

Why Creativity?

Jewish history is a story of

creative *adaptation*

creative *disruption*

creative *collaboration*

New York Times bestselling authors of *The Element*

Ken Robinson, Ph.D.

and Lou Aronica



"Wonderful and enjoyable ...
makes us rethink what
real schooling, learning, and
creativity means."
— Malala Yousofzai,
Nobel Laureate and author of
I Am Malala



Creative Schools

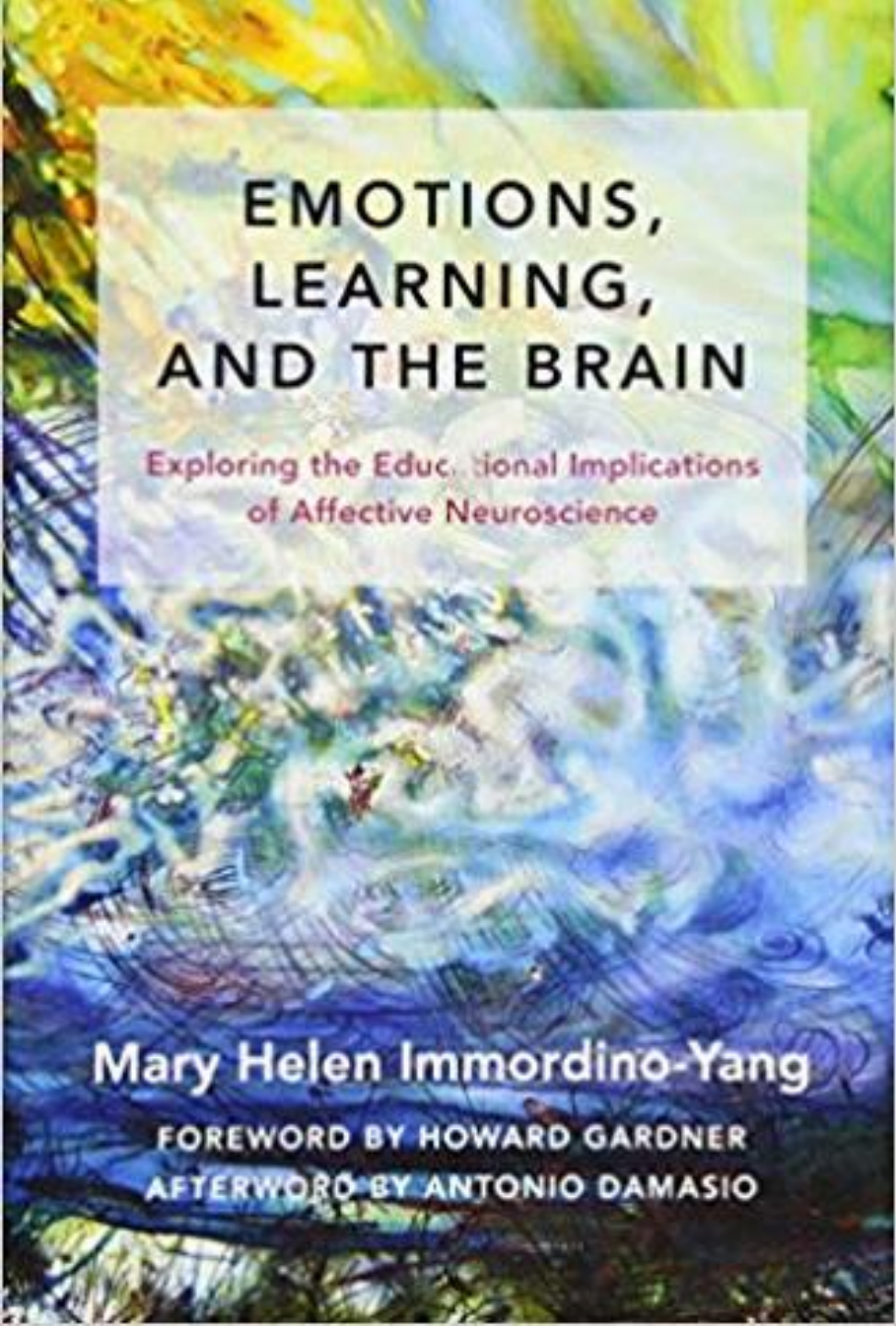


The Grassroots Revolution
That's Transforming Education

Definitions of creativity

Sir Ken Robinson, *Creative Schools* (2015)
Creativity is *"the process of having original ideas that have value."*

"Imagination is the root of creativity. It is the ability to bring to mind things that aren't present to our senses. Creativity is putting your imagination to work. It is applied imagination. Innovation is putting new ideas into practice."



EMOTIONS, LEARNING, AND THE BRAIN

Exploring the Educational Implications
of Affective Neuroscience

Mary Helen Immordino-Yang

FOREWORD BY HOWARD GARDNER

AFTERWORD BY ANTONIO DAMASIO

Definitions of creativity

Neuroscientist and educator Mary Helen Immordino-Yang, *Emotions, Learning and the Brain* (2016)

“One could argue that the chief purpose of education is to cultivate children’s building repertoires of cognitive and behavioral strategies and options, helping them to recognize the complexity of situations, and to respond in increasingly flexible, sophisticated, and creative ways...Neurobiologically and evolutionarily speaking, creativity is a means to survive and flourish in social and cultural context (37).”

“a creative society”

“As the pace of change in the world continues to accelerate, people must learn how to adapt to constantly changing conditions. **Success in the future**—for individuals, for communities, for companies, for nations as a whole—**will be based on the ability to think and act creatively**... we can use this transition as an opportunity to promote a **more humane set of values in society.**”

“Inspiring.” —People Magazine (People Picks)

Lifelong Kindergarten

Cultivating Creativity
through
Projects, Passion,
Peers, and Play

Mitchel Resnick
foreword by Sir Ken Robinson

Creativity as an aim of Jewish education

“To be trained as a Jew should mean to be given the habits that would help one **function creatively in all of life’s situations.**”

Mordecai Kaplan, *Judaism as a Civilization* (1934)

Kaplan's Aims of Jewish Education (1934)

Bearing in mind the elements into which it has been found convenient to analyze the Jewish civilization, the aim of Jewish education may be defined thus: to develop in the rising generation a desire and a capacity, (1) to participate in Jewish life, (2) to understand and appreciate the Hebrew language and literature, (3) to put into practice Jewish patterns of conduct both ethical and religious, (4) to appreciate and adopt Jewish sanctions and aspirations, and (5) to stimulate artistic creativity in the expression of Jewish values. It is almost superfluous to add that all of these objectives presuppose a type of Jewish life which is completely integrated into a progressive and dynamic American life. In view of the high ethical and spiritual implications of the Jewish civilization, an American-Jewish child who has the advantage of a Jewish training of the proper kind has his sympathies broadened, his tastes refined, and his striving socialized.

Creativity according to Kaplan: an aim of Jewish education

“Creativity is the result of whole-souled and organic reaction to life’s values; of a reaction in which sense, emotions, imagination, intelligence and will are fully aroused. It is not enough for a civilization to be rich values of a religious or esthetic nature. Unless its people respond wholeheartedly to those values, the civilization is artistically sterile. The validity of the present reconstruction of Judaism will be made evident, if the Jew will be able to live Jewishly, and satisfy every nerve and fibre of his being. Once Jewish life is capable of meeting the emotional, intellectual and social demands of human living, it will evoke the functional creativity of the artist, and the secondary creativity of an audience conscious of art.”

תָּנוּ רַבָּנָן: מַעֲשֵׂה בְּרַבִּי יוֹחָנָן בֶּן בְּרוּקָה וְרַבִּי אֶלְעָזָר [בֶּן] חֲסִמָּא שְׁהָלוּ לְהַקְבִּיל
פְּנֵי רַבִּי יְהוֹשֻׁעַ בְּפִקִּיעִין. אָמַר לָהֶם: מָה חִידוּשׁ הָיָה בְּבֵית הַמְּדֻרָּשׁ הַיּוֹם?
אָמְרוּ לוֹ: תַּלְמִידֶיךָ אָנוּ וּמִמֶּיךָ אָנוּ שׁוֹתִין. אָמַר לָהֶם: אַף עַל פִּי כֵן, אֵי אֶפְשָׁר
לְבֵית הַמְּדֻרָּשׁ בְּלֹא חִידוּשׁ.

The Sages taught: There was an incident involving Rabbi Yohanan ben Beroka and Rabbi Elazar ben Hisma, when they went to greet Rabbi Yehoshua in Peki'in. Rabbi Yehoshua said to them: What novel idea was taught today in the study hall? They said to him: We are your students and we drink from your water, i.e., all of our Torah knowledge comes from you, and therefore how can we tell you something you have not already learned? He said to them: Even so, there cannot be a study hall without [a *chidush*] a novel idea.

Talmud, Chagigah 3a

4 Essential Habits of Jewish Creative Thinkers

Interpreter

Creator

Curator

Collaborator

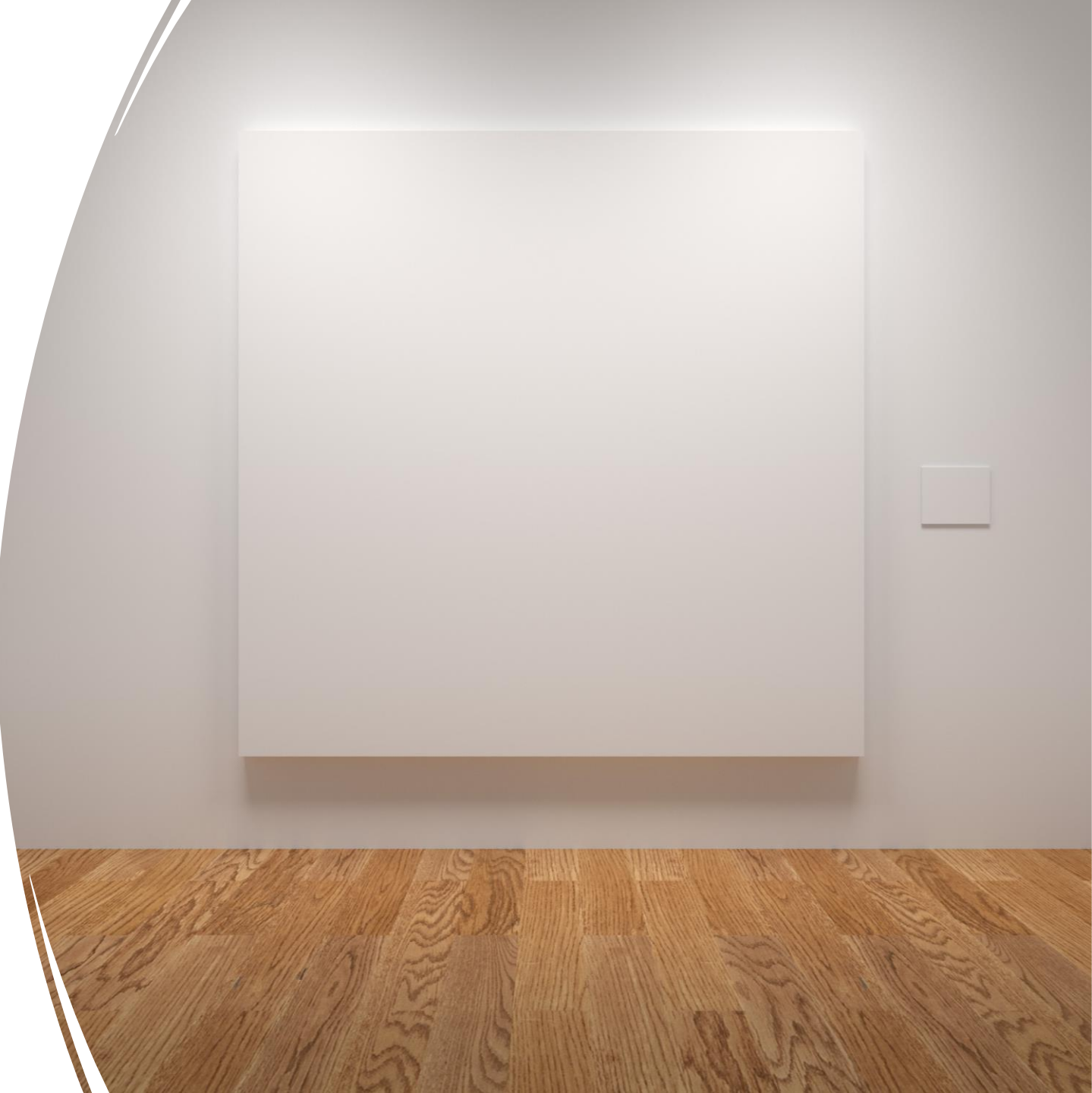
interpreter

What might this mean? What does this mean to me? How does this impact others? I can pose and answer these questions in a variety of life's situations, in the abstract, as a form of expression of meaning, and in analysis with real-world implications.



curator

How do I learn to prioritize and makes values-based choices in a free society where autonomy reins and authority is questioned? How do I curate my identities, my lifestyle, my relationships, my activities? I have a developed sense of aesthetics, values and curatorial criteria with which to make choices.





creator

What *chidushim* - original ideas, expressions, solutions, and creations do I want to contribute to my world? What skills, knowledge, language and relationships will infuse my creations with meaning and value? How do I learn to use the resources and materials available to me to be a creator? I can create moments, expressions, art, meals, community, ideas, experiences, celebrations.

collaborator

How will I cooperate with the people in my life to interpret, curate and create together? How does collaborating add value to my life experiences and to the people in my orbit – what different talents, skills, ideas and expressions do we bring to generate something greater than what could be achieved alone? This is the basis for kehillah, for Jewish collectivity and community.





“Education ... is the process of learning to create ourselves, and it is what the arts, both as a process and as the fruits of that process, promote. Work in the arts is not only a way of creating performances and products; it is a way of creating our lives by expanding our consciousness, shaping our dispositions, satisfying our quest for meaning, establishing contact with others, and sharing a culture.”

Dr. Elliot Eisner, *Arts and the Creation of Mind* (2002)