

**Key questions that emerged in the January 6, 2021 Education Colloquium with Dr. Robinson:**

1. Dr. Jonathan Woocher z"l asked, "How can we help Jews draw on and use their Jewishness to live more meaningful, fulfilling, and responsible lives?"
2. Jewish education cannot reach its fullest unless there is an actual community of lived Judaism of which it is educating people within and for being. Can a community of learners [at a synagogue, a day school?] be that community?
3. If we are to educate Jews to revalue and reconstruct Judaism in such a way that Judaism provides the context/vehicle/practices through which we can develop the capacity to live meaningful lives, we need the capacity to engage in the revaluing and reconstructing of Jewish practice.
4. Is what Dr. Robinson calls Jewish Virtue Ethics a different term for what Drs. Jeffrey Schein and Jacob Staub called Values of Spiritual Peoplehood?
5. Explore how Dr. Robinson understands the relationship between the Dewey's progressive empowerment and Durkheim's socialization in Kaplan's thought. They can be synergized, but they can also contradict and be in tension with each other.
6. Is Dr. Robinson's belief accurate that, "Kaplan didn't talk about Virtue Ethics but I think this concept fits well within the Kaplanian framework."
7. Rabbi Sid Schwartz pointed out that, "Trendlines in synagogue and in Jewish identity is post-tribal which challenges Kaplan's love affair with Jewish people." Is this then a flaw in what Dr. Robinson is proposing, a model which relies heavily on the centrality and perpetuation of Jewish community?
8. Rob Weinberg asked, "You state that all 3 elements need to be included in that process: 1) community's corpus of ethical values; 2) individual sense of self; 3) ethical reasoning. Have you identified the education learning processes through which that integration can take place? How do we model and create educational process through which we can build a community of learners who are capable of making those translations or alignments between virtues or values on one hand and practices and behavior on the other?"
9. Dr. Robinson indicated that the following question was too large to address in the first colloquium, but it is essential. "How do we teach people to transfer those virtues / apply those muscles to different situations?"