
האוניברסיטה העברית בירושלים

סילבוס

חינוך חוויתי ובלתי-פורמאלי - 63008

תאריך עדכון אחרון 21-09-2023

נקודות זכות באוניברסיטה העברית: 2

תואר: מוסמך

היחידה האקדמית שאחראית על הקורס: מגמה לחינוך יהודי

השנה הראשונה בתואר בה ניתן ללמוד את הקורס: 0

סמסטר: סמסטר קיץ

שפת ההוראה: אנגלית

קמפוס: הר הצופים

מורה אחראי על הקורס (רכז): דר מרסלו דורפסמן

דוא"ל של המורה האחראי על הקורס: marcelo.dorfsman@mail.huji.ac.il

שעות קבלה של רכז הקורס: ראו הסילבוס באנגלית

מורי הקורס:

תאור כללי של הקורס:

This course is designed to enrich our understandings of educational practice so that our communities benefit from the insights of experiential education. Through the exploration of primal assumptions about human beings that come to the fore in this kind of education, the course seeks to critically illuminate educational experiences. These understandings will then be applied to a range of settings in which educators strive to nurture Jewish identification and value-commitments. Emphasis is placed on the central notion that participation in activities of wide human interaction is intriguingly fertile and potentially of significant educational value.

מטרות הקורס:

ראו הסילבוס באנגלית

תוצרי למידה

בסיומו של קורס זה, סטודנטים יהיו מסוגלים:

On successful completion course participants will:

- 1. Be exposed to a range of approaches to experiential education.*
- 2. Evaluate the concepts, dynamics, potential and pitfalls of experiential education.*
- 3. Analyze the breadth of experiential educational moments in which the lifejourney of Jews is nurtured, explored and celebrated.*
- 4. Formulate fresh perspectives on their own educational orientation and teaching/ group work style.*
- 5. Acquire insights and skills in the design of experiential education.*

דרישות נוכחות (%):

80

There are small class exercises throughout the course. Active שיטת ההוראה בקורס: participation, forum submissions and reading are essential and form part of the grade.

There is one assignment to submit at the end of the course. It should be uploaded to Moodle as a word document (1.5 line spaces, 12 point font) by the 30th September 2020.

(In writing the assignment please bear in mind that I have read the articles and do not need to read either a synopsis, or extended quotes from the material. I am most interested in reading your critical reflective concerns on the literature in light of your professional experience.)

Please choose to write about either: 1. Students write a critical assessment of an educational experience they have participated in and wonder why it might have anything to gain from being more formal and/or more informal. The assignment should integrate theoretical and practical insights drawn from the class readings, forum, exercises and discussions. (12 pages - to be submitted by 30th September 2020).

Or: 2. Students write a critical reflective portrait of their own educational setting analyzing the nature, place and potential of experiential education in the agency. The assignment should integrate theoretical and practical insights drawn from the class readings, forum, exercises and discussions. (12 pages - to be submitted by 30th September 2020).

רשימת נושאים / תכנית הלימודים בקורס:

1) The Identity Journey and Being Informal Introduction to the spectrum of formal/non-formal/informal learning; the relationship of learning to education; and the challenge of identity-formation in the contemporary era. Investigate Reuven Kahane's code of informality and its applicability to Jewish education.

Reading: • Zygmunt Bauman, *From Pilgrim to Tourist – A Short History of Identity*, in *Questions of Cultural Identity* ed. Stuart Hall and Paul du Gay (1996) • Reuven Kahane, *The Origins of Post-Modern Youth – Informal Youth Movements in Comparative Perspective* (1997), pp 21-38 • Barry Chazan, *The Philosophy of Informal Jewish Education*, in *Experience and Jewish Education* D. Bryfman (2014) pp 13-30

2) Homo Vivens – The Embodied Person Examine John Dewey's criteria of experience, the options for and difficulty in grasping a theory of education for the whole person and informal education's response. Case study of Jewish summer camp and outward bound residential.

Reading: • John Dewey, *Experience and Education* (reprinted 1997), pp 33-50 *Criteria of Experience* • Seymour Fox (with William Novak), *Vision at the Heart: Lessons from Camp Ramah* (1997) • Israel Scheffler, *In Praise of Cognitive Emotions* (1991), pp 2-13

3) Homo Dialogens – The Dialogical Person Examine the encounter with the other across distance; the need for conversation and the efficacy of placing trust in it in informal education's response. Case study on intercultural encounter in Moishe House and of service learning as the pursuit of education to nurture critically, engaged citizens.

Reading: • Martin Buber, *Between Man and Man* (1947), Chapter – *The Education of Character* • Orit Kent, *A Theory of Havruta Learning* (2013), in *Turn It and Turn It Again* ed. Jon A. Levisohn and Susan P. Fendrick, pp 286-322 • Joel Westheimer and Joseph Kahne, *What Kind of Citizen? The Politics of Educating for Democracy* (2004), pp 237-269 *AERA Journal*

4) Homo Narrans – The Story-telling Person Examine the human need to make sense of ourselves with reference to the past, the present and the future, at home and in the wider world, and informal education's response. Case study of educational travel and the Israel Experience as an attempt to create collective

memories.

Reading: • Jerome Bruner, *The Culture of Education* (1996), pp 130-149 *The Narrative Construal of Reality* • Jonathan Ariel, *Windy Places – The Journey to Disparate Landscapes*, in *Masa: Time for a Journey* (2006) • Jeremy Leigh, *Location, Location, Location – A Practitioner's Perspectives on Diaspora Jewish Travel* (2011), *International Handbook of Jewish Education* pp 633-649

5) *Homo Ludens – The Playful Person* Examine the human propensity for games, playfulness, creativity, imagination and informal education's response. Case study of arts education and virtual gaming as an attempt to foster imagination.

Reading: • J. Huizinga, *Homo Ludens: A Study of the Play Element in Culture* (1949), pp 1- 27 • Herb Childress, *Seventeen Reasons Why Football is Better than High School*, *Phi Delta Kappa International* (1998) • Kieran Egan and Gillian Judson, *Imagination and the Engaged Learner: Cognitive Tools for the Classroom* (2016), pp 3-26

6) *Transformative Learning & Whose Life is it Anyway?* Explore model of transformative learning, assess what role informal education can play in human transformation and key ethical considerations that emerge. Examine profiles of informal educators and the influence they amass and the ethical dilemmas they risk.

Reading: • Nel Noddings, *Caring in education* (2005), the *Encyclopedia of Informal Education* infed.org • Peter Jarvis, *Learning to Be a Person in Society: Learning to Be Me* (2009), in *Contemporary Theories of Learning* Knud Illeris, pp 21-34 • Philip Roth, *The Conversion of the Jews*, in the *Paris Review*, issue 18 Spring 1958

חומר חובה לקריאה:

See Course/Module content above

חומר לקריאה נוספת:

The single best website as a source of reading and referrals to material
www.infed.org

- Z. Bekerman, N. Burbules & D. Silberman-Keller editors. *Learning in Places: the Informal Education Reader* (2006) • David Bryfman editor, *Experience and Jewish Education* (2014) • Tara Fenwick, *Learning Through Experience: Troubling Orthodoxies and Intersecting Questions* (2003)
- Samuel Heilman, *From T-Shirts to Peak Experiences: Teens, the Israel Trip and Jewish Identity* (1999), in *Abiding Challenges: Research Perspectives on Jewish Education* Y. Rich and M. Rosenak, pp 231-250 • Shaul Kelner, *Tours That Bind: Diaspora, Pilgrimage and Israeli Birthright Tourism* (2010) • David A. Kolb, *Experiential Learning, Experience as the Source of Learning and Development* (1984), pp 20-38 • Alberto Melucci, *Youth, Time and Social Movements* (1996), *Young 4:2* pp 3-14 • Jack Mezirow & Associates, *Learning as Transformation - Critical Perspectives on a Theory in Progress*, (2000) • Brian Sutton-Smith, *The Ambiguity of Play* (2001), pp 91-110 • Leon Wieseltier, *Against Identity* (1996) • Theodore Zeldin, *Conversation: How Talk Can Change Our Lives* (2000)

מרכיבי הציון הסופי:
הגשת עבודה מסכמת / פרויקט גמר / מטלת סיכום / מבחן בית / רפרט 50 %
השתתפות פעילה / עבודת צוות 30 %
מבחני אמצע 20 %

מידע נוסף / הערות:
The course will include frontal lectures, group discussions as well as individual projects.