

Hadracha Choveret



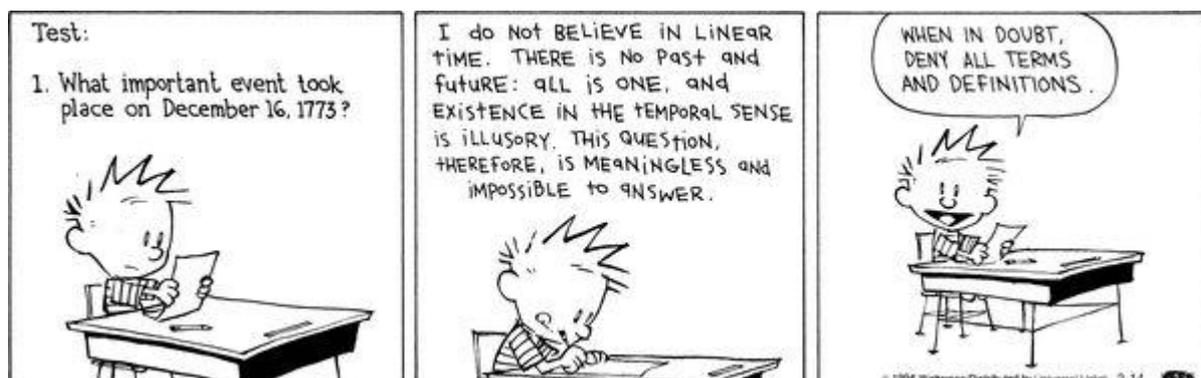
תנועת בני עקיבא
BNEI AKIVA UK

BNEI AKIVA'S WEEKLY EDUCATIONAL HANDBOOK FOR MADRICHIM

In this pack:

1. **A Theme for the Tochnit. This can be handed out to your madrichim or you can just pick bits from it.**
I recommend reading through this guide before you start the meeting so you're familiar with the structure and concept/lesson.
2. **A Tochnit planning sheet**
Use this to plan your Tochniot for sviva this week
3. **A Quick Something on "Creative Tochnit Planning"**
4. **A PDF of the slides of the Prezi if you need. (Attached separately).**

Please note the London Bayit has projectors and screens that you can borrow for your meetings.



THEME For the Tochnit! (Yes, a Tochnit!)

This Choveret is a little bit different. It is different because we would like you and your madrichim to plan Tochniot for this coming Shabbat. Based on feedback from you all and from bogrim across the country we want to try and mix it up when it comes to Sviva on Shabbat. **So this is a trial:** think back to your experiences on camp and the Tochniot you've been in (written or participated in) as a chanich and/or madrich. We would like you to plan something along those lines.

And be out-of-the-box with it. Please feel free to experiment with things you might not usually try for Sviva.

If it goes well we'll probably aim to have a Choveret designed for Tochniot each Rosh Chodesh week.

The Choveret below throws out a lot of different ideas around the theme of Time and Shabbat.

1. Time and Shabbat

"Life is temptation. It's all about yielding, resisting, yes, no, now, later, impulsive, reflective, present focus and future focus. Promised virtues fall prey to the passions of the moment."

-Psychologist Phillip Zimbardo, talk at TED June 2009 (Author of the Lucifer Effect, the Psychology of Evil)

Phillip Zimbardo argues that subconsciously all humans make decisions and live their lives based around what sort of time paradox they use internally. Some people are past oriented (positive and negative), some present (fatalist and hedonist), and some future. He argues that a combination of all six time perspectives is the way to inculcate creativity and productivity in people.

<u>Past-Positive</u>	<u>Past-Negative</u>	<u>Present-Fatalist</u>	<u>Present-Hedonist</u>	<u>Future</u>
Observes rituals, traditions; may be storytellers/nostalgic	Not influenced by future consequences; may misremember the past in negative ways	Believe that nothing will work out so why bother. Luck is more important than hard work	Impulsive; tries to live life fully one day at a time, novelty and sensation seeking	Goal-oriented, prepares for tomorrow
High rates of happiness positivity, high self-esteem	High anxiety, depression and aggression	High aggression, anxiety, depression	High energy, aggression, creativity	High correlation with conscientiousness, preference for consistency, ego control, energy, impulse control, reliability, trustworthiness
Moderately energetic, friendly, creative	Low rates of self-esteem, emotional stability, impulse control, happiness and energy	Low rates of concern for the future, self-esteem, conscientiousness, energy, emotional stability, happiness	Low ego control, conscientiousness, impulse control, emotional stability, preference for consistency.	Low levels of sensation seeking, aggression and depression
Low rates of depression, aggression and anxiety				

Judaism places us in a time oriented framework of life. The opening word of the Torah is a framing of the Torah at the very beginning of time. The Zemanim are crucial to Halacha. The opening line of Oral Torah is "From what time can one recite the Shema?" Jewish thought has within it a life cycle, an agricultural cycle, a cycle of festivals, a Sabbatical year and a Jubilee year. Our religious lives are bound in time.

- The question is, what is the purpose of our time oriented lives? Is it, as Zimbardo believes, to make us the most productive or is there something more to it?

Rabbi Abraham Joshua Heschel wrote:

"The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world"

Judaism believes that time itself is Holy. It is Holy because God made it so. Shabbat is Holy because by ceasing from creative activity, we imitate God in His infinite Holiness and ourselves become holy. We are commanded to walk in the ways of God and doing so will make us holy.

- Is it automatic? Is the cessation of work enough to make us Holy?

No. The two pillars of Zachor and Shamor encourage us not only to keep the time, but to create a sense of holiness to enhance it.

Shlomo Carlebach once quoted the 'Holy Karliner' who used to say just before Shabbat: "Ribbono Shel Olam, I have wine for Shabbos, I have chicken, challah, fish. But, Master of the World, how can I get Shabbos for Shabbos?"

There is something more to Shabbat but it must be us who enable it to happen. There are Halachot relating to pre-Shabbat preparation. It is best to buy and prepare the food, the house, one's clothes and one's body on Friday rather than any other day of the week. It's almost as though going into Shabbat with the right mind set is part of the holiness of Shabbat.

This slightly different Choveret is all about educating your Chanichim about the value of time within Judaism and Halacha. Promoting the idea that Judaism isn't only for school and shul but for every day. This includes making Shabbat about more than Shul and food. There is an element of Shabbat which we want to extract for your Chanichim: Oneg. It is also about looking at time from a practical/pragmatic perspective. We would like you to discuss effective use of time for valuable things (although not Facebook/social media bashing) and also about different cycles of life; the cyclical nature of life itself.

2. Tochnit Names:

Pick any of the below to use as the title for your Tochnit.

1. The Land Before Time
2. About Time! Where Have You Been??
3. Once Upon a Time
4. The Sands of Time
5. Cycle, Cycle – Is that a Bike?
6. The People That Time Forgot
7. What Time is it Mr Wolf?
8. I've got the need...the need for Time!
9. Until I am measured, I am not known. Yet how you miss me, when I have flown.
10. The Tyranny of Space
11. Past-Present-Future

3. Creative Tochniot:

What is it about those tochniot that make them creative?

“Learning Styles - that individuals differ in how they learn things or how they prefer to receive information”. This is controversial and as a learning theory it is pretty much debunked **but** it has useful concepts that help us when thinking about making creative Tochniot.

The four sensory modalities in Neil Fleming's model are:

- **Visual learning**
- **Auditory learning**
- **Read/write learning**
- **Kinaesthetic learning**

Fleming claimed that visual learners have a preference for seeing (visual aids that represent ideas using methods other than words, such as graphs, charts, diagrams, symbols, etc.). Auditory learner's best learn through listening (lectures, discussions, tapes, etc.). Tactile/kinesthetic learners prefer to learn via experience—moving, touching, and doing (active exploration of the world, science projects, experiments, etc.).

What this means for us though is that Tochniot that hit all or most of these key areas is doing well. Breaking down a Tochnit in this way is useful because it creates thinking cues and different paths to go down. And spreading out your thinking is one of the key ways to help the creative process.

