

**Bible Project**2018/2019 Work Plan  
November 20, 2018

1. **Goals**

* The overarching goal of the pilot program is:

**Improving the level of Bible teaching, making Bible meaningful and relevant for students in the state (secular) education system, and placing it at the core of Israeli-Jewish identity discourse.**

* **Practical goals:**

The work plan distinguishes among four paths of intervention, each reflecting a practical goal of the program:

1. Improving the pedagogy of teaching Bible and contending anew with the challenges of teaching the subject in view of the language gap and the need for an in-depth reading using new tools.
2. Discussing the Biblical worldview (with emphasis on the new curriculum), stressing questions of relevance for teaching the worldview in the state education system, e.g., God in the Bible and moral dilemmas.
3. Giving program facilitators crucial tools with which to lead learning groups for teachers and develop Bible teaching teams in school.
4. Developing teachers’ personal and professional outlook by discussing the place of Bible within the broad context of Israeli-Jewish identity and that of the teacher as the leader of this identity discourse in school.
5. The primary school system: elucidating the relevance of these paths of intervention at the primary level and proposing possible directions of action for the assimilation of extensive change in this system.
6. Developing a theory of change that is meant to present the large picture of the context in which the project operates, illuminating various paths that may lead to the changes that the program wishes to bring about at various levels, defining the basic assumptions (overt and covert) that underlie the activity of the program, and conceptualizing the complexity of, and the connections among, the diverse areas of activity in the project.
7. **Foreseen assets at the end of the pilot year**
8. A scalable **operating system** for use in spearheading change in the education system.
9. **Agents of change**: the group of facilitators who went through the training process and may become agents of change in the next stage. After a selection process, some teachers who participate in the program this year may join as project facilitators in 2019/2020 and others may do so as team leaders.
10. **Pedagogical toolbox:** During the year, an accretion of pedagogical tools has taken place, both in general methods and in the context of specific contents (chapters of Bible); they will be made available to teachers.
11. **The grand lexicon of Bible teaching**: development and dissemination of a **shared language** for Bible teachers, comprised of concepts from the four paths of intervention. Examples are a trigger question (pedagogy), identification and identity (Bible and identity), the interpretive community (issues in teaching Bible), and “stocking a common pool” (group facilitation).
12. **Insights and conclusions** as to future directions of action.
13. **Insights** on the singular challenges that arise in teaching Bible in the primary education system and **proposals** of possible directions of action.
14. **Annual work chart**

The chart on the next page describes the relation between the paths of intervention and the time axis and yields an overview of developments during the year in terms of distinct study units. Positioned in the center of each unit are concepts and tools to be dealt with in encounters both at the Institute and at the district level in order to produce a cluster of study, with which the topic may be addressed in several aspects and using several methods (lesson/exercise/discussion/study in pairs/ experiential activity, etc.).

On the bottom line of the chart is a graphic presentation of the process of creating the Bible teaching language, in which concepts flow from the various study units into the common pool.

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| **August** | July | June | May | April | March | February | January | December | November | October | Area of activity |
|  |  | Preparing for 2019/20 | Evaluation in teaching | Bible in life at home: the calendar, rituals, outings, etc. | Experiential teaching: field trip  Teachers’ initiatives | Ways of analyzing a Biblical story  Correct reading Understanding from context | “Matricula-tion—from requirement to oppor-tunity” | Coping with Biblical Hebrew  Cantillation marks as tools  Bible site | Curiosity Involvement Relevance  Coping with Biblical Hebrew |  | **Pedagogy**  **\*Pupil skills    \*Teacher skills** |
|  |  | Teaching the Bible—for what purpose? | The political dimension of the Bible: Prof. Menachem Lorberbaum—case studies: the teacher and the Bible, religification, traditionalism, etc. | The reader as an interpreter   Biblical song | God in teaching Bible  The “Wisdom Literature” | Moral dilemmas / ethics and tradition  Law and perceptions of the world of the Bible | Traditional reading / critical reading | Authenticity and relevance | Traditional reading / critical reading  Gen. 1: how God is perceived—Prof. Israel Knohl |  | **Issues in teaching the Bible and its world**  **\*Study of selected parts of the curriculum** |
|  |  |  |  | How is a school-level Bible team built? | Case studies: the teacher and the bible: religification, traditionalism |  |  | Objections and response thereto in the group space | Creating a group space, working norms | Introduction and familiar-ization  Adaptive change | **Facilitation and facilita-tion tools** |
|  |  |  | The Bible and Israeli rituals—Memorial Day, Holo-caust Day, Indepen-dence Day | The Bible in Zionism | Moral dilemmas / ethics and tradition | The Bible between Sepharad and Ashkenaz—Prof. Yaacov Choueka | Teaching Bible in State (secular) schools) | Identity discourse in class—what’s being sought? | The Bible in the Jewish and Israeli world—Prof. Moshe Halbertal | Rebellion and continuity—the Brenner-Ahad Ha’am debate | **The Bible and Israeli-Jewish identity** |
|  |  |  | Memory and history | The interpretive community | A lesson as a story | Acceptance, refutation, and fissure-ing—on teaching values in the Bible | Meaning | Plainly understood segment / obscure segment—identity and identification | Trigger question: sealing the canon / opening meaning | “Historical truth, archaeo-logical truth” | **The grand lexicon of Bible teaching: creating a shared language for Bible teachers (examples)** |