

There is a present tendency in so-called advanced schools of educational thought to say, in effect, "let us surround learners with certain materials, tools, appliances, etc., and then let the learners respond to these things according to their own desires.

Above all let us not suggest any end or plan to the learners; let us not suggest to them what they shall do, for that is an unwarranted trespass upon their sacred intellectual individuality since the essence of such individuality is to set up ends and aims."

Now such a method is really stupid. For it attempts the impossible, which is always stupid; and it misconceives the conditions of independent thinking.

John Dewey

THE DESIGN AND DEVELOPMENT OF HAVRUTA TEXT STUDY

GOALS:

- a. We want you to be able to see what the "skeleton" of study guidelines for HTS consists of.**

- b. We want you to become aware of what information and knowledge you'll need and what it is you will have to think about, in designing study guidelines for your learners (teachers).**

Look at Sunday's study guidelines:

- 1. What are the elements of this study guide? What is its skeleton composed of?**

- 2. Then look at the R. Shimi/R. Papa study guidelines. Compare and add to the skeleton.**

- 3. Please chart the skeleton out on a flipchart.**

WHAT DO I NEED:

TO KNOW

TO THINK ABOUT

TO DO

WHEN DESIGNING STUDY GUIDELINES FOR MY TEACHERS' LEARNING?

Template Elements

- 1) Title: Topic and Text (source)
 - a. Framing of the focus, the lens to use
 - b. Making decisions about whether to use or not
- 2) Background – Context (decisions to make about when to offer in the study guide)
 - a. People, place, time
 - b. Cross referencing
 - c. Language
 - d. Structure of text
- 3) Close Reading (Reading instructions)
 - a. Literal reading, multiple times
 - b. Questions
- 4) Interpersonal practices (how to work with your partner)
 - a. Helping each other read, understand meaning of text
 - b. Listening
 - c. Supporting and challenging
 - d. How partners interact with text
- 5) Generating and refining interpretations
 - a. Framing interpretations
 - b. Refining (including looking for more and/or better evidence)
 - c. Reframing interpretations
 - d. Choosing interpretation questions to use which reflect your orientation toward the text (reading yourself into it, standing at a distance from the text)
- 6) Sharing
 - a. Sharing back with the full group
 - b.

- 7) Integrating learning back into life
 - a. How do I make meaning of this text in my life?

See appendixes on written guidelines from book "A Philosophy of Havruta" in seminar's notebook, Tab 3.

Do not think that there is real education without direction. To the extent that all educational practice brings with its own transcendence, it presupposes an objective to be reached. Therefore, practice cannot be nondirective. There is no educational practice that does not point to an objective; this proves that the nature of educational practice has direction. The facilitator who claims that "since I respect students I cannot be directive, and since they are individuals deserving respect, they should determine their own direction," does not deny the directive nature of education that is independent of his own subjectivity. Rather, this facilitator denies himself or herself the pedagogical, political, and epistemological task of assuming the role of a subject of that directive practice. This facilitator refuses to convince his or her learners of what he or she thinks is just. This educator, then, ends up helping the power structure. To avoid reproducing the values of the power structure, the educator must always combat a laissez-faire pedagogy, no matter how progressive it may appear to be.

Paulo Freire