



An Roinn Oideachais  
agus Scileanna

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# Junior Cycle Jewish Studies

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# Introduction to junior cycle

Junior cycle education places students at the centre of the educational experience, enabling them to actively participate in their communities and in society and to be resourceful and confident learners in all aspects and stages of their lives. Junior cycle is inclusive of all students and contributes to equality of opportunity, participation and outcome for all.

The junior cycle allows students to make a greater connection with learning by focusing on the quality of learning that takes place and by offering experiences that are engaging and enjoyable for them, and relevant to their lives. These experiences are of a high quality, contribute directly to the physical, mental and social well-being of learners, and where possible, provide opportunities for them to develop their abilities and talents in the areas of creativity, innovation and enterprise. The learner's junior cycle programme builds on their learning to date and actively supports their progress in learning, and in addition, supports them in developing the learning skills that will assist them in meeting the challenges of life beyond school.

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# Rationale

In the junior cycle, Jewish Studies contributes to the students' growing understanding of the social, cultural and religious influences that have shaped the world they live in.

In the context of an increasingly diverse world, it is important that young people have an understanding of a variety of cultural and religious traditions encountered not just in Ireland but in Europe and the wider world too. Jewish Studies promotes an understanding and appreciation of Judaism in all its diversity and how it has shaped and been shaped by events over time.

In addition, Jewish Studies contributes to the development of important skills for learning and for life, such as skills of historical and literary investigation, skills of critical and comparative thinking, collaborative learning skills and skills for intercultural living.

Jewish Studies provides opportunities to engage in learning across a broad range of topics on which students can also bring their own questions and experience to bear.

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# Aim

Jewish Studies aims to enable students to broaden their historical, literary, cultural and religious knowledge and understanding, to foster an understanding of and respect for Judaism and its contribution to the western world, and to promote some of the skills and attitudes that are important for intercultural living.

# Overview: Links

Tables 1 and 2 on the following pages show how Junior Cycle Jewish Studies is linked to central features of learning and teaching in junior cycle.

## Statements of learning

**TABLE 1: LINKS BETWEEN JUNIOR CYCLE JEWISH STUDIES AND THE STATEMENTS OF LEARNING**

| <b>The statement</b>  | <b>Examples of relevant learning</b>  |
|---|---|
| SOL 3: Creates, appreciates and critically interprets a wide range of texts <sup>1</sup>  | Students will engage with a wide range of texts in narrative and aesthetic forms and explore their significance for Jewish people.  |
| SOL 6: The student appreciates how diverse values, beliefs and traditions have contributed to the communities and culture in which she/he lives                                       | Students will learn how Judaism and Jewish people have contributed to Irish life and to the development of western culture.   |
| SOL 8: The student values local, national and international heritage, understands the importance of the relationship between past and current events and the forces that drive change | Students will learn how Judaism has evolved and been shaped by key events, people and places and how Judaism has influenced and been influenced by wider culture and historical events. |
| SOL 24: The student uses technology and digital media tools to learn, work and think collaboratively and creatively in a responsible and ethical manner                               | Students will use technology to research and present their learning.  |
| SOL 16 The student describes, illustrates, interprets, predicts and explains patterns and relationships   | Students will examine the relationship between key events in Jewish history and the impact of these events.   |

<sup>1</sup>Texts refer to written texts, spoken, music, tactile, electronic and digital.

## Key skills

In addition to their specific content and knowledge, the subjects and short courses of junior cycle provide students with opportunities to develop a range of key skills. Figure 1 below illustrates the key skills of junior cycle. There are opportunities to support all key skills in this course, but some are particularly significant.

FIGURE 1: JUNIOR CYCLE KEY SKILLS



Table 2 identifies some of the elements of key skills that are related to learning activities in Jewish Studies. Teachers can also build many of the other elements of particular key skills into their classroom planning

**TABLE 2: LINKS BETWEEN JUNIOR CYCLE JEWISH STUDIES AND KEY SKILLS**

| <b>Key skill</b>                  | <b>Example of key skill element</b>                                    | <b>Examples of associated student learning activities</b>   |
|-----------------------------------|--|---|
| Being creative                    | Stimulating creativity using digital technology                        | Students will use digital technology to source audio-visual resources related to Jewish Studies and to creatively present their learning.   |
| Being literate                    | Exploring and creating a variety of texts, including multi-modal texts | Students will engage with oral, written and multimedia texts and also create different kinds of texts.  |
| Being numerate                    | Seeing patterns, trends and relationships                              | Students will recognise the causal relationship between events, such as the Holocaust, and the impact of events on Jewish history and beliefs. They will also learn to recognise patterns of religious tolerance and intolerance and anti-Semitism over time. |
| Communicating                     | Listening and expressing myself  | Students will learn how to ask thoughtful questions and express their opinions and beliefs respectfully.  |
| Managing information and thinking | Gathering, recording, organising and evaluating information and data   | Students will access information from a range of sources and learn how to organise and present it creatively.   |
| Managing myself                   | Setting and achieving personal goals                                   | Through participation in classroom activities and engagement in the Classroom-Based Assessments, students will learn how to make plans, work collaboratively and evaluate their progress in achieving their goals.  |
| Staying well                      | Being positive about learning  | Through engagement in learning about topics of relevance and interest, students can find meaning and enjoyment in learning.   |
| Working with others               | Respecting difference  | By focusing on the comparative element of Jewish Studies, students will consider different perspectives and beliefs within Judaism and learn to appreciate diversity as a source of enrichment and learning   |



# Overview: Course

The specification for Junior Cycle Jewish Studies is built around three inter-connected strands:

## Defining moments in the history of the Jewish people

This strand facilitates students in understanding significant moments in the history of the Jewish people. The focus is on developing a sense of historicity and an appreciation of Judaism as dynamic and diverse.

## Jewish life, culture and identity

This strand develops students' understanding of how Jewish traditions are expressed through Jewish rituals, celebrations and ways of living.

## Sacred texts

This strand enables students to examine the characteristics of the main Jewish writings and their relevance for Jewish people, past and present.

The three strands are underpinned by **three cross-cutting elements:**

## Foundations

This element focuses on examining the key events and beliefs that have shaped Judaism.

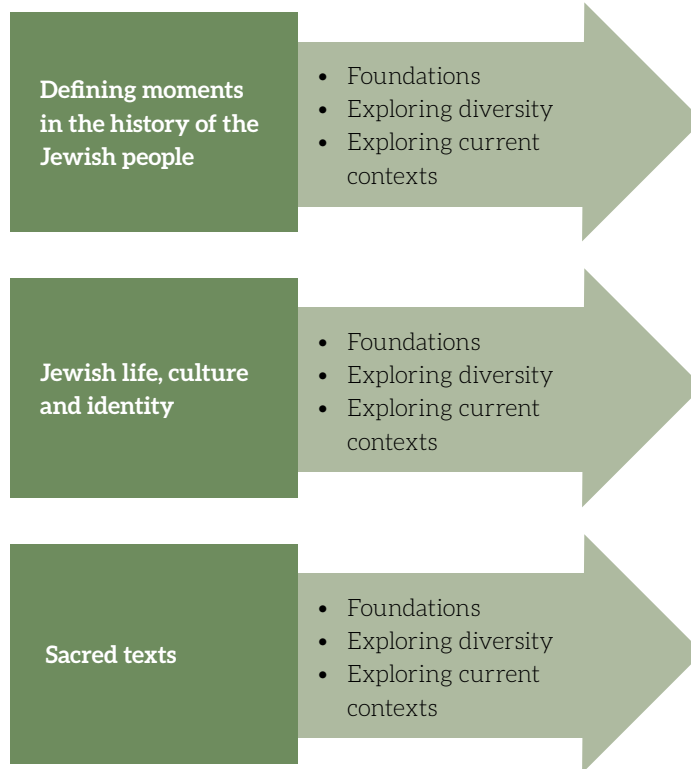
## Exploring diversity

This element focuses on encouraging an appreciation of the diversity of interpretations and expressions of belief that exists within Judaism.

## Exploring current contexts

This element focuses on prompting students to consider the relevance of the concepts explored in Jewish Studies for the contemporary world.

As the students progress through each of the strands, they will develop knowledge, understanding, skills, attitudes and values in an integrated manner underpinned by these three elements.

**TABLE 3 THE INTEGRATED NATURE OF LEARNING ACROSS THE STRANDS AND ELEMENTS OF JEWISH STUDIES**

Junior Cycle Jewish Studies has been designed for a minimum of 200 hours of timetabled student engagement across the three years of junior cycle.

The Jewish Studies specification affords freedom for teachers to facilitate learning in a way that reflects students' own curiosity, choices and areas of interest. Working with this specification, teachers will plan learning experiences that are relevant, engaging and respond to students' interests and questions. Through a range of participatory learning activities, students will attain the specified learning outcomes, gaining historical, literary, cultural, social and religious knowledge, understanding and skills in the process.

All students, including those with a specific physical or learning need, should be enabled to participate in the learning activities of Jewish Studies with their peers at the appropriate level and with due consideration to health and safety requirements.

## Progression from primary to senior cycle

### PRIMARY SCHOOL CURRICULUM

Junior Cycle Jewish Studies builds upon learning in the Primary School Curriculum, specifically the Social, Environmental and Scientific Education (SESE) curriculum area. SESE has a strong focus on how the activity of people has shaped human, built and cultural environments. The lives of people in the past, national and international history, and local history are studied in a child-centred curriculum. Furthermore, the Primary School Curriculum acknowledges the importance of promoting tolerance and respect for diversity in both the school and the community, and the importance of a balanced and informed awareness of the diversity of peoples and environments in the world. It proposes that such awareness helps children to understand the world and contributes to their personal and social development as citizens in a global community. (Primary Curriculum, 1999, p. 27/28)

Junior Cycle Jewish Studies provides clear opportunities to progress and deepen the learning that has taken place at primary level.

### SENIOR CYCLE

Junior Cycle Jewish Studies prepares students for a range of Leaving Certificate subjects. Its focus on developing a sense of historical consciousness and on the skills of historical and literary investigation can benefit students who progress to study Leaving Certificate History, while its focus on significant places and regions links well with Leaving Certificate Geography. Jewish Studies places a strong emphasis on understanding and respecting different beliefs and their origins, and this provides a good foundation for Leaving Certificate Religious Education. It also provides a useful foundation for Leaving Certificate Hebrew Studies through which students can deepen their understanding of the history, religion and civilization of the Hebrew people.

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# Expectations for students

*Expectations for students* is an umbrella term that links learning outcomes with annotated examples of student work. When teachers, students or parents looking at the online specification scroll over the learning outcomes, a link will sometimes be available to examples of work associated with a specific learning outcome or with a group of learning outcomes. The examples of student work will have been selected to illustrate expectations and will have been annotated by teachers.

The purpose of the examples of student work is to show the extent to which the learning outcomes are being realised.

## Learning outcomes

*Learning outcomes* are statements that describe the knowledge, understanding, skills and values students should be able to demonstrate having studied Jewish Studies in junior cycle. The learning outcomes set out in the following tables apply to all students. As set out here, they represent outcomes for students at the end of their three years of study. The specification stresses that the learning outcomes are for three years and therefore the learning outcomes focused on at a point in time will not have been 'completed' but will continue to support the students' learning of Jewish Studies up to the end of junior cycle.

The outcomes are numbered within each strand. The numbering is intended to support teacher planning in the first instance and does not imply any hierarchy of importance across the outcomes themselves. Many of the learning outcomes are inter-related across the strands and therefore a non-linear approach to planning is advised to enable linkages to be made across the learning. Junior Cycle Jewish Studies is offered at a common level.

## Strand 1: Defining moments in the history of the Jewish people

| Elements                          | Learning outcomes   |
|-----------------------------------|---|
|                                   | <i>Students should be able to:</i>  |
| <b>Foundations</b>                | <ol style="list-style-type: none"> <li>1.1 Construct a timeline of key people and events/moments in the history of Judaism encompassing the founding story, the Diaspora and events up to the present day, and be able to explain the significance of the key people and events/moments chosen</li> <li>1.2 Research a case study of an Irish Jewish community focusing on key persons, places and dates associated with that community</li> <li>1.3 Examine the Holocaust (Shoah) with reference to               <ul style="list-style-type: none"> <li>• the causes and consequences of the Holocaust (Shoah)</li> <li>• the experiences of the victims, perpetrators, resisters and bystanders</li> <li>• how Ireland responded</li> <li>• how survivors of the Holocaust expressed their experiences through an examination of any two of the following: poetry, music, art, literature, film</li> </ul> </li> </ol> |
| <b>Exploring diversity</b>        | <ol style="list-style-type: none"> <li>1.4 Investigate and present a case study on the impact of forced migration on the evolution of a Jewish community outside of Ireland</li> <li>1.5 Identify two examples of diversity of religious beliefs, practices or customs of the Jewish faith within different cultures</li> </ol>   |
| <b>Exploring current contexts</b> | <ol style="list-style-type: none"> <li>1.6 Discuss how and why remembrance events are important in the lives of Jewish people</li> <li>1.7 Investigate modern examples of anti-Semitism, genocide and religious intolerance and reflect on what can be done to challenge discrimination today</li> <li>1.8 Describe contemporary examples of how people have taken a stand in defending those who suffer persecution because of their religious beliefs or ethnic identity</li> </ol>   |

## Strand 2: Jewish life, culture and identity

| Elements                           | Learning outcomes  |
|------------------------------------|--|
| <i>Students should be able to:</i> |  |
| <b>Foundations</b>                 | <p>2.1 Present the biblical and/or historical basis for the five major and two minor festivals of Judaism and explain the importance of their celebration for believers today</p> <p>2.2 Examine the origin and the significance of the celebration of Shabbat/Sabbath</p> <p>2.3 Identify and explain the rituals associated with key moments in the life of a Jewish person</p>  |
| <b>Exploring diversity</b>         | <p>2.4 Create a biography of an Orthodox Jew illustrating the day-to-day practices, customs, prayers and challenges faced by him/her in the contemporary world</p> <p>2.5 Trace the origins of two beliefs or practices in Judaism and compare how these are understood in Orthodox and non-Orthodox Judaism today</p>   |
| <b>Exploring current contexts</b>  | <p>2.6 Explore the national or international contribution of two Jews to one of the following fields: science, sport, academic or political life</p> <p>2.7 Create a profile of a great Jewish thinker, such as Maimonides, Rashi, or Moses Mendelssohn, and explain the significance of his/her writing/teaching/philosophy for Jewish people today</p> <p>2.8 Explain the importance of lifelong learning in Judaism today</p> |

## Strand 3: Sacred texts

| Elements                          | Learning outcomes  |
|-----------------------------------|--|
|                                   | <i>Students should be able to:</i>   |
| <b>Foundations</b>                | <p>3.1 Identify what are the main Jewish writings and commentaries</p> <p>3.2 Explain the development of the Oral Torah, Mishnah and Talmud</p> <p>3.3 Discuss the roles two women play in the Hebrew Bible/Tanakh</p> <p>3.4 Demonstrate an understanding of the biblical link between the Covenant and the Promised Land and discuss the significance of this land for Jewish people today</p> <p>3.5 Create a timeline to show the main events of Israelite history as presented in the Torah</p> <p>3.6 Discuss the importance of the first and second Temple as outlined in the Hebrew Bible/Tanakh</p> |
| <b>Exploring diversity</b>        | <p>3.7 Compare the messages of two Prophets showing an understanding of their historical contexts</p> <p>3.8 Compare two stories of liberation from the Hebrew Bible as presented in film and/or art</p>   |
| <b>Exploring current contexts</b> | <p>3.9 Explain how the Ten Commandments had an influence on two of the following Charters that express moral values: the UN Declaration of Human Rights, the Constitution of the Irish State, or the Constitution of the USA</p> <p>3.10 Investigate how relevant Jewish sacred writings might inform an ethical response to one of the following contemporary issues: sanctity of human life, care for the environment, animal welfare, kashrut</p> <p>3.11 Explain how the Torah scroll is constructed and how it is used in Jewish worship</p>  |

# Assessment and reporting

Assessment in education involves gathering, interpreting and using information about the processes and outcomes of learning. It takes different forms and can be used in a variety of ways, such as to record and report achievement, to determine appropriate routes for learners to take through a differentiated curriculum, or to identify specific areas of difficulty or strength for a given learner. While different techniques may be employed for formative, diagnostic and summative purposes, the focus of the assessment and reporting is on the improvement of student learning. To do this it must fully reflect the aim of the curriculum.

The junior cycle places a strong emphasis on assessment as part of the learning process. This approach requires a more varied approach to assessment in ensuring that the assessment method or methods chosen are fit for purpose, timely and relevant to the students. Assessment in Junior Cycle Jewish Studies will optimise the opportunity for students to become reflective and active participants in their learning and for teachers to support this. This can be achieved through the provision of opportunities for students to negotiate success criteria against which the quality of their work can be judged by peer, self, and teacher assessment; and through the quality of the focused feedback they get in support of their learning.

Providing focused feedback to students on their learning is a critical component of high-quality assessment and a key factor in building students' capacity to manage their own learning and their motivation to stick with a complex task or problem. Assessment is most effective when it moves beyond marks and grades, and reporting focuses not just on how the student has done in the past but on the next steps for further learning. This approach will ensure that assessment takes place as close as possible to the point of learning. Final assessment still has an important role to play, but is only one element of a broader approach to assessment.

Essentially, the purpose of assessment and reporting at this stage of education is to support learning. Parents/guardians should receive a comprehensive picture of student learning. Linking classroom assessment and other assessment with a new system of reporting that culminates in the awarding of the Junior Cycle Profile of Achievement (JCPA) will offer parents/guardians a clear and broad picture of their child's learning journey over the three years of junior cycle.

To support this, teachers and schools have access to an Assessment Toolkit. Along with the guide to the Subject Learning and Assessment Review (SLAR) process, the Assessment Toolkit includes learning, teaching and assessment support material relating to:

- planning for and designing assessment
- ongoing assessments for classroom use
- judging student work – looking at expectations for students and features of quality
- reporting to parents and students
- thinking about assessment: ideas, research and reflections
- a glossary.

The contents of the Assessment Toolkit enable schools and teachers to engage with the new assessment system and reporting arrangements in an informed way, with confidence and clarity.



## Assessment for the JCPA

The assessment of Jewish Studies for the purposes of the Junior Cycle Profile of Achievement (JCPA) will comprise two Classroom-Based Assessments: Living a Jewish Life Today and Defining Moments in the History of the Jewish People, and a final examination. In addition, students complete a written Assessment Task related to the second Classroom-Based Assessment, which is submitted to the State Examinations Commission for marking along with the final examination.

### Classroom-Based Assessments

Rationale for the Classroom-Based Assessments in Jewish Studies

Classroom-Based Assessments are the occasions when the teacher assesses the students in the specific assessments that are set out in the specification. Classroom-Based Assessments are similar to the formative assessment that occurs every day in every class. However, in the case of the Classroom-Based Assessments, the teacher's judgement is recorded for the purpose of subject learning and assessment review, and for the school's reporting to parents and students.

The Classroom-Based Assessments will relate to the students' work during second and third year of junior cycle education.

The Classroom-Based Assessments link to the priorities for learning and teaching in Junior Cycle Jewish Studies. Therefore, the Classroom Based Assessments are designed to support students in developing important skills such as those of historical and literary investigation, skills of critical and comparative thinking, collaborative learning skills and skills for intercultural living.

As they actively engage in practical and meaningful learning experiences that are of personal interest and relevance to them, the Classroom-Based Assessments will provide an opportunity for students to:

- research a topic of personal interest
- use digital technology to learn and to present their learning
- analyse information and draw personal conclusions and insights
- engage in learning beyond the classroom
- make plans, set goals and evaluate their progress in achieving their goals
- communicate clearly and effectively
- collaborate with others
- reflect on their learning.

Through these Classroom-Based Assessments students will develop their knowledge, understanding, skills, values and attitudes, thereby achieving a range of learning outcomes across the strands.

### Classroom-Based Assessment 1

| Title                      | Format                                  | Student Preparation  | Completion of assessment    |
|----------------------------|---|--|-----------------------------|
| Living a Jewish Life Today | Presentation in a wide range of formats | Students will, over a specified time, explore the influence of religious belief on an aspect of a Jewish person's everyday life. | Towards the end of 2nd year |

## Classroom-Based Assessment 2

| Title  | Format                                  | Student Preparation  | Completion of assessment          |
|--|---|--|-----------------------------------|
| Defining moments in the history of the Jewish people | Presentation in a wide range of formats | Students will, over a specified time, research two key moments/events or people that influenced the Jewish people and shaped Jewish identity, reflecting on the significance of each moment/event or person for the Jewish people, then and now. | During the first term of 3rd year |

### Assessing the Classroom-Based Assessments

More detailed material on assessment for reporting in Junior Cycle Jewish Studies, setting out details of the practical arrangements related to the assessment of the Classroom-Based Assessments, will be available in separate assessment guidelines. This will include, for example, the suggested length and formats for student pieces of work, and advice in using 'on-balance' judgement in relation to the features of quality. The NCCA's Assessment Toolkit will also include substantial resource material for use and reference in ongoing classroom assessment of Junior Cycle Jewish Studies, as well as providing a detailed account of the Subject Learning and Assessment Review (SLAR) process.

### Assessment Task

On completion of the second Classroom-Based Assessment, students will undertake a written Assessment Task which will be submitted to the State Examinations Commission for marking along with the final examination and allocated 10% of the marks.

The Assessment Task will assess students in aspects of their learning including:

- their ability to reflect on new knowledge or understanding that has emerged through their experience of the Classroom-Based Assessment
- their ability to reflect on the skills, attitudes and values they have developed, and their capacity to reflect on how this has influenced them.

### The final examination

There will be one examination paper at a common level, set by the State Examinations Commission (SEC). The examination will be of two hours duration and will take place at the end of third year. During this assessment, students will be required to engage with, demonstrate comprehension of, and provide written responses to, stimulus material.

In any year, the learning outcomes to be assessed will constitute a sample of the relevant outcomes from the tables of learning outcomes.

## Inclusive assessment practices

This specification allows for inclusive assessment practices whether as part of ongoing assessment or Classroom-Based Assessments. Where a school judges that a student has a specific physical or learning difficulty, reasonable accommodations may be put in place to remove, as far as possible, the impact of the disability on the student's performance in Classroom-Based Assessments. The accommodations, e.g. the support provided by a Special Needs Assistant or the support of assistive technologies, should be in line with the arrangements the school has put in place to support the student's learning throughout the year.

# Appendix A: Glossary of terms used in Jewish Studies

|                                 |   |
|---------------------------------|---|
| <b>Anti-Semitism</b>            | Normally defined as hatred of Jews or unfair treatment of Jews. The International Holocaust Remembrance Alliance brought out a non-legally binding working definition in 2017 which has been adopted internationally, but with reservations expressed about its contents: 'Anti-Semitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of anti-Semitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.'   |
| <b>Artefact</b>                 | human-made article of historical interest, including as a source of evidence.   |
| <b>Jewish celebrations</b>      | Days, occasions and times which relate to the Jewish life-cycle and the Jewish calendar.  |
| <b>Remembrance events</b>       | January 27th each year has been designated Holocaust Memorial Day by the United Nations to commemorate all the victims of the Holocaust/Shoah. In Israel, Yom Ha-Shoah (Day of Remembering the Shoah) takes place on the 27th of the Hebrew month of Nisan. Remembrance has to do with honouring the memories of those who died; making sure that future generations understand the causes and consequences of the Holocaust/Shoah; with recognising that humanity across the world is still scarred by prejudice, discrimination, genocide and racism; and with knowing we have a responsibility to strengthen our efforts to bring about respect, justice and peace in our world. |
| <b>Covenant/B'rit</b>           | pact or treaty. Ancient covenants were made by animal sacrifice, hence the phrase 'to cut a covenant'. B'rit implies the shedding of blood in the process of making an agreement. The term Covenant refers to a personal relationship with G-d. There were four covenants: Noah (Genesis 9:1-17); Abraham (Genesis 15 and 17); Moses (Exodus 20-24; Deuteronomy 28; Leviticus 26); David (2 Samuel 7).  |
| <b>Diaspora</b>                 | where people of an ethnic group are dispersed around the world through emigration.  |
| <b>Hebrew Bible</b>             | Torah (Pentateuch – first five books of the Bible), Nevi'im (Prophets) and Ketuvim (Writings).  |
| <b>Historical consciousness</b> | Seeing the world historically, informed by an awareness of historical concepts, showing awareness of 'big picture' and of time and place.   |

|                               |   |
|-------------------------------|---|
| <b>Holocaust/Shoah</b>        | The Holocaust/Shoah was the state-sponsored, systematic persecution and annihilation of Jewish people by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims – six million were murdered. Roma and Gypsies, those with disabilities, Poles and other Slavic peoples, as well as homosexuals, Jehovah’s Witnesses, Soviet prisoners of war and others also suffered persecution and murder.              |
| <b>Intercultural skills</b>   | skills needed open and respectful dialogue between individuals and groups belonging to different ethnic, cultural and religious backgrounds that leads to a deeper understanding of one’s own and the other’s perspective.  |
| <b>Irish Jewish community</b> | includes the Jewish communities of Dublin, Belfast, Cork and Limerick   |
| <b>Jewish writings</b>        | Torah (Pentateuch – first five books of the Bible), Nevi’im (Prophets) and Ketuvim (Writings)   |
| <b>Jewish commentaries</b>    | Talmud, Mishnah (Tosefta and Baraita – Palestinian) and Gemara (Babylonian); Midrash Halakhah and Aggada  |
| <b>Jewish Law/Halakhah</b>    | is a collective body of Jewish religious laws derived from the Written and Oral Torah. It is based on biblical ‘commandments’ (mitzvot), subsequent Talmudic and rabbinic law and the customs and traditions compiled in the many books including the Shulchan Aruch. It also includes the Responsa Literature (She’elot U-Teshuvot) which are the responses of Torah scholars to questions of Jewish law posed by both laymen and experts. |
| <b>Major Festivals</b>        | major festivals include the three pilgrimage festivals: Pesach (Passover), Sukkot (Feast of Tabernacles/Booths/Tents) and Shavuot (Festival of Weeks/Pentecost) and the Jewish new year High Holidays: Rosh Hashanah (Jewish New Year) and Yom Kippur (Day of Atonement).   |
| <b>Minor Festivals</b>        | minor festivals include the following: Hanukkah (Festival of Lights), Tu B’Svat (New Year for Trees), Purim (Festival of Lots), Shemini Atzeret (Conclusion of Sukkot), Simchat Torah (Rejoicing in the Law), Tisha B’Av (Mourning over the destruction of the Temples in Jerusalem).   |
| <b>Non-Orthodox</b>           | Refers to Jewish strands or denominations which are not Orthodox and are more liberal. The term non-Orthodox encompasses the following groupings: Liberal, Conservative, Reconstructionist, Reform, Progressive.  |
| <b>Observant Jew</b>          | Refers to Orthodox Jews.  |
| <b>Orthodox</b>               | Orthodox Jews adhere to the Torah and Talmud as sacred texts and strictly follow Jewish laws and traditions in their everyday life.   |
| <b>Torah – Written</b>        | Torah (Pentateuch – first five books of the Bible), Nevi’im (Prophets) and Ketuvim (Writings).  |
| <b>Torah – Oral</b>           | In addition to the written scriptures, the oral Torah is a tradition which explains what the scriptures mean and how to interpret and apply the Laws. The Oral Torah includes the Talmud, Mishnah (Tosefta and Baraita – Palestinian) and Gemara (Babylonian); Midrash Halakhah and Aggada.   |

|                              |   |
|------------------------------|---|
| <b>Promised Land</b>         | The history of the Jewish people begins with Abraham. G-d spoke to Abraham and told him to leave his homeland and promised him and his descendants a new home in the land of Canaan (Genesis 12) This is the land now known as Israel. It is called the Promised Land because of G-d's repeated promise to give the land to the descendants of Abraham.   |
| <b>Prophet/Navi</b>          | Person who was chosen by G-d to speak on G-d's behalf and convey a message or a teaching. Prophets in the Hebrew Bible include Abraham, Isaac, Jacob, Moses, Aaron, Joshua, Samuel, Nathan, David, Solomon, Hosea, Amos, Elijah, Elisha, Obadiah, Isaiah, Nahum, Ezekiel, Sarah, Miriam, Deborah and Huldah.  |
| <b>Religious intolerance</b> | There are three basic forms of religious intolerance: inter-faith intolerance, intra-faith intolerance, and intolerance by/from a faith group against a secular group or intolerance by a secular group against a religious group.  |
| <b>Symbol</b>                | a sign, a shape, or object that is used to represent something else. It can have many meanings.   |
| <b>Synagogue/Shul</b>        | The synagogue is the centre of the Jewish community: a place of prayer, study and education, social and charitable work, and a social centre.   |
| <b>Talmud</b>                | the term 'Talmud' literally means learning or study. It is part of the Oral Torah which includes the Mishnah (Tosefta and Baraita – Palestinian) and Gemara (Babylonian).   |
| <b>Temple</b>                | The word refers to two temples in Jewish history. The First Temple was constructed by Solomon in the tenth century BCE. It was located at a site in Jerusalem chosen by David, called Mount Moriah, the place where Abraham brought his son Isaac for sacrifice. The First Temple was destroyed by the Babylonians under Nebuchadnezzar in 586 BCE. The Second Temple was constructed in c. 515 BCE by Zerubbabel with the support of King Darius and Cyrus, King of Persia. This was expanded and considerably enhanced by Herod by 20 CE. It was destroyed by Titus and the Romans in 70 CE. Only the retaining wall of the Temple remains as the 'Wailing Wall', the Western Wall or the Ha-Kotel Ha Ma'aravi. |
| <b>Tenakh</b>                | Torah (Pentateuch – first five books of the Bible), Nevi'im (Prophets) and Ketuvim (Writings).  |

# Appendix B: Glossary of action verbs

The glossary is designed to clarify the learning outcomes.

| Action verbs                        | Students should be able to   |
|-------------------------------------|--|
| <b>Appreciate</b>                   | acknowledge and reflect upon the value or merit of something   |
| <b>Analyse</b>                      | study or examine something in detail, break down in order to bring out the essential elements or structure; identify parts and relationships, and to interpret information to reach conclusions                                      |
| <b>Assess</b>                       | show skills of judgement and evaluation, balancing different perspectives  |
| <b>Compare</b>                      | give an account of the similarities and/or differences between two (or more) items, perspectives or positions, referring to both/all of them throughout  |
| <b>Consider</b>                     | reflect upon the significance of something   |
| <b>Create</b>                       | bring something into existence; cause something to happen as a result of one's actions   |
| <b>Critique</b>                     | state the positive and negative aspects of, for example, an idea, perspective or event and give reasons  |
| <b>Debate</b>                       | set out a viewpoint or argument on a subject on which people have different views, supporting one's stance with evidence   |
| <b>Describe</b>                     | give an account, using words, diagrams or images, of the main points of the topic  |
| <b>Devise</b>                       | plan, create or formulate something by careful thought   |
| <b>Differentiate</b>                | recognise or ascertain what makes something different  |
| <b>Discuss</b>                      | examine different concepts, perspectives or opinions on a topic and then come to their own conclusion/viewpoint, supported by appropriate evidence or reasons  |
| <b>Engage</b>                       | participate or become involved in something, allowing it to occupy your interest or attention  |
| <b>Evaluate (ethical judgement)</b> | collect and examine evidence to make judgments and appraisals; describe how evidence supports or does not support a judgement; identify the limitations of evidence in conclusions; make judgments about ideas, solutions or methods |
| <b>Examine</b>                      | enquire into/look closely at an argument or concept in a way that uncovers its origins, assumptions and relationships  |
| <b>Explain</b>                      | Implies more than a list of facts/ideas. The reasons or cause for these facts/ideas must also be given   |

| <b>Action verbs</b> | <b>Students should be able to</b>   |
|---------------------|---|
| <b>Explore</b>      | systematically look into something closely for the purpose of discovery; to scrutinise or probe   |
| <b>Identify</b>     | recognise and state briefly a distinguishing fact or feature  |
| <b>Investigate</b>  | observe, study, or make a detailed and systematic examination, in order to establish facts and provide supporting evidence for conclusions                |
| <b>List</b>         | provide a number of points or facts, with no elaboration  |
| <b>Justify</b>      | give valid reasons or evidence to support an answer or conclusion   |
| <b>Outline</b>      | set out the main points of information on a topic; restrict to essentials   |
| <b>Present</b>      | show something for others to examine  |
| <b>Recommend</b>    | put forward something with approval as being suitable for a particular purpose  |
| <b>Recognise</b>    | identify facts, characteristics or concepts that are critical (relevant/appropriate) to the understanding of a situation, event, process or phenomenon    |
| <b>Reflect</b>      | give thoughtful and careful consideration to their experiences, beliefs and knowledge in order to gain new insights and make meaning of it for themselves |
| <b>Research</b>     | find suitable information, sort, record, analyse and draw conclusions   |
| <b>State</b>        | provide a concise statement with little or no supporting argument   |
| <b>Suggest</b>      | propose a solution, hypothesis or other possible answer   |
| <b>Survey</b>       | examine or measure in a detailed manner   |
| <b>Synthesise</b>   | bring together separate elements/ideas in order to arrive at new understanding  |
| <b>Trace</b>        | set out the development of a thought, belief, practice, event, etc. in a chronological manner   |



