



Education Track – Insights

Educators, Informal vs. Formal, and a Prioritized Peoplehood Education Agenda

Three Focus Areas:

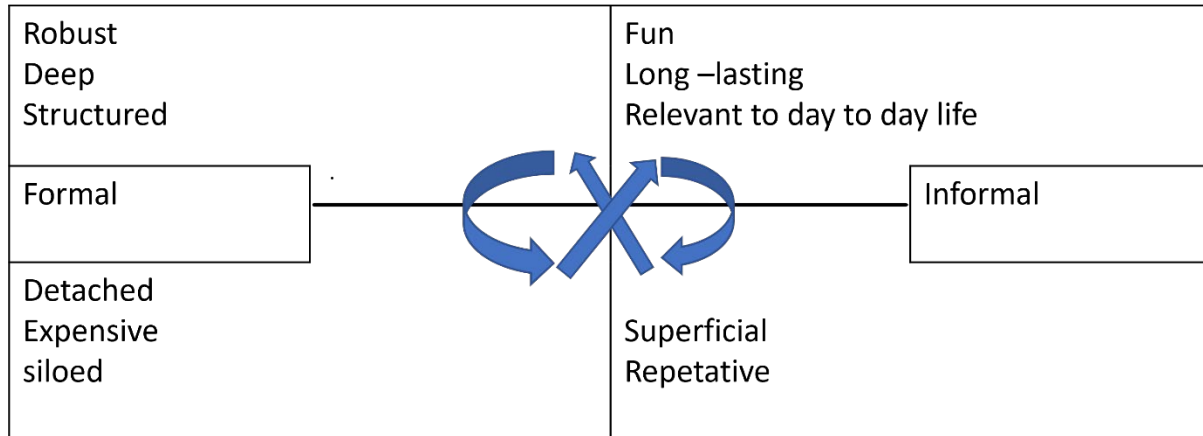
1. On Jewish Educators: Building Up the People, Not the Tools:

- **Jewish educators need support on a personal level** and not on the level of content, tools, or knowledge: Educators are often underpaid and do not feel appreciated – raising the status and prestige of the profession is more important than more tools, knowledge, or job opportunities.
- **From Jewish Educator by Chance to by Intent:** “We all got to Jewish education by chance”. Every participant in the working group got to Jewish education by some (very interesting!) accident. None of them planned to have a career in this field. It means that (1) new Jewish educators can be found in unlikely places and (2) there is a potential need to generate “accidents” that will nurture the next generation of Jewish educators.
- **Targeting Personality:** A strong core personality is the main thing that Jewish educators need to be successful. Screening processes for camps, schools etc. often miss that by focusing too much on content and knowledge. The need that is expressed here is to develop creative new ways of assessing people “core educational personality” and nurture it.
- **Owning Jewish Education** — There is a lacking sense of ownership within the world of education - elevating, professionalizing, and empowering educators in the field can change this reality.

2. On Formal vs. Informal Education: Swapping Strengths:

- **Both the informal and formal education fields have what to learn from the other.**
- **Informal education has the advantage of being a generally positive, joyful experience that can stretch across a lifetime:** Camp culture and traditions, community initiatives and even holiday gatherings all have the advantage of being highly scalable and ongoing. On the other hand, informal education tends to be superficial and often doesn’t provide deep enough knowledge.
- **Formal education has the advantage of being “serious”, elaborate, and deep** but tends to be perceived as detached from day-to-day life, boring, mandatory and expensive.
- How can we better understand this gap and create a solution that has the best features of both? **The challenge lies in creating a full picture Jewish educational experience** that is fun, scalable and long lasting while also deep and “serious”. Possible polarity management¹ draft model to develop from this point:

¹ Based on Barry Johnson, “Polarity Management”. See also Mali 2013 “Global and local Jewish peoplehood.”



3. On Prioritizing Peoplehood Education within the Jewish-Educational Field

- **“Peoplehood” as a leading educational concept is not a priority in Israel or the global Jewish educational network.** As a result, there is no shared global (i.e. both inside and outside of Israel) definition, vision, and workplace.
- **Moving “Peoplehood” from a set of local to global commitments:** The context of peoplehood education is to a large extent local. ANU/Koret have an advantage of being able to bring to one place knowledge about the context of peoplehood education in diverse places around the world to help educators create a more relevant meaning of this term.
 - **Bringing all the tribes with us:** Haredi education is usually not a part of the Peoplehood discourse.

Potential Opportunities and Next Steps to address above challenges:

1. On Jewish Education: Koret as a Center for Jewish educators.

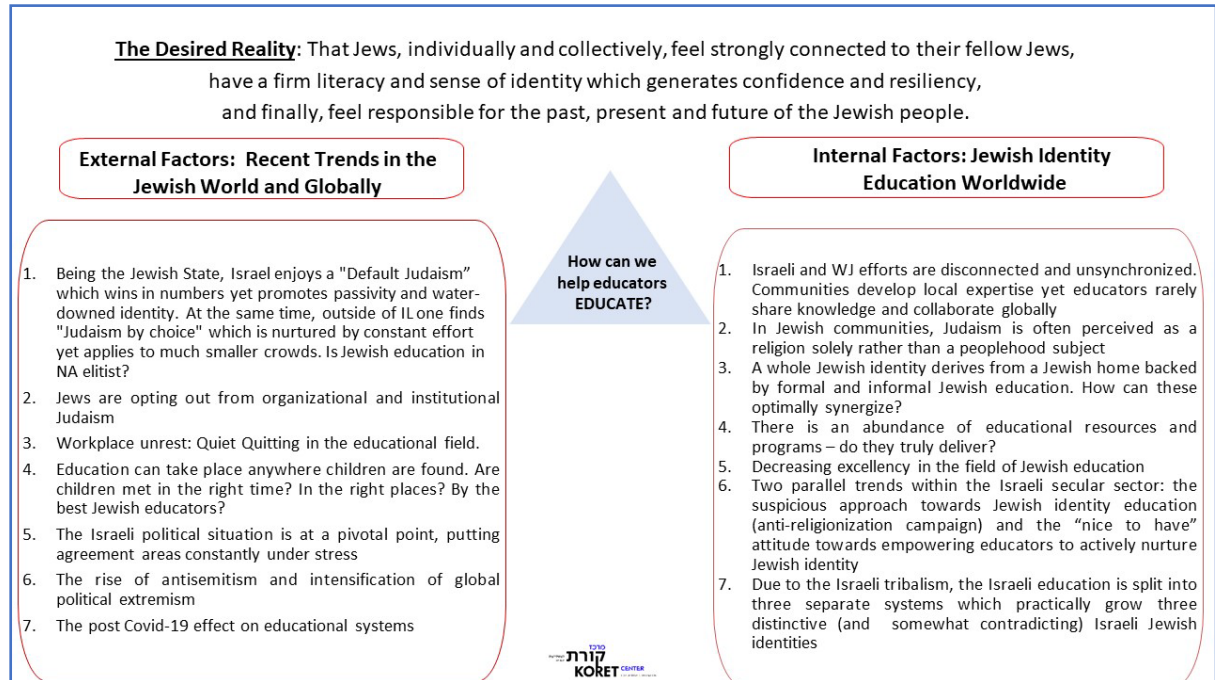
- **Create a center for Jewish educators** – seminars that nurture the status, personality, wellbeing and networking of educators world wide – not content or tools based but context based.
- **Re-define the Jewish educator’s eco-system and find surprising allies** (ex. Single mothers in Jersey, loan educators in a school in Minnesota etc.)
- **Develop a Jewish educator fellowship** — send “fellows” to Jewish communities around the world
- **Break down the concept of “educator”** into educational skills, moments or personality traits that are accessible to anyone. Then, invite people to develop those. Not only by learning new content but by finding and strengthening their unique voice on one hand and giving them the connections they need to find the knowledge they want on their own terms.
- **Create Inter-organizational networking** — Map out the organizations starting from those that attended the gathering and build on from there.

2. On Swapping Strengths: Informal vs. Formal Education:

- Develop knowledge-sharing, insights, and subsequent interventions which will allow for the formal and informal educational network to learn from the other, and address the others weakness.

3. Koret: Leading the Global Jewish Peoplehood Educational Agenda

- **The Koret Center has the ability to take the lead in organizing a shared definition, vision and work plan regarding what is “Peoplehood Education” with a joint agenda — inside and outside of Israel, in both formal and informal education.**
- In the same way that Koret can transfer best practices between the formal and informal education field, **Koret can translate strengths and compensate for weaknesses between the peoplehood field inside and outside of Israel —** where two distinct yet intertwined agendas must be formed.
- **ANU’s Fourth Floor — The Jewish Future** — ANU currently tells the story of the Jewish past and present. Koret has a role in focusing a conversation on imagining and then instigating the Jewish future.



End.

Appendix: Personal comments and opportunities

- CISV summer camp – have a robust training model for educators- <https://cisv.org/about-us/> , send educators to visit Sao-Paulo Jewish Museum (Roberta)
- Young adults are the future educators of the Jewish people. They will have families, they will be the teachers, and this is where most of assimilation happens. we should invest in this demographic. (Ruben)
- Our solution must be for the long-run. A few hours at the museum is not enough (Ron)
- Anu has the advantage of being a big and professional center – it has the Local context. We in the room have global context and local context from the places we come from – this should be the center that synergize all those. (Nic)
- Strategy department of Jewish agency would love to partner with Koret center and would love be part of the strategic design (Osnat)
- The word “peoplehood” poses a challenge. It is academic, “cold”. Would love to participate in an effort to re-think about this concept (Alon)
- Can Koret help solve the question of who do you turn to when you need actual information about Jewish education and experiences and you don’t have who to ask? A single mother in New-Jersey once called me to find a free synagogue for the high holidays. There are probably millions like her and perhaps we can find a way to help them by creating better channels of information. (Barak)
- An international school of Jewish educators doesn’t exist as far as I know, and I would love to be a part of such a school and I already got here a lot of new ideas for my work. I work with little kids because they bring tradition home. (Natalya)