

# SACKS MORASHA JEWISH PRIMARY SCHOOL



## Kodesh Curricular Policy

תּוֹרָה צְוֵה-לָנוּ מֹשֶׁה מִוֶּרְשָׁה קְהֵלֵת יִעֲקֹב:

“The Torah that Moshe commanded us, is a legacy for the congregation of Yaakov” (Devarim 33:4)

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## **FOREWORD**

This Curriculum of Limmudei Kodesh applies to all pupils of Sacks Morasha Jewish Primary School starting from Reception and up to Year 6 apart from where it is otherwise stated. Limmudei Kodesh is the teaching of Jewish Heritage in all its facets, namely: Chumash; Mishna; Hebrew reading; dinim and minhagim relating to chaggim, Kashrut and Shabbat; Jewish values and thought; chaggim; commemorative days; Jewish history; Jewish culture and about the Land of Israel and the State of Israel.

For each subject and for each class, programmes of study set out what pupils should be taught. Where appropriate, level descriptors set out the expected standards of pupils' performance and guide teachers to progress each area along a spiral syllabus.

## **RATIONALE FOR THE CURRICULUM**

At Sacks Morasha Jewish Primary School we recognise that the performance of מצות in the correct manner and spirit is a basic feature in the process of Jewish education and so we teach not only תורה to our children but at the same time, we will encourage them, through our Jewish Way of Life programme to understand and keep the מצות. Through each topic in the curriculum we make links to Israel today e.g. when teaching about the Chaggim we will teach how the Chag is celebrated in Israel. We also utilise the Lookstein Israel Curriculum which provides us with a programme of study to integrate Israel studies in the teaching of 'minor' chaggim.

- **Jewish calendar** - All the חגים consist of מצות given to take these periods of time and make them opportunities to strengthen our connection with Hashem.
- **כשרות** - the observance of כשרות is a mainstay of Jewish existence and Jewish identity. Throughout Jewish history, the true Jewish souls endured the pressures of persecution rather than eat of forbidden foods and maintained the precious מצות of כשרות.

Limmudei Kodesh is not only concerned with developing the pupils' knowledge and understanding of each aspect of their Jewish Heritage but also with developing their love for it and commitment to its laws and practices, which include moral and ethical teachings. It is taught not just as an academic subject, but as a way of life.

Since the Jewish ethos permeates the school, there is an additional, hidden curriculum in operation, through daily Tefillah, assemblies, celebrations of festivals and special days. These are all acknowledged also by the Chol teachers in their lessons. Many of the display boards across the school reflect the prevailing Jewish ethos.

The time available for Limmudei Kodesh is quite limited and continuous attention must be given to the integration with secular National Curriculum subjects.

## **AIMS OF THE CURRICULUM**

We have high aspirations for our Limmudei Kodesh teaching. Upon leaving the school, a Sacks Morasha pupil should:

### ***Jewish way of life***

- Know the basic halachot to leading an orthodox Jewish life, whether in relation to Mitzvot bein adam l'makom (such as Shabbat, kashrut and chagim) or Mitzvot bein adam l'chaveiro (such as tzedaka, lashon hara and g'milut chasadim).
- Understand reasons, concepts and values underpinning the Jewish way of life, including life-cycle events.
- Be able to participate confidently in Jewish life at home and in shul.
- Appreciate the beauty and importance of Jewish values and Jewish family life.

### ***Torah***

- Be familiar with a large number of stories from the Tanach
- Understand how to use commentaries such as Rashi to gain a deeper appreciation of the Torah.
- Comprehend selected mishnayot in Hebrew and English, and understand the relationship between the written law and the oral law, through practical applications.
- Appreciate the role and continuing centrality of the Torah in modern Jewish life.

### ***Mishnah***

- Know the structure and functions of *Torah SheB'al Peh* in general, and of *Mishnah*, in particular, including fluent knowledge of the six Orders of the *Mishnah* and the sixty three tractates and their overall topics;
- Be familiar with biographical information on the six *N'si'im* from Hillel to Rabbi Yehudah HaNasi, as well as approximately twenty of the *Tannaim* that they encounter who appear frequently in the *Mishnah*;
- Know basic terminology, concepts and skills necessary for independent *Mishnah* study; and;
- Know the content of 70 *mishnayot* studied in-depth, including:
  - Chapters 1,2,4,5,6, and 9 of *Masechet B'rachot*, dealing with *Kri'at Sh'ma*, *Amidah* and *B'rachot*;
  - 18 selected *mishnayot* from *Seder Moed* relating to the festivals, and
  - 14 selected *mishnayot* from a number of *masechtot* relating to skills development.

### ***Tefillah***

- Have the ability to navigate his/her way around a siddur.
- Feel comfortable and confident in an orthodox synagogue.

- Be able to recite and understand the general meaning of the most important tefillot for weekdays, Shabbat and the Chaggim.
- Appreciate the importance and relevance of prayer in his or her own life.

### **General**

- Have a basic understanding of key events in Jewish history.
- Feel a connection with Jewish people around the world and the different minhagim.
- Respect other cultures and the dignity of difference whilst maintaining a strong Jewish identity.
- Have a strong desire to continue on the path of learning.
- These aspirations will be achieved in three main ways:
  1. Through dedicated Kodesh lessons.
  2. By integrating the acquisition of Jewish knowledge with Chol learning.
  3. Through experiential learning, e.g. assemblies, daily tefillah, during meal-times or on school trips.

In summary, Limmudei Kodesh aims at preparing its pupils for life within the strictures of Halachah. It aims at producing well informed, knowledgeable Jews who strive to build for themselves - as well as for the wider community - the ideal life, as spelt out in the Torah. It aims at producing Jews with a social and moral conscience and responsibility, Jews who strive towards an upright and active citizenship, Jews with a commitment towards a stable family life.

## **OBJECTIVES OF THE CURRICULUM**

Our schemes of work focus on four main objectives:

1. **Jewish Living** – what it means to be Jewish. We want our children to discover and grow into their own sense of Jewish identity, explore and experience Judaism and understand the importance of Middot, Mitzvot and Derech Eretz. Above all we want to enable them to make educated Jewish choices.
2. **Jewish Knowledge** – the essential skills and knowledge that children need to acquire to become active, participating Jewish children, young people and adults as they go through life:
  - **Study Skills:** begin to read, translate and understand the relevance of Jewish texts to everyday life in the Diaspora;
  - **Prayer Skills:** becoming familiar with the basic patterns of brachot and confident in reading the standard prayers;
  - **Hebrew Language Skills:** developing fluency and accuracy in order to explore further understanding of Hebrew prayers and a greater ability to read Biblical Hebrew.
  - **Spiritual Sensitivity:** developing a personal connection with G-d and exploring the spiritual dimension of this relationship; understanding how G-d intervenes in our world;

- **Calendar and Life Cycle Events:** developing an awareness of the cycle of the Jewish year and the place of the *Chaggim* (festivals) in it; learning about the origins of our High Holy Days and festivals and the concepts they symbolise; exploring the significance of the major life cycle events in the life of every Jewish person and the rituals and ceremonies associated with them
- **Israel and the Jewish People:** imbuing our children with a positive sense of identification with the Jewish community at home, in Israel and worldwide; an awareness of the concepts of *Klal Yisrael* and the centrality of Israel to Judaism; fostering personal connections with the State of Israel and its people; Comparative Judaism – learning about the customs, traditions and practices of Ashkenazi, Sephardi and other orthodox communities in Jewish worship ;
- **Shoah Studies:** learning (with age-appropriate sensitivity) about the Shoah and the related issues of anti-Semitism. All this work gives opportunities to develop cross-curricular links with the school's secular curricula.

3. **Jewish Family** - We recognise that the family is the prime agent in a child's Jewish upbringing. We therefore stress the importance of building a bridge between home and school and working closely with parents, grandparents and guardians to create an authentic Jewish framework to their children's lives based on shared Jewish values.

4. **Jewish Ethics and Values** Sacks Morasha is not just a place where children acquire factual information about Judaism. Everyone in our school community is encouraged to act at all times in a manner consistent with *Derech Eretz* – righteous Jewish behaviour. Our prime objective is to help our children develop the essential Jewish values (*Middot*) of *Kavod* (respect for one another), *Tzedakah* (giving charity), *Gemilut Chasadim* (doing practical good deeds) and *Tikkun Olam* (conserving the environment which G-d has created for us). Our purpose is to educate our young people to have throughout their lives a sense of positive responsibility for their own actions and an active concern for their fellow human beings in the immediate community and the world at large.

## **SUBJECT AREAS IN THE SCHOOL & NUMBER OF LESSONS PER WEEK (including percentages of Kodesh on the timetable)**

### **a) EYFS**

- Parasha
- Chaggim
- Tefillah
- Jewish Way of Life
- Hebrew Reading

### **b) KS1**

- Torah – Parasha JCP (1 lesson)
- Hebrew Reading (3 lessons in Y1, 2 lessons in Y2)
- Script Writing - Y2 (1 lesson)
- Jewish Way of Life/Tefillah/Chaggim (4 lessons (Y1), 2 lessons (Y2))
- Chumash – Y2 (2 lessons)

### **c) KS2**

- Chumash (4 lessons – Y3/4, 3 lessons – Y5/6)
- Parasha (JCP) (1 lesson)
- Mishna (3 lessons – Y5 & 6)/ Hebrew Reading (Y3 & 4) (2 lessons)
- Jewish Way of Life/Tefillah/Chaggim (2 lessons)

- In the weeks preceding Chaggim teachers may allocate more lessons to the teaching of the Chag, having first consulted the Head or Deputy Head of Kodesh.

**d) Timetable Structure** – all year groups have 9 lessons of Kodesh per week. The lengths of these lessons vary between 30, 45 and 60 minutes.

### **e) Percentages of Kodesh**

<b>Reception</b>	35% Kodesh (including Tefillah, Birkat HaMazon and 1/3 of total Ivrit) p/w
<b>Y1</b>	32% Kodesh (including Tefillah, Birkat HaMazon and 1/3 of total Ivrit) p/w
<b>Y2</b>	37% Kodesh (including Tefillah, Birkat HaMazon and 1/3 of total Ivrit) p/w
<b>Y3</b>	37% Kodesh (including Tefillah, Birkat HaMazon and 1/3 of total Ivrit) p/w
<b>Y4</b>	37% Kodesh (including Tefillah, Birkat HaMazon and 1/3 of total Ivrit) p/w
<b>Y5</b>	35% Kodesh (including Tefillah, Birkat HaMazon and 1/3 of total Ivrit) p/w
<b>Y6</b>	36% Kodesh (including Tefillah, Birkat HaMazon and 1/3 of total Ivrit) p/w

## **ASSESSMENT**

### **Rationale**

Assessment is formative, diagnostic, summative and evaluative and an integral part of all teaching and learning activities. Recording and reporting of children's progress is a duty for all teachers.

There are two parts to assessment:

- Assessment of Learning which is used to make judgements about attainment.
- Assessment for Learning which is the process of seeking and interpreting evidence for use by pupils and their teachers to decide where the pupils are in their learning, where they need to go and how best to get there.

Assessment of Learning finds out what the pupils know whereas Assessment for Learning finds out what the pupils know and then plans the pupils' next steps.

### **Aims and objectives**

- To recognise and take account of the variety of prior learning experiences, learning styles and multiple intelligences of all pupils.
- To enable pupils and teachers to identify achievements and plan for future progress.
- To enable our children to demonstrate what they know, understand and can do in their work in Limmudei Kodesh.
- To help our children understand what they need to do next to improve their work.
- To allow teachers to plan work that accurately reflects the needs of each child.
- To provide regular information for parents that enable them to support their child's learning.
- To provide the Head of Kodesh, Deputy Head of Kodesh and Head Teacher with information that allows them to make judgements about the effectiveness of the school.
- Assist with continuity and progression from EYFS to Key Stage 1 to Key Stage 2.

### **Roles and Responsibilities**

At Sacks Morasha Jewish Primary School we assess children's every day learning outcomes within the planned Jewish curriculum. WALTs are taught through a range of activities to enable children to acquire skills, knowledge and understanding.

### **Teachers should:**

- Plan lessons with clear WALTs and WILFs. Keep a record of those pupils who fail to meet the WALTs, or who achieve more than was planned, as well as the majority of the class who make the planned progress.
- Annotate lesson plans to use as a record of progress measured against WALTs.

- Take objectives for individual lessons from the broad learning objectives within this curriculum. Record the progress of each child against these broad objectives. The assessment guidance in these schemes helps identify each child's level of attainment.
- Set targets with children on an individual basis and mark work to inform children on how far they have achieved these targets.
- Pass information on to the next teacher at the end of each year.
- Complete Chumash and Mishna assessments, based on the JCP and Bonayich Schemes respectively, or as discussed within the Limmudei Kodesh Department.
- Liaise closely with any Teaching Assistants allocated to the class and give guidance as to the nature of any work or assessments that take place.

### **Reporting to Parents**

- Parents are given the opportunity to meet their child's teacher. At the first meeting of the school year identified targets should be established. At the second meeting of the year the child's progress as measured against the targets should be evaluated.
- During the summer term all parents are given a written report of their child's progress and achievements during the year. Individual comments on key areas of the Limmudei Kodesh Curriculum are made.
- The children offer their own evaluation of their performance during the year.

### **Feedback to pupils**

- Feedback to pupils tells them how well they have done and what they need to do next in order to improve their work. There is an agreed code for marking. The marking should adhere to the marking policy.
- Children should be given verbal feedback on their work whenever possible.
- When written feedback is given it should be related to the learning objective. The child should be informed what to do next in order to improve future work.

## **SUBJECT: TORAH & MISHNA**

At Sacks Morasha the subject of Text is divided into the study of:

1. Parashat Hashavua (All Years)
2. Chumash (Year 2-6)
3. Mishna (Years 5 & 6)

Parashat Hashavua is taught to the pupils from Reception to Year 6, whilst Chumash is taught to the pupils from Years 2 to 6.

### **Rationale:**

At Sacks Morasha we believe that the study of Torah contributes to the overall perfection of the learner: it uplifts spiritually, implants love and commitment to Hashem, improves personal attributes, sharpens the intellect and develops a desire to be compassionate, to conduct one's affairs with honesty, be a good family person and a good citizen and altogether make a positive contribution to society.

In addition, the study of Torah strengthens the pupils' Jewish identity and attachment to Am Yisrael and Eretz Yisrael. Our ultimate goal is for the pupils to become independent Torah learners so that they are able to use their skills to understand an unseen text.

Teachers of Chumash and Parasha must give careful consideration to the fact that Sacks Morasha Jewish Primary School is committed to the requirements of the National Curriculum, to develop analytical, logical and evaluative thinking, within which pupils are directed to consider in depth, and judge critically and analytically, the content of their studies. Limmudei Kodesh teaching must ensure at all times that it, in line with Chol studies, takes account of these thinking processes and that all learning adequately stands up to the pupils' intellectual scrutiny. The teaching must ensure that it achieves a full intellectual and emotional impact on the pupils, and that it evokes love, respect, reverence and awe for Torah, not only at the time of learning, but also in the future, when pupils in maturity recollect and reflect on what they had learned in childhood.

### **Aims and Objectives:**

The overall aim of our Chumash Curriculum is to motivate and inspire children to become independent Chumash learners by enabling them to gain a deeper knowledge and understanding of Torah through the use of critical and analytical thinking skills.

1. To inspire in pupils Emunah (= faith), Ahavat Hashem. (= love of G-d) and Yir'at Hashem (= to stand in awe of G-d).
2. To encourage pupils to recognise Gedulat Hashem (= the greatness and wonder of G-d) and Ahavat Torah (= a love of Torah).
3. To inspire pupils to love and respect for Torah.

4. To inspire pupils to desire life-long Torah study.
5. To motivate pupils to apply the lessons learnt in Torah to their own daily lives.
6. To equip pupils with the necessary skills to become independent Torah learners.
7. To understand the holy words of the Torah and explore the lessons learnt from them to apply to their own lives today.

## JCP PARASHA CURRICULUM MIDDOT GRIDS

The JCP Parasha Curriculum is a values based curriculum that encourages children to apply these values in their daily lives. These grids are a very useful tool to be able to see at a glance what is taught in each year, as well as in each Parasha, across the School. The grid for Sefer Bereshit has been included below as an example.

### Middah/ Mitzvah Grid – Sefer Bereishit

**Middah/ Mitzvah Grid for Sefer Bereshit**

	NUR + REC	YEAR 1	YEAR 2	YEAR 3	YEAR 4	YEAR 5	YEAR 6
BERESHIT	Everything comes from Hashem	Saying 'Thank you'	To keep Shabbat is a mitzvah	Working together	Self Control	תיקון עולם Caring for the world	Self Improvement
NOACH	Kindness	Kindness	Perseverance	Doing what is right even if it is not popular	לשון נקי Using pleasant language.	אחדות Working together	Every society needs laws (Citizenship)
LECH LECHA	Doing what we are told	Following good examples	Valuing and using one's Jewish name	Separating to keep the peace	Going out of one's way to help one's family and others	Keeping away from bad influences	יהדות כמילה Being Jewish as a sign of Jewish Identity
VAYERA	הקניטת אורחים Welcoming visitors	Caring about others	ביקור חולים Visiting the sick	רצינות למצוה Enthusiasm to do a mitzvah	אהבת הבריות Love for all human beings	אמונה Belief in Hashem	Facing difficult choices
CHAYEI SARAH	חסד Kindness	Kindness to people and animals	Tefillah	Making peace	הכרת הטוב Gratitude	Integrity (Decency and fairness in business dealings)	נחום אבלים - Comforting the mourner
TOLDOT	Recognising that each of us is different	Recognising that we are all good at something	כבוד אב ואם Honouring Parents	Speaking politely	כבוד אב ואם Listening to parents	כנות Saying Tefillot with honesty	The rightful ownership of Eretz Yisrael by Bnei Yisrael
VAYETZE	Kindness	Saying 'thank you'	Sharing	Good things are worth waiting for	Dealing with problems in a calm way	Making a difference	Making Eretz Yisrael central in our lives as Jews
VAYISHLACH	Making up after a quarrel	Doing everything possible in order to make peace	Caring	Being prepared	Keeping away from bad influences	Respect for humankind (Citizenship)	Living up to one's Jewish identity (name)
VAYESHEV	Being jealous	Doing what is right	Sensitivity to other people's feelings	השנאה פורטת Hashem cares for each person	עברה וררנו עברה One bad deed leads to another	Sensitivity	The consequences of one's actions
MIKETZ	Respect for kings and queens	Caring about each other	כל ישראל ערבים זה לזה Being responsible for one another	Doing Teshuvah	Respect	Acknowledging Hashem in our lives	Global responsibility (Feed the world!)
VAYIGASH	Everything is from Hashem	Keeping promises	Forgiveness	Considering people's feelings	Making strangers welcome	Everything Hashem does is for the best	Keeping promises
VAYECHI	Showing love	Following good examples	Recognising that each member of a family is different and special	Keeping promises	Working together	Behaving according to Jewish values	אהבת ארץ ישראל

### Parasha Homework

Sacks Morasha have adapted Harkham Hillel Hebrew Academy's Parasha Curriculum to form **"The Sacks Morasha Tzeh U'L'mad Parasha Program"**. Each week in Years 1 to 6, the children take home a list of questions on the Parasha which they are expected to find the answers to and learn over Shabbat with their parents.

The program continues to develop the pupils' Torah study skills and gives even greater prominence to Torah study and values in their lives.

The goals of the program include to:

- Familiarise students with the *p'shat* of the Parasha at an age-appropriate level.
- Use Parasha as a vehicle to teach details and values associated with Mitzvot.
- Introduce students to the idea of commentary/midrash, and teach them "foundational" Midrashim in an appropriately contextualised fashion.

- Introduce Torah as a framework for moral/ethical discussion in an age-appropriate fashion.
- Develop preliminary textual skills for Torah and commentary study.
- Provide a forum for parents and children to study Torah together.
- Give children a sense of accomplishment in mastering Parasha material.

In short, the Parasha questions help the children to learn the p'shat of the Parasha, understand the difference between p'shat and Midrash, learn key Midrashim and how they relate to the text, and appreciate Torah as the source of our values.

# **CHUMASH**

## **Year 2**

- From the beginning of Year 2 we begin to deliver the Jewish Curriculum Partnership's (JCP) Chumash Readiness programme.
- From February onwards they study a Sacks Morasha pre-JCP Chumash unit based on 'The Days of Creation'.
- A range of methodologies are employed to engage and enthuse children in their Torah studies. These include the following:

### **1. Finding the place**

- a. Through prior use of a series of exercises and the CRP activity book, children find the correct parasha, perek and pasuk in the text without referring to the page number

### **2. Reading the pasuk – a three stage process**

- a. Children listen to teacher's modelled reading
- b. Children read together either as a class or in groups
- c. Children read either in pairs or individually

### **3. Learning vocabulary in the pasuk**

- a. Children recognise known words
- b. Children identify unknown words and elicit their meaning where possible. This can be achieved using cues such as colour coded flash cards, pictures, miming, songs etc

### **4. Understanding the pasuk**

- a. Teacher puts content of pasuk into context of narrative, in age appropriate language
- b. Teacher returns to text and breaks it down into short, meaningful phrases for children to explain in own words.
- c. Children, with appropriate teacher support, bring together meaning of pasuk as a whole
- d. Teacher draws attention to specific words and idioms which give additional meaning to the text.
- e. Children's understanding of pasuk is reinforced through discussion of content

### **5. Reviewing the pasuk**

- a. Children revise reading of pasuk
- b. Children revise key words
- c. Children review meaning of whole pasuk
- d. Children reinforce understanding of pasuk by linking it to previous learning and its underlying message

The JCP Chumash Readiness Programme aims to prepare pupils to start learning Chumash by focusing on the learning areas set out in the **Chumash Readiness Framework (CRF)**:

## **KNOWLEDGE OUTCOMES**

### **K1: Pupils know what the Torah is**

These include knowing that the Torah is the word of Hashem given at Har Sinai, being able to name the five sefarim of the Torah, knowing how the name of a sefer is chosen and knowing the similarities and differences between a sefer Torah and a Chumash.

## **SKILLS OUTCOMES**

### **S1: Pupils are able to read the Torah text in Hebrew**

These include the following categories:

- Pre-Reading Visual Discrimination

Pupils can identify same and different in similar letters and phrases and the beginnings and ends of words and phrases.

- Reading/Oral Decoding

Pupils are able to read words and phrases both in isolation and on a visually crowded page.

- Listening Discrimination using Auditory Input

Pupils are able to distinguish sounds and sound patterns that are unfamiliar to them.

- Finding/Tracking

Pupils are able to correctly track words, phrases and pasukim that are read aloud and find phrases displayed on a board or screen.

### **S2: Pupils are able to recognise and use Gematria**

Pupils are able to recognise and use number values from 11 to 111

### **S3: Pupils are able to find a section of Chumash**

Pupils are able to find the pasuk, perek, parasha and sefer on a page of Chumash, they know where a pasuk, perek, sefer and parasha begins and ends and they are able to find any Chumash text given its perek and pasuk reference.

## **UNDERSTANDING OUTCOMES**

### **U1: Pupils understand the importance of the Chumash**

Pupils know that a Chumash is the word of Hashem and should be treated respectfully, for example always placed the right way up and on top of other books.

## **Years 3-6**

The overall aim of this Chumash Curriculum is to motivate and inspire children to become independent Chumash learners by enabling them to gain a deeper knowledge and understanding of Torah through the use of critical and analytical thinking skills.

Ideally each Year Group will complete three units during the course of the year as follows:

### **2014-2015**

Year 3 – Units 1, 1.5 (Sacks Morasha unit), 2 & 3.

Year 4 – Units 4, 5, 6 & 7.

Year 5 & 6 – Units 8, 9, 10 & 11.

### **2015-2016**

As above, with Year 5 studying Units 8-11 and Year 6 studying Units 12, 13 & 14.

There now follows a summary of each Chumash Unit. Lesson outcomes, lesson plans, activities and resources can be found on the JCP Fronter site or in hard copy from the Limmudei Kodesh Office.

## **Unit 1 – Avram goes to the Land**

פְּרַשְׁת לך לך  
פְּרָק י"ב : פְּסוּקִים א"ז

Unit 1 focuses on Avram's journey to the Land - **הארץ** - and the promises made to him by Hashem. The word **ארץ** in its various forms, is repeated seven times in these seven Pasukim. As such, it is the key word - milah manchah - which guides us in our understanding of the centrality of **הארץ** in the sequence of events, as well as in the future role of Eretz Yisrael in the life of the Jewish people.

Emphasis is placed on making pupils aware of Avram's feelings when told in his old age to leave his home and go to an unknown destination called simply by Hashem - **הארץ**. The fact that Avram does so without question, teaches us much about his **אמונה ובטחון** - his faith and trust in Hashem.

Pupils are also made aware of the significance and meaning of the seemingly extra words – milah yeteirah - which appear in the text.

## **Unit 2 – Avram and Lot Part Company**

פְּרַשְׁת לך לך - פְּרָק י"ג : פְּסוּקִים ה' - י"ג

The Unit focuses on the events that lead to Avram and Lot parting company and their actual separation. Emphasis is placed on helping pupils reflect on the growing division between Avram and Lot, the reason for the dispute between Avram's and Lot's shepherds and the likely feelings of those involved.

Avram's desire for peace in the family and his unselfishness in offering Lot first choice of where to settle, are central values in this Unit. Lot's choice of land, in spite of its location – Sedom – exposes his preference for material wealth at the expense of a close family relationship with Avram.

In order to help pupils achieve the Understanding Goals, special attention is given to the concept of lashon yetirah – seemingly superfluous words in the text. Rashi's commentary is used to explain this phenomenon.

### Unit 3 – Avraham Welcomes Three Men

פרשת וירא : פרק י"ח : פסוקים א' - ח'

Unit 3 focuses on the ways in which the Torah exemplifies the mitzvot of **בקור חולים** and **הכנסת אורחים**. The mitzvah of **בקור חולים** - visiting an ill person - is revealed through Rashi's commentary on the appearance of Hashem to Avraham after his Brit Milah. The mitzvah of **הכנסת אורחים** - hospitality is illustrated through the actions of Avraham when welcoming guests to his home. Avraham who personifies **חסד** - kindness is seen as the role model for this mitzvah.

The study of this section provides pupils with an opportunity to discover the **מילים מנחות** - guiding words - **רץ** and **מהר**, which demonstrate by their repetition, Avraham's great desire to welcome guests and take immediate care of their needs.

They will appreciate that the use of these words further demonstrates Avraham's enthusiasm for performing mitzvot - **זריזות למצוה**.

In addition, pupils will gain a deeper insight into the way Avraham performs the mitzvah of **הכנסת אורחים** by comparing the Pasukim which describe what he first offers his guests (18:5) with what he actually serves them (18:6-8).

#### **An Insight:**

'According to the renowned sage the Chafetz Chaim, this event in Avraham's life might serve as a manual for how one should treat one's guests. Just as Avraham provided the three men with water to wash their feet, so we should offer guests the opportunity to wash or even to shower if they wish to refresh themselves. Furthermore, he did not serve them food immediately; instead he asked them to rest under the tree. We would do well to emulate this practice by first asking our guests to rest from the gruelling trip and only then to sit down to a meal. Sometimes guests want to get back to their journey quickly, thus one should first offer a light repast and only then serve a proper meal. Thus, too, we learn from Avraham who initially told them *I will fetch a morsel of bread that you may sustain yourselves, then go on (18:5)*, and then he served them a full-fledged meal (18:6). Finally, just like Avraham, we should personally serve our guests as it says - *He stood over them beneath the tree and they ate (18:8)*'  
(The Torah Treasury Artscroll Mesorah Series page 34)

## Unit 4 – The Birth of Yitzchak

### פרשת וירא פרק כ"א פסוקים א - י"ג

Unit 4 focuses on five events connected to the birth and early life of Yitzchak. They include:

- the promise of Hashem to Avraham that Sara would have a son [18:10]
- the birth of Yitzchak at the exact time Hashem said he would be born
- the Brit Milah of Yitzchak on the eighth day after his birth
- the big feast which Avraham makes to celebrate Yitzchak's growing up
- the sending away of Yishmael because of his behaviour

These events are all linked in the text by the **צחק - מילה מנחה** - laughter. The Unit focuses on the different types of laughter as reflected in the following events:

- Sarah reacts by laughing to herself at the announcement that she will have a son - **ותצחק שרה בקרבה** (18:12)
- Sarah gives birth to a son who is named Yitzchak - **ויקרא אברהם את שם בנו...יצחק** (21:3)
- Sarah responds with laughter at the birth of her son - **צחק עשה לי** (21:6)
- The birth of Yitzchak brings laughter to others - **כל השמע יצחק לי** (21:6)
- Yishmael indulges in cynical, mocking laughter - **מצחק** (21:9)

Analysis of the **צחק - מילה מנחה** in its various forms will not only allow pupils to gain a deeper understanding of these five events but will provide them with an insight into the way the Torah uses certain words [shorashim] to emphasise an underlying theme or message.

Pupils will also examine the story of Yishmael's expulsion from the house of Avraham. This is initiated by Sara's concern over the potential negative influence that Yishmael's inappropriate behaviour may have on Yitzchak.

They will also consider the ways in which the Torah uses the word **בן** to describe Sara's attitude towards Yishmael – **בן האמה** - and his mother and Avraham's emotional connection to his son - **בנו**.

## **Unit 5 – Choosing a wife for Yitzchak**

### **פְּרֶשֶׁת חַיֵּי שְׂרָה פָּרָק כ"ד : פְּסוּקִים י' - כב**

This Unit focuses on Eliezer's mission, at the behest of his master Avraham, to find a wife for Yitzchak. Of particular interest are the criteria that Eliezer establishes for selecting the appropriate wife for Yitzchak, the middot that he demonstrates in the process of carrying out his mission and the middot exhibited by Rivkah.

It is clear that Eliezer has learned much from his master Avraham. One of the extraordinary qualities demonstrated in this section is the selflessness of Eliezer, as reflected in the fact that he faithfully carries out his mission with only Avraham's interest at heart. This quality is subtly alluded to in the fact that Eliezer's name does not appear in this chapter. He is referred to simply as העבד – 'The Servant'. (Please be aware that 'The Servant' will be referred to as the Eved to reinforce the significance of the use of this word). Similarly, Rivkah displays selflessness by going out of her way to provide water for Eliezer. Her chesed extends further to her concern for the welfare of his camels - tzar ba'alei chayyim.

To a certain extent, this Unit will serve as a revision and reinforcement for previous Units that dealt with the chesed of Avraham. Avraham, Eliezer and Rivkah exhibit similar qualities of character. This Unit extends our understanding of chesed beyond the previous examples of seeking peace, bikur cholim, hachnassat orchim, zerizut lemitzvah and "emor me'at ve'aseh harbeh".

## **Unit 6 – The Birth of Yaakov and Esav**

### **פְּרֶשֶׁת תּוֹלְדוֹת - פָּרָק כה : פְּסוּקִים יט - כח**

This Unit focuses on the births of Yaakov and Esav, their subsequent development, the differences between them, and the relationships within the family. The Unit begins with a revision of the genealogies of Yitzchak and Rivkah, providing a point of comparison between their respective backgrounds.

The Unit continues with the pleas of Yitzchak to Hashem to grant his wife a child. Rivkah becomes pregnant and suffers unusual discomfort. She seeks guidance from Hashem to explain the cause of her discomfort and is told that she is carrying twins who are destined to become two ruling nations. She is also told that the younger will have dominion over the elder.

The Unit ends with the description of Yitzchak's love for Esav which reflects his acknowledgement of the quality of Esav's respect for his father and Rivkah's love for Yaakov which reflects her understanding of the future role of Yaakov as the leader and transmitter of the traditions of Avraham.

Unit 6 also focuses on an analysis of the concept of **מילה יתירה** and the “seemingly extra words” which feature in Pasukim **יט** and **כ**. This provides pupils with an opportunity to gain an understanding of the fundamental principle that every letter and word in the Torah is significant and vital.

Selections of Rashi’s commentaries are highlighted to enable pupils to appreciate and value the essential role of Rashi in helping us to understand the text.

## Unit 7 – The בכורה

### פְּרֶשֶׁת תּוֹלְדוֹת פָּרָק כֹּה: פְּסוּקִים כֹּט - לַד

Having studied the physical differences between Yaakov and Esav in Unit 6, we now proceed to examine and explore their behavioural differences. Yaakov projects himself as a person concerned with the needs of others, mindful of his family responsibilities and ever conscious of the spiritual future of the descendants of Avraham Avinu. Esav, on the other hand, is seen as a person concerned with the temporal. He is totally involved with himself and with matters of the here and now.

The Unit focuses on the Bechorah and the rights, responsibilities and privileges of the first born son to continue the traditions of his father and grandfather to serve Hashem, believe and trust in Him and perform His mitzvot.

When Esav returns from an exhausting day of hunting and killing and demands to have “red red stuff” poured down his throat, Yaakov recognises from Esav’s behaviour, that Esav has no connection with a future of spirituality and therefore is unsuited to have the Bechorah. Just as Esav craves for the stew, so too does Yaakov crave to serve Hashem as befits a first born son. He asks Esav to relinquish his first born rights and sell them to him.

Esav’s true character is revealed through his words and actions: the rapid succession of the verbs - **ויאכל וישת ויקם וילך** accurately depict Esav’s animalistic behaviour and his lack of gratitude culminating in his total rejection of anything spiritual.

In the course of studying Unit 7, pupils are introduced to new grammatical forms and to the concept of Shivim Panim Latorah through the commentaries of Rashi and Rashbam.

## Unit 8 – The Brachot of Yitzchak

פרשת תולדות: פרק כ"ג: פסוקים א - ט, פרק כ"ח: פסוקים א - ד

This Unit focuses on the events surrounding the giving of brachot by Yitzchak to Yaakov and Esav. Yitzchak is about to transfer the G-d-given brachah to his son, the significance of which will be studied in this Unit.

Rivkah is determined that this brachah must go to Yaakov so that the destiny of the family and the future of Am Yisrael is protected from Esav's corrupt behaviour. She has already received a prophecy that the "elder will serve the younger". Rivkah is therefore, confident that her plan, Divinely inspired, will work. Yaakov is not so certain but reluctantly and dutifully carries out his mother's command.

Although Yaakov comes to his father in disguise, he does not change his manner of speech. Yitzchak senses that something is amiss. He expresses his doubt with the emotive phrase – **הקל קול יעקב והידיים ידיו עשו** – a phrase which pupils will be encouraged to memorise.

In spite of his suspicions, Yitzchak gives Yaakov the brachah that Hashem should bless him with plentiful produce (a livelihood from which to provide for the family) and leadership (nations will serve him and he will be a master over his relatives).

To paint Esav without any redeeming qualities would be unfair. He is considered the exemplar for performing the mitzvah of Kibud Av. Yitzchak recognizes this quality. When Esav returns from his hunting expedition and realizes what has happened, he utters a bitter cry of despair and begs to be blessed too. Yitzchak blesses Esav with a brachah not dissimilar to Yaakov's but with two major differences – the name of Hashem does not feature and he will be a servant to his brother [this will only happen when Yaakov is undeserving]. This arouses Esav's hatred. He is determined to kill his brother.

When Yaakov is about to flee for his life from Esav's raging anger, Yitzchak summons Yaakov and blesses him as he always intended to do, with the blessing for which he was destined – **ברכת אברהם**.

Pupils will be introduced to the meaning and significance of brachah in the text and encouraged to analyse the brachot given by Yitzchak to his sons, guided by the commentary of the Seforno.

## Unit 9 – Yaakov's Dream

פרשת ויצא פרק כ"ח פסוקים י - י"ט

Yaakov has just received **ברכת אברהם** - the brachot of Avraham giving him the responsibility to continue the role of the Avot to realise the promises made by Hashem to his father and grandfather.

This Unit focuses on Yaakov's departure from the spiritual environment of Eretz Yisrael to Chutz La'aretz and on his dream, in which Hashem speaks to him for the very first time. The dream, a vision of a ladder spanning heaven and earth, symbolises the qualitative difference between Eretz Yisrael and Chutz La'aretz as manifested by the ascending angels who have accompanied Yaakov till now and the descending angels who will escort him while he lives out his exile in Charan.

In this dream, Hashem reiterates the promise that his children will inherit the Land, assures Yaakov of His constant protection and promises him that He will bring him back to the Land.

Upon awaking, Yaakov realises the significance of the place - **המקום** - upon which he has slept while receiving Hashem's prophecy. He is in awe of the holiness of the place - **המקום** and sets up the stone upon which he slept as a memorial of the event. [Yaakov vows that he will ensure that he is deserving of Hashem's protection and commits his children to the future building of the Bet Elokim on this very location].

Unit 9 introduces pupils to the study of Rashi directly from the text. It provides pupils with the opportunity to discover through the study of Rashi's commentaries, how the language of the Torah may be interpreted in different ways. It revises the concepts of **לשון יתירה** through the seemingly superfluous words in Pasuk י and **מילה מנחה** through the repetition of the words **מקום** and **הנה**. This Unit is replete with opportunities for pupils to recall and locate events studied in earlier Units and compare and contrast the Pasukim with those in this Unit.

Five extra words have been added to the list of key words making a total of fifteen words to be studied. As well as focusing on the skill of reading Rashi text, the Unit reviews a range of grammatical competences and introduces locative hay. With their acquisition of vocabulary and knowledge of grammatical structures, pupils are realizing their ability to discover the meaning of the Pasukim independently.

## Unit 10 – Yosef's Dream

### פרשת וישב פרק לז פסוקים א - י"א

Unit 10 introduces pupils to Yosef, and through an in-depth study of the Pasukim, guides them through the events which cause Yosef to become an object of hatred and jealousy in the eyes of his brothers. The narrative focuses on the way these events impact on the development of their relationship with each other: how the brothers react to Yosef's apparent tale bearing by feeling unable to treat him in a friendly manner, how their father's gift of a **כתונת פסים** to Yosef is perceived as favouritism and how Yosef's [prophetic] dreams of dominance provoke their outright anger which eventually leads to bitter consequences for the family.

The 'story' of Yosef is one of the most perplexing in the Torah and presents us with challenges on a hashkafic level. A pshat approach is adopted in this curriculum so that no judgmental comments are expressed regarding the actions of Yosef and his brothers.

Issues may be raised for which there may be no clear answers. What is clear is that the greatness of all the characters allows them to grow from their faults and failings to become the holy people that they were. [Sforno]

The study of Rashi, using an innovative Rashi Template, takes a prominent role in this Unit. Pupils will be provided with opportunities to work through a number of Rashi's commentaries in carefully structured stages so that they can follow the methodology which Rashi utilises to address the issues which provide the basis for his commentaries.

In developing their textual analysis skills, pupils will be challenged to suggest which words in the Pasukim guide the sequence of events - **מילים מנחות** as well as discovering how the Torah uses subtle changes in language when referring to Yosef, in order to reveal the ways in which Yosef is viewed by his father and brothers at particular stages of the narrative.

Many of the words in this Unit have featured as key words in previous Units. Pupils will be encouraged to recall the shorashim of these words and their meanings to assist them in studying the Pasukim independently. This will be made all the more possible by the continuing review of pupils' grammatical competencies with a particular emphasis in this Unit on the use of verbs in the third person singular and plural and the possessive.

## **Unit 11 – The Sale of Yosef**

### **פרשת וישב פרק ל"ז פסוקים יב - לו**

Unit 11 continues the saga of the strained relationship between Yosef and his brothers. It explores the chain of events which begins with the brothers' determination to kill Yosef followed by Reuven's plea to throw him in a pit and Yehuda's proposal to sell him to the Yishmaelim. It ends with Yosef being taken into slavery in Egypt.

As pupils study the text, they will discover how the Torah's subtle use of specific words and phrases reveals the undercurrent of emotions which are present in the narrative. Pupils' ability to analyse and critically appraise the text will be further enhanced by their introduction to the concept of the Torah's use of the repeated word or phrase, its significance and the range of terms used to categorise them to include **לשון חוזר**, **לשון כפול** as well as **מילה מנחה** and **לשון יתרה**. The **כתנת פסים** is central to the narrative and becomes a personification of Yosef.

Pupils explore the way in which it moves from being a symbol of love between father and son to becoming an object of hatred and jealousy between brothers, then a device for deceit and finally a representation of despair for a grieving father.

Pupils will be provided with opportunities to work through the text independently drawing on their now sizable Hebrew vocabulary and their ever increasing grammar skills. Using the innovative Rashi template - *Investigating Rashi*, pupils will further develop their skills by studying a selection of Rashi's commentaries to determine apparent difficulties in the texts.

## Unit 12 – Yosef reveals himself to his Brothers

### פְּרֶשֶׁת מִקֶּץ & וַיְגֵשׁ

Selected פְּסוּקִים from מ:ב:א-מ:ה:טז

Unit 12 focuses on the developing relationship between Yosef and his brothers, from their initial meeting in Egypt until the climax of Yosef revealing his true identity to them. This continues and completes the narrative of Unit 11, which focused on the relationship between the brothers while living together at their father's house.

Two major themes explored in this unit are the brothers' process of teshuva, traced through their actions and feelings and the steps leading to Yosef's revelation, including the echoes of past events that are recalled.

Both themes converge in Yosef's explanation that all that has happened is the will of Hashem. The verb שלח in its various forms is a key word in the unit appearing three times in the text. Yosef emphasises that it was not the brothers who sent him (שלחתם לא אתם) but Hashem sent him (שלחני אלוקים). Yosef understands that he had a special שליחות or role to play in history to save his family from famine.

As this unit deals with five long perakim, some pasukim are summarised in English in order to contextualise the parts of the narrative that are focused on in depth.

## Unit 13 – The Tishrei Chaggim

### פְּרֶשֶׁת אֶמֶר כ:ג:כג-מד

The aim of the Tishrei Chaggim Unit is to enable Year 6 pupils to engage with the Chaggim of Rosh Hashanah, Yom Kippur and Succot as they are described in the Torah in Vayikra 23:23 – 44 (Parashat Emor) as well as in selected Mishnayot from Masechtot Rosh Hashanah, Yoma and Succah.

Pupils will be encouraged to build on the textual skills they attained in their study of earlier Chumash units. They will be challenged to independently examine textual nuances and guiding words (מלה מנחה) in order to gain a deeper understanding of what the Torah is teaching us about these Chaggim. However, the completion of Unit 12 is not a prerequisite for studying Unit 13. Due to its content, Unit 13 is able to function as a stand-alone unit.

As this is the first halachic unit in the JCP Chumash programme, pupils will gain their first appreciation of how Chazal interpreted the Written Torah in the Oral Torah and the unit therefore includes a brief introduction to the intrinsic connection between the two. The purpose of this unit is not to offer an in-depth exploration of Mishna but rather to offer pupils the opportunity to begin to form an understanding of the

role and impact of Mishna in interpreting Halacha from the Torah by examining selected linked parts of Chumash and Mishna texts.

All this material is for learning purposes only. Practical halachic questions arising from the learning should be posed to the school's local Rabbi for his decision.

The unit also gives pupils the opportunity to look at other Rabbinic writings like the Machzor and to show how the Jewish Tefillah service integrates words, ideas and concepts from the Chumash and Mishna.

# MISHNA

The V'Shinantam Mishnah Program presents a comprehensive skills-based introduction to the study of *Mishnah* for students who are encountering *Mishnah* for the first time. The programme is designed in the spirit of the Maharal of Prague and other *acharonim* who advocated a more systematic and intensive approach to *Mishnah* study in our schools from ages 10-15, both as a study that is of value in its own right and as a precursor to *Talmud* study. Students are provided with a basic knowledge of:

- The structure and functions of *Torah SheB'al Peh* in general, and of *Mishnah*, in particular, including fluent knowledge of the six Orders of the *Mishnah* and the sixty three tractates and their overall topics;
- Biographical information on the six *N'si'im* from Hillel to Rabbi Yehudah HaNasi, as well as approximately twenty of the *Tannaim* that they encounter who appear frequently in the *Mishnah*;
- Basic terminology, concepts and skills necessary for independent *Mishnah* study; and;
- The content of 70 *mishnayot* studied in-depth, including:
  - Chapters 1,2,4,5,6, and 9 of *Masechet B'rachot*, dealing with *Kri'at Sh'ma*, *Amidah* and *B'rachot*;
  - 18 selected *mishnayot* from *Seder Moed* relating to the festivals, and
  - 14 selected *mishnayot* from a number of *masechtot* relating to skills development.

The V'Shinantam Mishnah Program is presented as a spiral curriculum that systematically introduces and reinforces key concepts and skills related to *Mishnah* study. It includes the following three sections:

## **Section I -**

### **Introductory Lessons on Torah SheB'al Peh:**

In this section, indicated by the purple colored pages in the Student Workbook, students are introduced to the place of *Mishnah* in the chain of tradition, the relationship between *Mikra* and *Mishnah*, the functions of *Mishnah*, the structure of the *Shisha Sidre Mishnah*, the internal structure of *Masechtot* and *Mishnayot*, and the dynamics of *machaloket* in the *Mishnah*. This is achieved through the study of selected *mishnayot* from four specific *masechtot*: *Yoma* (relating to the prohibitions of Yom Kippur), *Sukkah* (relating to the *Mitzvot* of *sukkah* and *arba'at haminim*), *Baba Metzia* (relating to the *mitzvah* of *hashavat aveidah*), and *Gittin* (relating to the requirements for writing a *get*). In addition, students are introduced to the history of the development of the *Mishnah*, including the wanderings of the *Sanhedrin* and the biographies of the *N'si'im* and selected *Tannaim*.

## **Section II -**

### **Lessons on the Chagim:**

The second component of the program, indicated by the green colored pages in the Student Workbook, includes lessons on the major festivals that are celebrated during

the school year, including: *Rosh Hashanah, Yom Kippur, Sukkot, Rosh Chodesh, Chanukah, Purim, Pesach, Lag B'Omer, and Shavuot*. These lessons are “stand alone” lessons that can be introduced at the appropriate times of the year. They correlate with the skills components in a progressive fashion. As such, the units on *Chagei Tishrei* and *Rosh Chodesh* may include skills related goals that are introduced through unit 2 of the introductory lessons. Units from *Chanukah* onward may include any of the skills related goals introduced in the introductory lessons.

### **Section III -**

#### **Masechet B'rachot:**

The third component of the program, indicated by the blue colored pages in the Student Workbook, includes lessons on chapters 1,2,4,5,6,and 9 of *Masechet B'rachot* relating to the laws of *Kri'at Sh'ma, the Shemone Esre, Birchot Nehenin, and Birchot Shevach V'Hoda'ah, R'iyah and Sh'miah*. This section is designed to be taught following the completion of the Introductory Lessons on *Torah SheB'al Peh*, and focuses both on content and on the reinforcement of concepts and skills learned in the introductory lessons.

#### **LEARNING OBJECTIVES**

The V'Shinantam Mishnah Program provides teachers with clear learning objectives for each lesson, and for each *Mishnah* Search Card. The objectives aid the instructional process, and also provide guidance for assessment of learning. The learning objectives include goals in three realms: 1) Affective Goals, 2) Skills Goals, and 3) Knowledge Goals.

The following is a list of the V'Shinantam *Mishnah* learning objectives:

#### **1. Affective Goals**

The student will believe in..., appreciate..., identify with...

1.1 ...the *Torah SheB'al Peh* as given on Mount Sinai by *HaShem* together with the *Torah SheBichtav*.

1.2 ...the authority of the Rabbis in passing on the *Torah SheB'al Peh* from Sinai to *Am Yisrael* throughout the ages.

1.3 ...the authority of the Rabbis to make laws and special enactments in *Halachah* as needed according to the circumstances of time and place and varying needs.

1.4 ...the *Mishnah* and other sources of *Tannaitic* teachings (the *Tosefta, Beraitot* in the two *Talmudim*, Halachic Midrashim) as containing both traditions of the *Torah SheB'al Peh* as handed down from Sinai, and rulings and enactments of the Rabbis.

1.5 ...the literary sources of the *Tannaim* as the basis for the *Halachah* as developed throughout the generations, and as performed in our own day.

1.6 ...the importance of studying the *Mishnah* in linguistic, historical, cultural context, and with appreciation of its religious authenticity.

1.7 ...the study of the *Mishnah* as a basis for the study of the *Talmudim* and the literature of the *Geonim, Rishonim* and *Acharonim*.

## 2. Skills Goals

The student will be able to...

- 2.1 ...identify the function(s) of a *Mishnah* by examining the connection between what is learned in the *Mishnah* and its sources in the *Mikra*.
- 2.2 ...discern which halachic details lacking in the *Torah SheBichtav* are clarified in the *Torah SheB'al Peh*.
- 2.3 ...locate topics and sources in the *Mishnah* through awareness of its structure and order.
- 2.4 ...identify the *Resha* and *Sefa* of a *Mishnah*.
- 2.5 ...apply concepts learned in one *Mishnah* in different contexts.
- 2.6 ...identify *Tannaim* found in a *Mishnah* according to the generation(s) in which they lived.
- 2.7 ...understand a *machaloket* in the *Mishnah*, identify different types of *machalokot* (i.e. between variant individual opinions, between majority and individual opinions, between *Tanna Kamma* and named opinions, between *machalokot* in *Masorah* and *machalokot* in *s'varah*, etc.), and to discern the lenient and stringent positions.
- 2.8 ...recognize the different types of arrangement of the *mishnayot* (collections); i.e. arrangement of *mishnayot* by subject, by the name of a *Tanna*, by a place, by a period, by a linguistic connection, etc.
- 2.9 ...compare and contrast the various sources of the *Tannaim* (*Mishnah*, *Tosefta*, *Beraitot* and *Midreshe Halachah*) and describe the relationship between them.

## 3. Knowledge Goals

The student will know...

- 3.1 ... the chain of tradition connecting *Torah SheBichtav* and *Torah SheB'al Peh*.
- 3.2 ... historical information relating to the development of *Torah SheB'al Peh*, its relationship to *Torah SheBichtav*, and the institutions responsible for its development after the Biblical period.
- 3.3 ...the names of the books that constitute *Torah SheBichtav*, and some of the major books of *Torah SheB'al Peh* that have been composed throughout the ages.
- 3.4 ...the structure of the *Mishnah* including its overall structure (e.g. the six order and the 63 *masechtot*), the internal structure of the *masechtot* (e.g. *perakim*, *gushim*, and *k'vatzim*), as well as the internal structure of the *mishnayot* (e.g. *Resha* and *Sefa*, etc.), and the function of and need for this order.
- 3.5 ...historical information relating to the *N'si'im* from Hillel HaZaken to Rabbi Yehudah HaNasi (including their names and order), to the movements of the *Sanhedrin* during the Mishnaic period (including the order of its locations), and to approximately 30 leading *Tannaim* (including the generations in which they taught).
- 3.6 ...the content of *mishnayot* taught including selected vocabulary, concepts, arguments, laws, etc.

## **SUBJECT: JEWISH GENERAL KNOWLEDGE**

### **1. TEFILLAH**

#### **RATIONALE**

*Tefillah* provides the opportunity for pupils to pray to G-d both collectively through communal worship and individually through personal prayer, which are both important constituents of Jewish life.

At Sacks Morasha, we believe that religious educational experiences make a significant contribution to the individual's spiritual development. *Tefillah* is held daily to teach children to appreciate their own cultural traditions, promote a common ethos and shared values. It reinforces positive attitudes to self and others, and teaches an awareness of G-d.

*Tefillah* needs to be meaningful and relevant to all pupils and therefore will be differentiated according to age and ability. *Tefillah* will be an interactive experience, with children taking lead roles, using music and visual aids to enhance the experience.

Individually composed prayers will also be encouraged. Children need to be aware of adding own Tefillot.

#### **AIMS**

The Tefillah curriculum will:

#### **Whole school**

- Promote and reinforce a sense of Jewish identity.
- Involve children in a spiritual experience in communicating with G-d communally and individually.
- Familiarise children with the topography of the *Siddur*.
- Help foster positive attitudes towards *tefillah*.
- Ensure children understand the meaning of the *tefillot* they say.
- Give children confidence to lead the *tefillah*.
- Enable the children to understand when to say which *tefillah*.
- Foster an understanding of the unique role of each gender.
- Use Sephardic pronunciation for *tefillah* and the United Synagogue *nussach* (methodology) and tunes, whilst giving exposure to other *nussachim* and cultures.

#### **Foundation Stage**

Enable each child to:

- Understand what a *siddur* is and to respect it.

- To be familiar with directionality of Hebrew and the Siddur.
- Understand the appropriate behaviour during *tefillah*.
- Understand the use of holy artefacts such as *tallit*, *Sefer Torah* and how to treat them with the appropriate level of respect.

### **Key Stage 1**

Enable children to:

- Understand what a *siddur* is and to respect it. **Essential to be reinforced before they receive their own Siddur..and then continue onwards.**
- Confidently find key *tefillot* in the *Siddur*.
- Be able to say key *tefillot* with understanding and *kavanah*.
- Give children the opportunities to form an emotional attachment and closeness to G-d through relating to Him personally.

### **Key Stage 2**

Enable children to:

- Develop their unique relationship with G-d.
- Further develop their knowledge of the *Shacharit* (morning service).
- Know the origins and background of key *tefillot*.
- Experience a meaningful *tefillah* through comprehension and active participation.
- Be familiar with the additional service – *Musaf* – on Shabbat, and other *tefillot* specific to Shabbat, and be comfortable in participating in a shul service.

### **GUIDELINES**

- *Tefillah* is said daily, first thing in the morning, after the register has been taken.
- Both the *Limmudei Kodesh* and *Chol* staff will lead *tefillah*.
- A *Tefillah leader* will be chosen on a rotational basis.
- Each year will build on the previous one, with new *tefillot* introduced and focused on.
- A different aspect of *tefillah* will be focused on each week.
- Assemblies will be an important time to focus on *tefillah* and reinforce ideas.
- Children will be encouraged to take an active role in *tefillah* and in Monday and Friday assemblies.
- The children in Reception and Year 1 (at the start of the year) use an IWB-version of the Tribe Children and Families' Siddur in class.
- The children use the Tribe Children and Families' Siddur following their *Chagigat Siddur* ceremony in the middle of Year 1 onwards.

### **Daily worship**

An assembly for *Tefillah* takes place throughout the school, from Reception to Year 6, at the beginning of each day. It should normally be completed within the first half hour of the morning. Wherever possible, children should have opportunities to take turns in leading their peers in prayers.

1. The pattern of *Tefillah* is based on a known set of prayers (*Modeh Ani, Shema, Amidah, and Adon Olam*) and each and every child should be encouraged to engage and be involved. It should be their normal expectation to start the day with a thank you to Hashem (G-d).
2. There should be a gradation of recitation from Reception to Year 6. Whereas, for instance, children in the Foundation Stage may sing only the first line of the *Shema* and *Adon Olam*, higher up the school this should be extended to all three paragraphs of the *Shema* and the *Amidah*. It should include special prayers, for *Rosh Chodesh* and *Hallel* when appropriate.
3. The week starts for Reception to Year 6 (all together in the Hall) with *Havdallah* as well as the daily *tefillot*. Years 3-6 may include reading from the Torah, by some of the boys, during this time. This is led by the *Limmudei Kodesh* staff. Girls and boys will sit separately for this collective assembly.
4. On days when *Tefillah* is not collective, it will take place in classrooms led by a member of the *Limmudei Kodesh* staff.
5. On Rosh Chodesh there is a formal service in the Hall to which parents, family members, governors and trustees are invited. Key Stage 2 children attend this service whilst Reception to Year 2 holds *tefillah* sessions in their classrooms.
6. All children and adults should be following from a *Siddur*; the school uses the green Tribe Children and Families' *Siddur*. Year 5 & 6 use the Chief Rabbi's *Siddur* (Collins).

### **Brachot**

1. Before eating lunch, all children say the appropriate *brachot* when washing hands (*al netilat yadayim*) and eating bread (*hamotzi lechem min ha-aretz*).
2. *Birkat hamazon* is recited in class at the beginning of afternoon school. This constitutes an act of collective worship.
3. *Brachot* are said at other appropriate times, for instance before birthday biscuits or fruit.
4. All regular worship procedures are to be followed when pupils are out of school, on trips or residential visits.

# Aims of the JCP *Mesillot LaShem* Tefillah Curriculum<sup>1</sup>

The overall aim of the project is: To help teachers ensure that pupils leave primary schools with

**A. A positive and meaningful experience of and attitude towards tefillah**

**B. Good levels of knowledge, competence and confidence in their tefillot**

Positive and Meaningful Experience	Knowledge, Competence and Confidence
<p><b>A1 Connection with Hashem</b></p> <ul style="list-style-type: none"> <li>• Appreciate that Hashem exists, listens to our tefillot and that tefillot impact on our lives</li> <li>• Understand the purpose of the act of tefillah as the Jewish way of connecting with Hashem</li> <li>• Appreciate that they are standing before Hashem during the act of tefillah</li> <li>• Engage in tefillah with <b>קְבוּצָה</b>(concentration)</li> <li>• Attain a certain level of spirituality by connecting with Hashem</li> </ul>	<p><b>B1 Content and Structure of tefillah</b></p> <ul style="list-style-type: none"> <li>• Know that the siddur is the book that contains tefillot</li> <li>• Know key words and phrases of the major tefillot and use them to comprehend the overall meaning of tefillot.</li> <li>• Know the themes and motifs of the major tefillot e.g. <b>שְׁמַע</b> , <b>מוֹדָה אֲנִי</b></li> <li>• Know that there are many tefillot recorded in the Tanach e.g. Tehillim</li> <li>• Know that there are fresh tefillot that have been introduced over the centuries e.g. tefillah for the State of Israel</li> <li>• Know the structure of the daily services e.g. <b>מְעַרְיב</b>, <b>מְנַחֵה</b>, <b>שַׁחֲרִית</b></li> <li>• Know the structure of major tefillot e.g. <b>עֲמִידָה</b> (praise, request, praise etc.) and how they reflect human needs</li> </ul>
<p><b>A2 Identification and Commitment</b></p> <ul style="list-style-type: none"> <li>• Enjoy participating in tefillot both individually and with other Jews</li> <li>• Understand how the meaning of the</li> </ul>	<p><b>B2- Recitation and Reading of tefillot</b></p> <ul style="list-style-type: none"> <li>• Recite basic tefillot e.g. <b>מוֹדָה אֲנִי</b></li> <li>• Read basic tefillot accurately</li> <li>• Read major tefillot accurately and</li> </ul>

<sup>1</sup> The JCP sections are printed here for information purposes only. Started to be introduced slowly in September 2013. Requires development in this area of the Curriculum.

<p>tefillot learned relates to them</p> <ul style="list-style-type: none"> <li>• Articulate which of the tefillot inspire them and influence their lives</li> <li>• Ask and respond sensitively to questions about their own Jewish identity and beliefs</li> <li>• Appreciate the value of communal tefillah and wish to commit to participating regularly in services and בְּרִפְת הַמָּוֶן</li> </ul>	<p>fluently</p> <ul style="list-style-type: none"> <li>• Show confidence to lead a tefillah service</li> </ul>
	<p><b>B3 Locating tefillot</b></p> <ul style="list-style-type: none"> <li>• Locate basic tefillot in the siddur</li> <li>• Locate additional tefillot in the siddur e.g. for Shabbat, holidays etc</li> </ul>
	<p><b>B4 Hilchot tefillah</b></p> <ul style="list-style-type: none"> <li>• Know that the Halacha requires us to pray a number of times a day and at different times during the day</li> <li>• Know how to act appropriately in various parts of the tefillot e.g. facing Jerusalem, bowing stepping backwards, not talking or disturbing another person's tefillah etc</li> <li>• Know the practices associated with of taking out the Torah on Mondays Thursdays, fast days, Shabbat and Festivals</li> <li>• Explain the significance of the halachot they have learned.</li> <li>• Know the concept of minyan, major halachot connected to tefillah in a minyan e.g. answering קְדוּשָׁה, אָמֵן etc. and the centrality of congregational prayer in Jewish Law</li> </ul>

## **JEWISH YEAR & JEWISH WAY OF LIFE (OVERVIEW)**

### **Access:**

This area of the curriculum is taught to all pupils starting from Reception, up to Year 6. It is important that all pupils learn all areas of this subject and that it is taught to all children regardless of ability. Through our teaching of the Chaggim and Jewish Way of Life, we provide a broad range of types of learning opportunities that enable all pupils to make good progress through the school. We strive hard to meet the needs of those pupils with special educational needs, those with special gifts and talents, and those learning English as an additional language. We take reasonable steps to achieve this in the context of our whole school policies on SENS, Gifted and Talented pupils and EAL pupils. Above all, we recognise that this is only truly possible with the continued support and diligence of the child and their parents.

### **Rationale:**

At Sacks Morasha we prepare our children to continue their lives as an integral part of Am Yisrael. Therefore it is essential for each child to see that our history, Eretz Yisrael, our laws, our chaggim, customs and way of life, are seamlessly linked to each other. These elements have therefore been grouped into one subject in this curriculum. In teaching about the Chaggim it is essential to make links with Israel today e.g. how the Chag is celebrated in Israel.

The Torah, the Law that we received directly from Hashem at Har Sinai, provides the context to early experiences of Am Yisrael and our ancestors, when formulating many of our laws and chaggim. Many of these chaggim, as well as the laws, reflect the history of the nation.

Torah Law has been the immovable and resilient core of Am Yisrael throughout centuries of tribulations, defeats and salvations. It has been the spiritual nucleus that has distinguished us from other nations, just as it did when it was given at Har Sinai. The joys, trials and despairs of our shared history have left their indelible mark on the soul of the nation, a mark that needs to find expression in the life of Am Yisrael. Therefore milestones in history - rejoicing over triumphs, mourning defeats, remembering special events - were all added to the nation's calendar. These are now relived annually, like the *Chaggim D'oraita*, according to laws specifically formulated for them.

Learning about these milestones and actively reliving them through the celebrations of the Chaggim, and through experiential workshops and family events at School, will develop each child's Jewish identity. We recognise that the family is the prime agent in a child's Jewish upbringing. We therefore stress the importance of building a bridge between home and school and working closely with parents, grandparents and guardians to create an authentic Jewish framework to their children's lives based on shared Jewish values.

### Aims and Objectives:

Teaching pupils about their past and developing in them an awareness of how the present has been shaped by it, gives meaning to their Judaism and their Jewish way of life.

In Sacks Morasha Jewish Primary School much emphasis is laid on the celebration of chagim and on marking fasts and commemorative days, as prescribed by Halachah. It is this practical expression of historical landmarks that helps to link up the pupils with their forefathers and allows them, to some extent, to relive annually Am Yisrael's three and a half millennia of history.

We show our pupils that on Pesach we join our ancestors annually in the redemption from Egypt; on Succot we remember G-d's protection in their flimsy dwellings in the desert; on Shavuot, we relive *Kabbalat Torah*. Similarly on other special calendar days, we join with our ancestors for all their triumphs and defeats. The pupils thereby see that they form a living link in the *mesorah* of the Jewish people.

Pupils should know and understand that:

1. The framework for the Jewish Year – Rosh Chodesh, Rosh Hashanah, Yom Kippur, Pesach, Shavuot and Succot and their mitzvot are contained in the Torah and were ordained by Hashem in order to help us come close to Him.
2. Hashem performed great miracles for the Jewish people, which we remember by celebrating the Chaggim and notable days.
3. The Jewish Year has its own calendar, which is governed by the cycle of the moon and is different from the secular calendar.
4. Some chaggim have their source in the Torah and were given to the Jewish people at Har Sinai. Some chaggim and notable days have a Rabbinical source and were determined by events in Jewish History.
5. Some notable days were determined by events in modern Jewish History.
6. There are a number of major lifecycle events in the life of every Jewish person, and there are rituals and ceremonies associated with these.
7. Through study of the *Torah Sh'bichtav* and *Torah Sh'Ba'al Peh*, and through subsequent Rabbinical sources, we have a clear set of rules and guidelines by which to live our lives. Therefore the study of basic laws of Kashrut, Brachot and Shabbat provide a foundation stone upon which to build in later years.
8. They need to develop the essential Jewish values (*Middot*) of *Kavod* (respect for one another), *Tzedakah* (giving charity), *Gemilut Chasadim* (doing practical good deeds) and *Tikkun Olam* (conserving the environment which G-d has created for us). Our purpose is to educate our young people to have throughout their lives a sense of positive responsibility for their own actions and an active concern for their fellow human beings in the immediate community and the world at large.

Sacks Morasha Jewish Primary School believes that in doing so, our pupils:

1. The pupils will know what it means to be Jewish.
2. The pupils will discover and grow into their own sense of Jewish identity.

3. The pupils will explore and experience Judaism and understand the importance of Middot, Mitzvot and Derech Eretz.
4. The pupils will ultimately be able to make informed and educated Jewish choices.

As such, they will continue to live as their ancestors have done for the past millennia and will live up to the words of the prophet Yishayahu who said that "*We are a light to the nations.*" (Isaiah 42:6).

Our schemes of work focus on:

- **Chaggim**
- **Kashrut**
- **The Calendar**
- **Shabbat**
- **Mitzvot**
- **Famous Jewish Personalities**
- **Jewish History including Shoah Studies.**

# **SHOAH STUDIES**

**NB – The following represents some guidance in the teaching of the Shoah. 2014-2015 – a series of lessons will be taught in the period around Yom HaShoah, in Year 6. A more complete programme of study will be written during the course of this year.**

## **FOREWORD**

*A Rabbi was once passing through a field where he saw a very old man planting a carob seed. “Why are you planting that seed?” said he, “You surely do not expect to live long enough to see it grow into a tree?”*

*“Ah”, replied the old man, “my ancestors planted trees for us, so that we might enjoy their shade and fruit. I am doing the same for those who will come after me.” (Adapted from Talmud: Ta’anit 23a)*

Remembering the Shoah leads to people analysing the past in order to learn lessons for the future and brings people together to learn about it through the moral magnetism that it holds. This is the same moral magnetism that world events in the intervening period have held over us e.g. the collapse of the Twin Towers and the genocides in Bosnia and Darfur. However the Shoah holds a unique place in history not because it was unique, there have been other genocides since then, but because it was unprecedented. It was the first time in history that there was a consistent effort to wipe out all the Jews, just for the crime of having been born Jewish – a delusionary ideology masked by the Nazis with economic and political issues. The Shoah allowed prejudice, hatred and ultimately mass murder to occur, which were factors that ultimately united to lead to a disintegration of morality and civility.<sup>2</sup>

By learning and teaching about the Shoah, with a focus on the Social and Emotional Aspects of Learning (SEAL) as well as drawing out the moral lessons to be learnt, we can prepare our students to move on to learning and understanding what occurred during those distressing years and why, when they move on through their Secondary education.

Alice Hoffman wrote in the TES (Times Education Supplement) in 2006 to draw out the point that,

*“If we don’t help our youngsters to feel comfortable raising questions about the nature of war and the reality of violence, then we are doing them a grave disservice; they will be doomed to discover for themselves lessons we could have helped them to explore and understand in the classroom.”*

## **RATIONALE**

**Why should we teach the Shoah to young children?**

- The Shoah is part of the Collective memory.
- Every year children are exposed to the Shoah through Yom HaShoah and National Holocaust Day remembrance events. This is meaningless to them if they are restricted to this as their only exposure.

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<sup>2</sup> Yehuda Bauer, *Yad VaShem* 2011

- Despite our best intentions, children will hear about the Shoah, possibly through the media, TV and films which are not appropriate, so we have a duty to introduce them to it in a controlled and safe atmosphere.
- To provide context for when they are slowly exposed to the facts of the Shoah later on in their education.
- Shoah education confronts the dangers of prejudice.
- Shoah education promotes tolerance and compassion.
- Studying the persecution of minorities in a particular historical context helps students develop positive attitudes toward minorities in their own context.
- Shoah education gives students an opportunity to understand their own feelings towards issues such as peer pressure, stereotyping, bullying, and discrimination.
- Shoah education creates an understanding of, and need for, empathy.
- Through the study of the past, children begin to understand the present and become aware of the importance of making choices and come to realise that one person can make a difference.
- Children in Year 6 learn about “Britain at War” and therefore we are doing our pupils a disservice if we do not address some of the issues concerning the Shoah at the same time. It would be a missed, valuable learning opportunity. **However we cannot do so in a ‘bubble’, which means there, needs to be a programme of study that leads up to this point from earlier on in Key Stage 2.**

#### How can we teach Shoah to young children?

- Teaching the Shoah through the story of the individual.
- Teaching the Shoah by the teacher or an adult that has a long term relationship with the children to create a safe atmosphere.
- Teaching the Shoah through accurate historical data.
- Teaching the Shoah by learning about Jews who helped others or Righteous Amongst the Nations who rescued Jews during the Shoah.

The most common argument against teaching about the Shoah in primary school is that pupils are too immature to handle such depressing subject matter. Approaching children whilst they are still young is particularly important in our time of mass media and sophisticated electronic stimuli. Children look at newspapers, TV, radio and the internet to expand their world view and perceive hate and violence as something very far away and unreal; therefore harmless and very likely commendable i.e. the violent ‘hero’. Studying the Shoah will not shatter children’s innocence but rather prevent some of their misconceptions about good and evil.

Children’s minds are particularly liable to fantasy and distortions of the truth. They must be taught about the Shoah before their intellectual and emotional values are set and before they acquire too many misconceptions and false ideas.

Please note:

- It is generally accepted that it is inappropriate to teach about the Shoah to children in Early Years and Key Stage 1. Therefore it must also be inappropriate to hold Shoah assemblies for these children on Yom HaShoah and National Holocaust Day. However these children can be expected to understand concepts related to family, similarities and differences in people and getting along with others. On these special days, therefore, it will be most appropriate to

share stories, such as “The Crayon Box That Talked” by Shane DeRolf, which will go towards laying the foundation for readiness for those Shoah issues in Key Stage 2.

- The word ‘Shoah’ will be introduced through Key Stage 2 assemblies on Yom HaShoah and National Holocaust Memorial Day. Adding depth and meaning to the term ‘Shoah’ should be left until Year 5 or 6, when it is appropriate that pupils study about the events and history that *led up* to the Final Solution. Teaching about the camps and the Final Solution in any great depth will be left for introduction and discussion at secondary school.

## **OBJECTIVES**

The following objectives are adapted from those defined by the United States Holocaust Museum:

1. To know an outline of the history and geography of 20th century Europe [to contextualise discussions on the period leading up to, during and following the Shoah].
2. To understand the term ‘prejudice’ and how this links to the actions of Adolf Hitler and the Nazis.
3. To know that the Jews were segregated and isolated in the eastern European countries during World War II.
4. To know the power of an object in telling historical facts.
5. To know the worth of our belongings.
6. To see the importance of freedom in what we are able to do.
7. To know that no one is born to follow the wrong choices and it is up to the individual to choose his own ‘path’.
8. To understand how we can link “ve’ahavta lere’acha kamocho” (*Vayikra* 19:18) to our Shoah studies.
9. To learn the rights and responsibilities of citizenship, both local and international.
10. To understand how to *act* on their learning in order to prevent future evil prevailing.

## **RESOURCES**

- YouTube – Holocaust Shoah (made with primary school kids in mind)
  - <http://www.youtube.com/watch?v=kz0nyZrnCMs>
- A Teacher’s Guide to the Shoah (Primary school lesson plans)
  - <http://fcit.usf.edu/holocaust/activity/intermed.htm>
- The Crayon Box That Talked (movie) - <http://vimeo.com/23111919>
- The Crayon Box That Talked (movie)
  - <http://www.youtube.com/watch?v=nJqZA7kkyB4>
- The Crayon Box That Talked (text)
  - [http://www.civilrights.org/about/psa/crayon\\_box\\_text.html](http://www.civilrights.org/about/psa/crayon_box_text.html)
- The Crayon Box that talked (activities) –
  - <http://www.thinkplaytoday.com/enrichment-activity-ideas-for-the-crayon-box-that-talked-lesson-plan/>
  - <http://ethemes.missouri.edu/themes/1124>
- Huffington Post - 'Inside Hana's Suitcase': A Holocaust Movie For Kids (VIDEO)
  - [http://www.huffingtonpost.com/2012/04/20/inside-hanas-suitcase\\_n\\_1436622.html](http://www.huffingtonpost.com/2012/04/20/inside-hanas-suitcase_n_1436622.html)
- A Teacher's Guide to the Holocaust (Florida Center for Instructional Technology) - <http://fcit.coedu.usf.edu/holocaust/>

- 'Inside Hana's Suitcase' (Montreal Holocaust Memorial Centre) - [http://www.mhmc.ca/media\\_library/files/49d50f0eeae72.pdf](http://www.mhmc.ca/media_library/files/49d50f0eeae72.pdf)
- 'The Heart from Auschwitz' (Montreal Holocaust Memorial Centre) - [http://www.mhmc.ca/media\\_library/files/Guide\\_The\\_Heart\\_from\\_Auschwitz\\_Elementary\\_Cycle\\_Three.pdf](http://www.mhmc.ca/media_library/files/Guide_The_Heart_from_Auschwitz_Elementary_Cycle_Three.pdf)
- List of links and sites - <http://webtech.kennesaw.edu/jcheek3/holocaust.htm>

**POINTS TO CONSIDER (based on information from the United States Holocaust Museum, Washington, USA)**

Teaching about the Shoah obviously requires a high level of sensitivity to the children's feelings and reactions. Due to the complexity of the subject matter, and the age of the children, there is a need for the teacher to have secure subject knowledge to be able to deal with children's questions. Coupled with this is a requirement to know what is appropriate to mention, and what is not, but also to keep in mind that if it isn't appropriate then don't mention it all – and certainly don't "dumb down" as this will lead to unwanted misconceptions. The following points are recommendations that, whilst having general educational relevance, are particularly relevant to Shoah education.

- *Define the term "Shoah"*
  - The Shoah was the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims—six million were murdered; Gypsies, the handicapped and Poles were also targeted for destruction or decimation for racial, ethnic, or national reasons. Millions more, including homosexuals, Jehovah's Witnesses, Soviet prisoners of war and political dissidents, also suffered grievous oppression and death under Nazi tyranny.
- *Do not teach or imply that the Shoah was inevitable*
  - Just because a historical event took place, and it is documented in textbooks and on film, does not mean that it had to happen. This seemingly obvious concept is often overlooked by students and teachers alike. The Shoah took place because individuals, groups, and nations made decisions to act or not to act. Focusing on those decisions leads to insights into history and human nature and can better help your students to become critical thinkers.
- *Avoid simple answers to complex questions*
  - The history of the Shoah raises difficult questions about human behaviour and the context within which individual decisions are made. Be wary of oversimplification. Seek instead to nuance the story. Allow students to think about the many factors and events that contributed to the Shoah and often made decision-making difficult and uncertain.
- *Strive for Precision of Language*
  - Any study of the Shoah touches upon analysis of human behaviour. Due to the complexity of the history, there is a temptation to generalise and, thus, to distort

the facts (e.g., "all concentration camps were killing centres" or "all Germans were collaborators"). The teacher must strive to help your students clarify the information presented and encourage them to distinguish, for example, the differences between prejudice and discrimination, collaborators and bystanders, armed and spiritual resistance, direct orders and assumed orders, and guilt and responsibility.

- Words that describe human behaviour often have multiple meanings. Resistance, for example, usually refers to a physical act of armed revolt. During the Shoah, it also encompassed
  - Partisan activity;
  - the smuggling of messages, food, and weapons;
  - sabotage;
  - Actual military engagement.
  - wilful disobedience such as continuing to practice religious and cultural traditions in defiance of the rules or creating fine art, music, and poetry inside ghettos and concentration camps.
  - Simply maintaining the will to remain alive in the face of abject brutality was an act of spiritual resistance.
- *Try to avoid stereotypical descriptions.*
  - Though all Jews were targeted for destruction by the Nazis, the experiences of all Jews were not the same. Recall that although members of a group may share common experiences and beliefs, generalisations about them, without benefit of modifying or qualifying terms (e.g., "sometimes," "usually," "in many cases but not all") tend to stereotype group behaviour and distort historical reality. Thus, all Germans cannot be characterised as Nazis nor should any nationality be reduced to a singular or one-dimensional description.
- *Avoid comparisons of pain*
  - One cannot presume that the horror of an individual, family, or community destroyed by the Nazis was any greater than that experienced by victims of other genocides. Avoid generalisations that suggest exclusivity such as "the victims of the Shoah suffered the most cruelty ever faced by a people in the history of humanity."
- *Do not romanticise history*
  - People who risked their lives to rescue victims of Nazi oppression provide useful, important, and compelling role models. Given that only a small fraction of non-Jews under Nazi occupation helped to rescue Jews, an overemphasis on heroic tales from the Shoah can result in an inaccurate and unbalanced account of the history. Accuracy of fact along with a balanced perspective on the history must be a priority.
- *Contextualise the history*
  - Events of the Shoah and, particularly, how individuals and organizations behaved at that time, should be placed in historical context.
- *Translate statistics into people*

- In any study of the Shoah, the sheer number of victims challenges easy comprehension. Show that individual people - families of grandparents, parents, and children - are behind the statistics and emphasise that within the larger historical narrative is a diversity of personal experience. Precisely because they portray people in the fullness of their lives and not just as victims, first-person accounts and memoir literature provide students with a way of making meaning out of collective numbers and add individual voices to a collective experience.
- *Make responsible methodological choices*
  - One of the primary concerns when teaching the history of the Shoah is encountering horrific, historical images when browsing the Internet. It is for this reason that we must take responsibility for bringing information to the students in a sensitive and appropriate manner. Either provide the students with the materials to use in a lesson or direct them to the specific sites or programmes that you wish them to use on the computer/iPad.
  - In PSHE lessons, it is commonplace to use simulation exercises to get children to act out different human behaviours to help them "experience" unfamiliar situations. **Simulating experiences from the Shoah remains pedagogically flawed!** It is best to draw upon numerous primary sources, provide survivor testimony, and refrain from simulation games that lead to a trivialisation of the subject matter.
  - Furthermore, word searches, crossword puzzles, model building, and other gimmicky exercises tend to lead to low-level types of thinking and, in the case of Shoah curricula, trivialization of the history. If the effects of a particular activity, even when popular with you and your students, run counter to the rationale for studying the history, then that activity should not be used.
- *Define genocide*
  - i.e. "Genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; forcibly transferring children of the group to another group." (United Nations definition)
- *Be wary of simplistic parallels to other genocides*
  - It may be felt that learning about the Shoah provides an opportunity to learn about other genocides. Each genocide has its own unique characteristics of time, place, people, and methods employed. It is up to the teacher to redirect students to focus on the pain and specifics of a particular community at a particular time and place. Some parallels do indeed exist between the Shoah and other genocides: the use of trains to transport victims, camps for detention and killing, etc. **"The Shoah was not unique, but unprecedented."**<sup>3</sup>

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<sup>3</sup> Accredited to Yehuda Bauer, 2011.

**USEFUL WEBSITES (please note these are NOT websites for your pupils)**

- Simon Wiesenthal Centre- Museum of Tolerance
  - [www.wiesenthal.com](http://www.wiesenthal.com)
- United States Holocaust Memorial Museum
  - [www.ushmm.org](http://www.ushmm.org)
- Yad Vashem, The Holocaust Martyrs' and Heroes' Remembrance Authority
  - [www.yadvashem.org](http://www.yadvashem.org)
- A simple timeline is available at:
  - [www.remember.org/educate/mtimeline.html](http://www.remember.org/educate/mtimeline.html)
- Further information re background of events and timeline. This site also refers to other genocides e.g. Cambodia, Bosnia, Kosovo and Rwanda. Be clear with your pupils that these are Genocides but the Shoah was a unique event in history.
  - [www.facinghistory.org](http://www.facinghistory.org)
- Shoah History (for **your** information)
  - [www.holocausthistory.net](http://www.holocausthistory.net)
- Glossary of Shoah words (and their definitions)
  - [www.thinkequal.com](http://www.thinkequal.com)