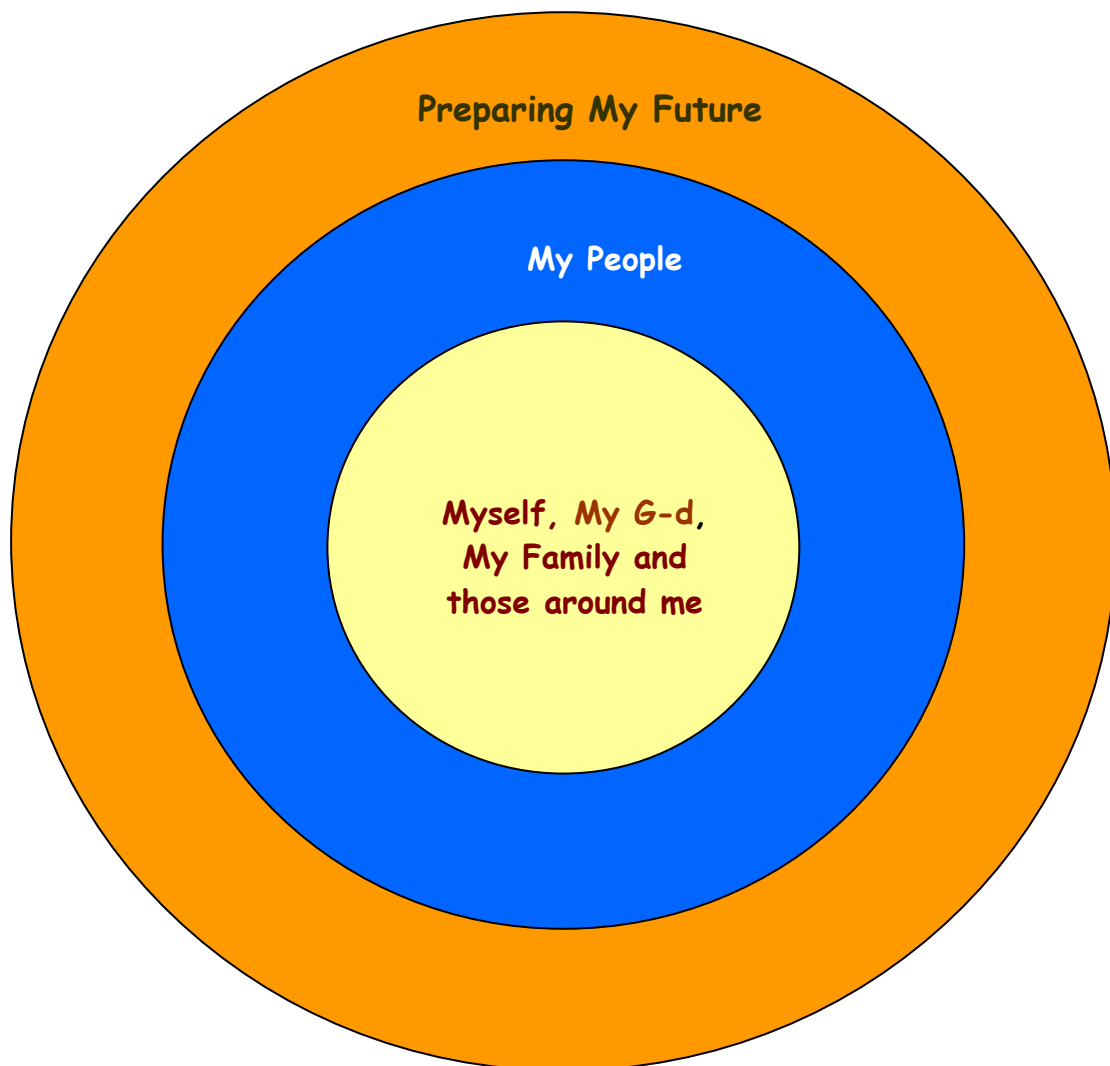


The JLP Chumash Programme of Study in Key Stage 3

The over-arching question which we propose as being the axis of the Chumash curriculum running throughout years 7-9 is:

What Does It Mean for Me to Be a Responsible Jew?

Year 7 focuses on themes in Sefer Bereishit which deal with the pupil's **individual** responsibility to himself/herself, to G-d, and to family and those around him/her. Year 8 focuses on themes in Sefer Shmot and Vayikra which deal with the pupils' **collective** responsibility as members the Jewish **people**. Year 9 focuses on themes in Bamidbar, Devarim and Neviim Rishonim which deal with the pupil's responsibility to **prepare for his future**. This division can be presented in the following diagram:



The Year 7 Chumash curriculum

The year 7 Chumash curriculum attempts to grapple with this question through the eyes of the **individual** and his/her personal sensitivity, struggles and dilemmas. Sefer Bereishit is ideally suited to examine these issues as themes of individual struggles, choices and dilemmas lie at the heart of the book. They are age appropriate for 11 year olds discovering their own personal identities as they join a new school and make new friends.

The Year 7 pupil will grapple with his individual responsibility as a Jew in the three following spheres:

- His/her responsibility to fulfill the will of his Maker
- His/her responsibility to himself
- His/her responsibility to be sensitive to the needs of family and people around him

The following six units in Sefer Bereishit, most of which were already chosen by participants during the Hunton Park seminar, are ideally suited to build on these themes. In addition, they all offer serious opportunities for textual analysis and skills acquisition as requested by all schools.

1. **Adam and Chava in Gan Eden – Personal Choice and Responsibility I** (3:1-3:24): The unit offers opportunities to examine issues of personal responsibility including the special nature of man and woman as created by G-d; personal choice and sin; and responsibility for one's actions.
2. **Cain and Hevel – The Responsibility of the Individual to Others I: The Family Unit** (4:1-4:16): This unit examines the responsibility of the individual as he relates to others, beginning with the family unit. It explores the dynamic of sibling rivalry and builds on the themes of individual responsibility discussed in the previous unit. In addition, it explores man's ability to rectify his actions through repentance (*Teshuva*).
3. **Noah and Avraham- The Responsibility of the Individual to Others II: Society at Large** (6:9-6:12-the character of Noah and 18:17-18:33-should Sodom be destroyed): This unit enables pupils to discover the character differences between Noah and Avraham by examining and comparing their concern for those around them. While units 1 and 2 focus on responsibility within the family, unit 3 widens the discussion to the individual's responsibility to society at large
4. **Responsibilities in Family Relationships I-The husband and wife relationship** Yaakov, Rachel, Leah and Lavan (29:1-30). This unit returns to the family unit and examines the relationship between Yaakov, Rachel, Leah and Lavan. In particular, it focuses on the love relationship between Yaakov and Rachel and the way it impacts on their relationships with those around them.
5. **Responsibilities in Family Relationships II- Relationships between brothers.** The reconciliation between Yaakov and Esav. (32:4- 33:16) This unit examines the dynamics behind the reconciliation between these brothers and compares these events to other examples of two brothers in rivalry in Sefer Bereishit including Cain and Hevel (already learned in unit 2) Yishmael

and Yitzchak (learned in primary year 4) and Yosef and his brothers (learned in primary year 5).

6. **Personal Choice and Responsibility II – Can I Really Change?** (41:1-41:32): The year ends by returning to the theme of personal choice and responsibility discussed in unit 1. It examines changes in Yosef's personality through an analysis of his transformation as he goes down to Egypt, and a comparison of his own dreams and his understanding of Pharaoh's dreams.

The Year 8 Chumash Curriculum

This year extends the theme of being a responsible Jew by exploring the pupil's identification as a responsible member of his/her **people**. Sefer Shmot is ideally suited to examine these issues as it focuses on themes of peoplehood, covenant, and chosenness, and the social and religious behaviours that they require. They are also age appropriate for 12-13 year olds discovering their responsibilities to the Jewish people in their Bar and Bat Mitzva year. The year 8 Chumash curriculum will also deepen textual skills by allowing for analysis of parallel themes throughout the Torah.

The Year 8 pupil will examine his own identity and responsibility as a member of the Jewish people by exploring the following two central questions:

- What defines us as a people?
- What are our social and religious responsibilities as a people?

The following units are mostly from Sefer Shmot.

1. **What defines us as a people?-Part I: Definition by Others** (1:1-1:22): This opening chapter of Sefer Shmot examines our roots as a people and how we were first defined by others as an *Am*. It also raises the issue of the maintenance of a group Jewish identity within a larger host society.
2. **What defines us as a people? -Part II: Definition by Commitment to Values** (15:22-16:31): This unit examines two incidents involving Israel's complaints during their first weeks of life in the desert ("bitter waters-*Mei Hamarim* - and the *Man*) as the first stage in building a society defined by certain values and responsibilities.
3. **What defines us as a people?-Part III: Chosenness** (19:1-19:23): This unit examines the concept of chosenness, the definition of the Jewish people as an *Am Segula* in anticipation of receiving the Torah at Har Sinai. The study explores the tension between universalism and particularism in Judaism.
4. **Servants of our Maker –Part I: Social Implications** (21:1-5, 22:20-22-26, 23: 4-5, 23:9 and Vayikra 19:1-18-selected passages as well as corresponding passages of Sefer Devarim): This unit explores the social implications of the covenant at Sinai (*Brit Sinai*) - the transition of the Jewish people from servants of Pharaoh to servants of Hashem. It does so by examining a selection of *mitzvot bein adam Lechaveiro* including treatment of the slave (*eved ivri*); the treatment of the stranger and the down trodden; returning lost objects (*hashavat aveida*) and loving one's neighbour (*vehavta Lereiacha Komocha*)

5. **Servants of our Maker –Part II: Religious Implications** (Bereishit 2:1-2:3- Shmot 31:12- 31:17, Vayikra 23:1-23:3 and Vayikra 25:1-24): This unit explores the religious implications of the covenant at Sinai (*Brit Sinai*) - the transition of the Jewish people from servants of Pharaoh to servants of Hashem. It does so by examining a selection of *mitzvot bein adam Lamakom* including *Shabbat*, *Chagim* and *Shabbat Haaretz* throughout the Torah.
6. **Chet Ha'eigel-Can the People Change?** (32:1-32:19): This unit examines the dramatic story of the *Eigel* and its implications regarding the group dynamics of change and resistance to change. The unit parallels the final unit of year 7 which deals with individual change.

The Year 9 Chumash Curriculum

This year further deepens the themes of responsibility through an exploration of the pupil's **responsibility to prepare for his future**, by studying the transition of the Jewish people as they prepare to enter *Eretz Yisrael*. The books of Bamidbar and Devarim, and sections of Nevi'im Rishonim are ideally suited to examine these issues as they chronicle the preparation of the people to enter the land, the transition from reliance on miracles to the self reliance demanded for building a national life in *Eretz Yisrael*, and the changing demands of leadership related to that transition. The year 9 curriculum also allows for integration possibilities for those schools which organise an Israel trip during Year 9, and offer serious opportunities for textual analysis and skills acquisition.

The Year 9 pupil will examine his/her responsibility to prepare for the future by exploring the following central questions:

- What is the place of Eretz Yisrael in the life of our people?
- What are the qualities of effective leadership?
- What particular type of leadership is needed to lead the nation in its own land?

The following units are primarily from Sefer Bamidbar but also include selections from Sefer Devarim and Neviim Rishonim:

1. **Preparing to enter the land-The Sin of the Spies:** (Bamidbar 13:1-13:25, Devarim 1:20-1:25 and comparison with Yehoshua 2:1-2:24). This unit examines the special qualities of Eretz Yisrael and the manner in which public opinion can be swayed by inappropriate reporting and nuances.
2. **Qualities Needed for Leadership I: Mei Meriva** –(Bamidbar 20:1:13) This unit examines the ups and downs of Moshe's leadership and analyzes why he could not be the leader who would bring the people into *Eretz Yisrael*.
3. **Qualities Needed for Leadership II: The appointment of Yehoshua** (Bamidbar 27:12-27:23 and Devarim 31:-1- 31:30 and 34:1-34:12). This unit takes a comparative look at the leadership qualities of Yehoshua and Moshe

and analyzes why Yehoshua is considered the most suitable leader to take the people into *Eretz Yisrael*.

4. **The Ideal System of Leadership: Democracy, Theocracy, or Monarchy:** (Bamidbar 16:1-22; Devarim 17:14-17:20 and Shmuel 1 12:1-15) This unit focuses on the Torah's attitude toward different forms of leadership by analyzing Korach's leadership claim against Moshe, the law of kingship, and Shmuel's appointment of Shaul as the first king of Israel. It considers the ideal form of leadership for the Jewish people in *Eretz Yisrael*.
5. **Preparing to inherit the Land:** (Bamidbar 32:1-32:42 and 27:1-27:11) This unit examines the request of the tribes of Gad and Reuben to settle on the other side of the Jordan and their communal responsibility to their people and land. It will also explore the rights of women to inherit the land through a study of Bnot Zelofchod.
6. **Planning for the future-The Transition to a New Era:** (Bamidbar 33:50-53; Devarim 27:1-10, 31:1-30 and 34:1-12. This unit will explore the death of Moshe and the final consolidation of the people into a united nation with a sense of mutual obligation.