

**Teen Jewish Travel:  
So You Want to be an  
Entrepreneur!**

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## Signature Page

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MASTERS OF RELIGIOUS EDUCATION

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## Introduction

Since and even before the expulsions from the land of Israel (586 BCE and 70 CE), Jews have struggled with their identity. How can the Jew be Jewish in a foreign land? Does the Jew incorporate the local customs and culture, or does the Jew separate himself/herself from the non-Jewish culture? Can a Jew, as a foreigner, contribute to a diasporic society? Like in ancient Egypt, Babylonia, and Rome; medieval Spain, France, and England; modern regions of Europe, Russia, and North America, Jews have struggled with who they are and how they respond differently to varying challenges. The United States is no different. As immigrants, many Jews came to America looking for a new opportunity, an opportunity where their lives and their children's lives would become better. They not only had to find these opportunities, but they had to adapt to the ever-evolving American culture. Jews struggled, like many immigrants, with what Jonathan Sarna, a Jewish historian, describes as, "how to live in two worlds at once, how to be both American and Jewish, part of the larger American society and apart from it."<sup>1</sup> Jews emerged from this challenge with innovative ideas that required persistence and vision. From this process, and the larger Jewish context, we can learn from their successes and failures, understanding entrepreneurs from the 19<sup>th</sup> and 20<sup>th</sup> centuries, such as Henry Goldman, Levi Strauss, Henrietta Szold, and Isaac Mayer Wise to modern day Jewish entrepreneurs such as Michael Dell, Elie Kaunfer, Nigel Savage, and Mark Zuckerberg.

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<sup>1</sup> Sarna, Jonathan, "American Jewish Education in Historical Perspective," *Journal of Jewish Education*, Winter/Spring 1998, pages 9-10.

History is laden with people who had a vision and persisted until they reached the goal, creating innovation, which moved the evolution of human civilization forward. In most of these cases, the person was an entrepreneur. The *Oxford English Dictionary* defines an entrepreneur as, “One who undertakes an enterprise; one who owns and manages a business; a person who takes the risk of profit or loss.”<sup>2</sup> Sometimes, these “enterprises” were technological in nature (the wheel, the compass, the printing press, Internet, etc.) and some were economical (money, hunting and gathering to agriculture, etc.). For the purpose of this paper, I categorize two types of entrepreneurs – the business entrepreneurs and social entrepreneurs. The business entrepreneur is interested in wealth creation, and success is measured in how much wealth a venture creates.<sup>3</sup> Contrary to this, Gregory Dees states, “For social entrepreneurs, the social mission is explicit and central... Mission-related impact becomes the central criterion, not wealth creation. Wealth is just a means to an end for social entrepreneurs.”<sup>4</sup> Through this definition, the social entrepreneur views finding solutions to problems as central to the business. The Jewish people have always had business and social entrepreneurs within the community. The millennial generation (born from 1980 to 2000) is no different. “As they enter the workplace and begin assuming higher-level work, Millennials seem to be less motivated by career advancement and more by personal values and aspirations.” When the corporate world does not accommodate these

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<sup>2</sup> "Entrepreneur, n." OED Online. March 2014. Oxford University Press.  
<http://www.oed.com/view/Entry/62991?redirectedFrom=entrepreneur> (accessed April 17, 2014).

<sup>3</sup> Dees, J. Gregory, “The Meaning of Social Entrepreneurship,” CASE at Duke: 1998, rev 2001,  
[http://caseatduke.org/documents/dees\\_sedef.pdf](http://caseatduke.org/documents/dees_sedef.pdf) (accessed April 17, 2014), page 3.

<sup>4</sup> *Ibid.*, 2-3.

values, “...they will seek other options, such as starting their own companies...” and become entrepreneurs.<sup>5</sup> To this point, there seems to be similarities between Millennials and Generation Z (born from 2000 to present), making it important to offer entrepreneurial programs to teens.

### **Teen Jewish Travel: It’s an Entrepreneur Thing!**

“Teen Jewish Travel: It’s an Entrepreneur Thing!” is a six-week travel program designed for teenagers who are seeking to explore what it means to be a Jewish entrepreneur. The core of this trip is: The American Jewish experience can teach important values that can guide a successful business and/or a social entrepreneurial venture. While strengthening their Jewish and American identities through an experiential education program, the participants will begin to preference their Jewish values, allowing them to influence choices and decisions. Many of the programs incorporate site visits that tell of the American Jewish experience through the physical space and the important Jewish people of the past and present, allowing the participants to learn from successes and failures. Throughout the program, in an intentional and safe community, they will reflect upon their experiences in small groups and the larger group as a whole, while also learning how to access the community and create relationships to develop their entrepreneurial ideas.

By the end of their journeys, the participants will have a better sense of who they are and how to become an entrepreneur in today’s world. The participants will have

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<sup>5</sup> “Millennials in the Workplace,” Bentley University: August 5, 2013, <http://www.bentley.edu/centers/center-for-women-and-business/millennials-workplace> (accessed April 17, 2014).

developed their “North Star,” an idea based on Bill George’s *True North*,<sup>6</sup> that helps entrepreneurs maintain their course by defining what values and goals are most important. Participants will also begin creating an entrepreneurial project through exercises that model design thinking, a problem-solving protocol.<sup>7</sup> The participants will also explain how their project solves a problem and changes the landscape, incorporating the values highlighted during the program.

### **Enduring Understandings**

- The history of our people can guide us and shape our “North Star”.
- The American Jewish story of persistence, innovation, and vision provides a model for entrepreneurial success.
- The power of the individual to create change requires an awareness of our uniqueness and the attributes we share with our community.

### **Essential Questions**

- What’s the difference between being an entrepreneur and a Jewish entrepreneur?
- How can the Jewish tradition inform my decisions in the business and social entrepreneurial world?
- What can I learn from those who came before me and how can I contribute today?

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<sup>6</sup> George, Bill, *True North: Discovering Your Authentic Leadership*, San Francisco, CA: Jossey-Bass, 2007.

<sup>7</sup> “Steps in a Design Thinking Process.” Jim Ratcliffe, August 1, 2009.

[https://dschool.stanford.edu/groups/k12/wiki/17cff/Design\\_Process\\_Steps.html](https://dschool.stanford.edu/groups/k12/wiki/17cff/Design_Process_Steps.html) (Accessed April 4, 2014).



- How do stronger Jewish identities help make me preference my Jewish values in my daily decisions?

### **Learning Outcomes**

**Know:** Learners will identify values and virtues exemplified in the American Jewish story that inform entrepreneurial decisions, such as persistence, innovation, and vision.

Learners will learn and practice Design Thinking.

**Do:** Learners will create their own entrepreneurial project incorporating the Jewish values learned on the program using Design Thinking.

**Believe:** Learners will explore and express the benefit and challenge of drawing on Jewish values when creating a new venture.

**Belong:** Learners will have increased relationships with other aspiring Jewish entrepreneurs in their peer group.

### **Evidence of Learning**

- Through ongoing processing (both privately and in small groups) the learners will reflect on the challenge and benefit of applying Jewish values and virtues to entrepreneurial planning.
- While visiting each city, each participant will collect an object (e.g. a picture, a postcard, or some other memento) and explain to the group how and why it is meaningful.
- Participants will create an entrepreneurial project and explain how the project will solve a problem and change the landscape. In this project, the

participants will incorporate the values highlighted during the program, while also creating a vision for the future.

### **Tools to Collect Evidence of Understanding**

- In small groups (4-5 people), the learners will reflect on their experiences at the end of each day. Each group will have an adult to help guide the discussion, unpack feelings, and help in the reflection process.
- At the end of the unit, learners will be asked to create a personal statement (essay, visual art, music, video, etc.) explaining their Jewish and American identities and how it influences their connection to the Jewish religion and their status as an American citizen. Students will be encouraged to present their personal statement for the group, but not required.

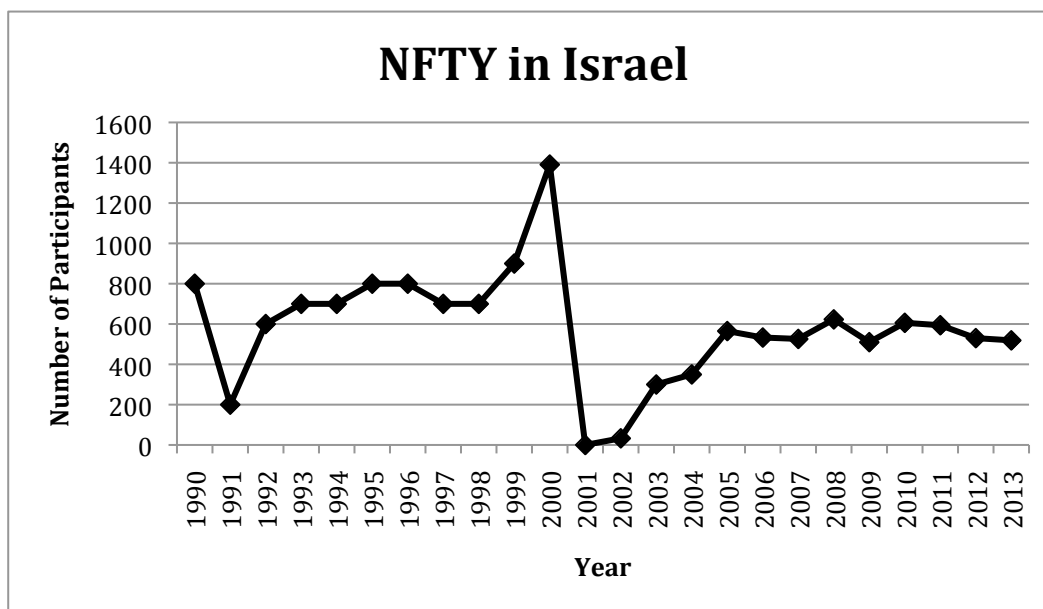
### **Design Principles**

- Nurtures relationship and community
  - For learners to openly reflect, they must feel safe.
  - The learners must feel that they are part of a community to feel safe.
  - To form a community, the learners must be in relationship with the other community members.
- Content relevant to real life
  - The content must be meaningful to the learners.
  - For the content to be meaningful, it must resonate with the learners' everyday lives.
- Time for reflection
  - Reflection allows time for absorption and processing of new experiences and information.
  - Through pointed questions that are designed to help the learners reflect, they can find meaning.
  - Some reflections should be shared with the community, helping others to see additional points of view.
- Space affects how we learn
  - The space can affect how learners understand and perceive the content.

- The intentional transformation of a space to place signals an importance of content to the learners.
- By transforming the space into a place, the learners' experiences change.

## Rationale

Until 2001, many more Jewish adolescents traveled to Israel on summer high school education programs such as North American Federation of Temple Youth (NFTY), United Synagogue Youth (USY), Young Judeaea, etc., than do now. They travel to Europe for several days and then to Israel and spend five weeks there. According to numbers received from the Union for Reform Judaism (URJ, NFTY's parent organization), numbers have been reduced in half since 2000, the high mark of NFTY in Israel.



**Figure 1: NFTY in Israel from 1990 to 2013<sup>8, 9</sup>**

The first reason for the reduction in participation in summer teen programs is Taglit-Birthright Israel, which is a ten-day free trip to Israel for 18-26 year-old

<sup>8</sup> "Interview of Paul Reichenbach by author." Mr. Reichenbach provided estimates from 1990 to 1999 and the exact number for 2000.

<sup>9</sup> Email from Lisa David, Associate Director of Camping, Union for Reform Judaism, January 23, 2014.

young Jewish adults. This well funded program, which has taken over 330,000<sup>10</sup> young adults to Israel since January 4, 2000.<sup>11</sup> Until recently (January 2014), Birthright did not allow young adults who had previously participated in an organized Israel trip, such as NFTY in Israel.<sup>12</sup> Prior to this decision, a Jewish teenager and his/her family had to make a decision: either go on the teen summer trip or wait until the teenager reached the eligibility age and travel to Israel on a Birthright-Israel trip. This policy pitted the summer teen programs directly against Birthright Israel, and for many families, the deciding factor is price (free versus over \$7,300<sup>13</sup>).

The second reason for the reduction in numbers is a loss of momentum due to external issues. From 1995 to 2000, Paul Reichenbach stated that the teen Israel programs had reached a critical mass, where most teenagers knew somebody who had travelled to Israel on such a program. North American Jewry was optimistic about the possibility of peace, which created the momentum for the teen Israel programs. This suddenly stopped with the outbreak of the 2<sup>nd</sup> Intifada (2000-2005) and then a worldwide recession beginning in 2008. Since the US economy has been

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<sup>10</sup> "About the Birthright Israel Foundation," Birthright-Israel Foundation, [birtherightisrael.com](http://www.birtherightisrael.com/supportus/pages/about-birtheright-israel-foundation.aspx), 1999-. <http://www.birtherightisrael.com/supportus/pages/about-birtheright-israel-foundation.aspx> (accessed March 2, 2014).

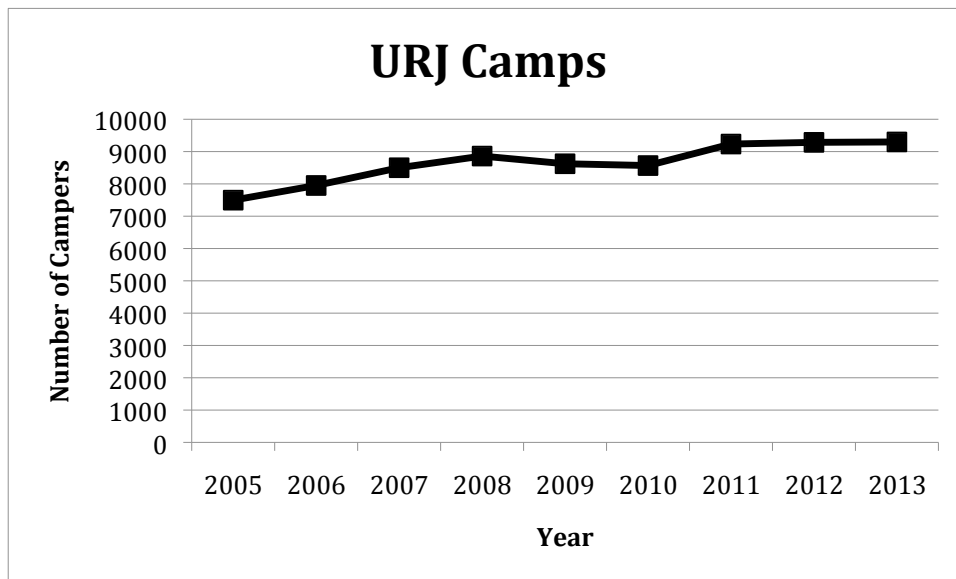
<sup>11</sup> Saxe, Leonard and Barry Chazan. *Ten Days of Birthright Israel: A Journey in Young Adult Identity*. Waltham, MA: Brandeis University Press, 2008, page 1

<sup>12</sup> "Birthright-Israel Expands Trip Eligibility." E-Jewish Philanthropy: [ejewishphilanthropy.org](http://ejewishphilanthropy.org), January 23, 2014. <http://ejewishphilanthropy.com/birtheright-israel-expands-trip-eligibility/> (accessed March 2, 2014).

<sup>13</sup> "NFTY in Israel Summer Programs," Union for Reform Judaism: 2014, <http://www.nftyisrael.org/programs/> (accessed March 2, 2014).

in recovery, the numbers have not returned to the high mark of 1391 participants for NFTY in Israel in 2000.<sup>14</sup>

The third reason for the reduction in participants is the increased opportunities for other programs, both Jewish and non-Jewish. The URJ, for instance, created Mitzvah Corps in 2010, which “...connects Jewish teens with immersive social action opportunities across North America, Central America, and Israel.”<sup>15</sup> In 2010, 71 NFTYites participated in the inaugural year, followed by 88 in 2011, 85 in 2012, and 96 in 2013.<sup>16</sup> Additionally, the URJ has increased the capacity of its affiliated camps by building new bunks.



**Figure 2: Number of Campers at URJ Camps<sup>17</sup>**

<sup>14</sup> Interview with Paul Reichenback by author.

<sup>15</sup> “Mitzvah Corps,” Union for Reform Judaism: 2014, <http://www.mitzvahcorps.org/index.cfm?> (accessed March 2, 2014).

<sup>16</sup> Email from Lisa David.

<sup>17</sup> *Ibid.*

Externally, many high school students are now interested in “résumé building” programs and college level classes. Many universities and colleges offer opportunities where high school students can spend summers in academic or skill development programs. With increased pressure to “separate oneself” from other university and college applicants, more and more students are participating in the programs. In the article, “Summer fun takes a back seat to college résumé -building,” Beth Teitel profiles a 17-year old high school senior who lives outside of Boston. He has “studied electrical engineering at Skidmore College, argued in mock trials at Columbia University, developed apps at MIT, and screened patients for tuberculosis in Thailand.”<sup>18</sup> She continues, “Amid escalating competition for elite and even not so elite colleges, summer has become resume-building crunch time for students whose parents can foot the bill — a season of strategic importance for students trying to distinguish themselves from other students also trying to distinguish themselves.”<sup>19</sup>

These programs come at the expense of Jewish activities such as camp, NFTY trips, and other Jewish activities. Many families do not see these Jewish activities as helpful experiences for college entrance. Jewish organizations such as the URJ have taken notice and responded with programs such as Mitzvah Corps, which concentrates on volunteering and social justice experiences. Additionally the URJ opened two “specialty camps,” URJ 6 Points Sports Academy in 2010, and URJ 6

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<sup>18</sup> Teitel, Beth. “Summer fun takes a back seat to college resume-building.” *Bostonglobe.com: The Boston Globe*, March 5, 2014. <https://www.bostonglobe.com/metro/2014/03/05/for-high-schoolers-with-ivy-league-dreams-summer-has-gone-from-time-kick-back-time-lean/Bkwwk8XIM0WfijqzQyszSLM/story.html> (accessed March 6, 2014).

<sup>19</sup> *Ibid.*

Points Science-Technology Camp in 2014. These camps serve a small population, approximately 775 campers (625 campers for Sports Academy and 150 for Science-Technology),<sup>20</sup> compared with the over 9000 campers served by other regional camps. According to Greg Kellner, the director of URJ 6 Points Science-Technology Camp, these two camps also serve a new population that had little to no interest in the traditional regional model camps.<sup>21</sup> By creating these “specialty camps,” the URJ seeks to expand its reach into areas, such as résumé-building summer experiences that also build Jewish identity and incorporates Judaism into the campers’ lives.

“So You Want to be an Entrepreneur!” fits the Mitzvah Corps/6 Points Camps model, seeking the same middle ground. The URJ has taken steps to attract teenagers interested in résumé -building, but none of the available programs concentrate on entrepreneurship. “So You Want to be an Entrepreneur!” seeks to fill this void, recognizing the need for teenagers (and parents) to build their résumés, while also understanding the importance of Jewish identity building that camps and Israel travel programs provide. The participants will have an opportunity to pursue their interest – to become a Jewish entrepreneur. By travelling the country with other Jewish teens, studying Jewish texts, visiting Jewish places, sampling Jewish culture, and learning about Judaism, the participants build a Jewish identity, becoming comfortable in the Jewish community. The entrepreneurial curriculum of “So You Want to be an Entrepreneur!” teaches the participants how to become for-profit and

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<sup>20</sup> Email from Greg Kellner, Director of URJ 6 Points Science and Technology Academy, March 26, 2014.

<sup>21</sup> *Ibid.*



non-profit leaders, and it also can fulfill the need for teens to build their résumés in preparation for college admission. Through these two components, identity building and entrepreneurialism, participants become Jewish entrepreneurs, employing Jewish values as a “North Star,” which guide their decisions.

## Educational Principles

To accomplish its goals, “So You Want to be an Entrepreneur!” employs three central educational principles: learner-centered education, safe community, and experiential education. Through these three pillars, the program seeks to create a whole-person experience. The participants learn the material (knowledge), while also feeling a connection, which further internalizes it, leading to reflection and action.

### **Learner-Centered Education**<sup>22</sup>

In *The School and Society*, published in 1900, John Dewey explains:

Now the change which is coming into our education is the shifting of the center of gravity. It is a change, a revolution, not unlike that introduced by Copernicus when the astronomical center shifted from the earth to the sun. In this case the child becomes the sun about which the appliances of education revolve; he is the center about which they are organized.<sup>23</sup>

This change, now called learner-centered education has slowly permeated the classroom at all levels. In *The School and Society*, he compares the traditional classrooms, which as he explains, are made for “listening,” meaning: “passivity, absorption.”<sup>24</sup> He contrasts this with, “...where activity on the part of the children preceded the giving of information on the part of the teacher, or where the children had some motive for demanding the information.”<sup>25</sup> The learner experiences the material before the educator teaches it to him/her. David Bryfman, the Chief

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<sup>22</sup> A full discussion of learner-centered education can be found in Appendix 1. What follows here is a summary of the discussion.

<sup>23</sup> Dewey, John, *The School and Society*, USA: Readaclassic.com, 2009, Originally published in 1900, page 37.

<sup>24</sup> *Ibid.*, 35.

<sup>25</sup> *Ibid.*, 36.

Learning Officer of the Jewish Education Project and one of the leading thinkers on experiential education, explains further, the “...child-center approach to education argues that the learner, rather than the content, should be the primary focus of all learning experiences. The educator’s role is very different to the teachers in the traditional educational environment, who deposit knowledge and content into their students’ waiting minds.”<sup>26</sup> Instead of lecturing on the material, the educator helps guide the learner. One way the educator does this is by asking open-ended questions that connect the activity with material already known, allowing the learner to make the connection.<sup>27</sup> This type of philosophy not only allows the students to learn the material, but it also fosters critical thinking, communication, and group skills.<sup>28</sup> Learner-centered education occurs in many places: formal, informal, and experiential education settings. Camps and Israel travel experiences have employed learner-centered education for many years, where the camper/participant was the main focus.

### **Safe Community**<sup>29</sup>

The idea of a Jewish community has been around for thousands of years. The *Oxford English Dictionary* has many definitions for community, but the most useful is: “A body of people who live in the same place, usually sharing a common cultural or

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<sup>26</sup> Bryfman, David, “An I-Centered Approach to Jewish Generation Me” in *The Aleph-Bet of Israel Education*, Chicago, IL: The iCenter, 2011, page 2.

<sup>27</sup> Weimer, Maryellen, *Learner Centered Teach: Five Key Changes to Practice*, San Francisco, CA: Jossey-Bass, 2013, page 23.

<sup>28</sup> Weimer, 53-54.

<sup>29</sup> A full discussion of safe community can be found in Appendix 2. What follows here is a summary of the discussion.

ethnic identity. Hence: a place where a particular body of people lives.”<sup>30</sup> For local Jewish communities, such as a synagogue or a neighborhood, the members live in the same place, share a similar culture, or ethnic identity, depending on which Jewish philosopher one supports. David Teutsch defines Jewish community as “A web of relationships based on trust.”<sup>31</sup> This trust is tantamount for a person to feel supported by a community, allowing a person to share intimate details and feelings.

By having a safe community where trust, respect, and compassion are central components, students, especially teenagers, feel comfortable sharing their thoughts and requesting support. Kessler writes:

Teenagers, however, do not readily share what is deeply important with anyone, certainly not with most adults called ‘teachers.’ To earn their trust, I had to learn ways to work together to create an environment that was safe and full of respect and compassion so that they would speak with authenticity. The more they felt their voices honored by their peers and teacher, the more they were willing to speak.<sup>32</sup>

By creating a safe environment, students feel comfortable in reflecting upon their feelings and emotions and sharing their deep thoughts. The act of reflecting ensures the absorption of educational material and experiences.<sup>33</sup> Reflection is an important aspect of the educational process, but to succeed, it must occur in a safe community.

To help build strong community, the education systems - both secular and Jewish -, have begun emphasizing the importance of group work and community building skills. Rachel Kessler, the author of *The Soul of Education*, writes, “The move to

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<sup>30</sup> "Community, n.". OED Online. December 2013. Oxford University Press.  
<http://www.oed.com/view/Entry/37337?redirectedFrom=community> (accessed January 29, 2014).

<sup>31</sup> Lecture by David Teutsch on January 30, 2014 at HUC-JIR.

<sup>32</sup> Kessler, Rachael, *The Soul of Education: Helping Students Find Connection, Compassion, and Character at School*, Alexandria, VA: ASCD, 2000, page 6.

<sup>33</sup> *Ibid.*, 40.

community-building in education...reflects a growing awareness of the profound need of children and adolescents to feel part of something larger than themselves and their family.”<sup>34</sup> This idea has been evident in the camping world, especially Jewish camps for many years, where Jewish identity building is core to connecting campers to camp.<sup>35, 36</sup> Through the education systems, children are receiving the necessary skills to build community, leading to places where they can trust the people around them and leading to better academic and social outcomes.

### **Experiential Education**<sup>37</sup>

The term experiential education has been around for decades. For instance, in 1938, John Dewey published his book called *Experience and Education*. In it he states, “The belief that all genuine education comes about through experiences does not mean that all experiences are genuinely or equally educative.”<sup>38</sup> In *Democracy in Education*, Dewey explains:

“To ‘learn from experience’ is to make a backward and forward connection between what we do to things and what we enjoy or suffer from things in consequence. Under such conditions, doing becomes a trying; an experiment with the world to find out what it is like; the undergoing becomes instruction—discovery of the connection of things.”<sup>39</sup>

To ensure the connection is formed correctly, where the learner does not misunderstand or make incorrect assumptions about the experience, there must be

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<sup>34</sup> *Ibid.*, 22.

<sup>35</sup> Zeldin, Michael, “Making the Magic in Reform Jewish Summer Camps” in Michael M. Lorge and Gary P. Zola, *A Place of Our Own: The Rise of Reform Jewish Camping*, Tuscaloosa, AL: The University of Alabama Press, 2006, page 90.

<sup>36</sup> Sales, Amy and Leonard Saxe, “How Goodly are Thy Tents”: *Summer Camp as Jewish Socializing Experiences*, Hanover, NH: University Press of New England, 2004, pages 5-6.

<sup>37</sup> A full discussion of experiential education can be found in Appendix 3. What follows here is a summary of this discussion.

<sup>38</sup> Dewey, John, *Experience and Education*, New York, NY: The Macmillan Company, 1938, page 25.

<sup>39</sup> Dewey, John, *Democracy and Education: An Introduction to the Philosophy of Education*, Kindle Edition, Originally published in 1916, Kindle Locations 2244-2246.

guidance, a type of reflection led by an educator.<sup>40</sup> Bernard and Joel Reisman state that the experience enables the individual to understand the subject matter in his/her own terms, especially when done in small groups, allowing for a broadened perspective.<sup>41</sup> The need for reflection is important to make sense of the experience, but to do so in a small and safe group elevates the learning experience even more.

David Bryfman believes that whether it occurs in formal or informal learning environments, it is a “...philosophical and pedagogical approach that bridges both of these settings and is united under the banner of experiential Jewish education.”<sup>42</sup>

Claire Goldwater and Michael Soberman explain in “The Israel Experience,” that:

Effective educators maximize the potential of the environment by creating experiences that stimulate the learners’ senses (focusing on the smells, tastes, sounds and varied sights that are available), creating direct interaction with the environment – through hiking and physical challenge, meeting the people, touching the landscape and more – to create powerful educative experience.<sup>43</sup>

These types of experience can happen anywhere, but routinely occur at camp and on Israel educational trips. Additionally programs, such as *Adama*, which offers “a three-month leadership training program for young adults in their 20s integrates organic farming, sustainable living, Jewish learning, community building, and contemplative spiritual practice.”<sup>44</sup> In all of these educational opportunities, experiential education takes place in the environment of the content, where the

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<sup>40</sup> Dewey, *Experience and Education*, 25-26.

<sup>41</sup> Reisman, Bernard and Joel I. Reisman, *The New Jewish Experiential Book*, Jersey City, NJ: KTAV Publishing House, Inc., 2002, page 15.

<sup>42</sup> Bryfman, David, “Experiential Jewish Education: Reaching the Tipping Point” in Helena Miller et al. (eds.) *International Handbook of Jewish Education*, International Handbooks of Religion and Education, volume 5, New York, NY: Springer, 2011, page 767.

<sup>43</sup> Goldwater, Claire and Michael Soberman, “The Israel Experience” in *The Aleph-Bet of Israel Education*, Chicago, IL: The iCenter, 2011, page 4.

<sup>44</sup> “Adama,” Hazon, 2014, <http://www.hazon.org/adamah/> (accessed January 31, 2014).

learners can directly experience a place and then have time to reflect upon the experience.

## Jewish Identity<sup>45</sup>

Since the Haskala, or the Enlightenment, Jews have struggled with their multiple identities. Before this, Judaism prevailed throughout one's life, from buying the food from the *shochet* (the butcher) to one's social acquaintances. Jews only needed their Jewish identity. With the advent of the Haskala and nationalism in the nineteenth century, many Jews explored the secular world, where they needed to create new identities, which sometimes conflicted with their Jewish identity. America is no different. Many Jews in America have attempted to join American society, while also preserving their unique Jewishness. This leads to the problem of defining the term, "Jewish identity." It should also be noted that there is not a consensus of what Jewish identity is, how to create it, or how it manifests itself. In the summary that follows I have chosen a definition, which this capstone follows.

The Oxford English Dictionary defines identity as "The quality or condition of being the same in substance, composition, nature, properties, or in particular qualities under consideration; absolute or essential sameness; oneness."<sup>46</sup> It also defines this term as "Who or what a person or thing is; a distinct impression of a single person or thing presented to or perceived by others; a set of characteristics or a description that distinguishes a person or thing from others."<sup>47</sup> These two definitions seem to contradict each other. In the first definition, the OED defines identity as the

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<sup>45</sup> A full discussion of Jewish identity can be found in Appendix 4. What follows here is a summary of the discussion.

<sup>46</sup> "Identity, n.", OED Online, December 2013, Oxford University Press, <http://www.oed.com/view/Entry/91004?redirectedFrom=identity> (accessed January 19, 2014).

<sup>47</sup> *Ibid.*



sameness within a group, while the second definition explains that there are a number of characteristics that distinguish a person from another. But, Dr. Leonard Saxe writes, “Each of us has multiple personal identities that consist of a sense of meaning attached to the roles they enact in the course of our day-to-day lives.”<sup>48</sup> These are complementary definitions—each person has a unique identity while also forming attachments of meaning to a specific ethnic group.

In *How Goodly Are Thy Tents*, Amy Sales and Leonard Saxe describe that the attachment to both a group and individuality, are needed for an identity. Sales and Saxe explain that for attachment to form the learner must be socialized, where a person must have some understanding of the group’s history and its culture, or its norms – the way things are done. For most people, this is learned in the family and at school as well as in social groups, such as among friends. These three opportunities - family, education, and social networks - lead to the development of a strong identity.<sup>49</sup> They call the individuality aspect of identity formation, individuation, which they explain as “the process of defining ourselves as unique and distinct from others in the group. Individuation leads to personal identity, an aggregate of personal qualities, characteristics, and abilities that define each of us as an individual.”<sup>50</sup> Through socialization and individuation, learners form to define their identities. Therefore, for this project, identity is defined as a set of

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<sup>48</sup> Saxe, Leonard, “Jewish Identity Development: The Israel Dimension” in *The Aleph-Bet of Israel Education*, Chicago, IL: The iCenter, 2011, pages 3-4.

<sup>49</sup> Cohen, Steven M. and Judith Verstein. “Jewish Identity: Who You Knew Affects How You Jew: The Impact of Jewish Networks in Childhood upon Adult Jewish Identity in Helena Miller et al. (eds.) *International Handbook of Jewish Education*, International Handbooks of Religion and Education, volume 5. New York, NY: Springer, 2011, page 215.

<sup>50</sup> Sales, 4.

characteristics that makes a person unique, while also sharing a meaningful attachment with a group. This attachment may include a connection to the religious, cultural, and historical aspects of Judaism.

As stated in the definition, for a Jew to have a strong Jewish identity, he/she must have a connection to the Jewish tradition. For this reason, as explained by Sales and Saxe, Jewish education is tantamount to the formation of Jewish identity. In “Jewish Identities: Educating for Multiple and Moving Targets,” Charmé and Zelkowitz explain, “To understand that different people make sense of their own Jewish identities in different ways is to make the shift from asking ‘How Jewish are American Jews?’ to asking ‘*How* are American Jews Jewish?’”<sup>51</sup> In other words, how do American Jews connect or attach to their Jewishness? The reframing of this question changes the goals of Jewish education, moving from how do Jews practice Judaism to how do Jews connect to Judaism?

Many Jewish educators believe that informal Jewish settings, such as camp and Israel experiences are the most effective methods to create Jewish identity, because they immerse the participants into Jewish experiences, while also providing content that frames them. Steven M. Cohen and Judith Verstein write, “The findings so far clearly indicate that both childhood social networks and Jewish educational

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<sup>51</sup> Charmé, Stuart and Tali Zelkowitz. “Jewish Identities: Educating for Multiple and Moving Targets” in Helena Miller et al. (eds.) *International Handbook of Jewish Education*, International Handbooks of Religion and Education, volume 5. New York, NY: Springer, 2011, page 168.

experiences affect how respondents manifest their Jewish identities as adults.”<sup>52</sup> In their chapter “Jewish Identity: Who You Knew Affects How You Jew” in the *International Handbook of Jewish Education*, they discuss the importance of young people having Jewish friends. For Zeldin, Jewish networks are not enough to create effective Jewish educational experiences. He states, “...Jewish camps that are content to provide children with ‘Jewish experiences’ are less likely to promote Jewish identity than camps that couple experiences designed to enhance Jewish identity with learning of related Jewish content.”<sup>53</sup> Therefore, experiences must be connected to content to succeed in strong Jewish identity creation.

While one of the purposes of education is to create an identity, it must also help the learner become more confident with his/her Jewish identity. For Saxe, the purpose of Jewish education is to create a greater importance for an individual’s Jewish identity, moving it up in the hierarchy of his/her various identities. Furthermore, by creating positive associations with the learner’s Jewish identity, including the social aspect, he/she will feel more empowered within the Jewish people and in the choices he/she makes on a daily basis.

The formation of Jewish identities is important for the continuation of the Jewish people. Combining the *Oxford English Dictionaries* definitions and supported by the writings of some of the major modern thinkers in identity development, it is understood for this project that identity is defined as a set of characteristics that

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<sup>52</sup> Cohen, 213.

<sup>53</sup> Zeldin, 101.

makes a person unique, while also sharing a meaningful attachment to a larger community. Though there are other factors in Jewish identity development, formal and informal Jewish education settings play an important role. They allow learners to form social networks, allowing them to participate in and contribute to the fuller Jewish community. Combining experiences with content increases the effectiveness of educational opportunities in terms of Jewish identity. To create a successful Jewish educational experience, educators must positively reinforce their learners' Jewish identities, allowing Jewish identity to rise to the top of the hierarchy of personal and social identities. As a result, learners will become more reliant on their Jewish identities, and in turn, they will make more of their personal choices through a Jewish lens.

# **Curriculum**

## **Program Details**

“So You Want to be an Entrepreneur!” is an experiential education program designed for Jewish high school learners who are interested in becoming Jewish entrepreneurs, while also having fun! The program uses two types of curriculum units: ongoing units and city units. The ongoing units run for the length of the program and the city units are specific to each city. “So You Want to be an Entrepreneur!” employs two ongoing units that run for the duration of the trip: a unit centered on community and identity building and then the entrepreneurial unit. These two units are woven throughout the program. Also each city visited by “So You Want to be an Entrepreneur!” has a unit designed specifically to transform simple sites into meaningful experiences, taking advantage of place and context. This project demonstrates three curricular units: “Creating Ethical and Entrepreneurial Community: Making Decisions Guided by our Jewish Tradition,” “Entrepreneurialism: A North Star and Reaching It,” and “New York City and Our History: A Guide for the Work of an Entrepreneur.” In the “Creating Ethical and Entrepreneurial Community”: unit, participants will create a community of shared values and ethics while building relationships with like-minded entrepreneurs that will support their endeavors. Participants will also build Jewish identity helping young people make the tough ethical choices as entrepreneurs. In Unit 2: “Entrepreneurialism,” the participants will develop their “North Star” to guide them as Jewish entrepreneurs and then begin working on their projects using a Design

Thinking process. In the “New York City and Our History” unit, the participants will become intimate with the experiences of those Jews who immigrated to America. Through these immigrants and the places they lived and worked, the participants will experience how they persisted, innovated, and became visionaries.

### **Flexibility of the Program**

Because each city has its own unit, which is independent of other cities, a journey can begin in any city and end in any city, allowing for varying trip lengths.

Therefore, a group can last for days (one city) or weeks (many cities). “So You Want to be an Entrepreneur!” can act as a stand-alone summer program or a shorter experience, such as where the participants leave their camp for multiple weeks and then return to it at the end of the trip (e.g. two weeks at camp, four weeks on “So You Want to be an Entrepreneur!” and then two weeks at camp).

### **Staffing**

Each journey has one *moreh/morah haderech* and *madrachim* (counselors). The *moreh/morah haderech* (MH) is a trained and certified tour guide and has completed additional training from “So You Want to be an Entrepreneur!” The MH’s job is not only to guide the group, but also educate the participants. Additionally, the MH is in charge of the logistical aspects of the trip.

The second part of the staffing is the *madrachim*, which will depend on the number of participants (the program seeks a ratio of 6-8 participants per

*madrich/madrichah*). The *madrichim* are young adults that may be counselors at camp, teachers in religious schools, or hired by “So You Want to be an Entrepreneur!” for the summer-long trips. One *madrich/madrichah* is the *rosh madrich/madrichah* (head counselor) (RM), the person in charge of all things other than education or logistics (the realm of the MH). The *madrichim* act as role models, facilitate the small groups, deal with behavioral challenges, ensure that all participants are safe, support the MH in educational programming, and many additional responsibilities.

## Sample Itinerary and Schedule

### Saturday

Time	Location	Activity
9:15 PM	La Guardia Airport	Arrive in NYC from Cincinnati, OH
10:15 PM	NYU Dorms	Welcome and check into dorms – <i>laila tov</i> (bed time)

### Sunday – The Great Immigration

Time	Location	Activity
7:30 AM	NYU Dorms	<i>Boker Tov!</i> (Wake-up)
8:15 AM	Washington Sq. Park	Breakfast – bagels and cream cheese
8:45 AM	NYU Dorm Conf Room	Program 1-1: Building a Holy Community (Activities 1 and 2)
10:15 AM	NYU Dorm Conf Room	Break
10:30 AM	NYU Dorm Conf Room	Orientation
12:00 PM	Lower Manhattan	Lunch
1:00 PM	Battery Park	Program 2-1: Emma Lazarus
2:15 PM	Battery Park	Take ferry to Statue of Liberty
2:30 PM	Statue of Liberty	Visit Statue of Liberty
4:30 PM	Statue of Liberty	Take Ferry to Ellis Island
5:00 PM	Ellis Island	Visit Ellis Island
6:00 PM	Ellis Island	Take Ferry to Battery Park
7:00 PM	Times Square/42 <sup>nd</sup> St.	Walk to restaurant for dinner
8:15 PM	Restaurant	Walk to Rockefeller Center
8:30 PM	Rockefeller Center	Go to the Top of the Rock for some night viewing of the city that never sleeps!
9:30 PM	Rockefeller Center	Return to the dorms
10:00 PM	NYU Dorms	Arrive at dorms – <i>laila tov!</i>

### Monday – How Jewish Immigrants Lived

Time	Location	Activity
8:00 AM	NYU Dorms	<i>Boker Tov!</i>
8:45 AM	Cafeteria	Breakfast
9:15 AM	NYU Dorm Conf Room	Program 1:1 (Activity 3)
9:50 AM	NYU Dorm Conf Room	Walk to HUC-JIR for <i>Shachrit</i>
10:05 AM	HUC-JIR	<i>Shachrit</i>
11:00 AM	HUC-JIR	Leave for Tenement Museum
11:25 AM	Tenement Museum	Tour Tenement Museum
12:45 PM	Lower East Side	Lunch
1:30 PM	Lower East Side	Program 2-2: Peddling to Wealth
2:30 PM	Lower East Side	Pickles!
3:15 PM	HUC-JIR	Introduction to small group reflections



3:30 PM	HUC-JIR classrooms	Small Group Reflections
4:30 PM	NYU Dorms	Drop off day-packs, change clothes, etc.
5:00 PM	NYU Dorms	Meet before leave for New York Mets game
6:00 PM	Citi Field	Arrive at Citi Field, visit Jackie Robinson Rotunda
7:10 PM	Citi Field	Let's Go Mets!
11:00 PM	NYU Dorms	Arrive at dorms – <i>laila tov!</i>

### **Tuesday – Wall Street and Becoming a Successful Entrepreneur**

<b>Time</b>	<b>Location</b>	<b>Activity</b>
9:00 AM	NYU Dorms	<i>Boker Tov!</i>
9:45 AM	Cafeteria	Breakfast
10:15 AM	NYU Dorm Conf Room	Limud Katzur: Leviticus on Business (Part 1)
10:30 AM	NYU Dorm Conf Room	Leave for Wall Street
10:50 AM	Arrive at Zucotti Park	Program 3-3: Wall Street
12:30 PM	Zucotti Park	Lunch
1:15 PM	New York Stock Exchange	See the NYSE (visitors are not allowed inside)
1:30 PM	Museum of American Finance	Tour Museum of American Finance
2:15 PM	Hazon Offices	Meet with Nigel Savage, Executive Director of Hazon
3:45 PM	9/11 Exhibit	Visit the 9/11 Exhibit
5:00 PM	NYU Dorms	<i>Ma'ariv</i>
5:30 PM	Greenwich Village	Dinner
7:00 PM	Pier 83	Harbor Lights Cruise (Circle Line)
9:00 PM	NYU Dorms	Return to Dorms
10:30 PM	NYU Dorms	<i>Laila Tov</i>

### **Wednesday – Saying Goodbye to NYC and Hello to Philadelphia**

<b>Time</b>	<b>Location</b>	<b>Activity</b>
8:00 AM	NYU Dorms	<i>Boker Tov!</i> and pack
9:00 AM	Cafeteria	Breakfast
9:45 AM	HUC-JIR	<i>Shachrit</i>
10:30 AM	HUC-JIR	Program 2-1: Finding Your North Star
11:45 AM	HUC-JIR	Closing Circle for NYC
12:45 PM	Greenwich Village	Lunch
1:30 PM	NYU Dorms	Load Bus
2:00 PM	NYU Dorms	Leave for Philadelphia

# **Unit 1: Creating Ethical and Entrepreneurial Community:**

## **Making Decisions Guided by our Jewish Tradition**

### **Introduction**

Community and identity are central themes that the participants will experience throughout their journey. Modeled by the intentional community formed while on their journey, the participants will contemplate the strong relationship between Jewish identity and Jewish community. This unit is composed of two parts: programs to create a community and identity, and *Limud Katzar* (Short Study). The community and identity programs are experiences designed to develop a safe and holy community where participants feel a strong connection to each other allowing them to reflect upon their experience and make friends for life. The *Limud Katzar* programs are short twenty-minute sessions that occur three times a week, utilizing the Jewish tradition to model ethical and moral behavior, especially in the realm of entrepreneurship. The participants will keep a list of the values espoused from the *Limud Katzar* programs and they will integrate them into the values section of their final project.

### **Summary of Programs**

#### ***Program 1-1: Building a Holy Community (Scripted)***

##### ***Activity 1: Icebreakers*** (30 minutes)

This activity is designed to introduce participants to each other. Knowing one's neighbors is integral in forming a community.

***Activity 2: Brit Kehilah*** (50 minutes)

Important to any community is rules. This governs how one behaves and interacts with other community members. The participants will have the opportunity to define what an intentional community is for them. The *Brit Kehilah* will govern the community through out the trip.

***Activity #3: Initiation Ritual:*** (35 minutes)

Rituals help set apart everyday routines. As the participants begin building their own community, it is incumbent that each participant feels part of the community. Therefore, each participant will volunteer a skill, giving a part of himself or herself to the community, while also demonstrating their participation.

***Program 1-2: Wrestling with Your Ish (60 minutes) (Scripted)***

Throughout their journey, the participants will be asked to struggle with texts, leading to an internalization of the values espoused. This program is designed to give permission to the participants that it is part of Judaism to struggle with values. Then, using dilemmas, the participants will begin “wrestling” with certain values, modeling how they will have to sometimes make difficult choices.

## **Program 1-1: Building a Holy Community**

David Teutsch defines Jewish community as “A web of relationships based on trust”<sup>54</sup> in his book *A Guide to Jewish Practice*. This idea of Jewish community, or *kehilah*, is the basis of our connections to the Jewish people, where the fundamental aspect of trust strengthens those relationships. When trust is established, participants of the community feel comfortable sharing their personal experiences and there is a mutual commitment to helping other members. Having a safe space is critical for reflecting on experiential education. Therefore, this program seeks to create a holy community through forming relationships between participants and then having them write and then sign a *brit kehilah*.

### **Enduring Understandings:**

- The history of our people can guide us and shape our “North Star”.
- The American Jewish story of persistence, innovation, and vision provides a model for entrepreneurial success.
- **The power of the individual to create change requires an awareness of our uniqueness and the attributes we share with our community.**

### **Core Concepts:**

- Jewish texts can help guide us in creating Jewish communities.
- Individual contributions by members help us create a strong community.

### **Essential Questions:**

- What’s the difference between being an entrepreneur and a Jewish entrepreneur?
- How can the Jewish tradition inform my decisions in the business and social entrepreneurial world?
- What can I learn from those who came before me and how can I contribute today?
- How do stronger Jewish identities help make me preference my Jewish values in my daily decisions?

### **Location**

- Large open space

### **Materials:**

- Ball (soft, but able to throw up to 50 feet)
- White board and markers
- Poster board and Sharpies
- Easel
- Brit Kehila (sheet)

### **Timing**

- Activity #1 – Ice Breaker: 27 minutes

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<sup>54</sup> Lecture by David Teutsch on January 30, 2014 at HUC-JIR.

- Activity #2 – Brit Kehilah: 50 minutes
- Activity #3 – Initiation Ritual: 33 minutes

### **Program Plan:**

#### ***Activity #1 – Ice Breaker***

1. In a large open space, the full group should create a big circle.
2. Everyone should go around and say their name and their favorite... (Be creative!). **(10 minutes)**
  - a. To make it more interesting, you may ask the participants to include an action that represents “their favorite...”.
  - b. Then you can ask the following person to mimic that action before telling the community “their favorite...” and doing their own action.
3. Once everyone has shared his or her name, introduce a ball. Tell them they should remember who threw it to them and who they threw to.
  - a. Round 1 **(7 minutes)**
    - i. The leader should say his/her name.
    - ii. Then throw it to a participant.
    - iii. Then the participant should share his/her name.
    - iv. This should continue until everyone has had a chance.
  - b. Round 2 **(5 minutes)**
    - i. Start the game over, but the participants must say their name and the person they are throwing the ball to.
    - ii. Do the same as in “Round 1” with this difference.
  - c. Round 3 **(5 minutes)**
    - i. The last person to receive the ball in Round 2 (should be the same as round 1) will throw the ball to the participant who threw it to him/her.
    - ii. He/she should say his/her own name and the participant he/she is throwing to.

#### ***Activity #2 – Brit Kehilah (Community Covenant)***

1. Ask the participants: **(10 minutes)**
  - a. What is a community to you?
  - b. When have you been part of a community?
  - c. What was the community like?
2. Ask a participant to define the community based on the other participants’ answers. **(5 minutes)**
3. With a *chevruta* (partner) discuss: **(5 minutes)**
  - a. Is there a difference between a Jewish and non-Jewish community? If so, what makes them different?
  - b. What communities do you belong to? What makes you want to belong to each community?
4. Bring the participants back together.
5. Tell them in Exodus 25, after the Israelites have received the Ten Commandments, God said to Moses: “Tell the Israelite people to bring Me gifts; you shall accept gifts for Me from every person whose heart is so

moved" (Ex. 25:1) "And let them make Me a sanctuary that I may dwell among them." (Ex. 25:8) **(10 minutes)**

- a. What is this saying?
  - b. What does this have to do with the community?
  - c. Who is included?
  - d. Think about what skills you can bring to this *kehilah* community.
6. Tell the participants that the community is going to create a *Brit Kehilah* (Community Covenant). Explain to them that this is their community and the rules that they create today will govern this *kehilah* and should ensure a safe community. Remind them that this does not supersede the "Code of Conduct" they signed before the program. Write their suggestions on the white board. **(20 minutes)**
- a. They may only make suggestions at this time.
  - b. Once the participants have shared their ideas, ask if there are any clarifications on any of the suggestions.
  - c. The staff will write these suggestions into statements and the participants will have an opportunity to comment and vote on them.

**Activity #3 – Initiation Ritual** (This should take place after the participants have the opportunity to comment and vote and the staff have created a final draft.)

1. Read the *Brit Kehilah* to the group. **(3 minutes)**
2. Ask each person: **(15 minutes)**
  - a. To stand-up
  - b. Say his/her name
  - c. Say his/her skill
  - d. Sign the "*Brit Kehilah*"
3. To celebrate this occasion, we have for you: **(15 minutes)**
  - a. A Compass with our group name to help guide you on your journey in becoming a Jewish entrepreneur.
  - b. A special food
4. The *Brit Kehilah* should be saved for the trip.

## Brit Kehilah

Today, on \_\_\_\_\_ [Date]/ \_\_\_\_\_ [Jewish date]  
the community of \_\_\_\_\_ [Name of group] has come together to form a  
*kehilah kedoshah*, a holy community. The undersigned, which bring the following  
skills, commit to this *brit kehilah* (community covenant) and pledge to follow and  
uphold this *brit kehilah* to the best of their abilities.

Name (Printed)	Signature	Skill







## **Program 1-2: Wrestling with Your *Ish***

One of the central tenets of Judaism is the wrestling with tradition. Since Biblical times, we as a people have struggled with God, our texts, and who we are as a people. One such example of this occurs in chapter 32 of Genesis, when Jacob wrestles with an *ish*. We don't know what the *ish* is or what the *ish* represents. We do know that it was a struggle for Jacob, who emerged from this episode a different person with a new name: Yisrael.

### **Enduring Understandings:**

- **The history of our people can guide us and shape our “North Star”.**
- The American Jewish story of persistence, innovation, and vision provides a model for entrepreneurial success.
- The power of the individual to create change requires an awareness of our uniqueness and the attributes we share with our community.

### **Core Concepts:**

- Historically, the Jewish people have struggled/wrestled with God, our sacred texts, our role in the world, and who we are as a people.
- Genesis chapter 32 gives us, as Jews, permission to struggle/wrestle with a variety of subjects, including the values that guide us in entrepreneurial endeavors.

### **Essential Questions:**

- What's the difference between being an entrepreneur and a Jewish entrepreneur?
- How can the Jewish tradition inform my decisions in the business and social entrepreneurial world?
- What can I learn from those who came before me and how can I contribute today?
- **How do stronger Jewish identities help make me preference my Jewish values in my daily decisions?**

### **Location:**

- Large open space

### **Materials:**

- “Struggling with Your *Ish*” text study
- “Dilemmas”
- “Bintel Briefs from 1907”

### **Timing:**

- 60 minutes

### **Program Plan:**

1. They should start in their reflection groups.

2. Ask the participants to think of a situation where they struggled with right or wrong. How did they come of with a solution? **(3 minutes)**
3. In *chevruta*, the participants should describe the situation to their *chevruta* and answer: **(5 minutes)**
  - a. What were the emotions involved?
  - b. What were the values involved?
4. In the reflection groups, look at “Struggling with Your *Ish*” text study. **(15 minute)**
5. Introduce and discuss the 5 dilemmas on the “Dilemmas” sheet as a reflection group. **(10 minutes)**
6. Introduce the one longer dilemma. The participants should work within *chevruta*. **(12 minutes)**
7. As a reflection group, discuss the dilemmas. Ask: **(12 minutes)**
  - a. Where did your ethics come from?
  - b. What role did Judaism play in your decisions and how you struggled with the issues?
8. Wrap-up **(2 minutes)**

## Wrestling with Your *Ish*

### **Parsha Summary:**

*Parsha Vayishlach* continues the Jacob narrative. Jacob, now married to both Leah and Rachel, parts ways with Laban, their father. Jacob had fled from his brother, Esau, after tricking him into giving up his birthright and then Jacob tricked Isaac, their father, to receive Esau's blessing. *Vayishlach* begins with Jacob sending messengers ahead to his brother, Esau, begging Esau not to kill him. Esau responds by saying he will meet Jacob. At this point, Jacob becomes anxious and begins dividing up his possessions and sends his wives across a river for protection. Alone, he then wrestles an *ish* (man, angel, depending on the context). After wrestling him to a stalemate, the *ish* changes Jacob's name from Ya'acov to Yisrael. Jacob meets his brother and they embrace and then Jacob arrives safely at his destination.

### **Genesis 32:25, 28-29**

25) Jacob was left alone. And an <i>ish</i> <sup>55</sup> wrestled with him until the break of dawn.	וַיִּנָּתֶר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר: כה
28) Said the other, "What is your name?" he replied, "Jacob."	וַיֹּאמֶר אֵלָיו מִהְשֶׁמֶךְ וַיֹּאמֶר יַעֲקֹב: כח
29) Said he, "Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed."	אֵל כִּי־שָׁרִיתָ וַיֹּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כט עַם־אֱלֹהִים וְעַם־אֲנָשִׁים וְתוֹכֵל:

### **Questions:**

1. What is happening in these 3 verses?
2. In the Bible, the word *איש* (*ish*) is defined as a "man" or an "angel." Who or what do you think the *ish* is (it doesn't have to be either – there are many other interpretations)?
3. Jacob "wrestled" an *ish*. What can we learn from his struggles? How can it be applied to your struggle (from the opening activity)?
4. What was the solution to your situation? Did it turn out how you wanted it to?

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<sup>55</sup> In the Tanakh, the Hebrew word *איש* (*ish*), is defined as a "man" or an "angel."

## **Dilemmas**

1. You find a \$20 bill underneath your seat when you walk into class and you know it is not yours. What do you do?
2. Your friend decides to skip school. The teacher asks you where your friend is. What do you do?
3. You are playing baseball and you know that you didn't catch the ball, but everyone else thinks you did. What do you do?
4. One evening you are hanging out with friends and go to dinner. You realize that you forgot your wallet and ask a friend to cover your \$15-portion of the bill. A month later, you remember that you owe this \$15 to your friend, but she doesn't remember. What should you do?
5. One day a group of friends and you are talking about ideas for an entrepreneurial organization. One of your friends suggests an idea that none of the group likes. Several weeks later, as you are working on your own endeavor, you realize that you have incorporated your friend's suggestion (the one your group of friends didn't like) into your idea. What should you do?

## Bintel Briefs from 1907<sup>56</sup>

Worthy Mr. Editor,

I am a workingman, and two years ago I entered into a partnership with another worker. We took in several other people, whom we paid well, and we all earned good wages.

During the two years we worked together, I was sick for three weeks, but my partner, who worked with the whole "set" of workers, gave me the usual half of the profits. I didn't want to take it, since I hadn't worked, but my partner, an honorable man, brought me the entire half.

Some time ago my partner got sick, and the first two weeks, I, too, gave him half of what we earned. But when I wanted to give him his share after the third week, he didn't want to take it. He explained to me that the partnership would have to be dissolved because his doctor had told him to stop working. I had to agree to it.

Now my former partner has a small business, but he is not doing well. I, on the contrary, have worked a full season with the whole "set" and earned a great deal.

My question now is whether I have any obligations to my former partner, because since he became sick and left me I am earning more than usual. I want to remark that I am a family man with young children, but I don't want to take what belongs to another. If you, Mr. Editor, will tell me I have a duty toward him, I will fulfill it.

My former partner is a very decent man, and when I go into his house and see his need, my heart aches. I imagine that he would deal better with me in such a situation. I even loaned him three hundred dollars for his business, which he'll surely repay, but that's a separate matter.

I thank you in advance for your good advice.

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<sup>56</sup> Metzker, Isaac, "A Bintel Brief: Sixty Years of Letters from the Lower East Side to the *Jewish Daily Forward*," Garden City: NY: Doubleday & Company, Inc., 1971, page 67-68.

ANSWER:

It is comforting to see that there is still compassion in the world. According to the official rule of "mine" and "thine," the writer of the letter, after the partnership was dissolved, owes his partner nothing at all. But according to a rule of human kindness, he should give any and all help with an open hand to this faithful and honorable friend.

## ***Limud Katzar: Louis D. Brandeis***

### **About Louis D. Brandeis**

Louis Dembitz Brandeis was born in Louisville, Kentucky in 1856 to parents who came from Prague. He received a law degree from Harvard Law School before he turned 21 and was financially supported by an older brother and also by tutoring. He would soon become a partner in a law firm, and husband to Alice Goldmark, who he married in 1891. He became a strong advocate for consumers, investors, shareholders, and taxpayers, groups that had very little support. In 1912, the people elected Woodrow Wilson President of the United States. Wilson turned to Brandeis to help implement his New Freedom platform and then in 1916, Wilson nominated Brandeis for the Supreme Court. It took the Senate four months to confirm Brandeis (a long time in that period). Several years before his nomination, Brandeis became a supporter and then a leader of American Zionism. He died in 1941.

### **"Business — The New Profession" (1912)<sup>57</sup>**

In the field of modern business, so rich in opportunity for the exercise of man's finest and most varied mental faculties and moral qualities, mere money-making cannot be regarded as the legitimate end. Neither can mere growth of bulk or power be admitted as a worthy ambition. Nor can a man nobly mindful of his serious responsibilities to society view business as a game; since with the conduct of business human happiness or misery is inextricably interwoven.

### **Questions:**

1. What is Brandeis saying here?
2. What is he speaking out against?
3. What does he mean by "nobly mindful of his serious responsibilities to society?" How does Brandeis think business people should behave when conducting business?
4. How can you integrate Brandeis's concept into your entrepreneurial project?

### **Proverbs 16:8**

8) Better a little with righteousness than a large income with injustice.	טוב מעט בצדקה מרב תבואות בלא משפט:ח
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### **Questions:**

6. What is this verse from Proverbs saying?
7. How does this connect to Brandeis's quote?
8. Does Proverbs change your reading of Brandeis? Are they compatible?
9. From these two texts, what should your purpose be for entering the "field of modern business?"..

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<sup>57</sup> "Business — The New Profession." *La Follette's Weekly Magazine*, Volume 4, No. 47 (November 23, 1912).



## ***Limud Katzar: Leviticus on Fair Business Practices (Part 1)***

### **Parsha Summary:**

Unlike Genesis and the beginning of Exodus, Leviticus is thick with *mitzvot* (commandments), laying out the ethics and values that the Jewish people should live by. *Kidoshim*, which is usually translated as “holy,” is one of the densest parts of Leviticus with the most *mitzvot*. Through the many *mitzvot*, which differ from each other, but when combined, it gives us an idea of what holiness is, by prominently stating, “You shall be holy, for I, the Eternal your God, am holy” (Lev 19:3).

The preceding verses, beginning with verse 11, discuss not harvesting to the edge of the field or picking the vineyards bare, so that the poor and the stranger can eat.

### **Leviticus 19:11-13**

11) You shall not steal; you shall not deal deceitfully or falsely with one another.	עֲרֹלָת בְּתֻאֲשֶׁת אֲבִיךָ מוֹלֶדֶת אֲבִיךָ אַחֲוִתְךָ הִיא לֹא תִגְלֶה יֵאָדָרְתָּ:
12) You shall not swear falsely by My name, profaning the name of your God.	עֲרֹנֹת אַחֲוִתְאֲבִיךָ לֹא תִגְלֶה שְׁאֵר אֲבִיךָ הוּא: יב
13) You shall not defraud your fellow. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.	עֲרֹנֹת אַחֲוִתְאֲמֶךָ לֹא תִגְלֶה כִּישְׁאֵר אֲמֶךָ הוּא: יג

### **Questions:**

1. What is the simple meaning of these verses 14?
2. In a general sense, what does this verse forbid?
3. How would you apply these values to an entrepreneurial endeavor?

## **About Ibn Ezra**

Abraham ibn Ezra is a medieval commentator who lived from 1089 to 1164. He was born in Muslim Spain, and then wandered through Christian Europe and he ultimately died in England. He wrote commentary on the Bible, believing the commentary had to conform to the grammar of the text and also to reason.

## **Ibn Ezra on Leviticus 19:11-13**

11. You shall not steal. Having even been commanded to give of your own possessions to the poor in God's honor, you must quite obviously not take someone else's possessions for yourself. Again, the plural verb indicates that one who sees a theft and remains silent is himself a thief. You shall not deal deceitfully. With someone who has deposited a pledge with you. Again, one who knows of this and does not testify about it is himself dealing deceitfully. Or falsely. By demanding money from someone who does not actually owe him anything.

12. You shall not swear falsely by My name. This follows naturally after "You shall not steal" etc. (v. 11), for one who is suspected of theft or deceitful dealing must swear his innocence. Here the plural serves to include also the one who brings the accusation against him, who is responsible for making him swear. Profaning the name of your God. One who swears to a lie is denying the Lord, as I have explained in my comment to Exod. 20:7.

13. You shall not defraud your fellow. In secret. You shall not commit a robbery. Publicly, by force. The wages of a laborer. The word translated "wages" etymologically means "work." It is used the same way as in our verse in "His reward is with Him, His recompense before Him" (Isa. 40:10). Perhaps it is a kind of shorthand for "the payment for his work." Shall not remain with you until morning. Many explain this injunction as relating to a situation where the employer says, "Work for me tomorrow as well, and tomorrow I will give you two days' wages." Our tradition tells us that it refers specifically to a day laborer; by contrast, the wages of one who works at night must be paid to him during the next day, before the sun goes down.

## **Questions:**

4. What is Rashi saying in his commentary?
5. Who does he see as the blind person?
6. What is Rashi's reason for "You shall fear your God: I am the Eternal"? Is this different from how you interpret this part of the verse?
7. How do you see this informing your business decisions?

## ***Limud Katzar: Leviticus on Fair Business Practices (Part 2)***

### **Parsha Summary:**

Unlike Genesis and the beginning of Exodus, Leviticus is thick with *mitzvot* (commandments), laying out the ethics and values that the Jewish people should live by. *Kidoshim*, which is usually translated as “holy,” is one of the densest parts of Leviticus with the most *mitzvot*. Through the many *mitzvot*, which differ from each other, but when combined, it gives us an idea of what holiness is, by prominently stating, “You shall be holy, for I, the Eternal your God, am holy” (Lev 19:3).

The preceding verses, beginning with verse 11, discuss not harvesting to the edge of the field or picking the vineyards bare, so that the poor and the stranger can eat.

### **Leviticus 19:14**

14) You shall not insult the deaf or place a stumbling block before the blind. You shall fear your God: I am the Eternal.	לֹא תִקְלֹל חֵרֶשׁ וְלִפְנֵי עֵוֶר לֹא תִתֵּן מִכְשָׁל וְיִרְאַתָּ מְאֹד לַיהוָה יִדְּ אֲנִי יְהוָה:
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### **Questions:**

1. What is the simple meaning of verse 14?
2. In a general sense, what does this verse forbid? How would you apply this to business?
3. Why do you think these *mitzvot* is followed by “You shall fear your God: I am the Eternal”?

### **About Rashi**

Rashi, also known as Shlomo Yitzhaki, is a medieval commentator who lived from 1040 to 1105. He wrote commentary on the Bible and the Talmud. He is known for giving the basic meaning of the text (the *p'shat*), but he also employs *midrashic* material.

### **Rashi on Leviticus 19:14**

**Or place a stumbling block before the blind.** Do not give bad advice to one who is blind to the truth. For example, do not tell him, “Sell your property and buy a donkey,” just because you want to finagle him out of the property. **You shall fear God.** People cannot always tell whether a person's intentions were good.

### **Questions:**

4. What is Rashi saying in his commentary?
5. Who does he see as the blind person?
6. What is Rashi's reason for “You shall fear your God: I am the Eternal”? Is this different from how you interrupt this part of the verse?
7. How do you see this informing you entrepreneurial decisions?

## ***Limud Katzar: Leviticus on Fair Business Practices (Part 3)***

### **Parsha Summary:**

Unlike Genesis and the beginning of Exodus, Leviticus is thick with *mitzvot* (commandments), laying out the ethics and values that the Jewish people should live by. *Kidoshim*, which is usually translated as “holy,” is one of the densest parts of Leviticus with the most *mitzvot*. Through the many *mitzvot*, which differ from each other, but when combined, it gives us an idea of what holiness is, by prominently stating, “You shall be holy, for I, the Eternal your God, am holy” (Lev 19:3).

The preceding verses, beginning with verse 11, discuss not harvesting to the edge of the field or picking the vineyards bare, so that the poor and the stranger can eat.

### **Leviticus 19:35-36**

35) You shall not falsify measures of length, weight, or capacity.	לֹא תַעֲשֶׂנוּ עוֹל בְּמִשְׁקָל בְּמִדָּה בְּמִשְׁקָל וּבְמִשׁוּרָה: לֹא
36) You shall have an honest balance, honest weights, and honest <i>ephah</i> *, and an honest <i>hin</i> **. I am the Eternal, your God, who freed you from the land Egypt.	מֵאֲזֵנֵי צֶדֶק אֲבִי צֶדֶק אֵיפֶת צֶדֶק וְהָיוּ צֶדֶק יְהוָה לָכֶם אֲנִי לוֹ יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:

\* According to Rashi, an *ephah* is a dry measure.

\*\* According to Rashi, a *hin* is a liquid measure.

### **Questions:**

1. What is the simple meaning of these two verses? What is the connection between verses 35 and 36?
2. How can you apply these verses to business? Are these values still relevant today? Why or why not?
3. What does this tell you about the author's intent of the role of the *mitzvot* in the Torah?

## **About Rashi**

Rashi, also known as Shlomo Yitzhaki, is a medieval commentator who lived from 1040 to 1105. He wrote commentary on the Bible and the Talmud. He is known for giving the basic meaning of the text (the *p'shat*), but he also employs *midrashic* material.

## **Rashi on Leviticus 19:35-36**

**35. You shall not falsify measures.** Literally, "Ye shall do no unrighteousness in judgment" (OJPS), but the exact same words are already found in v. 15. So here they must carry some other meaning. What sort of "judgment" is involved in our verse? As NJPS correctly indicates, it refers to judgment of measures. In fact, it is from this verse that we learn that one who measures something is considered to be "judging" it, and that falsification of measures is the moral equivalent of perverting justice. (For the implications of this word "unrighteousness," see my comment to v. 15) Such falsification of measures causes the same five things that perversion of justice causes it to make the land unclean, profanes the Name of God, repels the *Shekhinah*, subjects Israel to military defeat, and exiles them from their land. **Length.** More precisely, this refers to land measurement. **Capacity.** That is, measure of dry or liquid volumes.

**36. Honest weights** Literally, "honest stones." These are the weights that are placed on the opposite pan of the balance. **An honest ephah.** This is the dry measure. **An honest hin.** This is the liquid measure. **Who freed you from the land of Egypt.** On condition that you have these honest measures. Another reading: I am the One who, in Egypt, evaluated each drop of semen to determine whether the child it produced was a first-born or not. So I can be relied on to punish someone who secretly stores his weights in salt to make them heavier, cheating people who are not familiar with this trick.

## **Questions:**

4. What is Rashi saying in his commentary? What is the connection between measuring and judging, according to Rashi?
5. Rashi states that the "falsification of measures causes the same five things that perversion of justices" does. How are these related? What are some modern punishments for this type of behavior?
6. How can Rashi's interpretation inform your ethical and moral values?
7. How do you see this informing your entrepreneurial decisions?

## **Unit 2: Entrepreneurialism: A North Star and Reaching It**

### **Introduction**

The core theme of Jewish Teen Travel: “So You Want to be an Entrepreneur!” is entrepreneurialism, and more specifically Jewish entrepreneurialism. Unit 2: “Entrepreneurialism: A North Star and Reaching It” seeks to begin building the necessary skills to become a successful business and social entrepreneur. Though the world always needs persistent, innovative, and visionary leaders who seek to change and improve the nonprofit sector, “So You Want to be an Entrepreneur!” recognizes that not everyone wants to pursue social entrepreneurialism. Therefore the trip also hopes to foster for-profit business endeavors from some of the participants. Through this unit, not only will participants learn how to find their “North Star” and stay on that path, but also use the Design Thinking protocol to create an entrepreneurial project.

### **Summary of Programs**

#### ***Program 2-1: Finding Your North Star, Part 1 (60 minuets, scripted)***

Finding your North Star is an important tool for anyone pursuing an entrepreneurial endeavor. The idea of the North Star represents a point that orients one’s journey, which is partially based on Bill George’s book, *True North: Discover Your Authentic Leadership*. The North Star, also known as Polaris, is at the tip of the constellation of the Big Dipper (Ursa Major). Unlike other stars in the sky, the North Star does not move, instead the night sky rotates around this. This program introduces this concept to the participants and challenges them to think about what grounds them while also asking what are they reaching for. They will explore their purpose and values, which will become the basis for their mission, vision, and values in “Finding Your North Star, Part 2.”

***Program 2-2: Finding Your North Star, Part 2 (Not scripted)***

This program is a continuation of “Finding Your North Star, Part 1.” In this program, the participants will craft their mission, vision, and values. By the end of this program, the participants will have their North Star to help guide them on their journey as Jewish entrepreneurs.

***Program 2-3: Design Thinking – Overview (Not scripted)***

Design Thinking is a problem-solving protocol. “So You Want to be an Entrepreneur!” seeks to introduce this tool to help guide the participants as they begin thinking about the project and developing their ideas.

***Program 2-4: Design Thinking – Understand and Observe (Not scripted)***

Before searching for change, an entrepreneur must understand the problem. They immerse themselves in learning, from talking to experts to conducting research, so they have the necessary background to move forward. Entrepreneurs should also observe the issue: how does it affect the various stakeholders? They should then reflect upon the answers before moving onto the next phase.

***Program 2-5: Design Thinking – Define (Not scripted)***

Once the entrepreneur has a deep understanding of an issue they seek to solve, they need to define it. Focusing on the needs of people, the entrepreneur formally defines the problem they seek to solve.

***Program 2-6: Design Thinking – Ideate (Not scripted)***

The ideate phase helps the entrepreneur begin developing a solution. An important part is brainstorm without judgment. This session cannot be done alone, but rather in a community. Participants will learn and try some proven brainstorming methods to help each other ideate.

***Program 2-7: Design Thinking – Prototype and Test (Not scripted)***

The last two phases of Design Thinking are Prototype and Test. Though the participants will not have the opportunity to practice these methods, it is still important that they learn about them. They will learn how to create a rough sketch (either physically or in words) of their idea. They will then test this idea. These two phases may occur multiple times as the entrepreneur tweaks and improves their idea.

## **Program 2-1: Finding Your North Star (Part 1)**

Finding your North Star is an important tool for anyone pursuing an entrepreneurial endeavor. The idea of North Star represents a point that orients one's journey, which is based on Bill George's book, *True North: Discover Your Authentic Leadership*. He explains, "True North is the internal compass that guides you successfully through life. It represents who you are as a human being at your deepest level. It is your orienting point—your fixed point in a spinning world—that helps you stay on track as a leader."<sup>58</sup> This program introduces the concept to the participants and challenges them to think about what grounds them while also asking what are you reaching for.

### **Enduring Understandings:**

- **The history of our people can guide us and shape our "North Star".**
- The American Jewish story of persistence, innovation, and vision provides a model for entrepreneurial success.
- The power of the individual to create change requires an awareness of our uniqueness and the attributes we share with our community.

### **Core Concepts:**

- Having a North Star helps guide us in the choices we make in life and especially in the entrepreneurial world.
- We should have a personal mission, a vision, and values that create our North Star, while our goals guide us on our journey.

### **Essential Questions:**

- **What's the difference between being an entrepreneur and a Jewish entrepreneur?**
- **How can the Jewish tradition inform my decisions in the business and social entrepreneurial world?**
- What can I learn from those who came before me and how can I contribute today?
- How do stronger Jewish identities help make me preference my Jewish values in my daily decisions?

### **Timing:**

- 60 minutes

### **Materials:**

- Pencil
- Clipboard
- Highlighters
- "Finding Your Purpose" worksheet

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<sup>58</sup> George, Bill with Peter Sims, *True North: Discover Your Authentic Leadership*, San Francisco, CA: Jossey-Bass, 2007, xxiii.



- “Discovering Your Values” worksheet

### **Program Plan:**

1. In reflection groups
  - a. Ask the participants: What gives you direction in life? How do you know if you’re on course? **(5 minutes)**
  - b. Holding up a compass, ask: What do you use this for? **(1 minute)**
  - c. Explain: A useful tool to have is a personal mission, vision, and values. The compass is a metaphor for this—to keep you on a path. Your mission is your purpose in life. Your vision is how you want to affect the world when you complete your mission. Your values are the principles that keep you centered on your mission and vision. We are going to begin the process of crafting our own mission, vision, and values. [The reflection group leader should have their own mission, vision, and values from the staff training and should be willing to share, as examples, with the group. These concepts will be explained further later.] **(2 minutes)**
2. Using the “Finding Your Purpose” worksheet have the participants:
  - a. Fill the worksheet out **(10 minutes)**
  - b. Ask: **(5 minutes)**
    - i. What is your most important value?
    - ii. Did this surprise you?
3. “Discovering Your Values” worksheet
  - a. Complete “Discovering Your Values” worksheet **(15 minutes)**
  - b. Ask: **(10 minutes)**
    - i. What were your most important values?
    - ii. Do you think any of them are Jewish? Why or why not?
    - iii. Were there similar values in the group? What were they?
4. In *chevruta*, ask: **(7 minutes)**
  - a. Take 2 minutes and look for themes that appear in your purpose and value worksheets.
  - b. Highlight them and discuss: How are they related? With your *chevruta*.
5. Explain that themes appearing in your worksheets will become the basis for mission and values.
6. Wrap-up **(2 minutes)**

## Finding Your Purpose

1. Think about a time you felt fully alive and driven. What was happening?
2. Spend 2 minutes brainstorming each category. (6 min)
3. Circle any common themes. (3 min)

Everything you are good at	Everything you enjoy doing	Everything that gives you a sense of purpose

## Discovering Your Values

1. Think of a time when you were really challenged and had to make a hard decision. What values came into play for you?
2. List the values that are most important for you. (3 min)
3. Rank the values, the lowest number being the most important. (3 min)
4. Underline the values you refuse to violate. (2 min)
5. In the “Why” column, answer: Why do you refuse to violate these values? (3 min)
6. Mark the values with a star you think are Jewish. (2 min)

List the values that are most important to you	Rank	Why?

## **Unit 3: New York City and Our History: A Guide for the Work of an Entrepreneur**

### **Introduction**

New York City is America's largest city and has a long and deep history with the Jewish people. Some of the first Jews who immigrated to America arrived in New York from South America. As the population of both New York City and United States increased, so did the Jewish population. Many Jews arrived from Germany and Western Europe during the early and middle decades of the 19<sup>th</sup> Century and then the great migration of the late 19<sup>th</sup> Century where almost 2 million Jews emigrated from Eastern Europe and Russia. Most of these immigrants entered through the gates of Ellis Island, where many stayed in New York, specifically the Lower East Side, while others travelled to other destinations. While in New York City, "So You Want to be an Entrepreneur!" participants will visit the Statue of Liberty and Ellis Island and explore the Lower East Side. As Jews, the participants can learn that they are not the first to become entrepreneurs. Their ancestors came to New York from other countries had to embody the values of persistence, innovation, and vision in order to survive. Although this decade seems so different than the turn of the 20<sup>th</sup> century, visiting New York will reveal these values that their ancestors demonstrated and will serve the participants today. Through people such as Emma Lazarus (Program 3-1), Jacob Schiff (Program 3-3), Henry Goldman (Program 3-3), Julius Rosenwald (Program 3-3), and some hard working immigrants struggling to eek out a living (Program 3-2).

## Summary of Programs

### ***Program 3-1: Emma Lazarus (60 minutes, Scripted)***

The Statue of Liberty has welcomed millions of immigrants as they entered the New York Harbor, while Ellis Island served as the gateway to America. To understand the American Jewish experience, one must understand the immigrant experience, including how they persisted to make a new life for themselves. One person who seemed to do so is Emma Lazarus (1849-1887), who wrote “The New Colossus” in 1883. A line of this poem adorns the pedestal of the Statue of Liberty.

### ***Program 3-2: Peddling to Wealth (125 minutes (including Museum), Scripted)***

During the second wave of immigration (1880s-1910s), many of the Jews arriving in New York settled in the Lower East Side, most who were from Eastern Europe and Russia. They were poorer than the previous immigrants from Germany, spoke Yiddish, and came from places where the Haskalah had not yet seeped into the culture. The program begins at the Tenement Museum, where the participants will tour the different floors, and then they will continue with an activity that introduces the participants to the many difficulties of making a living during this time period. Through this program (and the previous program), participants will have a better idea of the difficulties faced and how the value of persistence was so important.

### ***Program 3-3: Wall Street (Not Scripted)***

As Jewish immigrants adapted to American life, many of them found success through innovations. Jews such as Jacob Schiff (Nation City Bank of New York, Wells Fargo & Company, Union Pacific Railroad), Henry Goldman (Goldman-Sachs), Julius Rosenwald (Sears, Robuck and Company), ect., became wealthy from their endeavors, while also becoming philanthropists and social entrepreneurs. This program traces their rise to success by giving the participants the opportunity to follow in their footsteps.

## **Program 3-1: Emma Lazarus**

The Statue of Liberty has welcomed millions of immigrants as they entered the New York Harbor, while Ellis Island served as the gateway to America. To understand the American Jewish experience, one must understand the immigrant experience. One person who seemed to do so is Emma Lazarus (1849-1887), who wrote “The New Colossus” in 1883. A line of this poem adorns the pedestal of the Statue of Liberty.

### **Enduring Understandings:**

- The history of our people can guide us and shape our “North Star”.
- **The American Jewish story of persistence, innovation, and vision provides a model for entrepreneurial success.**
- The power of the individual to create change requires an awareness of our uniqueness and the attributes we share with our community.

### **Core Concepts:**

- The Statue of Liberty and Ellis Island are important symbols to immigrants, especially those Jews arriving from Central and Eastern Europe and Russia.
- Through looking at the stories of these Jews that immigrated to the United States, we can learn how they adapted and became successful through their persistence.

### **Essential Questions:**

- What’s the difference between being an entrepreneur and a Jewish entrepreneur?
- How can the Jewish tradition inform my decisions in the business and social entrepreneurial world?
- **What can I learn from those who came before me and how can I contribute today?**
- How do stronger Jewish identities help make me preference my Jewish values in my daily decisions?

### **Location:**

- Battery Park
- Statue of Liberty
- Ellis Island

### **Timing:**

- 60 minutes

### **Materials:**

- Biography of Emma Lazarus
- Historical Sheet on Statue of Liberty, Ellis Island, and immigration
- Text of “The New Colossus”

### **Program Plan:**

1. Find and sit in a place that overlooks the Bay of New York, the Statue of Liberty, and Ellis Island.
2. Ask **(10 minutes)**:
  - a. What do you see?
  - b. Why do you think these two sites are important?
  - c. What role do these sites play in Jewish history in America?
  - d. Why do people immigrate to a new place?
3. All of these reasons can be divided into 1 of 2 categories: Push Factors or Pull Factors.<sup>59</sup> What do you think these mean? [Push Factors – things that make people want to leave their country; Pull Factors – things that make people want to come to a new country] **(3 minutes)**
4. Two *madrichim* hold up signs, one that reads “Push Factors” and one that reads “Pull Factors”. The *madrichim* should stand 15-20 feet apart. The participants will go to the sign representing the factor (push or pull) as a reason is read; ask a participant to explain why he/she went to a particular sign. Reasons **(10 minutes)**:
  - a. Your home is unsafe
  - b. Not enough food
  - c. Freedom
  - d. War
  - e. Better life
  - f. No available work
  - g. Religious persecution
  - h. Possible jobs
  - i. Joining loved-ones
  - j. Chance to start over
5. Bring the participants back together and ask **(5 minutes)**:
  - a. What type of opportunities do you think immigrants had in America that they did not have in their birth country?
  - b. Once they arrived to America, do you think it was difficult or easy for immigrants?
  - c. How do you think the immigrants live out the value of persistence?
6. Ask the participants **(5 minutes)**:
  - a. What does the Statue of Liberty and Ellis Island mean to you? What does it represent?
  - b. Do you think they have a different meaning as a Jew?
7. Historic background to Statue of Liberty, Ellis Island, and immigration, including Jewish immigration **(10 minutes)**.
8. Give a short introduction to Emma Lazarus and pass out “The Colossus” by Emma Lazarus. Ask a participant to dramatically read the poem out loud. Ask **(15 minutes)**:

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<sup>59</sup> This part of the program is based on: “Ellis Island: Teacher’s Guide for Educational Programs Grades 7-8.” National Park Service. <http://www.nps.gov/elis/forteachers/upload/Grades-7-8.pdf> (accessed January 31, 2014)

- a. What is this poem saying? What is it about?
- b. How does Lazarus view the Statue of Liberty?
- c. Is she talking about push or pull factors? Why?
- d. What are her feelings about immigration? Why do you think she has such feelings?
- e. Do these feelings come from her Jewish experience?



## Emma Lazarus

Born in 1849 to an aristocratic family with both Sephardic and Ashkenazi descent, Emma Lazarus grew up in New York City. She was highly educated, especially in the secular world, and published her first book at age seventeen. She did not have strong ties to the Jewish community until she returned during the 1870s, where she studied Hebrew and read Graetz's *History of the Jews*. During this time period, she translated Spanish-Jewish poets, such as Judah HaLevi (1075-1141) and Solomon ibn Gabriol (1021-1058), who lived during the Golden Age of Spain.

Then the Russian pogroms of 1881 and the May Laws of 1882 moved her even closer to Judaism, where she began composing poetry on the Jewish experience. In the spring of 1882, she published a poem that began with, "Wake, Israel, Wake." In 1883, she composed her most famous poem, "The New Colossus," to help raise money for the pedestal of the Statue of Liberty. She founded the Hebrew Technical Institute for Vocational Training in 1883 to help new immigrants adapt to America. She was also an early American Zionist, a decade before Theodore Herzl founded the Zionist Congress.<sup>60, 61</sup>

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<sup>60</sup> Sarna, Jonathan, *American Judaism: A History*, New haven, CT: Yale University Press, 2004, pp. 139-140.

<sup>61</sup> Kessner, Carole S. "Lazarus, Emma." *Encyclopaedia Judaica*. Ed. Michael Berenbaum and Fred Skolnik. 2nd ed. Vol. 12. Detroit: Macmillan Reference USA, 2007. 560-561. Gale Virtual Reference Library. Web. 21 Feb. 2014.

## **Statue of Liberty**

The Statue of Liberty Enlightening the World was a gift of friendship from the people of France to the United States and is a universal symbol of freedom and democracy. The Statue of Liberty was dedicated on October 28, 1886, designated as a National Monument in 1924 and restored for her centennial on July 4, 1986.<sup>62</sup>

## **Ellis Island**

From 1892 to 1924, Ellis Island was America's largest and most active immigration station, where over 12 million immigrants were processed. On average, the inspection process took approximately 3-7 hours. For the vast majority of immigrants, Ellis Island truly was an "Island of Hope" - the first stop on their way to new opportunities and experiences in America. For the rest, it became the "Island of Tears" - a place where families were separated and individuals were denied entry into this country.<sup>63</sup>

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<sup>62</sup> "Statue of Liberty." National Parks Service. <http://www.nps.gov/stli/index.htm> (accessed January 31, 2014).

<sup>63</sup> "Ellis Island National Monument." National Park Service. <http://www.nps.gov/elis/historyculture/index.htm> (accessed January 31, 2014).

## **“The New Colossus”**

by Emma Lazarus (1883)

Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land;  
Here at our sea-washed, sunset gates shall stand  
A mighty woman with a torch, whose flame  
Is the imprisoned lightning, and her name  
Mother of Exiles. From her beacon-hand  
Glows world-wide welcome; her mild eyes command  
The air-bridged harbor that twin cities frame.  
"Keep, ancient lands, your storied pomp!" cries she  
With silent lips. "Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!"<sup>64</sup>



[www.rhodesguide.com/rhodes/colossus\\_rhodes.php](http://www.rhodesguide.com/rhodes/colossus_rhodes.php)

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<sup>64</sup> Lazarus, Emma. “The New Colossus in *American Dream: Texts and Contexts* (Kindle Edition).

## **Program 3-2: Peddling to Wealth**

During the second wave of immigration (1880s-1910s), many of the Jews arriving in New York settled in the Lower East Side, most who were from Eastern Europe and Russia. They were poorer than the previous immigrants from Germany, spoke Yiddish, and came from places where the Haskalah had not yet seeped into the culture. This program begins at the Tenement Museum, where the participants will tour the different floors, and then they will continue with an activity that introduces the participants to the many difficulties of making a living during this time period. Through this program (and the previous program), participants will have a better idea of the difficulties faced and how the value of persistence was so important.

### **Enduring Understandings:**

- The history of our people can guide us and shape our “North Star”.
- **The American Jewish story of persistence, innovation, and vision provides a model for entrepreneurial success.**
- The power of the individual to create change requires an awareness of our uniqueness and the attributes we share with our community.

### **Core Concepts:**

- Life was difficult for new immigrants; they struggled with their everyday lives, making the value of persistence extremely important to their survival.
- Many of the challenges our immigrant ancestors faced were difficult, but these struggles could lead to the development of positive values.

### **Essential Questions:**

- What’s the difference between being an entrepreneur and a Jewish entrepreneur?
- How can the Jewish tradition inform my decisions in the business and social entrepreneurial world?
- **What can I learn from those who came before me and how can I contribute today?**
- How do stronger Jewish identities help make me preference my Jewish values in my daily decisions?

### **Location:**

- Lower East Side

### **Timing:**

- 60 minutes for Tenement Museum
- 10 minutes for discussion
- 55 minutes for Bintel Brief activity

### **Materials:**

- Tickets for Tenement Museum
- Map of the Lower East Side
- “Bintel Briefs” case studies

## **Program Plan:**

### ***Activity #1 – Peddlers (Location: Lower East Side)***

1. As a full group, visit the Tenement Museum. **(60 minutes)**
2. Break into reflection groups.
3. Discuss what they saw. Ask: **(10 minutes)**
  - a. What did you see?
  - b. What were the challenges that you observed?
  - c. Do you think all of these challenges were bad, or could some of them be good? Why?
  - d. How does this differ from your current living situation?

### ***Activity #2 – Meet an Immigrant (Location: Lower Eastside)***

1. Break into reflection groups.
2. Each group will receive an immigrant's story from the Bintel Briefs. Based on the description, ask: **(20 minutes)**
  - a. What does this story tell you about being a new immigrant to America?
  - b. Describe the person's job.
    - i. What was reason for the person to write his question to the *Jewish Forward*?
    - ii. What did he/she do for a living?
    - iii. Was it easy or difficult?
    - iv. How would you answer the person's dilemma?
    - v. Do you think that in today's world, this dilemma would have arisen? Why or why not?
3. Find a store that is related to the person's story? **(15 minutes)**
  - a. What's different? What's the same?
  - b. What are the difficulties you may face working in this place?
4. Answering the Bintel Briefs. Ask: **(15 minutes)**
  - a. Would you still respond the same way as you did earlier after visiting a similar place of work?
  - b. Read the answer given by the editor of the *Daily Forward*. Do you agree with his/her answer? Why or why not?
  - c. If it is different, how does it differ from your answer? Why do you think it is different?
  - d. What are the Jewish values espoused in the question and answers? How does this demonstrate persistence?
5. Wrap-up. **(5 minutes)**

## Bintel Briefs from 1906<sup>65</sup>

Dear Editor,

I join all the others who marvel at your "Bintel Brief," where almost everyone who has something on his conscience, or a secret, can express himself. I, too, wish to get something off my chest, and I want your advice.

I came to America as a *shokhet*. The ship I was on sank. I was among the lucky ones who were rescued, but my valise with my possessions, including the papers that certified that I am a *shokhet*, was lost.

Sine I could no longer be a *shokhet*, I became a shirtmaker. Later I worked my way up and became a cloakmaker. But I was not satisfied because they physical labor and the degradation we had to endure in the shops was unbearable.

Within a few years two of my brothers came from Europe. We stayed together and we all worked in a shirt shop. Several times we tried contracting, but it didn't work out. At that time, white collars for shirts came into fashion. We had to sew on neckbands, to which the white collars were buttoned. This became a nuisance that delayed the work. Imagine having to cut out a band to fit each shirt we made. This wasn't easy, and the boss gave us the job of making the bands at home, as night work.

In short, one of us got an idea. Since the whole trade found the neckbands a problem, why not make the neckbands for all the manufacturers? Said and done! It worked out well. They snatched the bands from our hands and we were very busy. We were the only ones in the line from the start, and we prospered. Later a few more shops opened, but that didn't bother us because the trade grew even bigger. Now we have a huge factory with our names on a big sign on the front of the building. But the bands that gave us our start are no longer made by us alone. We have many workers but have paid little attention to them since we were so involved with making our fortune.

In time I began to read your newspaper and, out of curiosity, even the "Bintel Brief, to see what was going on in the world. As I read more and more about the troubles, my conscience awoke and I began to think: "Robber, cold-blooded robber." My conscience spoke to me: "Just look at your workers, see how pale and thin and beaten they look, and see how healthy and ruddy your face and hands are."

This conscience of mine has a strong voice. It yells at me just as I yell at my workers, and scolds me for all my offenses against them. It will be enough for me to give just a few samples of my evil deeds: The clock in our shop gets "fixed twice a day; the

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<sup>65</sup> Metzker, Isaac, "A Bintel Brief: Sixty Years of Letters from the Lower East Side to the *Jewish Daily Forward*," Garden City: NY: Doubleday & Company, Inc., 1971, page 60-61.

hands are moved back and forth. The foreman has on his table a stick like a conductor's baton and when someone says a word during working hours he hears the tick-tock of that stick. Our wages are never under two dollars or over seven dollars a week.

My conscience bothers me and I would like to correct my mistakes, so that I will not have to be ashamed of myself in the future. But do not forget that my brothers do not feel as I do, and if I were to speak to them about all this they would consider me crazy. So what is left for me to do? I beg you, worthy Editor, give me a suggestion.

Yours sincerely, B.

ANSWER:

We are proud and happy that through the *Forward* and the "Bintel Brief" the conscience of this letter writer was aroused. We can only say to the writer that he must not muffle the voice of his conscience. He will lose nothing, but will gain more and more true happiness.



## Bintel Briefs from 1907<sup>66</sup>

Worthy Editor,

I am eighteen years old and a machinist by trade. During the past year I suffered a great deal, just because I am a Jew.

It is common knowledge that my trade is run mainly by the Gentiles and, working among the Gentiles, I have seen things that cast a dark shadow on the American labor scene. Just listen:

I worked in a shop in a small town in New Jersey, with twenty Gentiles. There was one other Jew besides me, and both of us endured the greatest hardships. That we were insulted goes without saying. At times we were even beaten up. We work in an area where there are many factories, and once, when we were leaving the shop, a group of workers fell on us like hoodlums and beat us. To top it off, we and one of our attackers were arrested. The hoodlum was let out on bail, but we, beaten and bleeding, had to stay in jail. At the trial, they find the hoodlum eight dollars and let him go free.

After that I went to work on a job in Brooklyn. As soon as they found out that I was a Jew they began to torment me so that I had to leave the place. I have already worked at many places, and I either have to leave, voluntarily, or they fire me because I am a Jew.

Till now, I was alone and didn't care. At this trade you can make good wages, and I had enough. But now I've brought my parents over, and of course I have to support them.

Lately I've been working on one job for three months and I would be satisfied, but the worm of anti-Semitism is beginning to eat at my bones again. I go to work in the morning as to Gehenna, and I run away at night as from a fire. It's impossible to talk to them because they are common boors, so-called "American sports." I have already tried in various ways, but the only way to deal with them is with a strong fist. But I am too weak and they are too many.

Perhaps you can help me in this matter. I know it is not an easy problem.

Your reader,  
E.H.

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<sup>66</sup> Metzker, Isaac, "A Bintel Brief: Sixty Years of Letters from the Lower East Side to the *Jewish Daily Forward*," Garden City: NY: Doubleday & Company, Inc., 1971, page 63-64.

ANSWER:

In the answer, the Jewish machinist is advised to appeal to the United Hebrew Trades and ask them to intercede for him and bring up charges before the Machinist Union about this persecution. His attention is also drawn to the fact that there are Gentile factories where Jews and Gentiles work together and get along well with each other.

Finally it is noted that people will have to work long and hard before this senseless racial hatred can be completely uprooted.

## Bintel Briefs from 1908<sup>67</sup>

Worthy Editor,

Allow me a little space in the "Bintel Brief" to write about something that happened to me.

I worked for the Police Department for a year. My job was to trail thieves, pickpockets, and gather evidence against brothels. The state paid me seventy dollars a month, and my record for the year was very good. My boss, Officer Bingham, was very pleased with me, and took me in to work at headquarters. I worked there two months and caught twelve robbers red-handed. Then hear what happened:

A complaint came in to headquarters that a certain restaurant was selling liquor without a license and I was set to investigate. I came into the restaurant, sat down at a table, and read the *Forward*. Soon a man came over to me, and I ordered a complete dinner and a *schnapps*. I finished the meal, the drink, paid the sum of eighteen cents to the man, and looked around. I saw the owner's seven children with their pale, emaciated mother, and I felt I could not be so heartless as to take the father away from them since I knew he would be sent to the City Jail for one hundred and twenty days. I saw, too, that he certainly didn't have six hundred dollars to pay the fine.

Well, I showed him the complaint letter and warned him to stop selling liquor. He thanked me and wanted to give me five dollars, but I wouldn't take it.

When I returned to the station I told the lieutenant who questioned me that there was no liquor or beer there. But the lieutenant decided to send me to the restaurant with a man who had worked there as a waiter and he would show me where the liquor was kept. So I had to go back to the restaurant with the waiter. On the way I asked him why he had squealed on such a poor man. His answer was that the boss owed him four dollars and didn't want to pay.

Well, I came into the restaurant with the waiter, I winked at the owner and asked for a *schnapps*. When he answered that he didn't sell whiskey, the waiter ran over to the counter, grabbed a bottle of whiskey and showed it to me. I told the waiter then that he could have whiskey there but was not allowed to sell it. I advised the owner to pay the waiter the four dollars, which he did. When we got outside I told the waiter he should be ashamed of himself for squealing. We had an argument and I slapped him around for a while.

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<sup>67</sup> Metzker, Isaac, "A Bintel Brief: Sixty Years of Letters from the Lower East Side to the *Jewish Daily Forward*," Garden City: NY: Doubleday & Company, Inc., 1971, page 88-90.

Later, when we got to the police station, I was called into the captain's office, and he told me I was fired. I said good-bye and good luck and left. A few days later the captain called me back, but I told him I didn't want to do that kind of work any longer. They are after me to come back, and I could now get seventy-five and maybe eighty dollars a month. But I don't want to.

I must add here that I am not a real police detective, because I don't wear a badge, and that's because I am not yet twenty-one years old.

I don't want to go back because I haven't the heart to see a poor man punished for selling a glass of whiskey for three cents. I would rather starve than send such a man to prison. I told this to the captain, and remarked that there are millionaires who commit greater crimes and get away with them. Some real detectives told me I handled the situation with the restaurant owner correctly, and that they wouldn't have the heart to arrest him either.

Now I ask you to advise me what I should do. I will do what you tell me. I have taken a dislike to the job, and if times weren't so bad now, I wouldn't even consider going back.

Respectfully,  
Former Assistant Detective

ANSWER:

In the answer, the young assistant-detective is praised for his actions, for not wanting to inform on a poor man. The advice to him is to run from the job as from a fire, because this work is not fit for such a fine kindhearted young man. It is not right to place himself in servitude to the Police Department. There is the danger that he might, in time, not be able to withstand temptation and it would be hard to guard himself against sinking into the corruption of immoral police practice.

## Bintel Briefs from 1911<sup>68</sup>

Dear Editor,

I am a newsboy, fourteen years old, and I sell the *Forverts* in the street till late into the night. I come to you to ask your advice.

I was born in Russia and was twelve years old when I came to America with my dear mother. My sister, who was in the country before us, brought us over.

My sister worked and supported us. She didn't allow me to go to work but sent me to school. I went to school for two years and didn't miss a day, but then came the terrible fire at the Triangle shop, where she worked, and I lost my dear sister. My mother and I suffer terribly from the misfortune. I had to help my mother and after school hours I go out and sell newspapers.

I have to go to school three more years, and after that I want to go to college. But my mother doesn't want me to go to school because she thinks I should go to work. I tell her I will work days and study at night but she won't hear of it.

Since I read the *Forverts* to my mother every night and read your answers in the "Bintel Brief," I beg you to answer me and say a few words to her.

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<sup>68</sup> Metzker, Isaac, "A Bintel Brief: Sixty Years of Letters from the Lower East Side to the *Jewish Daily Forward*," Garden City: NY: Doubleday & Company, Inc., 1971, page 118-119.

ANSWER:

The answer to this letter is directed to the boy's mother, whose daughter was one of the shopworkers who perished in the Triangle fire. The unfortunate woman is comforted in the answer, and she is told that she must not hinder her son's nighttime studies but must help him reach his goal. And an appeal is made to good people who are in a position to do something for the boy to come forward and help him further his education.

The Triangle fire was a disaster. My mother along with other East Side mothers hung a piece of black crepe out of the window on the day of the funeral. All the girls were buried in the Workman's Circle Cemetery and the cortege was followed by some hundred thousand workers.

## Appendix 1: Learner-Centered Education

In *The School and Society*, published in 1900, John Dewey explains:

Now the change which is coming into our education is the shifting of the center of gravity. It is a change, a revolution, not unlike that introduced by Copernicus when the astronomical center shifted from the earth to the sun. In this case the child becomes the sun about which the appliances of education revolve; he is the center about which they are organized.<sup>69</sup>

This change, now called learner-centered education has slowly permeated the classroom at all levels. In *The School and Society*, he compares the traditional classrooms, which as he explains, are made for “listening,” meaning: “passivity, absorption.”<sup>70</sup> He contrasts this with, “...where activity on the part of the children preceded the giving of information on the part of the teacher, or where the children had some motive for demanding the information.”<sup>71</sup> The learner experiences the material before the educator teaches it to him/her. David Bryfman, the Chief Learning Officer of the Jewish Education Project and one of the leading thinkers on experiential education, explains further, the “...child-center approach to education argues that the learner, rather than the content, should be the primary focus of all learning experiences. The educator’s role is very different to the teachers in the traditional educational environment, who deposit knowledge and content into their students’ waiting minds.”<sup>72</sup> Instead of lecturing on the material, the educator helps guide the learner. One way the educator does this is by asking open-ended questions that connect the activity with material already known, allowing the learner to make

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<sup>69</sup> Dewey, *The School and Society*, 37.

<sup>70</sup> Dewey, *The School and Society*, 35.

<sup>71</sup> Dewey, *The School and Society*, 36.

<sup>72</sup> Bryfman, “An I-Centered Approach to Jewish Generation Me,” 2.



the connection.<sup>73</sup> This type of philosophy not only allows the students to learn the material, but it also fosters critical thinking, communication, and group skills.<sup>74</sup>

This type of learning occurs in many places: formal, informal, and experiential education settings. An educator may have students play a game and then through questioning, connect it to knowledge the learners already have. One organization that espouses learner-centered education is Taglit-Birthright Israel, which states in its educational platform, "...the needs and interests of young people as the starting point of its educational work, and it aims to engage young adults in a meaningful dialogue with Jewish and Israeli contents. It is committed to a teaching and learning approach rooted in the active engagement and involvement of the learner."<sup>75</sup> For example, a Taglit-Birthright group visited the Jerusalem Archeological Park – Davidson Center. The educator, in this case, a *morah haderech* took the participants to the *mikvah* (ritual bath) and asked the participants what they thought they were looking at and why? After several participants answered her questions, the *morah haderech* explained about the site and reminded them about *mikvaot* in general (e.g. why *mikvaot* existed, what role they played in ancient society, how they are used now, ect.). This further challenged the participants' assumptions.<sup>76</sup> This style of education is more powerful. Instead of absorbing the facts about a *mikvah*, the participants were forced to connect the *mikvah* on Masada to the *mikvah* with the

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<sup>73</sup> Weimer, 23.

<sup>74</sup> Weimer, 53-54.

<sup>75</sup> "The Education Platform: Standards and Requirements, 2012." Taglit-Birthright Israel, 2012. <http://www.birtherightisrael.com/TaglitBirthrightIsraelStory/Documents/Educational-Platform.pdf> (accessed January 24, 2014), page 2.

<sup>76</sup> Observation of Oshrit Karity at the Jerusalem Archeological Park – Davidson Center. Jerusalem, Israel. August 14, 2013.

one they saw at the Archeological Park and Robinson's Arch several days earlier. As a result of connecting previously learned material, there is a better chance of synthesis by the learners.

## Appendix 2: Safe Community

A modern person may have many different identities and therefore, many different social networks. For instance, a person may go to work or school and eat lunch with a co-worker and maybe even have social interactions outside of the formal setting. Robert Putnam in *Bowling Alone* states, “Most studies of personal networks find co-workers account for less than 10 percent of our friends. Workplace ties tend to be casual and enjoyable, but not intimate and deeply supportive.”<sup>77</sup> Another social network that many Americans are part of is the religious community. Putnam writes, “...religion is today, as it has traditionally been, a central fount of American community life and health.”<sup>78</sup> The institution of the synagogue in America differed from its relatives in Europe because life differed. Like their Protestant neighbors, the synagogue would become the central religious institution for Jews, where Jews would pray, study, have social gatherings, and provide social services. In Europe, there were individual institutions that provided for community. For many Jews, the synagogue in America provided (and still provides) the Jewish social networks, which is an important aspect to the community.

The idea of a Jewish community has been around for thousands of years. The *Oxford English Dictionary* has many definitions for community, but the most useful is: “A body of people who live in the same place, usually sharing a common cultural or

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<sup>77</sup> Putnam, Robert D. *Bowling Alone: The Collapse and Revival of American Community*. New York: NY: Simon and Shuster, 2000, page 87.

<sup>78</sup> *Ibid.*, 79.

ethnic identity. Hence: a place where a particular body of people lives.”<sup>79</sup> For local Jewish communities, such as a synagogue or a neighborhood, the members live in the same place, share a similar culture, or ethnic identity, depending on which Jewish philosopher one supports. David Teutsch defines Jewish community as “A web of relationships based on trust.”<sup>80</sup> In his book *A Guide to Jewish Practice*, he further defines community as “...mutual commitment, shared living and action at redeeming our world,”<sup>81</sup> explaining, “We gain and give much socially, economically and spiritually by taking part in communities. It is difficult to live Jewish life alone. Jewish life is most richly and rewardingly lived in community with others.”<sup>82</sup> This idea of Jewish community, or *kehilah*, is the basis of our connections to the Jewish people, where the fundamental aspect of trust strengthens those relationships. When trust is established, participants of the community feel comfortable sharing their personal experiences and there is a mutual commitment to helping other members.

This idea surfaces in Judaism frequently. For instance, there are certain parts of the Jewish liturgical tradition that calls for a *minyan*, a group of a minimum of ten people (in traditional Judaism it is ten men). The *Kadish Yatom*, or the Mourner’s Kaddish, which Jews recite after the death of a loved one, requires a *minyan*. It is not unheard of for a community member to gather the necessary quorum to allow the

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<sup>79</sup> “Community.”

<sup>80</sup> Lecture by David Teutsch on January 30, 2014 at HUC-JIR.

<sup>81</sup> Teutsch, David A. *A Guide to Jewish Practice: Volume 1 – Everyday Living*. Wyncote, PA: Reconstructionist Rabbinical College Press, 2011, page 239.

<sup>82</sup> *Ibid.*, 240.

grieving person to recite the *Kaddish Yatom*. Another such instance is the Jewish value of *bikur cholim*, or visiting the sick. Most Jewish communities have a group that organizes volunteers to ensure the sick are cared for.

With more research available, the education system started to emphasize the importance of group work and community building skills. Rachel Kessler, the author of *The Soul of Education*, writes, “The move to community-building in education...reflects a growing awareness of the profound need of children and adolescents to feel part of something larger than themselves and their family.”<sup>83</sup> As an educational institution, camps in general, and Jewish camps especially, create this type of community, where there is a greater “identification with a group.”<sup>84</sup> Zeldin writes, “...campers experience being part of something bigger than the conglomeration of individuals.”<sup>85</sup> Sales and Saxe adds, “The Community, in turn, sustains the Jewish life forms that emerge from the desire to identify with something greater than the self. In this way, community is both the source and the product of Jewish life. Diminishment of community means a decline in Jewish life, and vice versa.”<sup>86</sup> To them, the Jewish community is the core of the Jewish people, which increases the importance of teaching children and young adults how to create and maintain a community. Camps, youth groups, Israel experiences, synagogues, Jewish community centers, etc. model this type of behavior allowing young Jews to experience the trust and reciprocity of a functional Jewish community.

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<sup>83</sup> Kessler, 22.

<sup>84</sup> Zeldin, 90.

<sup>85</sup> Zeldin, 90.

<sup>86</sup> Sales, 5-6.

The network of trusted people in a community also plays an important role in education. By having a safe community where trust, respect, and compassion are central components, students, especially teenagers, feel comfortable sharing their thoughts and requesting support. Kessler writes:

Teenagers, however, do not readily share what is deeply important with anyone, certainly not with most adults called 'teachers.' To earn their trust, I had to learn ways to work together to create an environment that was safe and full of respect and compassion so that they would speak with authenticity. The more they felt their voices honored by their peers and teacher, the more they were willing to speak.<sup>87</sup>

By creating a safe environment, students feel comfortable in reflecting upon their feelings and emotions and sharing their deep thoughts. The act of reflecting, including silent reflection, ensures the absorption of educational material and experiences. "Brief periods of silent reflection allow us to sift and sort our feelings, thoughts, and sensations."<sup>88</sup> Silent reflection also allows us to increase: understanding and managing one's own emotions, recognizing the emotions of others as distinct from one's own, managing and reducing stress, and becoming ready to focus on new information.<sup>89</sup> Reflection is an important aspect of the educational process, but to succeed, it must occur in a safe community.

Community plays an important role in society. It is central to Judaism, connecting us not only to others like us locally, but to *Am Yisrael*, the Jewish people. Through this relationship, the Jewish people have survived for thousands of years, brought together to support each other in various ways. Primary to community building is

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<sup>87</sup> Kessler, 6.

<sup>88</sup> *Ibid.*, 40.

<sup>89</sup> *Ibid.*

relationships, which stand on the idea of mutual trust. Members of the community, therefore, feel comfortable, allowing them to share their feelings, emotions, and thoughts. This is important to education because successful reflection relies upon a safe community, which then leads to a better understanding of the content and experiences.

## Appendix 3: Experiential Education

The term experiential education has been around for decades. For instance, in 1938, John Dewey published his book called *Experience and Education*. In it he states, “The belief that all genuine education comes about through experiences does not mean that all experiences are genuinely or equally educative.”<sup>90</sup> In *Democracy in Education*, Dewey explains:

“To ‘learn from experience’ is to make a backward and forward connection between what we do to things and what we enjoy or suffer from things in consequence. Under such conditions, doing becomes a trying; an experiment with the world to find out what it is like; the undergoing becomes instruction—discovery of the connection of things.”<sup>91</sup>

To ensure the connection is formed correctly, where the learner does not misunderstand or make incorrect assumptions about the experience, there must be guidance, a type of reflection led by an educator.<sup>92</sup> Bernard and Joel Reisman add, “The link to experience enables the individual to understand in his/her own terms the subject under consideration, and when this process occurs in a personalized small group, there is an additional enhancement of learning as a result of the broadened perspective and support provided by one’s peers.”<sup>93</sup> The need for reflection is important to make sense of the experience, but to do so in a small and safe group elevates the learning experience even more.

David Bryfman believes that whether it occurs in formal or informal learning environments, it is a “...philosophical and pedagogical approach that bridges both of

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<sup>90</sup> Dewey, *Experience and Education*, 25.

<sup>91</sup> Dewey, *Democracy and Education*, Kindle Locations 2244-2246.

<sup>92</sup> Dewey, *Experience and Education*, 25-26.

<sup>93</sup> Reisman, 15.



these settings and is united under the banner of experiential Jewish education.”<sup>94</sup> In “Experiential Jewish Education: Reaching the Tipping Point,” Bryfman differentiates between formal, nonformal, and informal education in general education settings. Formal education usually occurs in a “structured system that includes chronological assessment” and “specific teacher qualifications.”<sup>95</sup> In contrast, nonformal education “...is the deliberate and systematic learning, often with an emphasis on skills, that takes place in less traditional educational institutions.”<sup>96</sup> He also describes informal education as “incidental transmission of attitudes, knowledge and skills” that occur in “daily lived experience.”<sup>97</sup> In the Jewish educational world, the type of education that mostly occurs in camps, youth groups, Israel experience programs, etc., is called informal Jewish education, but would be called non-formal education in the general education system. For the purposes of this project, the term “informal education” will be used, maintaining the dichotomy of formal (traditional religious school) and informal education (camps, youth groups, Israel experience program, etc.). Finally, Bryfman states:

...experiential education focuses on the transactive process between teacher and student that takes place within the learning environment and content, and that allows learners to directly experience, and reflect upon these experiences, in order to increase their knowledge, develop skills, and clarify personal values.<sup>98</sup>

What separates experiential education from formal and informal education in the Jewish context is the direct experience and then the ability to reflect on the experience.

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<sup>94</sup> Bryfman, “Experiential Jewish Education: Reaching the Tipping Point,” 767.

<sup>95</sup> Bryfman, “Experiential Jewish Education: Reaching the Tipping Point,” 771.

<sup>96</sup> *Ibid.*, 772.

<sup>97</sup> *Ibid.*

<sup>98</sup> *Ibid.*

Avi Katz Orlow takes Bryfman's definition and attribute twelve characteristics to create what he calls, Excellent Experiential Jewish Education. They are:

1. **Executed with *kavanah*, intention, in which each activity is done with a purpose of achieving a larger goal** – Educators need to begin with the goal(s) and then create the program/activity.
2. **Has inherent and authentic Jewish content** – this value claim must be in authentic dialogue with the text, stories, art, music, actions, and practices of the Jewish people.
3. **Utilizes reflective processes to frame the journey in Jewish values** – activities and questions must be used to ensure the participant internalizes the lesson and values; helps the participant orient the new knowledge or skills; and inspire him/her to take meaningful actions.
4. **Happens when the participants' narrative is used as primary text** – text plays the role of reacting, commenting, and transforming the narrative.
5. **Utilizes the full spectrum of sensory and kinetic learning modalities to engage all of the participants** – incorporation of different learning styles with different entry points, allowing for each participant to experience the content.
6. **Utilizes rituals to focus the participants' attention and solidify memory** – rituals help place participants in the context of Jewish time and help create Jewish meaning. It need not be sacramental or religious in nature.
7. **Fosters productive discomfort to keep participants in "Flow"** – the optimal place where the participants behave within our ability but are challenged to grow. (See Figure 1)
8. **Is founded on open inquiry and aims to foster more questions than answers** – participants should listen to each other while engaging in respectful and meaningful dialogue.
9. **Creates a dynamic and collaborative environment where there is space to explore roles and identities** – participants have the opportunity to play with and re-imagine their new roles within the groups.
10. **Takes a holistic view of participants' lives in and out of the learning environment** – a fostering of personal growth and development of skills, relationships, and knowledge.
11. **Is founded on the group experience and consciously creates and continually evolves culture and community** – growth and reflection occur in dynamic communal settings.
12. **Acknowledges the moment of mutual trust as a requirement for the creation of moments of "deferred revelation"** – powerful learning is about relationships, which must be fostered throughout the community.<sup>99</sup>

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<sup>99</sup> Orlow, Avi Katz. "Excellence in Experiential Jewish Education" Foundation for Jewish Camping, 2013.

These twelve characteristics represent a checklist to help guide program creators in development of meaningful experiential education programs that can affect the participants' identities and help them learn new skills and knowledge.

An example of experiential education is “the classic Zionist practice of the *tiyul*—hiking as a ritualized sanctification of space.”<sup>100</sup> During the 1920s to the 1940s, Zionists would take spiritual hikes to connect with and learn about the land. This early form of experiential education was designed to foster *ahavat ha'aretz*, love of the land, as well as teach important survival skills and bond socially with a group. In *My Promised Land*, Ari Shavit describes Shmaryahu Gutman's legendary *tiyul* in 1942, where he led forty-six youth movement leaders to climb Masada. This was at a time when little archeology had been done on this ancient site or the modern amenities had been put in place that now exist.<sup>101</sup> This was the precursor to the Israeli travel experience. For decades, especially after the Six Day War in 1967, Jews have been making pilgrimages to Israel to explore the land. Some visit as part of a tour group, who travel around and visit sites. Others participate in Israel travel experience programs such as Taglit-Birthright Israel, NFTY Israel, USY Pilgrimage, etc., where there is a string of educational components. Instead of merely seeing a site, the participants inevitably feel it, as the *moreh/morah derech* (literally “teacher of the way,” but usually translated as tour educator) transforms it using texts,

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<sup>100</sup> Kellner, 21.

<sup>101</sup> Shavit, Ari, *My Promised Land: The Triumph and Tragedy of Israel*, New York, NY: Spiegel & Grau, 2013, pages 80-97.

stories, and other methods. Claire Goldwater and Michael Soberman explain in “The Israel Experience,” that:

Effective educators maximize the potential of the environment by creating experiences that stimulate the learners’ senses (focusing on the smells, tastes, sounds and varied sights that are available), creating direct interaction with the environment – through hiking and physical challenge, meeting the people, touching the landscape and more – to create powerful educative experience.<sup>102</sup>

It is possible to have meaningful experiential education in America too. Some camps do this through some well-planned nature hikes and experiences. And there are other programs such as *Adama*, which offers “a three-month leadership training program for young adults in their 20s that integrates organic farming, sustainable living, Jewish learning, community building and contemplative spiritual practice.”<sup>103</sup> They not only learn about these subjects, but *Adama Fellows* also experience them by learning the techniques and then actually farming. Jewish learning is integrated into their daily lives.

Experiential education is a powerful tool. It takes place in the environment of content, where the learners can directly experience a place and then have time to reflect upon the experience. This increases their knowledge, skills, and/or clarifying values. It must have a specific purpose.

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<sup>102</sup> Goldwater, 4.

<sup>103</sup> “Adamah.”

## Appendix 4: Jewish Identity

Since the Haskala, or the Enlightenment, Jews have struggled with their multiple identities. Before this, Judaism prevailed throughout one's life, from buying the food from the *shochet* (the butcher) to one's social acquaintances. Jews did not have multiple identities other than their Jewish identity because they belonged only to the Jewish community. With the advent of the Haskala and nationalism in the nineteenth century, many Jews explored the secular world, where they created new identities that sometimes conflicted with their previous Jewish identity. America is no different. Many Jews in America have attempted to join American society, while also preserving their unique Jewishness. This leads to the problem of defining the term, "Jewish identity."

The Oxford English Dictionary defines identity as "The quality or condition of being the same in substance, composition, nature, properties, or in particular qualities under consideration; absolute or essential sameness; oneness."<sup>104</sup> It also defines this term as "Who or what a person or thing is; a distinct impression of a single person or thing presented to or perceived by others; a set of characteristics or a description that distinguishes a person or thing from others."<sup>105</sup> These two definitions seem to contradict each other. In the first definition, the OED defines identity as the sameness within a group, while the second definition explains that there are a number of characteristics that distinguish a person from another. But, Dr. Leonard

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<sup>104</sup> "Identity."

<sup>105</sup> *Ibid.*

Saxe writes, “Each of us has multiple personal identities that consist of a sense of meaning attached to the roles they enact in the course of our day-to-day lives.”<sup>106</sup>

These are complementary definitions—each person has a unique identity while also forming attachments of meaning to a specific ethnic group.

In *How Goodly Are Thy Tents*, Amy Sales and Leonard Saxe describe that these two pieces, the attachment to a group and the individuality, are needed for an identity, which they call individuation and socialization. They describe socialization as:

...the process by which each of us acquires the knowledge, skills, and values needed to participate as effective members of a group...Socialization is also implicated in identity formation. As we are socialized into a school, profession, or society, we not only take on behaviors and attitudes appropriate for that group, but also see ourselves as members of the group. Membership in the group becomes a part of our social identity.<sup>107</sup>

To become socialized, a person must have some understanding of the group’s history and its culture, or its norms – the way things are done. For most people, this is learned in the family and at school as well as in social groups, such as among friends. These three opportunities - family, education, and social networks - lead to the development of a strong identity.<sup>108</sup> They call the individuality aspect of identity formation, individuation, which they explain as “the process of defining ourselves as unique and distinct from others in the group. Individuation leads to personal identity, an aggregate of personal qualities, characteristics, and abilities that define each of us as an individual.”<sup>109</sup> Through socialization and individuation, people begin to define their identities. Therefore, for this project, identity is defined as a set

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<sup>106</sup> Saxe, “Jewish Identity Development,” 3-4.

<sup>107</sup> Sales, 4.

<sup>108</sup> Cohen, “Jewish Identity: Who You Knew Affects How You Jew,” 215.

<sup>109</sup> Sales, 4.

of characteristics that makes a person unique, while also sharing a meaningful attachment with a group. Using this definition, a Jewish identity is the aspect where a person shares an attachment to Judaism, as defined by that person. This attachment may include a connection to the religious, cultural, and historical aspects of Judaism.

To have a strong Jewish identity, one needs not connect to all three aspects of Judaism (religious, cultural, and historical). In “Jewish Identities: Educating for Multiple and Moving Targets,” Charmé and Zelkowicz state:

Inevitably, researchers have tried to measure the level of Jewish identity by calculating the amount of traditional religious practices like fasting on Yom Kippur, lighting Shabbat or Hanukkah candles, or keeping kosher. In doing so, it became easy to assume that those who have “stronger” Jewish Identities, and those who do less have “weaker” Jewish identities. But such measurements generally tell us only who is more *traditionally* religious in their practices.<sup>110</sup>

As a result, they tell us that we should make a paradigm shift, “To understand that different people make sense of their own Jewish identities in different ways is to make the shift from asking “How Jewish are American Jews?” to asking “*How* are American Jews Jewish?”<sup>111</sup> In other words, how do American Jews connect or attach to their Jewishness? This changes the goals of Jewish education, moving from how do Jews practice Judaism to how do Jews connect to Judaism?

Jewish education is tantamount to the formation of Jewish identity. As has already been demonstrated, to join a group, one must be socialized into it, which relies on

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<sup>110</sup> Charmé, 164.

<sup>111</sup> *Ibid.*, 168.

education, the knowledge of history, and culture. Michael Zeldin writes in “Making Magic in Reform Jewish Summer Camps”:

In addition to intelligence (which emphasizes the cognitive), education includes the affective (feelings) and the behavioral (skills). The classic way to understand education is based on a distinction first identified by Aristotle and most recently put into practice in Jewish education in the field of confluent education. Conventional thinking about Jewish education and Jewish identity suggests the importance of intertwining all three areas.<sup>112</sup>

To Zeldin, Jewish education must integrate cognitive, affective, and behavioral characteristics. Saxe calls this Jewish cultural capital development, “which is the accumulation of general cultural knowledge, skills, and background pertaining to Jewish life.”<sup>113</sup> Many Jews have learned the cultural capital in formal Jewish educational settings (religious school), while in the last 50 years, informal settings such as camps, youth groups, and Israel experiences, have become more important.<sup>114</sup> The informal and experiential settings reinforce the formal settings. Leonard Saxe and Barry Chazan exemplify this in *Ten Days of Birthright Israel*. For them, Birthright is a successful educational model because the participants experience the education. They state:

Identity development is not something that lends itself to traditional educational modalities. If, for example, Birthright Israel took a traditional, cognitive learning approach - if it chose to focus on providing information through lectures and readings that would help participants gain a better understanding of their heritage - the program would likely be a failure. Or, if Birthright Israel were just a tour of Israel - if it chose to focus only on exposing young adults to a variety of tourist sites - it would also likely fail.<sup>115</sup>

This type of experience incorporates Zeldin’s cognitive, affective, and behavioral education. But experiences are not enough; they must be coupled with learning. Zeldin writes, “...Jewish camps that are content to provide children with ‘Jewish

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<sup>112</sup> Zeldin, 101.

<sup>113</sup> Saxe, “Jewish Identity Development,” 2.

<sup>114</sup> *Ibid.*

<sup>115</sup> Saxe, *Ten Days of Birthright Israel*, 97.



experiences' are less likely to promote Jewish identity than camps than camps that couple experiences designed to enhance Jewish identity with learning of related Jewish content."<sup>116</sup> To have the best chance of success in developing a Jewish identity through Jewish education, a Jew must learn the Jewish content or material and have a related experience.

Though education is important to Jewish identity development, it is not the only aspect to full development. A strong Jewish network is extremely important. Steven M. Cohen and Judith Verstein write, "The findings so far clearly indicate that both childhood social networks and Jewish educational experiences affect how respondents manifest their Jewish identities as adults."<sup>117</sup> In their chapter "Jewish Identity: Who You Knew Affects How You Jew" in the *International Handbook of Jewish Education*, they discuss the importance of young people having Jewish friends. Through their research, they demonstrate that those children who had two Jewish parents and all/mostly Jewish friends in high school were most likely to have a strong Jewish identity. Then, those who had two Jewish parents and approximately half of their friends were Jewish were second most likely to have a strong Jewish identity. Those with two Jewish parents and no friends that were Jewish in high school and those with one Jewish parent were approximately the same in terms of Jewish identity with the exception of marrying a Jewish spouse.<sup>118</sup> Summarizing their results Cohen and Verstein write,

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<sup>116</sup> Zeldin, 101.

<sup>117</sup> Cohen, "Jewish Identity: Who You Knew Affects How You Jew," 213.

<sup>118</sup> *Ibid.*, 209-210.

Above and beyond Jewish education, having Jewish friends (and parents) in the childhood years matters, especially for having Jewish friends later in life, and to a lesser extent, for in-marriage, and for all other measures of Jewish identity. While Jewish education generally matters more than networks, in all instances except for the more traditional rituals, childhood Jewish friendships and having two Jewish parents are almost as important, if not sometimes more important.<sup>119</sup>

For an educator to have the greatest opportunity in helping a learner to form a strong Jewish identity are to receive a Jewish education (both formally and informally) and to have a strong social network. The research also demonstrates that Jewish parents play an important role, but the education system has little control over this aspect of identity creation.

Camps and Israel experiences seem to do both of these very well. For instance, a camper may learn about blessings, such as *motzi* or *birchat hamazon* during their *limud* period (education) and then at dinner, before the whole camp eats, they recite the *motzi*, and when they are finished eating, they recite *birchat hamazon*. The experience of reciting these prayers in context helps assimilate the content they learned. The same is true for Israel experience programs. The participants travel to a site, such as the City of David, and the *moreh/morah derech* begins by reading from 2 Samuel 11, chronicling David's relationship with Bathsheba. While standing on the ruins of the City of David, the tour educator points out David could have seen Bathsheba bathing on her roof.<sup>120</sup> Through these examples, one can see why the camp and Israel experiences can be so powerful in the context of education. But these two experiences also include a social component, where the participants live

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<sup>119</sup> *Ibid.*, 215.

<sup>120</sup> Observation of Muki Jankelowitz at the City of David by author. Jerusalem, Israel: December 30, 2013.

together, eat together, and develop their own culture and rituals. In between the learning experiences, they talk amongst themselves in such settings as the cabins or on the bus, creating new relationships. Sales and Saxe write:

Perhaps the most important feature of summer camps is the way in which they create a temporary community that springs up phoenix-like each year in June and closes down by the end of August. It is an intentional community, which means that attention is paid to fostering the relationships and spirit that make the camp a tightly-knit whole...they all place great importance on social relations, friendship formation, and community building.<sup>121</sup>

The same is true for the Israel experience. As Saxe and Chazan explain in their book about Birthright, they state:

Multiple approaches were employed by Birthright Israel to influence the social environment...First, and perhaps most important, participants travel together for the entire ten days on the same bus with up to forty fellow participants...Second, *mifgashim* were organized to allow participants to get to know—and contrast their lives to—Israeli peers.<sup>122</sup>

The *mifgash* is the opportunity for Jews traveling to Israel, especially on Birthright, to meet Israelis their own age. This opportunity further increases the social aspect of the Birthright trip because it expands not only the possibility of additional friendships, but it also brings the non-Israeli group closer together.

As Jews have integrated more into society, their identities have become more complicated. Grant and Kopelowitz write in *Israel Education Matters*, “To be Jewish means living in a larger world, where being Jewish is but one of many identities people move between, mixing, matching, and merging.”<sup>123</sup> Adding to Grant’s idea, Saxe states:

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<sup>121</sup> Sales, 48-49.

<sup>122</sup> Saxe, *Ten Days of Birthright Israel*, 108.

<sup>123</sup> Grant, Lisa and Ezra Kopelowitz, *Israel Education Matters: A 21<sup>st</sup> Century Paradigm for Jewish Education*, Center for Jewish Peoplehood Education, 2012, page 9.

Identity salience, in social psychological parlance, is the probability that a particular identity will be invoked in a specific context...These identities can be arranged hierarchically, with more salient identities more likely to be enacted. The salience of any given identity is determined not only by one's investment in constructing the identity but also by intrinsic and extrinsic rewards offered by enacting it and the degree to which one's self esteem depends on enacting the identity well. Similarly, every individual also has multiple social identities, each consisting of a series of meaning attached to their membership in the specific groups or social categories to which they belong. A strong, positive evaluation of one's group typically leads to higher self-esteem and self-efficacy, in turn reinforcing the self-concept.<sup>124</sup>

For Saxe, the purpose of Jewish education is to create a greater importance for an individual's Jewish identity, moving it up in the hierarchy of his/her various identities. Furthermore, by associating positively with his/her Jewish identity, including the social aspect, he/she will feel more empowered within the Jewish people.

The formation of Jewish identities is important for the continuation of the Jewish people. Therefore, the word "identity" must be understood. Combining the *Oxford English Dictionaries* definitions and supported by the writings of some of the major modern thinkers in identity development, it is understood for this project that identity is defined as a set of characteristics that makes a person unique, while also sharing a meaningful attachment. For successful Jewish identity development, a person must be socialized into Judaism (the ethnic group) causing the Jew to form a meaningful attachment. This Jew must also form unique characteristics that separate the Jew from his/her peers. Through education and forming social networks, Jews form strong Jewish identities, which allow them to participate in and contribute to the fuller Jewish community. To create a successful Jewish educational experience, educators must positively reinforce their learners' Jewish identities,

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<sup>124</sup> Saxe, "Jewish Identity Development," 3-4.

allowing them to rise to the top of the hierarchy of personal and social identities. As a result, learners will become more reliant on their Jewish identities, and in turn, they will make more of their personal choices through a Jewish lens.

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