness is achieved, the Jewish story is read not from the perspective of an indifferent, objective reader but rather through the eyes of someone reading about her ‘extended family’. This context does not only create engagement but also enhances it. History unfolds as

the enterprise of individual Jews throughout history now engaged in ‘conversation’ with our learner about Jewish meaning, purpose and future importance. The engaged reader is being invited not only to appreciate and/or criticize components of the Jewish story but also to decide which she embraces today and going forward. She becomes a contributing partner in the Jewish enterprise.

The process culminates in dialogue with peers about their relationship and collective involvement. The *mifgash* is undoubtedly the most intense and potentially most impactful of the Peoplehood educational interventions. Its magic may lie in the fact that through the ‘other’ we actually interpret or reinterpret ourselves. The impact of such encounters may come from the power of being part of a group forming process which touches a deep chord within people’s souls. Its power may draw from the fact that it is a semi-realistic simulation of a people which, in the case of the Jews, is a rather amorphous global entity (thus participants of Taglit are faced, usually for the first time in their lives, with something that looks like a concrete representative sample of the Jewish People). Perhaps the secret of the *mifgash* is the interplay between all these factors. In any case, the *mifgash* is unquestionably a very powerful platform for creating engagement, energy, passion and dialogue

That said, the *mifgash* is not only a platform for developing engagement. It is also the place for participants to explore, in concrete terms in real time, their obligation to each other as members of the Jewish People. By design, the *mifgash* raises questions regarding the nature of the relationship between its participants, where they come from, what they mean to each and every one and what does it entail going forward.

The degree of success of the *mifgash* process is therefore a function of both the educational planning and implementation. It offers unique educational opportunities, and its pedagogic assumptions and educational techniques demand re-examination.

## **From engagement to Peoplehood consciousness**

Peoplehood consciousness building calls for engaging the cognitive faculties in the process of developing the relationship with the collective. If engagement can

be sparked by emotions and can thrive on spiritual energies, then the process of consciousness building aspires to complement them with knowledge and reflection towards the creation of a holistic world view. This knowledge is meant to substantiate one's commitment to the Jewish enterprise by providing both the content base and the ideological foundations for making Peoplehood rich, meaningful and relevant for young Jews who are in the process of creating their identities in the 21<sup>st</sup> century.

Peoplehood education needs to provide learners with knowledge and the opportunity to grapple with the following areas:

- **Mapping of the Jewish People:** Geographical dispersion, demography and migration.
- **Jewish identity, community, and education:** Religious, sociological, educational, economic and political aspects of Jewish life around the globe and in Israel.
- **Jewish history:** Development of Jewish life and creativity around the world, anti-Semitism and the impact of the Holocaust.
- **Jewish thought:** Foundations and development of Jewish religious and secular thought, ideologies of assimilation, integration, Diaspora, nationalism and Zionism.
- **Jewish culture:** Folklore, languages, literature, and the arts.
- **The Jews amid surrounding societies:** Mutual impact on cultural and historical development.
- **Israel as the vision and venture of the Jewish People:** The role of the State of Israel, and its contributions to the Jewish narrative.
- **The Jewish Future:** Visions and challenges of the Jewish collective going forward.

It is important to note that the prism used in approaching the above list of content areas is the Peoplehood prism. The emphasis in Peoplehood education is on the people that created this civilization, passed it on from generation to generation, constantly contributed to it and kept it as a live entity that continues to leave its marks on the world. The intent in imparting this knowledge is to

convince the student of the importance and relevance of the Jewish enterprise and on developing personal pride and identification in being part of the people that created this legacy. Equally important is planting the seed for understanding the role individual Jews play in the future evolution of the Jewish People.

### **Between Jewish identity and Jewish Peoplehood**

The lines between what is commonly understood as Jewish identity and Jewish Peoplehood are not very clear and need to be sharpened in order to successfully develop a Jewish Peoplehood consciousness.

The subject matter of Peoplehood education consists of values, norms, standards and rituals that exist by virtue of their collective context. These include sustaining Jewish community in one of its many expressions on the local level, supporting Jews and Jewish life throughout the world, and feeling obligated to universal values by virtue of the Jewish collective ethos, among others. The rationale of these activities is rooted in the perception that the continued existence of the Jewish People, along with its mission and civilization, is a value in its own right. There are many such norms of behavior that originated in the religious realm and are currently cultural expressions of being part of the collective and its narrative. Many Jews, for example, light Shabbat candles or observe Yom Kippur because this is what Jews do and have done for centuries and not necessarily because they believe it is a religious command. It is their expression of being part of the Jewish collective which at times defines their Jewish identity. This distinction regarding what motivates the acts is crucial in that it defines the educational path to the successful development of Peoplehood consciousness. This common practice of framing Peoplehood-based activities as expressions of individual religiousness is not only a missed educational opportunity; it also significantly detracts from Jewish collective ethos.

Peoplehood education programs are therefore tools for highlighting the collective dimension of the Jewish civilization. They must uncover the fact that for Jews throughout history being part of a collective was an existential need that defined the way Jews saw their place and role in the world. The Peoplehood programs

must invite learners to explore how this approach manifests itself in almost every aspect of Jewish life, instill in learners the Jewish passion for community as the concrete manifestation of the collective in individuals' lives, and challenge students to shape the future of Jewish Peoplehood. They also need to challenge them to envision their own roles in making that future happen.

### **Commitment to action**

The real measure of success of Peoplehood education will be the level of the commitment to actions the graduates of the programs will hold. Commitment to action should not be seen as a post-program outcome but as an integral part of the educational process. Peoplehood education programs should be designed around a concrete actual expression of the commitment, which can take the form of an internship, monitored volunteering or some kind of community service option. The important point is that it perceived as an integral part of the educational process.

In practical terms Peoplehood education programs should use the paradigm of medicine, law or social work education, all of which include integral components of field work or clinical experience. This will allow for both a reflection and an evaluation of the actions, while reminding participants that responsibility for the world in both thought and action is a Jewish command.

Moreover, the educational process must include the reinterpretation of the actions, values, communities and institutions using Peoplehood-oriented concepts, in order to clarify how various forms of activism can strengthen and reinvigorate the Jewish enterprise. To one person it can be working to strengthen a local Jewish institution; to another doing a year of service in Israel; to a third doing *Tikkun Olam* in a remote country in Africa. As long as those actions are initiated, perceived and evaluated through a Peoplehood prism, they are all potential building blocks of the Jewish People of the future and will contribute to its sustainability and growth.

## 6

### Challenges and Assets within the Field Subsets

Four subgroups operated within the Task Force, each focusing on the special characteristics of Peoplehood education in one of four professional settings: formal education, informal education, community settings, and college/universities. Each team included educators from different countries and continents who specialized in that specific field. Task Force members developed educational projects according to their expertise and the qualities of their specific field (for full description of projects see Part 2).

Each of the four fields has unique assets and challenges that were discussed at all three gatherings of the Task Force. It is important to recognize them both as part of developing each of the sub-fields and as a context of creating priorities in the field building process. Decision makers will have to assess the value of investment in the formal educational setting versus investment in tools for a stronger community education approach. Which will be more effective and sustainable? Which will have more impact on the field as a whole? Which should come first?

#### Formal education

The formal education team focused on K-12 classes in Jewish day-school throughout the world, the Israeli school system, educational networks (such as Schechter and Tali), and supplementary schools. The team included educators from South America, US, Europe, and Israel.

#### Assets

- A large audience that stays within the system for a long period enabling the creation of a systematic spiral curriculum for the students.



- Professional expertise in instilling a knowledge base.
- Pre-service and in-service training institutions that can create programs and syllabi for existing institutions and ensure best training for educators in the field.
- A large number of students that can provide a bridge for reaching out to their parents and grandparents

### Challenges

- Tendency of formal education systems to be conservative in implementing changes.
- Competition over what is defined or perceived as core curricula.
- Weakness in informal educational strategies (working with the affective dimension) that are a cornerstone of engagement

### Informal education

The informal education team focused on the same audience as the formal team but with different methods and settings. The informal traditional settings include youth movements, summer camps, teen programs, educational traveling, etc., usually held outside the school settings.

#### Assets

- The experiential dimension of informal education that can be transformative in its impact.
- Emphasis on the affective component of Peoplehood education.
- Focus on values and their clarification at the center of the educational process.
- Regular use of some form of a *mifgash* in their activity.

#### Challenges

- The emphasis on the experiential and affective that comes at a price in providing a knowledge base.

- The style and context that are not always conducive to serious study.
- Limited time allocations for informal programs.
- Limited professional staff acquaintance with Judaism and Peoplehood at times.

## **College and university**

The university years are viewed by the Jewish establishment as an important educational opportunity before the students move into the adult world of careers, family and community. This phase is perceived as a period in which young adults reshape their identities and therefore is a critical time to get them involved in a wide variety of Jewish activities as they plan their lives ahead.

### **Assets**

- Maturity of college-age students over school-age students, along with a readiness to address more complex issues.
- The campus environment that provides a legitimate space for exploring issues of identity.
- Newly developed platforms like Birthright and Masa that provide a springboard for a global Peoplehood conversation (on both sides of the ocean).
- The existence of one major organization which dominates the field (Hillel), that provides an opportunity to impact effectively the whole field.

### **Challenges**

- Strong competition for the students' time and attention.
- Sometimes limited staff professional acquaintance with Judaism and Peoplehood.
- Variations among independent Hillels in terms of deciding on educational priorities.

## **Communal education**

Towards the third gathering of the Task Force, a fourth sub-group focusing on community education emerged. This group included educators working in communal settings such as JCCs, congregations, cultural centers, adult learning organizations, sports organization (Maccabi), and so forth, in the US, Europe and Israel.

### **Assets**

- Easier reception to the Peoplehood paradigm among adults who grew up in a time when the Peoplehood paradigm was more dominant.
- The communal environment as a natural setting for aspiring to a collective identity.
- Peoplehood as strengthening and enriching the Jewish communal enterprise.
- Natural and meaningful Peoplehood potential of programs targeting families in different stages.

### **Challenges**

- No organizational structure for this sub-field both in terms of designing pedagogy and providing a delivery system.
- Lack of pedagogy in the Peoplehood context for this population.
- Competition for time in the leisure time market and internally with other topics of learning.

## [ 7 ]

## Defining and Measuring Success

In broad terms, Peoplehood education is successful if it establishes Peoplehood consciousness in the minds of its learners and inspires a commitment to action on behalf of and for the Jewish collective. As analyzed above, a successful Peoplehood program builds engagement, develops consciousness or nurtures commitment to action, or all of the above together. A Peoplehood program targeting those goals should aspire to do the following:

- Create time and space for sharing personal and family Jewish stories and threading them into the diverse yet inclusive mosaic of the collective Jewish narrative.
- Develop a shared language and common vocabulary.
- Create a safe and pluralistic place for communal, respective discourse with others.
- Build a sense of pride in being part of the Jewish People and curiosity about everything Jewish.
- Create emotional triggers (music, etc) for belonging and a sense of awe
- Create and nurture living experiential Peoplehood through *mifgashim* (encounters) with representatives of different parts of the Jewish People.
- Teach about Jewish identity through the Peoplehood prism.
- Nurture the encounter and familiarity with different elements of the Jewish People, as initiators of Jewish circles of discourse and guides to cooperative projects.
- Reflect on the learned and experienced towards the development of a world view that encompasses Peoplehood consciousness.
- Explore options for practical commitment.
- Create possibilities for Peoplehood in action exploring options for joint practical commitments focusing on the Jewish collective enterprise and the well-being of the entire world.

The ideal graduates of the Peoplehood educational process have utilized both affective and cognitive abilities along an insightful reflective process and consequently developed a Peoplehood consciousness. They stand out as devoted activists to the Jewish collective cause. From a programmatic perspective, the graduates of successful Peoplehood education programs have integrated the following characteristics:

- Awareness of being a part of the Jewish People.
- Sense of shared purpose.
- Commitment and responsibility to the Jewish People.
- Sense of belonging to something larger than oneself, to a holy people.
- Ability to understand the Jewish collective prism and embrace it as a personal core value.
- Openness to a joint purpose through multiple paths.
- Care for the well-being of others, both within and without one's own people, by virtue of the Peoplehood perspective.
- Active search for connection and activism towards strengthening the Jewish collective.
- Passion for life-long learning and engagement.
- Commitment to *tikkun olam* as a core value of the Jewish People in our days
- Treasuring, actively celebrating, and contributing to the culture and heritage of the Jewish People.
- Ability to use Peoplehood language.
- Passion to transmit this message to others.

## 8

## Conclusions, Recommendations and Priorities

Having established the subject matter, goals and principles of program building, differences within subsets, measures for successful outcomes and challenges of Peoplehood education, it is time to revisit the field building agenda. What needs to take place in order for this field to turn from potential to reality? What should happen in each of the core pillars in order to advance the field building of Peoplehood education?

**Recognizing the field-building opportunity.** Despite significant developments over the last decade, the current status of the Jewish Peoplehood education field can best be described using a metaphor from the world of agriculture – i.e., a ‘*s’de bur*’ (an uncultivated meadow). Despite the emergence of some wild flowers it lacks central ownership, direction, planning and impact. The creation of a central address (or several) that will adopt a strategic holistic perspective towards the development and advancement of the common goals of the field is crucial if the aspiration to harvest crops exists.

Those central addresses need to facilitate, coordinate and develop the key pillars of the field:

- The development of the common language.
- The development of a network basis.
- The development of training infrastructure.
- The development of capacity for educational initiatives and programs incubation.
- Research.
- Advocacy.

**Establishing a common language.** In order for Peoplehood education to move forward, a central effort needs to be launched to frame a common language for the field. The effort needs to focus on the conceptual challenges of Peoplehood in the 21st century, on the meanings it can assume and the values it can embrace in the current Jewish paradigm and on the pedagogic goals. On a more concrete level, this calls for the development of standards that will define common terminology, exclude that which is irrelevant and facilitate inclusion and growth.

**The development of a network basis.** The development of the Peoplehood education network calls for the prioritizing of sets of actors and networks that can lead the field forward effectively. On the basis of the leadership of the field, the whole network of Peoplehood educators can then be structured and grown.

**The development of training infrastructure.** The field of Peoplehood education will rise or fall over the question of its change agents – i.e., the educators. In order to jumpstart the educational intervention process, training opportunities at either existing institutions or through the creation of new designated locations need to be offered. This training will not only empower educators to address the challenge but will enrich the educational conversation, grow the field, build the network and scaffold the field-building process.

**Program development incubation.** The current lack of curricula, programs and educational materials considerably limits the ability to meet the Peoplehood challenge. Practitioners in Jewish education are chronically under pressure and underequipped with the tools to perform their task. Furthermore, the development of curricula, programs and educational materials is usually beyond what they have been trained for or what can be expected of people charged with holding the front lines of Jewish education in the daily life of teaching.

In this context, a set of core curricula, programs and educational materials needs to be incubated by the field-builders in order to move the field significantly forward. These pilots should activate a more formalized process of field-building formation and instigate a much needed interaction between the practitioners and the materials towards the development of a rich and creative curricular offering.

**Research.** Without the generation of knowledge, a field cannot grow. Research fuels the technology and fertilizer that will maximize the yield from the cultivated field of flowers.

**Advocacy.** The need to rebuild and strengthen Jewish collective identity is far from being appreciated in the Jewish file and ranks. A campaign needs to be established in order to put this issue on the agenda of Jews on individual, family, community and organizational levels around the world. Ultimately, Jewish Peoplehood will survive if the Jews will want it and care enough about it. The first step in making a change is putting the issue on their agenda.

## **Priorities**

The fact that the core pillars of the field are interconnected and interdependent significantly complicates the process of establishing priorities. One is tempted to recommend addressing all of the pillars simultaneously but, such a strategy seems neither realistic nor effective. It is interesting to note that the Task Force members found the need to articulate the importance of Peoplehood education to the educational and communal establishment, as the number one priority. And yet, how does one create effective advocacy without developing the language and recruiting the leadership? How does one set the wheels into motion without cultivating the leadership and creating the infrastructure of a network? It seems that an additional strategic step of deciding on the priorities needs to be put in place. This takes us back to the recommendations of the theoreticians of field-building: the first step that can lead to and coordinate the development of all the others is to create a central address or a coalition of entities committed to moving this field forward.

There is a further complication in deciding which of the four field subsets (formal, informal, college campus and community education) takes priority. They each have their own unique assets as well as challenges. How does one decide between feasibility of success within the sub-field with overall impact on the community? How does one evaluate short term impact versus long term? These questions fall beyond the scope of this report and call for a different conversation of policy



makers. The Task Force answered affirmatively the following question: Does what exists in terms of values, teachable content, and pedagogy point to the existing potential of an educational field? It is time to address the question: How does one actually build the field?

One way to of looking at it is to begin putting in place measures which will assure that ten years from now, in 2020, every student in a Jewish educational establishment is exposed in some way to the Peoplehood dimension of his Jewish identity. The Task Force was instrumental in showing that the educational potential exists. It is time to engage others in unleashing that potential for the sake of the Jewish future.

Part 2

**Peoplehood Education Projects  
of the Task Force Members**



# The Projects

- 1      **Knowledge, Peoplehood and Leadership**  
Gabor Balazs.....53
- 2      **Ten Tribes Game**  
Maggie Bar-Tura.....55
- 3      **Jewish Peoplehood in Young Leadership Development**  
Roberta Bell-Kligler.....57
- 4      **Jewish Peoplehood Research Unit**  
Nurit Chamo.....60
- 5      **Diller Youth Congress**  
Liat Cohen-Raviv.....63
- 6      **Jerusalem as a Place of Peoplehood: Theory and Practice**  
Shaiké El-Ami & Elan Ezrachi.....66
- 7      **Peoplehood on Campus**  
Pnina Gaday.....69
- 8      **Friends Across the Sea: A Peoplehood Curriculum for Middle Schools**  
Eva Halahmi.....72
- 9      **Chiddush: Rosh Chodesh as a Jewish Peoplehood Educational Tool**  
Shelley Kedar.....75
- 10     **Urban Backpacking: Jewish Travel Adventure Games**  
Jeremy Leigh & Michael Wegier.....78
- 11     **SHILUV: The European/FSU Task Force on Jewish Peoplehood Education**  
Helise Lieberman.....81
- 12     **The 92Y Resource Center for Jewish Diversity**  
Dave Matkowski.....84
- 13     **Peoplehood and Tefillah**  
Deborah Miller.....87

- 14      **Jewish Peoplehood Project**  
Peter Nelson and Jan Darsa.....90
- 15      **PETAJ: Comprehensive Development of a Peoplehood Educational Plan**  
Batia Nemirovsky.....93
- 16      **Peoplehood in Literature: an Anthology**  
Varda Rafeali & Moshe Itzhaki.....96
- 17      **Changing the Peoplehood Landscape: The Task Force Process**  
Shlomi Ravid.....99
- 18      **Engendering Peoplehood Awareness Through Innovation and Activism**  
Barbara Spectre.....101
- 19      **Effective Transmission of Jewish Values Through Leadership of a Jewish School**  
Anna Szeszler.....103
- 20      **The People-Podcasts**  
Elana Sztokman.....106
- 21      **Kol Hillel**  
Matthew Vogel.....109
- 22      **An Educational Resource Centre**  
Lea Cecilia Waismann.....112

# 1

## **Knowledge, Peoplehood and Leadership**

Dr. Gabor Balazs, the Israeli Cultural Institute, Budapest

### **Project Synopsis**

The project offers a demanding, high level leadership program that focuses on Jewish knowledge, modern identity and Peoplehood with a strong connection to Israel.

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### **Rationale**

We believe that this combination of content-centered learning and doing is very unique and almost non-existent in the Central European Jewish leadership.

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### **Main Goal and Objectives**

Through the creation of this new cadre of knowledgeable and committed young leaders (trained according to the ideal of voluntarism in the Jewish community) we will dramatically impact the local Jewish community.

---

### **Target Population**

The international group of Jewish young adults who are actively involved in one of JAFI's Israel experience follow-up programs.

---

### **⚠ Timeline**

Beginning in the fall of 2010.

## **Project Description**

The program focuses on the following elements:

- Commitment to study as Jewish value (the participants will have to be conscious of the importance of learning in Jewish tradition, and will have to be engaged actively in studying modern and classical Jewish texts).
  - Deep acquaintance with the most influential ideological, intellectual and religious streams in the Jewish world
  - Consciousness – recognizing the ‘hidden’ influence of political and cultural ideologies of the so-called objective knowledge transferring forums: media and art (especially cinema)
  - Bond with Israel as the “Jewish microcosmos” - as a huge “living laboratory” where the participants can have a vital experience of the connection and the existence of all the above mentioned elements.
- 

## **Benchmarks for measuring success**

- The success of the knowledge transfer
- The success of building a young international community
- The activity of the young leaders after the end of the program

## 2

## Ten Tribes Game

Maggie Bar-Tura, Foundation for Jewish Camp

### Project Synopsis

Ten Tribes is a serious global web-based game in which participants search for the ten lost tribes. It is designed to be played by both individuals and teams using JAvatars and constructed from Jewishly-associated components. The game will include a mashcast application so that players can submit short, 15-30 second mashcasts/videos to global competitions on designated Jewish subjects to be run at strategic intervals in the game. The game takes the players through Jewish history and around the world to diverse Jewish communities in search of the ten lost tribes.

---

### Rationale

Ten Tribes fills the need to connect young Jews to Jewish history, the Jewish People, and one another in a way that is engaging and fun.

---

### Main Goal and Objectives

- To engage large numbers of Jewish children and youth in simulated experiential learning about Jewish history and the diverse elements of the Jewish People.
- To foster interaction between participants from Jewish communities around the globe.
- To recruit Jewish schools, Jewish little league teams, JCCs, synagogues, Hillels, Jewish fraternities/sororities, etc., to sponsor game teams and incorporate the game into their programming.



## Target Population

Jewish youth and young adults, ages 13-25, in all parts of the world. Number of potential players is unlimited.

---

## Timeline

Market research and development of the business model will be followed by recruitment of investors, establishment of an advisory council, and creation of a design team. From the time of initial investment to launch of the game, about 12-18 months will be needed to develop the story board, graphics, and computer software.

---

## Project Description

Based on the success of online games such as “Where in the World is Carmen Sandiego” and “World of Warcraft”, the search for the ten lost tribes will take the players around the world and across generations. Players will encounter historical situations and Jewish characters, resolve values-based dilemmas, and visit sites of importance to the Jewish People. The mashcast competition component will strengthen the connections between players, add an additional creative learning dimension, and fuel ongoing excitement and interest. Jewish institutions sponsoring game teams can use the design of their team’s mashcast entry in a competition to enhance their educational program as an opportunity for group values clarification, in-depth study of the Jewish subject of the mashcast competition, etc.

---

## Benchmarks for measuring success

- Number of players
- Length of time in the game
- Number of Jewish institutions sponsoring teams
- Number of mashcast entries in periodic competitions

# 3

## **Jewish Peoplehood in Young Leadership Development**

Roberta Bell-Kligler, Oranim College, Dept. of Jewish Peoplehood

### **Project Synopsis**

This two-year project will create parallel German and Israeli cohorts of university students who will participate in a two-year program consisting of parallel study, virtual gatherings and actual visits to both communities. Participants will study Jewish identity and Peoplehood with an eye towards understanding the respective local and global realities, as well as the role of Israel. There will be periodic meetings of each cohort in its own community, in addition to special gatherings of both cohorts via Skype, video conferencing, etc. Each cohort will also visit the other community as a delegation – the Germans to Israel in the first year, and the Israelis to Germany in the second year.

---

### **Rationale**

The Jewish community in Germany suffers from a lack of leaders who have the commitment and knowledge necessary for dealing with the communal and global issues affecting the Jewish People. One challenge is creating a vibrant, inclusive community in Germany. Another challenge is how to connect with Israel and Israelis. Our program will address these issues through academic study, dialogue, migashim, travel, and new initiatives.

---

### **Main Goal and Objectives**

The primary goal is to create a cadre of Jews in Germany and Israel who will be trained and inspired to take their personal and collective Jewish involvement to a deeper and more influential level. The objectives are to:

- Enrich personal Jewish identity and connection to local community
  - Develop connections to Israel and Israelis via study, dialogue and delegations
  - Nurture a “Jewish Peoplehood” network of personal and professional contacts
  - Foster professional enrichment in leadership, education and Jewish Peoplehood
  - Encourage initiatives that will demonstrate and accentuate the energy, creativity and productiveness of cooperation between the two cohorts
- 

### Target Population

There are two target populations, both of which are university students. The first is emerging leaders among the German Jewish population who come mainly from the Russian émigré population in different cities in Germany. The second group is composed of students from Oranim Academic College of Education. Both groups are interested in educational and communal work focusing on Jewish identity and Jewish Peoplehood.

---

### Timeline

- June-Sept. 2010 – Participant selection, designing study program for cohorts.
  - Sept-June 2011 – Separate cohort study programs, periodic joint video conferences.
  - July 2011 – German delegation visits Israel and is hosted by the Israeli cohort.
  - Sept. 2011-June 2012 – separate cohort programs, joint video conferences.
  - June 2012 – Israeli delegation travels to Germany and is hosted by German cohort.
- 

### Project Description (2010-2012)

Following one successful initiative with student leaders from Germany, we propose evolving into a deeper and expanded (two-year) program. This more serious and impactful project will include significant pre- and post- activities. Moreover, in the spirit of true Peoplehood, it will include a cohort in Israel. The

cohort from Israel will form close contacts with the cohort in Germany: each group will engage in local study, and they will come together twice, once in Israel and then in Germany. Between these face-to-face visits, the cohorts will connect through technology. Each cohort will teach, learn, experience and grow. Through their interaction and collaborative work, the Jewish People will benefit.

---

#### **Benchmarks for measuring success**

- June 2010 – Agreement between Oranim team and partners in Germany
- September 2010 – Two cohorts recruited and committed to process
- October 2010 – Baseline survey completed by all participants
- January 2011 – Joint video conference held
- June, 2011 – German delegation visits Israel and is hosted by the Israeli cohort
- September 2011 – Report on success of the delegation submitted
- December 2011 – Joint video conference held
- June 2012 – Israeli delegation visits Germany and is hosted by German cohort
- September 2012 – Report submitted measuring success of the delegation and the program to date, including recommendations for the future.

# 4

## **Jewish Peoplehood Research Unit**

Dr. Nurit Chamo, Tel-Aviv University, School of Education

### **Project Synopsis**

The Research Unit on Jewish Peoplehood Studies is, to a great extent, a pioneer in the research field in Israel. It aims to meet the “Peoplehood needs” in order to be better acquainted with the contemporary Jewish People in Israel and worldwide, its assets, and the force fields in which action for a Jewish future is necessary.

---

### **Rationale**

There is a need to crystallize, deepen and expand the research based discourse on Jewish Peoplehood in various venues that will facilitate describing, mapping, understanding and conceptualizing of the sense of belonging to the Jewish People within the Israeli public.

---

### **Main Goals and Objectives**

To undertake research and conduct an in-depth evaluation of Jewish Peoplehood issues in various settings in order to extract the principles that will enable a successful implementation of the Peoplehood concept in the education system.

- To conduct studies to develop an updated Peoplehood index.
- To lead evaluation studies of curricula on Jewish Peoplehood issues.
- To deepen awareness of the importance of addressing the current multi-dimensional sense of belonging to the Jewish People among principals and leading educators.

## Target Population

The education system – both formal and informal (educators, students, teaching cadets, youth groups).

---

## Timeline

During the academic year of 2009/2011.

---

## Project Description

Establishing a uniquely focused Research Unit in the School of Education at Tel-Aviv University, initiated by Nadav Foundation. The Research Unit aims to constitute an academic force that will generate recognition of the need to learn and be acquainted with the contemporary Jewish People in both formal and informal educational systems in Israel.

Establishing the Unit in the prestigious Tel Aviv University School of Education contributes significantly to its activities; announcing its undertakings attracts interest and assists in placing Jewish Peoplehood in the educational discourse. It also helps to deepen the awareness to the subject and to find ways to confront it.

The Unit evaluates Peoplehood studies among students in teachers' colleges representing the various sections of our society. The Unit will identify advanced students who demonstrate excellence and motivation to carry on research in the field of Peoplehood. The Unit will teach a course on Jewish Peoplehood for school principals at an MA level in the School of Education at Tel- Aviv University.

---

## Benchmarks for measuring success

- Develop an updated Peoplehood index based on research findings.
- Organize an annual conference on Jewish Peoplehood for organizations and leading practitioners.

- Lead an evaluation study on Peoplehood among students in five leading teachers' colleges.
- Conduct an in-depth study of 18 youth leaders (Gar'in Atid).
- Identify 4-5 advanced, excellent and motivated students as well as interested researchers, in order to conduct a research on Peoplehood.
- Lead and support a Masters course on Jewish Peoplehood for school principals in the School of Education at Tel-Aviv University.

# 5

## Diller Youth Congress

Liat Cohen-Raviv, Israel Program, Diller Teen Fellows

### Project Synopsis

The Diller Youth Congress is the culmination of the Diller Teen Fellows annual program. It is a central tool in generating a developmental process that maximizes the unique situation represented by this gathering of teens representing 16 different Jewish world communities.

This project will encourage a sense of belonging to the Jewish People and Israel as its State, and lead to the clarification of participants' personal responsibility towards world Jewry.

---

### Rationale

While the program builds intense dialogue and relationships between American and Canadian teens and their fellow Israelis in their twinning communities, the Congress is the first opportunity for all 320 teens, their junior and senior staff to come together. This creates a central platform for “discovering” and gaining exposure to the Jewish People in all its diversity and assorted communities.

The Congress provides a platform for reinforcing Jewish identity as a common denominator among teens and as the basis for their belonging to an international network of change agents.

---

### Main Goal and Objectives

- Encourage thinking, generate a dialogue and ask fundamental questions concerning Teen Fellows' responsibility – leadership/personal/shared – for the future of the Jewish People.



- Examine the quality and significance of relationships among world Jewish communities.
  - Lay the foundations for the formation of a network of agents of change who are active within the local communities/Partnerships/Jewish world.
  - Create a platform for self-management and the genuine fulfillment of “Diller leadership” for the group of Diller graduates in follow-up programs.
- 

### Target Population

Diller teen fellows at the age of 15-18 in cohorts of 20, from 16 different communities in Israel and North America.

---

### Timeline

The Congress will take place the summer of 2011 in Israel

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### Project Description

All 300 teens from 16 communities will be gathered in one campus for five days of deliberations, exchanges and study. Working in small workshops, community groups and all together, they will explore what Jewish Peoplehood means to them, what is their vision for its future is and what are their personal and collective responsibilities to their people. They will hear from current leaders of the Jewish world and will also articulate their vision and ideas that can strengthen the Jewish future.

---

### Benchmarks for measuring success

- Advancing the process of establishing meaningful and long term connections between Jewish teens within a local, partnership and global communities.
- Exposing teens to a pluralistic Jewish world, and to different practices of Judaism among their peers.

- Creating platforms for planning and implementation of content and programming by teen fellows
- Encouraging a sense of belonging to Israel and the Jewish People.
- Encouraging a sense of belonging to a network of active Jewish leaders and agents of change.
- Providing teens with inspiration, practical tools and empowerment, prior to implementation of a personal/group community project.

# 6

## **Jerusalem as a Place of Peoplehood: Theory and Practice**

Shaike El-Ami, Ginot Ha'ir Community Council, Jerusalem

Dr. Elan Ezrachi, Independent Consultant and Board Member of Ginot Ha'ir

### **Project Synopsis**

This project consists of a series of educational initiatives that connect Jews from around the world with modern Jerusalem, emphasizing that Jerusalem should be a pluralistic, inclusive and embracing place for all Jews – locals and visitors alike.

---

### **Rationale**

Jerusalem holds a special place in the Jewish tradition and imagination. Jerusalem belongs to every Jew around the world. However, Jerusalem today is perceived as a place of complexity, intolerance, segregation and conflict. As a community-based organization in the heart of Jerusalem, we are committed to making Jerusalem an open and inviting place. We believe that there has to be a way to live the vision: “For out of Zion the Torah shall go forth” and to ensure that Jerusalem will be the spiritual home for all Jews.

---

### **Main Goal and Objectives**

- To establish an inviting pluralistic Jewish atmosphere in the heart of Jerusalem
- To offer unique programs and events for local Jerusalemites together with visitors from around Israel and around the Jewish world
- To connect the discourse of Jewish Peoplehood with the diverse grassroots communities and organizations of Jerusalem.

## Target Population

- The immediate local community of Jerusalem (Rehavia, Talbia, German Colony, Baka, etc.)
  - Young adults from Israel and abroad temporarily living in the area.
  - Tourists and visitors from around Israel and abroad.
- 

## Timeline

- Pluralistic Kabbalat Shabbat program that began in the summer of 2009 and is continuing with a stronger emphasis on Peoplehood oriented activities.
  - The Gvanim culture festival taking place during Hanukah.
  - Tours and activities during holidays when outside visitors are in the area.
- 

## Project Description

From the many options that are available to us, three programming ideas are particularly effective for reaching our overall aforementioned goals:

1. Pluralistic Kabbalat Shabbat services for all target populations (one hour before the formal beginning of Shabbat during the summer months). These services present an opportunity to bring together different communities and expose them to a variety of spiritual Jewish traditions in a friendly atmosphere.
2. Gvanim Jewish culture and learning festival around the Hanukah holiday, coinciding with the holiday season abroad that brings many visitors to Jerusalem.
3. Special tours in Jerusalem that highlight the ethnic and religious diversity of Jewish life and culture in the city.

### **Benchmarks for measuring success**

- Number of participants in each program
- Diversity of participants in each program
- Ability to bring Diaspora and Israeli Jews together in joint programming
- Integration of the Jewish Peoplehood lexicon in local civic discourse in Jerusalem

# 7

## Peoplehood on Campus

Pnina Gaday, Hillel at Tel Aviv University

### Project Synopsis

This project is aimed at fostering a sense of Jewish Peoplehood through action-based *mifgash* (encounters) between Israeli students and students from around the world who spend a year in Israel. The *mifgash* will consist of joint social-action community projects as well as study sessions and discussions. They will aspire to build a new kind of community, building geographical bridges, using today's technology, and creating a network through learning and doing.

---

### Rationale

- Israeli students lack a sense of Peoplehood.
  - The concept of Jewish Peoplehood is absent from the programs that are offered to overseas Jewish students in Israel.
  - Young Israelis often stigmatize Diaspora Jews.
  - Overseas students are looking for opportunities to forge a deeper connection with Israel and Israelis
- 

### Main Goal and Objectives

**Goal 1:** To understand the deeper meaning of Jewish Peoplehood *mifgash* between overseas students and Israeli students

**Goal 2:** To strengthen the personal relationships and common ideology between young people in Israel and the Diaspora

**Objective 1:** 20 Mifgashim a year, learning about and fostering a sense of Jewish Peoplehood

**Objective 2:** Joint volunteer projects in the community, based on shared priorities

**Objective 3:** Jointly-produced events on campus and in the community about whatever aspect of Jewish Peoplehood the group will choose

---

### Target Population

Students who are active at the various Hillel Israel campuses as well as participants from other overseas programs in the surrounding communities.

There are 250,000 Israeli students today in all academic schools in Israel. Approximately 6,000 overseas students come to Israel each year to participate in different program.

---

### Age of participants

- Israeli and Overseas students and young adults.
- 

### Timeline

The project is now in the early planning stages. Over the summer we will hire staff and begin the detailed preparations. The project will begin with recruitment at the beginning of the academic year.

---

### Project Description

- Recruitment and acceptance of participants will include an interview and will be based on the applicant's background.
- The curriculum will be based on *mifgash*, dialogue, and analysis of four main issues: *tzedek*, Israel-Diaspora relations, Jewish Peoplehood, and Jewish identity.

- The program will emphasize joint volunteer projects.
  - The groups will work to develop a partnership and network.
- 

#### Benchmarks for measuring success

- The language of Jewish Peoplehood will be incorporated into the daily dialogue of young adults.
- Participants will be part of a wider international network of young Jewish adults.
- The sense of Jewish Peoplehood, with a feeling of mutual responsibility, a sense that we are all part of one family, and a feeling of pride in our common history and culture, will foster a new generation of leaders.





## "Friends Across the Sea" Peoplehood Curriculum for Middle Schools

Eva Halahmi, TALI Education Fund

### Project Synopsis

The TALI Education Fund, in partnership with the Jewish Agency and the Israeli Ministry of Education, has published a unique textbook, "*Chaverim M'ever L'Yam*" ("Friends Across the Sea"). This is the first Israeli textbook on Jewish Peoplehood, conveying values of *klal yisrael* and introducing different Jewish communities around the world.

The pilot version is currently being used in TALI schools as well as in the school system of Modi'in. We now seek to translate and adapt the curriculum for Jewish schools in English speaking countries that are twinning with Israeli schools, as well as for Jewish schools all over the world in which the curriculum can be introduced into their English classes.

---

### Rationale

A troubling aspect of current Jewish identity is the overemphasis on the individual rather than community. The curriculum "*Chaverim M'ever L'Yam*" conveys to pupils a sense of belonging and commitment to the Jewish People. Learning about and internalizing the notion of *klal yisrael* – of a people with a shared history and mission – is essential for the development of a dynamic sense of Peoplehood.

---

### Main Goal and Objectives

- To translate and adapt the Peoplehood curriculum into English
- To enable Jewish students around the world to engage with each other

- To begin what is hopefully a lifelong global Jewish dialogue.
  - To launch a website with relevant films, images, information, links and chat rooms.
- 

## Target Population

Jewish Middle Schools throughout the world

---

## Timeline

- Translation and adaptation into English by spring 2011
  - Starting teacher training seminars in spring 2011
  - Pilot program of new edition into class rooms in Israel and North American in the 2011-12 school year.
  - Evaluation of the pilot program in summer 2012
  - Introducing the program on a large scale during the school year 2012-13.
- 

## Project Description

"*Chaverim M'ever L'Yam*", contains six learning units, each comprised of creative activities and assignments:

The 1<sup>st</sup> unit includes a colorful map on Jewish communities in the world and an exchange of letters between two students from North American and Israeli writing about their lives and their family trees.

The 2<sup>nd</sup> unit presents dilemmas of present Jewish life.

The 3<sup>rd</sup> unit is a historical unit presenting heroic efforts of individuals and communities on behalf of endangered Jewish communities throughout history.

The 4<sup>th</sup> unit in the new edition will explore the methods of activism on behalf of

Jewish communities and Israel, and will begin with the historical example of the Bergson Group during WWII.

The 5<sup>th</sup> unit contains a simulation on-line game about various Jewish organizations.

The final unit focuses on the relationship between Israel and the Jewish communities throughout the world.

---

#### **Benchmarks for measuring success**

- Number of schools and classes participating in the program
- Number of participating classes that engage in dialogue with schools elsewhere
- Change in Peoplehood awareness, values, attitudes, level of knowledge, motivation among teachers and students after first year.

# 9

## **Chiddush:**

### **Rosh Chodesh as a Jewish Peoplehood Educational Tool**

Shelley Kedar, International School for Jewish Peoplehood, Beit Hatfutsot

#### **Project Synopsis**

Chiddush is a year-long process that takes place in the form of monthly creative Beit Midrash session, usually around the time of the Hebrew Rosh Chodesh. Each session focuses on a Jewish Peoplehood value, evoked by the Hebrew month and includes text study, Jewish culture (films, songs, exhibitions, etc) and recommendations for practical implementation.

---

#### **Rationale**

“Judaism teaches us to be attached to holiness in time, to be attached to sacred events, to learn how to consecrate sanctuaries that emerge from the magnificent stream of year” (AJ Heschel).

The term “people” describes the Jews as a social entity composed of individuals who share a sense of collective belonging and family resemblance. Jewish Peoplehood is generated and reinforced by strengthening the core structures of the Jewish People; thus, during this program we focus on one essential structure: shared Jewish values as a means of discussing the connections that make Jews a people and their meaning for the individual Jew. Values are introduced within a Jewish time context – the Hebrew month as rhythmic, dynamic and full of ongoing rituals.

---

#### **Main Goal and Objectives**

- To introduce the term Jewish Peoplehood to a group of young people using a hands-on approach

- To impart knowledge of Jewish texts and rituals in their relation to Jewish values
- To create a connection between Jewish time and everyday life

### Target Population

Young leadership (gap year and pre-army programs, etc.)

### Timeline

- April-June: Recruitment, content development
- July-August: Group preparation (seminar days)
- September-May: monthly meetings
- Throughout the year: evaluation and research

### Project Description

Month	Value	Description
<i>Elul</i>	-	Preparation seminar: a story and a people
<i>Tishrei</i>	<i>Tikkun olam</i>	Connection to the 10 days of <i>teshuva</i> , (Ten days of awe), the story of creation and Kabbalah developing in 14 <sup>th</sup> Cen. Spain
<i>Cheshvan</i>	<i>Machloket</i>	Rabin Memorial Day, Hillel and Shamai: many faces of the Torah
<i>Kislev</i>	Language	Version of the <i>Chanukah</i> story: the use of language in creating a nation
<i>Tevet</i>	Zionism	<i>10<sup>th</sup> of Tevet</i> , Zion the conceptual and the earthly
<i>Shevat</i>	Israel	<i>Tu BeShevat</i> : planting a home for Judaism or for the Jews?

<i>Adar</i>	Diaspora and convergence	<i>Purim</i> : the power of dispersion in forming Peoplehood
<i>Nisan</i>	Memory	<i>Pesach, Yom HaShoah</i> : meaning of constructing collective memory
<i>Iyyar</i>	<i>Arevut</i>	<i>Yom Hazikaron</i> and <i>Yom HaAtzmaut</i> : points of mutuality
<i>Sivan</i>	Torah (concluding session)	<i>Shavuot</i> : Our message for the future

---

#### Benchmarks for measuring success

- Number of groups engaged in the process
- Implementation of daily life of each group (ceremony, study evenings etc)
- Qualitative evaluation

# 10

## **Urban Backpacking Jewish Travel Adventure Games**

Jeremy Leigh and Michael Wegier, Melitz, in collaboration with UJS

### **Project Synopsis**

Small groups of students/young adults who are traveling privately in Europe will be able to play a “Da Vinci Code” type of game to solve a mysteries relating to life in Jewish Europe and North Africa. The project will involve racing across Europe looking at sites and stories and solving clues with the help of the nternet as well as performing other tasks.

---

### **Rationale**

Engaging in the story of Jewish Europe can connect young Jews to Jewish Peoplehood in deep ways. The people, events and sites are a rich mosaic conveying the many layered dimensions of these communities. Young Jews are traveling around Europe a great deal, but (excluding Poland) not in organized groups. This activity offers an exciting and cost effective way to utilize private travel for creative Jewish education in which the participants help construct their own program. The element of adventure is a motivating factor to spur the learning process.

---

### **Main Goal and Objectives**

- To acquaint young Jewish adults with stories of Diaspora Jewish life
- To introduce them to the contemporary Jewish communities in the chosen locations
- To develop an innovative methodology appropriate to this target group

- To inspire students to take their learning and engagement further upon their return
  - To enable young Jews from around the world (English speaking for now) to participate in a game that highlights the Jewish People's story
- 

### Target Population

Young Jews aged 18- 30. Would be appropriate for older people as well.

---

### Timeline

Once the games are developed, they can be played anytime. We see June to September as the key months.

---

### Project Description

Over three years, Melitz, together with Jeremy Leigh will be producing three games, each one located in four different cities in Europe and North Africa. Each game is a combination of clues which must be solved and tasks which must be completed. The purpose of the game is to solve a mystery that will draw upon the history of the relevant Jewish communities. The game under development now will take participants to Paris, Vienna, Budapest and Berlin. They will need to solve the puzzle in real time using their wits and the Internet as they travel from place to place. An automated email system will feed them new clues or help as they progress. The game is designed to fit in to a holiday schedule in that only a few hours is needed in each city to be devoted to the game as they enjoy their vacation. Teams will be drawn from across the English speaking world, at first from university campuses. They will compete against each other and all winning entries will be entered into a lottery to produce a final winner. Small prizes will also be made available along the way.

---



### **Benchmarks for measuring success**

- Number of participants who sign up (not including this year's pilot)
- Participants' ability to solve the clues
- The connections participants make to Jewish Peoplehood content areas
- The degree of technological innovation we improve each year

## The European/FSU Task Force on Jewish Peoplehood Education

Helise E. Lieberman

### Project Synopsis

SHILUV, the European/FSU Task Force on Jewish Peoplehood Education (EFTF), is a branch of the Global Task Force on Jewish Peoplehood Education and an outgrowth of its success. It recognizes that European Jewry must be fully engaged and included in this global Jewish educational endeavor. SHILUV will facilitate the creation, promotion and dissemination of Jewish Peoplehood education programs, encounters and experiences and will serve as a framework for cooperation and exchange among Jewish educators from within the pan-European/FSU arena and around the world.

---

### Rationale

In an effort to involve European Jews and Jews from the FSU in enriching and strengthening *klal yisrael*, SHILUV will advance Jewish Peoplehood Education through the development of an expanding network of engaged professionals. SHILUV will create an array of opportunities through which European/FSU Jewry will contribute to and benefit from Jewish Peoplehood education worldwide.

---

### Main Goal and Objectives

The members of the EFTF will be responsible for developing and promoting programs among their constituencies which encourage understanding, a sense of belonging and commitment to *klal yisrael*. The members of the Task Force will:

- Develop and articulate conceptions/definitions of Peoplehood
  - Identify and cultivate a cadre of educators, academics and professionals prepared to engage in creating and implementing Peoplehood educational initiatives
  - Draft and design creative and innovative curricula and programs
  - Generate and disseminate replicable Peoplehood-based educational models
  - Mentor and advise colleagues and institutions engaged in Peoplehood education
- 

### **Target Population**

Membership on the EFTF will represent a broad spectrum of Jewish educational, academic and communal endeavors, both formal and informal, and will reflect the scope of religious and cultural diversity in pan-European/FSU Jewish communities.

---

### **Timeline**

The schedule will include a European/FSU conference. the development of a webpage or website. a mid-year web conference to present the first drafts of programs and projects, as well as development of pan-European initiatives including educational tourism; and a final, follow-up EFTF conference. The second conference will feature the final presentation of programs, projects and initiatives, which will then be translated and published on the webpage or website. Members of the EFTF will continue to serve as mentors and advisors as Jewish Peoplehood education efforts expand.

---

### **Project Description**

The project includes: establishment of SHILUV; overseeing the work of the EFTF and facilitating ongoing communication among members; planning and coordinating conferences; creation and management of the webpage or website,

collecting, translating and editing project; and the publication and promotion of program and initiatives.

---

#### **Benchmarks for measuring success**

- The enhancement of an inclusive global Jewish Peoplehood narrative
- The introduction and integration of working concepts of Jewish Peoplehood into the communal conversation and institutional discourse
- The development of projects by members of the EFTF (among them cross-communal initiatives such as educational tourism)
- The publication and dissemination of replicable programs and projects via institutional websites and the EFTF's webpage or website

### Project Synopsis

The Resource Center (RC) promotes greater awareness and inclusiveness of the existing yet often overlooked ethnic, racial and cultural diversity of the Jewish community. The RC works to empower grass roots groups representing diverse segments of the Jewish community by assisting established Jewish organizations to better engage diverse Jews within their catchment areas and by creating educational and cultural programs for the broader community.

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### Rationale

While we in the Jewish community should be embracing the rich diversity of our common heritage, we tend instead to inhabit narrow Jewish communal “ghettos” of our own making, downplaying the significance and authenticity of others’ Jewish histories and customs, regarding them at best with curiosity, but rarely as equals, let alone as family and community.

---

### Main Goal and Objectives

- To foster an environment of greater inclusiveness and interconnectedness within the Jewish community in New York, and serve as a resource for Jewish communities in other locations.
- To empower diverse grass roots groups to more effectively serve their community members and connect with the broader Jewish collective.
- Ten days of awe o work with established Jewish organizations to prioritize and promote the effective engagement of diverse Jews.

- To collaborate with community groups and/or established organizations to create educational and cultural programs for the broader community.
- 

### Target Population

The RC primarily serves the Jewish community in the greater New York metropolitan area. Secondly, the RC serves as a resource Jewish communities in other locales.

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### Timeline

This is an ongoing project.

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### Project Description

There are three main areas of programmatic focus:

1. **Empowering grass roots groups:** The RC runs a series of workshops on Leadership Development and Organizational Sustainability for diverse Jewish community groups in NY. Workshop topics have included: Fundraising, Board and Committee Structure, Public Speaking, Marketing, etc. We also empower groups through programmatic partnerships.
2. **Coordination with established Jewish organizations:** This includes consultations with organizations about engaging diverse communities in their midst, recommending speakers and other programming with a focus on Jewish diversity, mediating conflicts that arise between an established organization and diverse groups over differences in cultural norms and expectations, etc.
3. **Educational and cultural programs:** The RC partners with established organizations and diverse community groups to create programs for the broader community. Our goal is not merely to create programs about a given community, but with that community, so their own voice is heard. A description of past and upcoming programs and list of program partners is available at [www.92Y.org/JewishDiversity](http://www.92Y.org/JewishDiversity).

## Benchmarks for measuring success

- Developing and strengthening relationships with grass roots community groups (especially those that tend towards insularity).
- Developing and expanding relationships with established Jewish organizations and having a meaningful impact on their programming and population served.
- Numbers of audience members reached through educational/cultural Programs, whether in-house, through live satellite broadcasts, or on YouTube and other Internet vehicles.
- Advancement in capabilities of grass roots groups in target capacity areas.

# 13

## Peoplehood and Tefillah

Dr. Deborah Miller, Melton Research Center for Jewish Education,  
Jewish Theological Seminary

### Project Synopsis

Graduate students in Jewish education, the cantorate and the rabbinate, learn to lead learners of all ages in identifying dimensions of Jewish Peoplehood in the siddur and the *hagaddah*.

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### Rationale

Jewish Peoplehood is an underlying assumption of all *tefillah*. There are many dimensions of Jewish Peoplehood in *tefillah* which interconnect and connect with other major Jewish values concepts. However, these assumptions need to be highlighted and brought to the fore. This project highlights those connections in order to strengthen their meaning for Jews. On the other hand, the project works in the other direction, to provide those interested in Jewish Peoplehood with traditional textual resources.

---

### Main Goal and Objectives

For Jewish educators in all settings to find meaning in the content of Jewish Peoplehood by becoming sensitive to the multiple *tefillah*-related meanings: *b'nai brit*; *arevut*; shared destiny and history; *mitzvot*.

---

### Objective:

- To enable learners to participate in writing an electronic annotated, color-coded *siddur*, *hagaddah* or *mahzor* that educators and others can use as a resource.



- To upload text with hyperlinks on a website that can be used widely collaborated upon.
- 

### Target Population

This project can benefit educators in all settings and populations.

It can also benefit independent learners in all settings. In particular:

- Bar/bat mitzvah groups
  - Congregational schools
  - Pre-holiday community programming
  - Day schools
- 

### Timeline

Introduced project to graduate students in Jewish education and the canotorate: September-December, 2009.

Introduce project to congregational schools educators, July-December, 2011.

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### Project Description

I have created sample 'pages' of the *siddur* and *hagaddah*, using color-coding for particular dimensions of Jewish Peoplehood, both to highlight key terms and to illustrate preponderance of ideas, using Venn diagrams. Teachers (now graduate students and cantorial students) are introduced to the work, and encouraged to make their own contributions. In a new curriculum project for congregational schools, this will be presented as one possibility for involving learners in grades 3-5 in comprehension and meaning-making in the *siddur*.

### Benchmarks for measuring success

- Graduate students and cantorial students will try the practice, first for themselves and then with their students.
- Learners will begin to identify key terms that concord with understandings of Peoplehood.
- Learners will choose independently to look for these terms.
- Learners will demonstrate understanding that Jewish Peoplehood is strongly-rooted in our core texts and belief systems.

## 14 Jewish Peoplehood Project

### **Facing History and Ourselves and the International School of Jewish Peoplehood Studies at Beit Hatfutsot**

Jan Darsa and Peter Nelson, Facing History and Ourselves

#### Project Synopsis

Over a two year period Facing History and Beit Hatfutsot, partnered to create a set of lessons on the topic of Jewish Peoplehood with a cohort of a total of 30 teachers over the first two years. These teachers were brought to Israel by Facing History's Jewish Education Program to participate in a 10 day seminar with a focus on Jewish Peoplehood.

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#### Rationale

Both Facing History's Jewish Education Program and Jewish Education in general, need firmer grounding for students in their understanding of who they are in relationship to the Jewish People and the world in which they live. Defining themselves apart from this larger community and solely as individuals (even individuals whose primary identification may be Jewish) is a necessary condition for the future of the Jewish People. Our goal is to work on lessons that will aim to help students define themselves as part of the larger Jewish community with all the responsibilities that that entails..

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#### Main Goal and Objectives

- To create curricula and materials that will foster an inquiry and the development of greater understanding of the concept of Jewish Peoplehood.
- To build lessons that will facilitate such teaching.

- To work in conjunction with educators in the field to ground such lessons in different educational settings
  - To use work in partnership between a diaspora-based organization (Facing History) and an Israel-based one (Beit Hatfutsot) to create a more organic approach to the topic that takes into account the different perspectives.
- 

### Target Population

Teachers reaching students in middle and high school in Jewish Educational settings.

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### Timeline

This project began in 2009 and continued through the school year of 2011. The hope is to continue this project using the raw material from the two cohorts of teachers to start crafting usable curricula and materials for all students in middle and high school Jewish Ed settings.

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### Project Description

Facing History and Ourselves partnered with Beit Hatfutsot to provide a pluralistic in-depth professional development opportunity to teachers in North America (and potentially Israel) and bring these educators together to study Jewish identity, continuity, and the concept of peoplehood. Our goal was to develop resources based on site visits in Israel related to peoplehood, materials at Beit Hatfutsot, outside scholars, and Facing History's content and pedagogical approach that will further the study and discussion of these important topics and disseminate them to our teacher network.

---

### Benchmarks for measuring success

- Classrooms using the material and curriculum
- Teacher feedback suggesting enriched learning

- Student feedback suggesting better understanding of themselves in relationship to being Jewish
  - Continuing new school adoptions
  - Impact beyond classroom
- 

### **Future plans**

We would like to continue this work both in Israel, North America, and possibly Poland in order to make the future programs more of an opportunity to study and create across geographical boundaries, linking Jews in Israel with Jews outside of Israel through encounters, study and student exchanges which may happen either face to face or on line.

## Comprehensive Development of a Peoplehood Educational Plan

Batia D. de Nemirovsky, AMIA – Vaad Hajinuj Hakehilati

### Project Synopsis

The proposal is to build units with an integrative approach, to enrich the school programs. The sense of belonging and the commitment to the Jewish People, with the notion of *klal yisrael* as the central value, will be the axis for organizing the whole enrichment curriculum.

---

### Rationale

Teachers, parents, youth and political leaders in Jewish education – in short, every Jew with a commitment to the Jewish People – should know that the history and the experiences of every individual, every family, every community, and our common heritage, are the basis and foundations for the design of our common future. The formal Jewish educational frameworks represent a unique opportunity to include learning experiences that touch all and each and every one of the actors in the educational setting.

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### Main Goal and Objectives

- Improve the quality of Jewish education and to achieve the strengthening of identity, sense of belonging, the desire for continuity and certainty that we share heritage and a common destiny.
- Create conditions of respect and recognition for the diversity of approaches, interpretations, and ways of understanding Judaism that exist in the Jewish community in Argentina, with the understanding that everybody wants to preserve and promote the cultural heritage values of our great sages.

- Strengthen the application of these principles in the process of teaching – learning, through a connection between learning and doing, as long as Jewish education is an integral education of the personality.
- 

### Target Population

The project is targeted at students in the Jewish school network from the last two years of elementary education to the last year of secondary school (from 4 to 17 years old).

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### Timeline

**First year:** Discussion of the main themes and drafting two units for each age group. Testing and re-drafting of such materials.

**Second year:** Two content units for each age group.

**Third year:** Two content units for each age group.

---

### Project Description

This project is designed to develop subjects directed to the curricular enrichment of Jewish studies, and to design both printed and multimedia materials leading to a deep understanding of such contents and providing informal education strategies for a diversity-oriented teaching framework. We will look to our curricula, celebrations, activities and prayers through the lens of Jewish Peoplehood and will focus on the common elements that enable Jews to connect with one another both emotionally and socially. Each unit will be designed to strengthen the bond with the Jews, wherever they are, regardless of ideological affiliation or membership and especially with those of our brothers living in the State of Israel.

Each unit covers an average of five classes, and includes objectives, didactic strategies and discipline development. It is worth mentioning that this is a curricular enrichment project and does not belong to the core curriculum.

### Benchmarks for measuring success

- Increase awareness and the feeling of belonging to the Jewish People with its rich heritage and refresh the message inherent in it.
- Initiate and assist in recognizing Jewish knowledge.
- Sustainability of the materials in the long term, in order to implement a shared working method. Innovative improvement will rely on novel strategies, deriving from both formal and non-formal education



# 16

## Peoplehood in Literature – an Anthology

Varda Rafaeli, The Center for Jewish Peoplehood Education

Dr. Moshe Itzhaki, Academic Educational College at Oranim

### Project Synopsis

To create an anthology of texts, literature, poetry and thought, relating to the Jewish People, drawn from the entire span of Jewish history. The anthology will be designed as a Talmudic page in a hyperlink contemporary setting, with background, commentary and midrash chadash. It will be produced in the major languages of contemporary Jews. A pilot program was carried out by the Literature Department of the Academic Educational College at Oranim.

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### Rationale

Peoplehood education lacks appropriate educational materials, affective didactics and a pedagogical approach. The anthology we envision respond to this need because literature has the unique quality to both expose and reflect human existence and cultural expressions.

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### Main Goal & Objectives

- To develop a cultural language which will connect past and present and Jews wherever they are to enable dynamics of tradition and renewal for generations to come.
- To provide educators in all settings throughout the Jewish world with Peoplehood materials to enable creative studies in an inclusive manner
- To provide mutual content for on-line studies and P2P formative *mifgash* encounters.
- To promote the anthology as a text book in all Jewish educational settings.

## Target Population

Formal, informal and adult education in Russian, Spanish, French, English and Hebrew

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## Timeline

Developing the first draft of the anthology comprised of a variety of texts from different periods loaded onto a current technological platform will require approximately one year.

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## Project Description

The anthology is an attempt to introduce Peoplehood through core Jewish texts. The hyperlink setting will enable the inclusion of art, movies, music, etc.

This ancient, yet new, concept supports a multi-dimensional dialogue, which cross-examines the rich diversity of Jewish existence. It will then be published as a resource book and an interactive website which can continue to grow from contributions of its users.

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A sample page can be viewed on page 98.



Source:

*The Jews*, Yehuda Amichai

In: Even a Fist was once an Open Palm with Fingers, 1991.

see bios:

[http://www.ithl.org.il/author\\_info.asp?id=14](http://www.ithl.org.il/author_info.asp?id=14)

כשהרגיש הבעש"ט  
 שצרה עומדת לבוא  
 על ישראל, והגיעה  
 שעת חשבון-נפש,  
 היה נוטל את מקלו,  
 לובש את פרוות  
 הכבשים הגסה שלו,  
 הולך ליער, ומדליק  
 מדורה במקום סודי  
 לרגלי עץ אלון  
 עתיק, היה מתפלל-  
 ותפילתו נענתה.

▶ *Rembrandt*\* painted them wearing Turkish

Turbans with beautiful banished gold.

▶ *Chagall*\* painted them hovering in the air,

And I paint them like my father and my mother.

◀ The Jews are an eternal *forest*\* preserve

Where the trees stand dense, and even the dead

Cannot lie down. They stand upright, leaning on the living,

▶ And you cannot tell them apart. Just that *fire*\*

Burns the dead faster.



Abba Kovner  
Scrolls of Fire

Auschwitz

*Midrash Hadash*: see <http://moshe-itzhaki.blogspot.com/>

Benchmarks for measuring success

- The number of educational settings using it
- The number of study networks and individuals using it.
- The sense among educational leaders that mutual educational materials should be developed

## **Changing the Peoplehood Landscape: The Task Force Process**

Dr. Shlomi Ravid, The Center for Jewish Peoplehood Education

### **Project Synopsis**

The Task Force model was designed to bring the Peoplehood perspective into an educational field, setting or locality. Its aim is to engage lead educational practitioners with the essence and the goals of Jewish Peoplehood and empower them to lead an educational change process in their sphere of operation.

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### **Rationale**

The field of Peoplehood education is still in its infancy. There are currently neither delivery systems nor protocols for bringing the concepts of Peoplehood to the various Jewish educational systems and their students. The Task Force model was created in order to bridge that gap.

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### **Main Goal and Objectives**

The primary goal of the Task Force is to create and empower Jewish educational leadership to introduce Peoplehood into a community educational setting or system. Within this goal, the objectives are to:

- Engage the participants with Peoplehood and build their commitment to bringing it into their sphere of operation.
- Teach content, pedagogy and tools for implementation
- Train in adjusting current programs to meet the Peoplehood goals

## Target Population

The model can apply to formal, informal and adult educational settings. It can apply to a geographic region (Europe, Boston, Jezreel Valley, etc) or a system (RAVSAK, Hillel, JCCs, etc.).

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## Timeline

- Introductory five-day seminar
  - 3-6 months for developing projects by participants
  - Three-day seminar of presenting projects, feed back and evaluation of process.
- 

## Project Description

**Part 1** After selection, participants go through five days of training that include:

- Learning the basic concepts of Peoplehood
- Exploring relevant educational strategies
- Defining educational outputs and benchmarks for success
- Framing potential projects for development

**Part 2** The participants spend the following six months implementing what they have learned through the development of a project for their particular setting.

**Part 3** Participants are convened to present their project, give and share input and sum up educational lessons they return home with.

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## Benchmarks for measuring success

- Number of projects implemented
- Creation of network of Peoplehood educators
- Impact on the place of Peoplehood on the community's agenda
- Increase in the number of Peoplehood programs inspired by projects created by the Task Force

## Engendering Peoplehood Awareness Through Innovation and Activism

Barbara Lerner Spectre, the Paideia the European Institute  
for Jewish Studies in Sweden

### Project Synopsis

Two case studies of innovative projects created by Paideia graduates in the Ukraine were presented. By means of these projects, the role that activism and innovation play in engendering Jewish Peoplehood will be examined, second order reflection will be given to two central elements in Jewish Peoplehood will be reflected upon – collective memory and volunteerism; and third order reflection will be given to the challenge of transmuting study of Jewish sources into activism in the Jewish world.

---

### Rationale

The factors and dynamic that can produce consciousness of Jewish Peoplehood should be examined. This project allows for three layers of analysis of that genre:

- Historical memory and communities built upon volunteerism as concepts within the constellation of Peoplehood values
  - The role of activism and innovation in engendering Peoplehood awareness
  - The relationship between study and activism.
- 

### Main Goal and Objectives

- Examine and promote the role of innovation in the context of European Jewish Peoplehood
- Examine and promote the transition from Jewish study to Jewish activism

- Examine two frameworks that can lead to Peoplehood consciousness: volunteerism and collective memory
- 

### Target Population

Young European adults (25-35), and by means of their projects, Jewish populations throughout the Ukraine

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### Timeline

One year; course of study at Paideia

2-3 years: Project development

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### Project Description

Two case studies of Jewish activism and innovation taking place in the Ukraine were examined: One is a camp to engender volunteerism; the second is a project involving the engendering of collective memory – both foundational concepts to Jewish Peoplehood. The presenters are Paideia graduates now active in the Ukraine. They themselves are capable of reflecting on the processes that have produced their activism, and the role of learning in that process.

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### Benchmarks for measuring success

- Successful completion of proposal writing by the graduates: this indicates serious completion of project building.
- Funding of projects by foundations, indicating ratification of the ideas
- In-kind funding by the communities involved
- Addition of volunteers to the projects proposed
- Increased involvement in Jewish life of those involved in the projects

**Through the Leadership of a Jewish School**

Dr. Anna Szeszler, Lauder Javne Jewish Community School, Budapest

**Project Synopsis**

The strategy of the leadership program can strengthen the Peoplehood approach as a kind of a model. Our challenge is to build up and train the staff within a Jewish School where both teachers and families meet Judaism for the first time when they join the school (East-Central Europe). The structure and methods of leadership building within a school can have a message and impact on spreading the Peoplehood approach – as a hidden agenda and curriculum.

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**Rationale**

Working on a special strategy of leadership training for principals of Jewish schools can contribute to the Peoplehood “prism” in each segment of the school-life in an effective way

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**Main Goal and Objectives**

- To organize training for school leaders teams (e.g. three people from each school) on how to turn Peoplehood approach into the institution leadership practice.
- To help teams of leaders of Jewish schools working in cooperation: to share personal experiences in combination of responsibility of leaders in formal education for their “own” school and mutual responsibility for Peoplehood education.
- To develop a basic program for in-service training can be used within one school (how the diversity of all users of the school can be turned into strengths in education)



- To collect school projects from different age levels from kindergarten to the 12<sup>th</sup> grade as useable choices.
- 

### Target Population

Leaders of Jewish institutions in formal education (K-12).

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### Timeline

Within three years establish at least two training sessions for the teams.

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### Project Description

The top leaders' team training can be an effective way for helping in the implementation of the Peoplehood approach in the everyday life of the schools. The training for school teams (at least two, but possibly three leaders from a school) can create faster and deeper results. Teams can share common experience and knowledge, and develop their project to their local needs together.

The training is mainly a Jewish approach the work of formal education among the school's leadership. There are strategies and practical methods to collect and share. During the training sessions, each team can find a partner to work with. The similarity in situation, society, aims; size, etc., can help in the choice. Between the trainings the leaders can work together. This kind of training can be combined with some other international Jewish conferences and organizations, e.g. Arachim, LEATID trainings, etc.

The local leaders of the Jewish schools in East-Central Europe grew up in the socialist regime and had few if any personal Jewish experiences in the family and none in education. The "first generation of school leaders" needs a different kind of training. Jewish leadership is relevant to Peoplehood education as well.

---

### **Benchmarks for measuring success**

- To measure the ratio of the staff who become involved in revitalizing Jewish values (as part of the quality evaluation)
- To use the in-service program in the different schools and analyze the result in cooperation with the partner school
- The collection of practical projects, programs on the context of Peoplehood.

Dr. Elana Maryles Sztokman, Freelance writer, researcher and educator

### Project Synopsis

This project will digitally collect personal histories and narratives from inspiring members of the Jewish People and create an online library of podcasts and video clips to be used as triggers and conversation starters by educators, leaders, and lay people interested in promoting Jewish Peoplehood education. The project will be made available on-line in various languages in an attractive and engaging format – based on the style of TED.com – and be promoted virally.

---

### Rationale

Jewish Peoplehood is ultimately about connections between people. Unlike other educational approaches, Jewish Peoplehood pedagogy seeks to foster a sense of connectivity among Jews that is built around personal narratives. This is based on an approach to Jewish Peoplehood that views personal narratives weave as the raw material of that forms a collective narrative. Exposure to personal narratives is thus a vital pedagogical component of this approach. This project seeks to offer an avenue for exposure to powerful personal narratives in a format that speaks to contemporary audiences and uses the language of social media.

---

### Main Goal and Objectives

- To create an online archive of engaging podcasts and videos of Jewish People with interesting personal Jewish stories to tell.
- In order to achieve this goal, this project has the following objectives:
- To interview 50 Jewish People with different personal narratives, in several languages (English, Hebrew, Spanish, Russian)

- To edit these interviews into 15-20 minute clips, each with 30-60 second teaser promos
  - To create a website or a page on an existing site where these podcasts and videos can be stored and catalogued
  - To embark on a publicity campaign via tools of social media (Facebook, twitter, blogs, etc) to spread these videos and podcasts
  - To reach teachers and educators via articles in Jewish educational journals and Jewish print media, and via participation in Jewish educational conferences in order to encourage them to use these tools
- 

### Target Population

Educators, young adults, communal leaders, and the general population

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### Timeline

Interviews: 5-6 months

Video editing and web-design: 3 months

Social media and publicity campaign: 3 months (and ongoing thereafter)

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### Project Description

This project seeks to create an accessible, engaging, dynamic on-line archive of personal narratives of Jewish Peoplehood. It is about collecting the life-stories of people who have lived a life that others can find inspiring and connect to. It is about weaving a fabric of narratives that together make up the story of the Jewish People, and then use the tools of social media to engage audiences and foster dialogue about Jewish Peoplehood and connectivity. This is a project that can be used in a wide variety of settings, groups of different ages and different backgrounds, from young adolescents to young adults, to teachers, to communal leaders. It is about educating for Peoplehood via people.

### **Benchmarks for measuring success**

- Collecting, editing, streamlining and uploading at least 50 interviews with translations/subtitles in different languages
- Generating views, hits, followers and likes, through all the major social-media channels and Jewish internet circles around the world
- Use by Jewish educational institutions, as well as students, researchers, and writers

### Project Synopsis

Kol Hillel is designed to bring student leaders and professional staffs from Hillel at Baruch College – New York, IDC Hillel – Israel, Kiev Hillel – Ukraine to meet, learn, and share best practices that enrich Jewish lives and connect to Jewish Peoplehood.

---

### Rationale

Hillel at Baruch is uniquely positioned to guide this initiative because of our diverse Jewish population, centrality in New York and our professional staff. At Baruch College, the Jewish population is comprised of 60% Russian-speakers, 20% Persian, 20% Syrian, 5% Israeli, and the remaining 5% is made up of native-born American students and from other Jewish communities around the world.

Hillel's mission is to enrich the lives of Jewish undergraduate and graduate students so they may enrich the Jewish People and the world. Kol Hillel will provide students and staff with an opportunity to leverage the global Hillel network to directly interact with members of our collective Jewish community and enhance their understanding of Jewish Peoplehood.

---

### Main Goal and Objectives

- Build an awareness of the global Jewish community from the United States to the Former Soviet Union to Israel.
- Connect participants with a global initiative that fosters lasting connections to Jewish peers and organizations around the world through ongoing initiatives.

- Share best practices about student engagement and leadership training among college students and Hillel professional staff.
  - Initiate meaningful conversations and study about Jewish identity in countries other than the participants' own countries.
- 

### Target Population

An ethnically and religiously diverse group of Jewish college students.

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### Timeline

- **May/June 2010**  
Travel to Ukraine and Israel to meet with partners for implementing the trip portion of the initiative and develop content, goals and targeted outcomes.
  - **July 2010 – December 2010**  
Develop application, seminar content, select and screen applicants.
  - **January 2011 – April 2011**  
Seminar 1, Seminar 2, Seminar 3
  - **Pesach 2011**  
Trip to Ukraine
  - **Spring Semester 2011**  
Develop and implement local service initiatives, Seminar 4&5, Evaluation
  - **2011-2013**  
Repeat program in Year 2 in Israel and Year 3 in New York with overlapping and new participants.
- 

### Project Description

Participants will attend pre-trip workshops about Jewish diversity and engage in Jewish learning centered on the concept of Jewish Peoplehood with trained Jewish educators. Participants will then return to their home countries inspired to bring the message of global Jewish Peoplehood to their local communities

through service projects and community presentations. The program will start with eight students and two staff members from Hillel at Baruch College, IDC Hillel and the Kiev Hillel and expand to 12 students in the following year. The project offers each Hillel the opportunity to expand beyond the participants by engaging a wider range of students and community members by hosting “open window” days where Hillels will broadcast live from their centers on and off campus.

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#### **Benchmarks for measuring success**

- Depth of connection and interaction among trip participants
- Service projects designed, implemented, and evaluated
- Leadership opportunities pursued through local Hillels
- Program expansion in future years
- Organizational connections created between participants, staff and stakeholders.



### Project Synopsis

Responding to a growing concern about the survival of many Jewish communities around the world, the School of Education at Tel Aviv University has developed a Resource Centre which supports these communities' educational centers in sustaining their religion, traditions, culture and identity. These communities' educational centers are the only places where their young generation can experience Jewish life, and strengthen their connection to the Jewish People. The Resource Centre empowers these schools and educational centres by offering high standard professional tools which are fit to match the local curriculum.

---

### Rationale

Jewish communities, mainly in Europe and South America, are in need of pedagogical support, professional training, specific virtual on-line projects connecting the different communities, etc. The resources provided cover a wide range of educational needs but will always include a Jewish/Israeli/Hebrew dimension.

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### Main Goal and Objectives

To strengthen Jewish Peoplehood through the educational system.

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### Target Population

Educational institutions of Jewish communities outside Israel

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## Timeline

The program was created eight years ago, but the focus on the theme of Peoplehood is new and growing

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### Project Description

The staff of the School of Education of TAU provides support to different Jewish communities outside Israel. The communities require support in building educational institutions which will shape the next generation of Jews. The Resource Centre tries to raise the educational and academic level of the schools with methods embedded with Jewish/Israeli content. The connection to an Israeli prestigious academic institution as the main pedagogic advisor reinforces the schools' Jewish identity and raises the schools' credibility among the Jewish parents.

The steps are:

- A Jewish community approaches the Resource Centre defining their needs.
  - The Resource Center staff visits the local community for an overall “diagnosis”
  - A joint program is developed jointly by Center staff and the local educational professionals
  - Short and long term activities are implemented through professional training, educational activities, exchange programs, etc.
- 

### Benchmarks for measuring success

- Increase the number of Jewish students attending Jewish schools
- Effective and sustainable change of the schools' curriculum in relation to Israel/Hebrew/Judaism
- Positive change in attitude of professionals working at Jewish schools
- Increase in the number of Jewish schools involved in projects with TAU which connect them to Jewish Peoplehood.

## **Appendix: Task Force Members**

Aaron Goldberg, Associate Vice President of the International Division of Hillel

Dr. Anna Szesler, Principal of the Lauder Yavne Jewish Community School, Budapest

Dr. Ariel Borshevsky, Projects Director, NADAV Foundation

Avi Warshavski, Director of Humanities and Social Studies department at Center for Educational Technologies

Barak Loozon, Director for Young Adult engagement to Israel and Senior JAFI Shaliach, San Francisco

Barbara Spectre, Founding Director of Paideia, the European Institute of Jewish Studies in Sweden

Batia Nemirovsky, Head of Va'ad Hachinuch in Argentina

Biana Lupa, outgoing Associate Director at Hillel at Baruch College

Dr. Bill Robinson, Chief Planning and Knowledge Officer at the Board of Jewish Education of New York

Dave Matkowsky, Director of Jewish Community Development, 92nd Street Y, New York

Dr. Deborah Miller, Associate Director, Melton Research Center for Jewish Education, Jewish Theological Seminary

Dr. Dmitry Mariasys, Director of the Moscow office of the Euro-Asian Jewish Congress

Edith Napchan, Director, A. Liessin Scholem Aleichem School, Brazil

Dr. Elan Ezrachi, consultant to international Jewish organizations in areas of education and peoplehood

Dr. Elana Sztokman, independent consultant, researcher and writer

Eva Halachmi, Director of the Leadership Program and Dialogue and Identity Project of the TALI Foundation

Dr. Gabor Balazs, Director of the Israeli Cultural Institute, Budapest

Helise Lieberman, consultant on Jewish education in Warsaw

Ilan Wagner, Director of Market Engagement for North America, JAFI

Jan Darsa, Director of Jewish Education Facing History and Ourselves

Jeremy Leigh, Educator at HUC, Jewish Journeys

Jerry Kaye, Director of the Olin-Sang-Ruby Union Institute in Oconomowoc, Wisconsin

Dr. Cecilia Waismann, School of Education, Tel-Aviv University

Liat Cohen-Raviv, Educational Director of the International Diller Teen Fellows program

Dr. Lisa Grant, Associate Professor of Jewish Education Hebrew Union College, New York

Rabbi Loren Sykes, Director, Camp Ramah, Wisconsin

Maggie Bar-Tura, outgoing Chief Operating Officer, Foundation for Jewish Camp

Matthew Vogel, Executive Director of Hillel at Baruch College

Michael Brooks, Executive Director of University of Michigan Hillel

Michael Wegier, Executive Director, Melitz

Mircea Cernov, Executive Director of the Haver Foundation, Budapest

Dr. Moshe Itzhaki, Literature Department, Oranim Academic College of Education

Dr. Nurit Chamo, Director of Jewish Peoplehood Research Unit, School of Education, Tel-Aviv University

Oren Massey, Director of Oakland-East Bay BJE

Peter Nelson, Director of the New York office, Facing History and Ourselves

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