

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.



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

One of Rabbi Sacks' common aphorisms is that **"Judaism is God's call to responsibility"**. For the purpose of this Choveret rather than asking if this is true or false, we're going to assume that this is true for now and instead ask responsibility for what? If Judaism is in fact God's call to us to be responsible, what is it we are supposed to be responsible for?

I believe that this week's Parasha offers an answer.

Yaakov receives a new name in Vayishlach, **a name that becomes synonymous with the national body of Jews**: Yisrael, and Bnei Yisrael – the people of Israel. Names in Tanach are used to define the character or essence of the person e.g. Yaakov's name is linked to "Akev" and has a number of meanings. When Esav used it regarding Yaakov receiving the blessings from Yitzchak instead of him, he used the word in the pejorative sense of being a deceiver, conveniently forgetting that he had sold the birth-right to Yaakov long ago. When the Torah uses the word regarding the name of Yaakov, the meaning there is "holder of the heel, i.e. a follower."

The explanation in the text given for the name of Yisrael is focused on Yaakov's literal wrestling with God/the Angel and with people (usually taken as referring to Lavan). See:

Said he, "Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed."	וַיֹּאמֶר לֹא יִעֲקֹב יֹאמַר עוֹד שְׁמִי כִי אִם־יִשְׂרָאֵל כִּי־
	שָׁרִיתָ עִם־אֱלֹהִים וְעִם־אָנָּשִׁים וַתִּגְבַּל:

A more general interpretation of Yaakov's wrestling is that **the definition of what it means to be 'of Yisrael' is to challenge the status quo and to wrestle with the way things are**. Throughout our texts we encounter examples of people challenging the status quo, of looking out at the world and not being satisfied with the way things are:

- Moshe – story of striking the Egyptian, looking left and right – not finding anyone to resolve the situation and taking matters into his own hands. (Status quo: lack of justice in society/oppression)
- Daughters of Tzelofchad – not being allowed an inheritance and not being satisfied with that situation, challenging that situation and being successful. (Status quo: position of women in society)
- Nacshon ben Aminadav – the first one to take the first step into the sea at the Yam Suf, where others would not. (Status quo: inaction/apathy/fear)
- Pirkei Avot 2:1 – "in a place where there are no men, strive to be a man".

The answer to the question of what it is we are supposed to be responsible for, at the most basic level, is to challenge the status quo in society. To be 'Bnei Yisrael' is to not be satisfied with how things are and to try and create a better world around us.

This week the Choveret is about challenging the status quo. The key question for you to consider is what in the world/society around you are you not happy with? What can you see that should be better? A key part of the role of a youth movement in society, and being a young person in society is to challenge the way things are usually done.

This week the Choveret is for a Tochnit. Use your tochniot to explore the theme of challenging the status quo.

1. 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.

