**Sample Standards-based Unit**

**Standards 1 and 8**

**Exodus 1:15 – end of chapter 2**

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| **STANDARD 1**  **Students will become independent and literarily astute readers of the biblical text in Hebrew.**  **BENCHMARKS:**  1.10. Employs a variety of strategies and access skills when reading blocks of texts independently.  1.10a. Understands verb prefixes and suffixes  1.10c. Recognizes repeating words and roots  1.10e. Identifies names, characters, places and events in the text  1.10f. Distinguishes between narrative, dialogue, and inner quotations  1.10h. Comprehends verses and short blocks of verses from the TaNaKH in Hebrew  1.11 Knows basic biblical vocabulary.  1.13 Discerns different names or nomenclatures referring to a biblical personal or the lack of a name of a biblical personage.  1.15 Cites text, perek and pasuk to prove a point, opinion or claim. | | | | | |
| **Students will know** | | **Students will be able to do** | **Content Material**  **(text references, questions, activities)** | | |
| **0.0 Basic unwrapping (for every text)** | | | | | |
| Content  Characters  Plot  Prooftexts | | * Identify characters in narrative * Identify sequence of events Summarize plot in own words * Provide Hebrew prooftexts to support summary of text * Suggest summary theme for whole story/narrative/text |  | | |
| **1.10. Employs a variety of strategies and access skills when reading blocks of texts independently.** | | | | | |
| **1.10a. Understands verb prefixes and suffixes** | | | | | |
| Verb structures:  prefix קידמת/ and suffix סיומת/ | | * Identify the subject of a verb by the prefix/suffix, * e.g., וי/ ות/ וי---ו * Use knowledge of prefix and/or suffix to understand text | וַתֵּלֶד, וַתֵּרֶא, וַתִּצְפְּנֵהו ותיראן, ותאמרן, וראיתן, בילדכן, והמיתן,  וַתִּקּחַ, וַתָּשֶׂם, וַתֵּתַצַּב | | |
| **1.10c. Recognizes repeating words and roots.** | | | | | |
| Repeating roots or words  מילה מנחה/ שורש | | * Identify repeating roots or words * Find various constructs of root * Connect repeating words to key ideas in the narrative * Connect repeating words/ roots /words to (personal) interpretation of text | מ.ו.ת., י.ר.א., ר.א.ה., ח.י.ה, י.נ.ק. | | |
| **1.10e. Identifies names, characters, places and events in the text** | | | | | |
| Names / characters | | * Identify names and characters in a first reading of the text * Connect an action with a character | |  | |
| Places / events | | * Identify locations in a text * Explain the significance of a location or the name of the location | |  | |
| **1.10f. Distinguishes between narrative, dialogue, and inner quotations** | | | | | |
| Narrative | | * Distinguish between the voice of the “narrator” and dialogue between characters |  | | |
| Dialogue | | * Identify who is speaking to whom * Interpret the tone of voice of the speakers |  | | |
| Inner quotation | | * Distinguishes between direct speech and inner quotation |  | | |
| **1.10h. Comprehends verses and short blocks of verses from the TaNaKH in Hebrew** | | | | | |
| Comprehension of blocks of verses | | * Respond to guiding questions regarding plotline in first reading of a text * Retell the narrative in sequence * Explain the general meaning / main idea of selected blocks of verses: * Divide larger sections into smaller sections | פרק א:ט''ו-י"ז, י"ח-כ"ב  פרק ב':א-ג, ה'-י' | | |
| **1.11 Knows basic biblical vocabulary** | | | | | |
| Selected vocabulary | | * Use context cues to understand vocabulary * Identify new vocabulary in its various constructs in the text | אבן(אבנים), מילדוֹת  תבה  אִשָּׁה מֵינֶקֶת  וַתִּצְפְּנֵהו | | |
| **1.13 Discerns different names or nomenclatures referring to a biblical personal or the lack of a name of a biblical personage.** | | | | | |
| Names /epithets  **כינויים** | | * Identify כינויים (and /or lack * Explain how כנויים convey meaning | מלך מצרים, שפרה, פועה,  המילדות העבריות, אִישׁ מִבֵּית לֵוִי,בַּת-לֵוִי, בֵּן, הַיֶּלֶד, נַעַר, בַּת-פַּרְעֹה, אחֹתו | | |
| **1.15 Cites text, perek and pasuk to prove a point, opinion or claim.** | | | | | |
| Proof text | | * Cites text to prove a point or opinion |  | | |
| **Standard 8**  **Students will develop a love of Torah study for its own sake and come to embrace it as an inspiring resource, informing their values, sense of moral commitments, and ways of experiencing the world**  **Benchmarks:**  8.5 Expresses empathy for the biblical characters.  8.7 Compares dilemmas in one’s own personal life with dilemmas explored in the biblical narrative.  8.9 Interprets a TaNaKH text in a way that is specifically personally meaningful | | | | | | |
| **Students will know** | **Students will be able to do** | | | | **Content Material (Text references, questions, learning activities)** | |
| **8.5 Expresses empathy for the biblical characters.** | | | | | | |
| Definition of Empathy  Examples of people or characters expressing empathy  Dangers of not expressing empathy for others | * Describes actions of characters * Explains or infers feelings of characters based on statements or clues from the text * Explains motivations of characters * Speaks in the voice of the characters * Reacts to choices of characters (What would you do if you were the character?) * Predicts future actions of character/s | | | | Describes what the מילדות were thinking when they heard the command of מלך מצרים.( (וְלֹא עָשׂוּ כַּֽאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרָיִם  Describes the feelings of בת פרעה when she finds the baby (ותחמל עליו)  Describes the feelings of the mother when she puts the baby in the river, and when she names him. | |
| **8.7 Compares dilemmas in one’s own personal life with dilemmas explored in the biblical narrative.** | | | | | | |
| Definition of a Dilemma or Moral dilemma (and is there a difference?)  Distinction between dilemma and decision | * Identifies components of the dilemma * Explains dilemmas in the narrative * Explains choices made and/or actions taken * Reacts to and explains characters’ choices of actions * Evaluates choices made and/or action taken * Compares dilemma to modern dilemma * Formulates personal position | | | | Dilemmas of the mother, Pharaoh’s daughter, the midwives…  Why did בת פרעה, אם הילד, המילדות act as they did? (motivation)  What alternatives did they have?  Evaluates actions of the characters regarding the choices they made | |
| Modern/Personal dilemmas  Examples of common dilemmas in people’s lives today | * Describes modern day or personal dilemmas and compares them to dilemmas in the Torah * Links moral issue to other contexts | | | | Compares actions of the מילדות with the actions of someone in modern history | |
| Moral commitments and moral issues | * Identifies moral commitment/issue * Describe what makes it a moral issue * Describes moral issue in the Torah from an ethical point of view * Examines issue in other contexts * Articulates the relationship between ideas in the Torah and one’s ideas about doing right and wrong * Evaluates actions taken by individuals * Formulates personal position regarding commitment/issue | | | | Explains concept of יראת א-להים*:*  (א': י''ז: וַתִּירֶאן ָ הַֽמְיַלְּדֹת אֶת־הָאֱ-לֹהִים וְלֹא עָשׂוּ כַּֽאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרָיִם וַתְּחַיֶּין ָ אֶת־הַיְלָדִֽים)  Describes actions that show יראת א-להים.  Explores and identifies who in the selection acts with moral courage.  Expresses position on who in the story acted with moral courage  Define moral courage as doing something that puts you at some kind of personal risk  Conceptions of courage, moral courage, heroism from other contexts | |
| **8.9 Interprets a TaNaKH text in a way that is specifically personally meaningful** | | | | | | |
| Personal Interpretation | * Articulates and writes personal interpretations or reflections of the text | | | | Writes a diary of any of the characters in the section who face moral dilemmas.  Creates a conversation between any two of the characters in which the character compares his/her actions to those of the other character;  Writes a similar comparative conversation between one of the characters in this section to a modern person facing a moral dilemma.  Bases personal interpretation on the fact that there are no names except Shifra and Puah (Connects to BI: Not all heroes are famous.) | |

**BIG IDEAS AND ESSENTIAL QUESTIONS**

**BIG IDEAS**

\* The structure of the biblical text conveys meaning.

\* Acts of moral courage are deep human responses to injustice in the world.

\* Not all heroes are famous.

\* Biblical names give us clues about characters’ identity.

**ESSENTIAL QUESTIONS**

\* How can the style and structure of the biblical text influence our understanding of it?

\* What makes a person a hero?

\* How and when do people decide to stand up against injustice?

**PERFORMANCE ASSESSMENT WITH ENGAGING SCENARIO**

***ENGAGING SCENARIO***

***As an editor of Z’MAAN Magazine, you will help select the Hero of the Year for the magazine’s Special Pesach Edition.***

**Task 1: The Nomination Process**

Nominate three worthy candidates from our study of Sefer Sh’mot for this special honor. The three nominees must be people who act out of moral conviction. For each candidate, complete the nomination form below: *(This is just sample of what should be included in the graphic organizer for the model unit. For an actual classroom assessment we recommend creating a more realistic nominating form with a separate page for each character.)*

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| --- | --- | --- | --- | --- | --- | --- |
| Character | כינווים in the text | Injustice requiring courage | Dilemma faced | Possible personal risks | Action taken | One relevant citation from text |
| 1. |  |  |  |  |  |  |
| 2. |  |  |  |  |  |  |
| 3. |  |  |  |  |  |  |

**Task 1 Scoring Guide**

**Checklist:**

* Every box is filled in accurately.

**Rubric**:

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| 0.0 Summarizes plot in own words |

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| **Criteria** | **Mastery** | **Approaching** | **Beginning** |
| *Summarizes plot* | Summarizes the plot including full, relevant and accurate details | Summarizes the plot correctly. Omits relevant details, and/or includes superfluous details. | Summary includes inaccurate information.  Omits most details and/or includes superfluous details. |

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| **Standard 8 (Torah Lishmah):** Students will develop a love of Torah study for its own sake and come to embrace it as an inspiring resource, informing their values, sense of moral commitments, and ways of experiencing the world. | | | |
| 8.7 Compares dilemmas in one’s own personal life with dilemmas explored in the biblical narrative. | | | |
| **Criteria** | **Mastery** | **Approaching** | **Beginning** |
| *Explain dilemmas in the narrative* | Explains the alternative choices that the character faces.  Includes the risks faced and the action taken.  Explanation is clearly based on information in the text *and* on inferences or information from outside the text. | Explains one side of the dilemma.  Includes partial explanation of the risks/actions taken.  Explanation is loosely based on information in the text.  Inferences/outside information are difficult to follow. | Does not explain the dilemma.  Does not list the risks/action taken.  Explanation lacks a clear connection to the text.  Explanation does not include inferences or information from outside the text. |

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| **Standard 1 (Literary Independence):** Students will become independent and literarily astute readers of the biblical text in Hebrew. | | | |
| 1.15 Cites text, perek and pasuk to prove a point, opinion or claim. | | | |
| **Criteria** | **Mastery** | **Approaching** | **Beginning** |
| *Cites* | Text cited is accurately copied in the language of the Tanakh and translated into English accurately and sensitively. | Text is brought out in broadly correct form but the language and/or translation are not fully accurate. | There are multiple errors in the citation and/or translation. |
| *To prove a point, opinion or claim* | The connection between text cited and argument made is original and creative, with a compelling proof of the student’s point. | The connection between text cited and argument made is reasonable, but a little obvious or too reminiscent of arguments made in class. | It’s hard to see how the text cited actually supports the point or opinion; or, the opinion is merely a restatement of the text |

**Task 2:Hero Selection**

Of your three nominees, choose the *one* who is going to be Z’MAAN magazine’s Hero of the Year and will be featured on the front cover of the magazine. The headlines on the cover of the magazine should introduce articles that will describe what makes your candidate worthy of this award. Along the bottom of the cover, write a short summary of the chosen character’s accomplishments, values and character traits that led you to your decision.

**Task 2 Scoring Guide**

**Checklist:**

Design a front cover which includes:

* The person’s name/כינוי as written in the Torah, printed in the middle of the page, with a sub-heading of the name of the award.
* 2-4 lead headlines using at least 2 quotes from the text which accurately explain the person’s actions.
* An explanation in (1-3 sentences written at the bottom of the cover page) that states why you think this person is the most worthy of all the candidates. Describe the person’s accomplishments, values and character traits that led you to your selection.
* 1-2 pictures that illustrate the important moment/s of the person’s life (such as dilemmas, actions and turning points.)
* A front cover that is “display-ready”( no torn paper, clear headlines, neat presentation and edited for spelling and mechanics)

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| **Criteria** | **Mastery** | **Approaching** | **Beginning** |
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**Rubric:**

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| **Standard 8 (Torah Lishmah):** Students will develop a love of Torah study for its own sake and come to embrace it as an inspiring resource, informing their values, sense of moral commitments, and ways of experiencing the world. | | | |
| 8.5 Expresses empathy for the biblical characters. | | | |
| **Criteria** | **Mastery** | **Approaching** | **Beginning** |
| *Evaluate actions taken by characters using textual support* | Evaluation is grounded in significant examples from the text.  Justifies selection using meaningful criteria. | Evaluation omits important components of the text.  Justification of the selection is not fully developed. | Evaluation is not clearly grounded in examples from the text.  Justification of the selection is not clear. |
| *Formulate personal position regarding dilemmas in the text.* | Formulates a personal position regarding the dilemmas in the text.  Explanation shows a deep understanding of the plot and characters in the text. | Formulates a personal position about the dilemmas in the text.  Explanation shows a basic understanding of the text. | Does not include a personal position.  Explanation begins to show an understanding of the text. |

**Task 3:Interview your chosen *Hero*.**

Inside the *Z’maan Special Edition* include an article that records your interview with your selected character.

For the interview:

Write three interview questions and the Hero’s answers to each question. Your interview must include the following two questions plus at least one other that you will make up: Why did you act as you did? What was so hard about your actions?

**Task 3 Scoring Guide**

**Checklist:**

Write an interview article which includes:

* At least 3 questions and answers (including the 2 required questions).
* Responses in the first person (using “I”)
* Responses that are based on the text and also include imaginative details about the character’s feelings, thoughts and situation.
* Questions that help the reporter understand the thinking and motivation behind the hero’s actions

**Rubric:**

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| **Standard 8 (Torah Lishmah):** Students will develop a love of Torah study for its own sake and come to embrace it as an inspiring resource, informing their values, sense of moral commitments, and ways of experiencing the world. | | | |
| 8.5 Expresses empathy for the biblical characters. | | | |
| **Criteria** | **Mastery** | **Approaching** | **Beginning** |
| *Expresses empathy…* | Explanation is consistent with character’s actions in the text.  Offers a compelling insight into the possible thinking of the character.  Explanation shows a sensitive understanding of the character’s situation. | Explanation is consistent with the character’s actions in the text.  Offers a partial insight into the thinking of the character.  Explanation shows some understanding of the character’s situation. | Explanation is not consistent with the character’s actions in the text.  Does not offer an insight into the thinking of the character.  Explanation shows a superficial understanding of the character’s situation. |
| *…the biblical characters* | The portrayal of the character is perceptive, reflecting a keen understanding of the text. | The portrayal of the character follows the text, but does not add significantly to the understanding of the character. | The portrayal of the character is not presented or is underdeveloped. |

**Task 4: Editor’s Introduction**

You now have to write the editor’s introduction to this issue of Z’MAAN magazine. In this introduction, consider the significance of the story for today’s readers. What is the lesson that you (the editor) learned? Describe a modern dilemma that you think is similar to the one faced by the *Hero*.

**Task 4 Scoring Guide**

**Checklist:**

Write an editor’s introduction which:

* Contains 1-2 paragraphs.
* (Re)-states the biblical dilemma
* Describes a modern dilemma
* Explains how the two dilemmas are comparable
* Includes an explanation of the lesson learned through the comparison

**Rubric:**

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| **Standard 1 (Literary Independence):** Students will become independent and literarily astute readers of the biblical text in Hebrew. | | | |
| 1.10h Comprehends verses and short blocks of verses from the Tanakh in Hebrew | | | |
| **Criteria** | **Mastery** | **Approaching** | **Beginning** |
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| **Standard 8 (Torah Lishmah):** Students will develop a love of Torah study for its own sake and come to embrace it as an inspiring resource, informing their values, sense of moral commitments, and ways of experiencing the world. | | | |
| 8.7 Compares dilemmas in one’s own personal life with dilemmas explored in the biblical narrative. | | | |
| **Criteria** | **Mastery** | **Approaching** | **Beginning** |
| *Dilemmas explored in the biblical narrative.* | The issue raised is a meaningful and compelling dilemma that touches on the unit’s big ideas or essential questions and gets to the core of the frictions and uncertainties faced by the biblical characters or narrative. | The issue raised is clearly apparent in the text and faced by the biblical characters or narrative. It’s a hard choice that the characters or narrative face, and the student explores it in relation to the surface level of action in the text. | The issue raised is a simple choice which does not really qualify as a dilemma per se. It relates only to a very specific situation and doesn’t contain wider applicability. |
| *Dilemmas in one’s own life…* | The dilemma from the student’s own life is an authentic, complex issue that touches on issues at the core of his/her identity, moral compass, or self-perception. | The dilemma from the student’s own life is a well-known or standard issue faced by people of his/her age/context. It could potentially raise deeper issues about the student’s identity, moral compass, or self-perception, but these are not explored fully. | The issues raised in the student’s own life does not qualify as a dilemma per se. It is a simple choice that doesn’t raise wider or deeper issues. |
| *Compares…* | The comparison of the two dilemmas raises new questions about or sheds new light on each. | The comparison of the two dilemmas is reasonable and valid. | The connection between the two dilemmas is unclear. |

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| **Standard 8 (Torah Lishmah):** Students will develop a love of Torah study for its own sake and come to embrace it as an inspiring resource, informing their values, sense of moral commitments, and ways of experiencing the world. | | | |
| 8.9 Interprets a TaNaKH text in a way that is specifically personally meaningful. | | | |
| **Criteria** | **Mastery** | **Approaching** | **Beginning** |
| *Interprets a Tanakh text…* | The interpretation demonstrates a layered understanding of the meaning of the text. It may also indicate awareness of commentaries studied or discussed, or offer a creative or original reading of the text that is explained convincingly. | The interpretation adheres to the pshat meaning of the text and demonstrates a solid understanding of it. | The interpretation betrays a misunderstanding of part of the text or is wildly different from the pshat of the text without explaining why. |
| *…in a way that is specifically personally meaningful* | Deals with an authentic, real-life issue that relates to the deepest core of the student’s identity, lived experience, or social circumstances. | Relates to a real aspect of the student’s lived experience that may be interesting or relevant but does not get at the deepest layers of his/her identity. | Describes a situation that does not appear to be relevant or is only peripherally relevant to the student’s actual lived experience. |