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| **Students will know** | **Students will be able to do** | **Content Material (text references, questions, activities)** |
| **0.0 Basic unwrapping** |  |  |
| Content  Characters  Plot  Prooftexts | Identify characters in narrative Identify sequence of events Summarize plot in own words  Provides Hebrew prooftexts to support summary of text  Suggest summary theme for whole story  Suggest interpretations of characters’ names | קין, הבל, אדם, חוה, ה'  **Text:**  א וַתֹּאמֶר קָנִיתִי אִישׁ אֶת ה'  ב וַתֹּסֶף לָלֶדֶת אֶת אָחִיו אֶת הָבֶל  Kayin - name has an explanation within the text  Kaniti, power, etc  Havel - wind, nothingness: has no explanation within the text  **Questions:** In what ways do names have significance here or add to the meaning of the text?  **Activities:**  Students act out interpretation for Havel's name; Students create a pantomime showing who does what first in verses 3-10; |
| **1.16d Recognizes vav consecutive imperfect.** |  |  |
| Basic past tense  Basic future tense  Nikud of vav+future (וַ plus dagesh) | Identify vav consecutive verbs  Identify person, gender and number of each vav consecutive verb based on prefixes and suffixes  Translate vav consecutive verbs  Convert vav consecutive verbs to regular verbs and vice versa | **Text:**  ותהר, ותלד, ותאמר (1-2)  ויפלו (5)  ויאמר (passim)  ויקם (8)  ויצא (16)  **Activities:**  Worksheet practicing vav consecutive “Simon says” game for group practice of vav  consecutive |
| **1.19 Recognizes gaps in the text.** |  |  |
| Biblical text is sparse in its literary style  Biblical text was transmitted by scribal copying, perhaps with occasional errors and omissions  Gaps in the text, whatever their "historical reason", may be used as triggers for interpretation | Identify possible gaps in the text  Suggest personal interpretations of gaps in the text  Evaluate whether a gap in the text is due to the text’s literary style or due to scribal error  Take ownership of gaps in the text by inserting own voice | **Text and Questions:**  ג וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַה': ד וְהֶבֶל הֵבִיא גַם הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל הֶבֶל וְאֶל מִנְחָתוֹ: ה וְאֶל קַיִן וְאֶל מִנְחָתוֹ לֹא שָׁעָה  What gaps are there in the text?  Why did Kayin and Havel bring sacrifices?  How did Kayin feel when his sacrifice was not accepted?  Why is there no explanation for Kayin’s feelings (literary)?  ח וַיֹּאמֶר קַיִן אֶל הֶבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה  Given that ויאמר usually works in the text to introduce direct speech, suggest several reasons that וַיֹּאמֶר here is not followed by direct speech (e.g., scribal error)  טו וַיֹּאמֶר לוֹ ה' לָכֵן כָּל הֹרֵג קַיִן שִׁבְעָתַיִם יֻקָּם וַיָּשֶׂם ה' לְקַיִן אוֹת לְבִלְתִּי הַכּוֹת אֹתוֹ כָּל מֹצְאוֹ  Suggest a rationale for God’s decision (literary)  **Activities:**  Create a “text with commentaries” format in which gaps in the text or missing information are indicated along with suggestions for the missing information  *OR:*  Create alternate versions of the text in which some or all of the gaps are “filled in.” |

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| **8.15 Analyzes and evaluates the TaNaKH’s internal resolutions of its conflicts and moral dilemmas.** |  |  |
| Conflicts/dilemmas  A dilemma presents two options , both of which are problematic or challenging  Dilemmas can sometimes be between two poor choices | Identify background to and essence of the conflict/dilemma  Offer explanations of characters’ actions  Suggest alternative courses of action that characters could have taken  Propose interpretive explanations of characters’ motivations  Suggest traditional rabbinic interpretations of characters’ actions and motivations | **Text: Genesis 4:1-16**  **Questions and Activities:**  Create conflict-resolution \*chart for verses 1-16, addressing questions such as:  Who is at fault in each conflict? Kayin, God, Adam/Hava?  Why did the characters make offerings in the first place?  Why did God act in that way?  What alternatives could any of the characters have taken?  What would you do if you were in the same situation as one of the Biblical characters?  What was Kayin feeling?  Why didn’t God stop Kayin?  Is there a natural conflict between עֹבֵד אֲדָמָה and רֹעֵה צֹאן?  \*Suggested headings for the chart: Description of the conflict; Between who and whom; Text’s resolution of the conflict; Who is more at fault; Emotional reaction to the conflict; Alternative resolution to the conflict.  **Activities:**   * Tableau activity on Kayin’s feelings and why God didn’t stop Kayin * Bibliodrama activity in which students portray alternative options   **Text and Questions:**  ב וַיְהִי הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה ג וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַה': ד וְהֶבֶל הֵבִיא גַם הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל הֶבֶל וְאֶל מִנְחָתוֹ  Analyze and evaluate the usual rabbinic reading of the different offerings  ה וְאֶל קַיִן וְאֶל מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו  Interpret the meaning of וַיִּחַר.  ו וַיֹּאמֶר ה' אֶל קָיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָנֶיךָ: ז הֲלוֹא אִם תֵּיטִיב שְׂאֵת וְאִם לֹא תֵיטִיב לַפֶּתַח חַטָּאת רֹבֵץ וְאֵלֶיךָ תְּשׁוּקָתוֹ וְאַתָּה תִּמְשָׁל בּוֹ  Evaluate God’s statement to Kayin.  ט וַיֹּאמֶר ה' אֶל קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי  Suggest multiple interpretations for characters’ (God / Kayin) motivations |
| Biblical texts may contain imperfect resolutions  Legitimacy of interpreter to evaluate, critique Bible’s internal resolutions | Identify one or more internal resolutions  Evaluate TaNaKH’s internal resolutions, including those of narrator, characters, God  Suggest alternative resolutions | **Text and Questions:**  ד וְהֶבֶל הֵבִיא גַם הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיִּשַׁע ה' אֶל הֶבֶל וְאֶל מִנְחָתוֹ: ה וְאֶל קַיִן וְאֶל מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו  Evaluate God’s response to Kayin’s sacrifice. Why did God respond this way?  יא וְעַתָּה אָרוּר אָתָּה מִן הָאֲדָמָה אֲשֶׁר פָּצְתָה אֶת פִּיהָ לָקַחַת אֶת דְּמֵי אָחִיךָ מִיָּדֶךָ: יב כִּי תַעֲבֹד אֶת הָאֲדָמָה לֹא תֹסֵף תֵּת כֹּחָהּ לָךְ נָע וָנָד תִּהְיֶה בָאָרֶץ  יג וַיֹּאמֶר קַיִן אֶל ה' גָּדוֹל עֲוֹנִי מִנְּשׂוֹא: יד הֵן גֵּרַשְׁתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפָּנֶיךָ אֶסָּתֵר וְהָיִיתִי נָע וָנָד בָּאָרֶץ וְהָיָה כָל מֹצְאִי יַהַרְגֵנִי  How do Kayin’s reactions affect our view of his character?  Was Kayin’s punishment fair, just, proportionate?  Suggest alternatives.  טו וַיֹּאמֶר לוֹ ה' לָכֵן כָּל הֹרֵג קַיִן שִׁבְעָתַיִם יֻקָּם וַיָּשֶׂם ה' לְקַיִן אוֹת לְבִלְתִּי הַכּוֹת אֹתוֹ כָּל מֹצְאוֹ  Evaluate God’s reactions here. Suggest alternate reactions.  **Activities:**   * Classroom courtroom activity on these verses: Reenact the scene of God’s punishment as a courtroom decree. Include Kayin’s courtroom reaction to the punishment. * Haiku-writing activity on Kayin’s character. |
| **8.17 Applies key phrases and quotes drawn from the biblical texts to real life situations in which moral questions are raised.** |  |  |
| Key phrases / catchphrases  Biblical phrases can be applied to real life situations  Examples of applications of key phrases to real life situations (e.g. “All that glitters is not gold” – Shakespeare – e.g. when buying a used car; שן תחת שן – Tanakh – e.g. in arguments with friends)  Idea of quoting in order to “put your finger” on emotions or situations | Memorize teacher-identified key phrases  Understand core idea of key phrases  Suggest examples of real life situations to which phrase (or slightly altered phrase) may be applied  Explain why phrase is relevant to real life situation | **Text and Questions:**  ט … הֲשֹׁמֵר אָחִי אָנֹכִי  Homework assignment: Find examples of this Biblical text/phrase in news or real life.  **Activities:**   * Create Hallmark card using Biblical texts/phrases.   Discussion – why not just use blank greeting cards? What is the role/purpose of the Biblical text/phrase?   * Create a play, movie or TV show in which Biblical text/phrase is used in significant way. (Need to find a good example! East of Eden??) |

BIG IDEAS:

* Gaps in the text force us to become active, interpreting readers
* The actions of all Biblical characters, even God, are open to our scrutiny.
* People make imperfect decisions in an imperfect world.
* Biblical phrases can be applied to contemporary situations

ESSENTIAL QUESTIONS:

* In an ambiguous situation, how do I determine what’s right?
* What responsibilities do we have for our fellow human beings?
* How does reading the text in Hebrew enrich my interaction with it?
* How does the Bible speak to contemporary situations?

**Engaging Scenario**  
You are a member of the active investigative team after the death of Havel.  Your job is to gather evidence and to investigate the chain of events that led up to this crime and its aftermath.

**Task 1: Gathering of evidence**  
The first step in the investigation is to gather the evidence relevant to the case.  Your task is to collect 5 items\* that you consider most important to the case. (You may use objects that are not explicitly found in the text.)

For each item:

* Provide the piece of evidence (by drawing, sculpting, graphically designing, or physically “collecting” it)
* Explain the role it plays in the events of the story
* Quote in Hebrew the relevant phrase from the perek that led you to this piece of evidence
* Give one additional interpretation or idea that connects the phrase to the item

**Task 2: Preparation of the investigator’s brief**  
Based on the evidence you have collected, you will make a case on behalf of the d’muyot, either implicating the person for what happened or exonerating him/her of responsibility.    
  
On the chart provided, fill in the columns describing the extent of responsibility of any 3 of the d’muyot in this perek.  You should suggest interpretations of the text that describe their role in the chain of events, showing their responsibility as well as their defensible behaviors.  Be sure to include prooftexts or clues from the text from the chapter.   Rank the d’muyot in your chart from most responsible to less responsible for the crime.  (#1 = most responsible; #3 = least responsible). Explain your ranking.

***Checklist (Required task elements)***

For each d'mut:

* I proposed an **interpretation** of the character's actions.
* I cited a **prooftext** or clue accurately which backed up my interpretation.
* I **suggested alternative** **actions** that the characters could have taken.
* I presented a **reasonable** argument in defense of the character
* I thoroughly explained the **ranking** based on evidence from the text

**Task 3: A commotion outside**  
As you went outside to deliver your reports, something happened outside in the street.  It’s not clear exactly what, but there were arguing voices, and the phrase “השומר אחי אנוכי?" was distinctly heard in the crowd.  A court reporter on the street says:  “I guess that’s why this case is so important.  It’s not just about the murder of Hevel, but about all kinds of other situations too.  Here’s what I just saw…”  
Write a description of the scene that the court reporter witnessed, in which the phrase “השומר אחי אנוכי” was used. Make sure that the court reporter explains why the phrase was used and how this quote from the TaNaKh applies to the new situation.

***Checklist (Required task elements)***

* I wrote 1 -2 paragraphs in the voice of the court reporter.
* In the voice of the court reporter, I **applied** the statement “השומר אחי אנוכי?" to a **new real-life scenario** that I witnessed (not a murder, and not an example that we have discussed in class) in which a character makes that statement.
* My description **explained the main idea** of the phrase “השומר אחי אנוכי?"
* My scene includes an explanation of how the Biblical phrase is **relevant** to the new scenario.
* I use **standard conventions of writing**.