

THE PESACH HAGGADAH UNIT

BIG IDEAS for Pesach Unit:

1. The Haggadah is an exemplary model of pedagogy.
2. The Haggadah recognizes that each of us embodies qualities of each of the four children.
3. The Haggadah emphasizes questioning as a Jewish value.
4. The Haggadah revolves around the themes of freedom and slavery and insists that each of us see ourselves as if we came out of Egypt.

MATERIALS TO BE GIVEN OUT ON DAY ONE:

- **“A Different Night” Haggadah with label on the inside (Students will write their own dedication and name inside... “I’m studying in the tradition of the Jewish people and in honor/memory of...”**
- **The Leader’s Guide with parent letter stapled to it**
- **Seder Planner (to be given out later)**
- **Packet with all materials, 3-hole punched and paper-clipped**
- **Folders (with cover glued on) with 5 sheet protectors and one ziplock bag**

FOLDERS TO TAKE-HOME:

COVER: TO BE SHARED DURING MAGGID (THE SECOND CUP OF WINE)

3 PROJECTS:

1. FAMILY EXODUS
2. FOUR CHILDREN/ART
3. DISCUSSION QUESTIONS ON NOTECARDS

Order of Teaching: Questions, Categories, Responses

Instructional Objectives for the Unit:

By the end of these lessons, students will be able to:

1. Identify and explain what is and what is not when referring to the Haggadah and questions
 2. RELATE TO THE HAGGADAH IN NEW WAYS SO THEY CAN BRING SOMETHING SPECIAL TO THEIR OWN SEDER.
 3. Contextualize the seder in text and Jewish history.
 4. Synthesize their understanding of the Haggadah by creating their own questions and stories.
 5. Recognize that the seder is targeted for all types of learners and generations across time.
 6. Internalize that questions, and not merely the answers, are an integral part of the learning process, according to Jewish tradition.
 7. Just as the seder is targeted at different people across time, we can each bring something to the seder.
-

Lesson One

Materials Needed:

Siddur
Songbook
Storybook
teacher's guide to textbook
students' copies of red Haggadot
rules to Monopoly

PROMPT: WHAT IS A HAGGADAH?

1. Set Induction (10-15 min.)

a. Teacher tells students, today we're going to play a game!
Bring in game rules from Monopoly.
Read rules aloud to class (all students follow along with copies of rules)
Then say, OK, wasn't that fun?!?
Did everyone have a good time playing the game? Was that an
enjoying/fulfilling/meaningful experience?

b. What if our seder was like that? Is it?
Let's read a section from the Passover Haggadah:
p.16 in red Haggadot, last paragraph, "The more..."
Is reading that sentence telling us the whole story of Passover?
Is it more fun to read the directions or play the game?

c. →OK, so now what do you think a Haggadah is? (show Haggadot)
Begin with the word Haggadah and ask what the Haggadah is about?

- a. students brainstorm their ideas
- b. give an axiom: (BRING IN THESE MATERIALS – siddur, songbook, storybook, teacher's guide to textbook)
Haggadah is NOT a siddur of prayers
Haggadah is NOT the Torah – a book of stories
Haggadah is NOT the Aggadah/Halacha
Haggadah is NOT a book,
- c. What is it???

Answer = (Who leads your seder? Have them raise their hands and answer)

Educator's guide for the parents so they can pass down the information, but we will help you to lead so that you can eventually lead the seder for your children! To help them to do storytelling! (lesson plan for brachot, tefillot, etc.) Guidelines for transmitting mitzvah of parent from one generation talking to a child from another generation.

**The book of pedagogy

**The educational advice that rabbis gave to parents so they could do the act of telling story from one generation to the other.

(refer to prompt responses – does your answer change?)

Activity One (30 min.):

1. If a teacher were to plan a good lesson for you, what elements would it have? Think about your favorite lesson and why it was your favorite.

Anticipated responses:

Games, singing, stories, food, interactive, activities, student participation!

That's exactly what's in the Haggadah – it's a master teacher's lesson plan on the story of Passover. Remember it's a *lesson plan*, so for it to be effective, it requires interpretation of the text and interaction with the text/asking questions of the text (not just reading – does this sound familiar? – Tanach/Mishna). [This may be different than what you've experienced at your seders where you may just read through the Haggadah.]

2. Students review the table of contents in the red Haggadah, p.2-3 and make a note of their favorite elements (where is singing, food, storytelling, etc.?)

→It's all in there!

HW: Go home and look through your family's library. Bring in the Haggadah that you use at your family's seder. Be prepared to share what you like about your family's Haggadah and what differences you see between this one and the one your family uses.

Lesson Two

Set Induction (20 min.):

“Gefilte Fish Bowl”: What feelings are evoked when you see your family's Haggadah? What did you find intriguing about the Haggadah you were given in class – A Different Night? Students share the Haggadot from home and share the differences.

1. Review order on p.6 – sing through once (singing the lesson plan – practice singing the agenda on the board). So, the point is to expand on the elements not to sing the agenda! It's the doing, not the talking about! (Mishna – say little, do much)
 2. Since we know that the Haggadah is meant to be viewed as a lesson plan, lesson plans always begin with goals/objectives.
 - a. One goal (objective) of the Haggadah is for every person to emotionally identify with the Exodus from Egypt, as it is said, “In every generation, one is obligated to see oneself as one who personally went out of Egypt.” (*Mishne Torah, Ch.7 - Rambam*) – p.54 in red Haggadah
 - b. Teach melodies
 - c. Show them the story that is told – p.17 in the Haggadah, it's not your personal story (footnote – this is where YOU come in!)
 - d. We share our own personal exodus stories to model HW.
 - e. HW: PERSONAL EXODUS STORY (to be told during Maggid)
 - i. Interview a family member about a difficult experience he/she overcame. Record the story and relate it to the Exodus of the Jews from Egypt (from slavery to freedom). This is a time when change occurred for the better but it was a difficult obstacle to overcome.
 - ii. Examples: job loss, family relationships, divorce, death, stress
 - iii.
-

Lesson Three

PROMPT (5 min.) -- p.33 Koslowsky picture of the 4 children – How would a teacher best teach each of these four characters in his/her classroom?

(Terms defined on board: chacham=wise, rasha=wicked, tam=simple, aino yodea lishol=the one who does not know how to ask)

Set Induction (5 min.):

→In the Haggadah, the *midrash about the Four Children* is there to teach us the importance of teaching “each child according to his or her own need,” taking into account individual differences between children and different personal learning styles.

→The questions in the midrash are quoted from the Torah , but in some cases the author of the midrash composed new answers to the questions. In fact, only in the midrash and the Haggadah were the questions labeled with the different categories of the Four Children.

Activity One (20 min):

Step One: Through reading the text (in Hebrew and English), introduction/review of the 4 children’s characteristics and his/her role in the family (pp.20-22)

- Look at the questions they ask and how we are to respond to each
 - Q: What do we know from the text about each child? Personality?
 - Q: Does each respect his parents? Revere them? How? Why? (Support answer from text)
 - Students can take turns playing roles of the 4 children:
 - If you were the wise/wicked/simple/doesn’t know how to ask, how would you ask the question in the Haggadah (body language, tone, posture, volume, etc.)

Step Two: In chevruta, complete Worksheet by putting appropriate questions under columns of specific child.

- Discuss relevance of the questions to the personality of the child.

Step Three: Handout post-its with “Wise” “Wicked” “Simple” and “One who doesn’t know how to Ask” and place each over its corresponding title. Then, rotate the post-it notes one position to the right

- Discuss the new personality types and focus on what we learn about that child, given the new questions he asks.
- Act out these questions under the new personality type just as you acted it out in Step One

Activity Two: (10-15 min)

Altogether, students look at illustrations of the 4 children in their Haggadot, pp. 24-33. Ex) p.29 or 32 – label the 4 children and explain why, symbols? Animals? Expressions? Differences in personalities – Haggadah p.29 – each is a different animal, face, posture/body language

→ Why can we give different interpretations for one symbol? Different people learn differently, interpret differently, and are labeled differently. **The seder is for all types of learners!

Extension/Discussion Questions:

- Why did the rabbis come up with these categories? What's good about categories? What's bad about categories? Stereotypes vs. diagnosis (leads to treatment) (p.19 in student haggadah– pitfalls of labeling)
- What's a chacham?
- What's a rasha? Synonym? Positive? Negative?
- Why are people silent?

HW: Choose a picture that wasn't discussed in class and give possible interpretations for who's who – wise, wicked, simple, doesn't know how to ask. (make copies of pictures to be stapled to their interpretation). This will be shared at your seder.

Lesson Four

Setting: Lights off, music playing, dressed up in costume, have food on tables...

PROMPT: What's different about our classroom today? List your questions.

Set Induction:

What triggers a person to ask a question?

(potential responses: *curious, don't know something/understand, to be contrary, information, something's different than normal.*)

→ *Mah Nishtana* are questions that are being asked because something is different than normal.

Activity One:

Ma Nishtana in Haggadah p.14 – chant together

Read 4 questions in Haggadah in English:

- i. Usually bread, now matzah.
- ii. Usually, vegetables, now maror.
- iii. Usually, don't dip, now dip twice.
- iv. Usually sit upright, now recline.

Activity Two:

Actually, the questions first appear in the Mishnah.

Read the three questions in the Mishnah.

Mishna's questions are different – why? (Holidays/Moed, Pesachim Ch.10)

Activity Three:

In chevruta, what are the questions in the Mishna?

Make a chart:

How are they similar/different to the 4 Questions in the Haggadah?

What's added? What's missing?

Activity Four:

Read explanation in packet together of why the change was made:

[Ali to adapt this for handout...]

4 Questions in the Mishnah:

- In ancient times, it made sense for the children to ask the 4 questions at the beginning of the Seder because the Passover meal was eaten first. So, the child had already eaten the matzah, dipped the parsley in the salt water and the bitter herbs in the haroset, and had eaten of the roast meat of the paschal lamb – so the questions made sense. They referred to things that had just taken place.
- The original questions concerned these 3 things: 1) why eat matzah, 2) why dip the parsley in the salt water and the bitter herbs in the haroset, and 3) why eat of the roast meat of the paschal lamb.
- According to the Mishnah, if the child did not ask on his own, the father would coach him to ask these 3 questions.

4 Questions in the Haggadah:

(Outline for the Haggadah came from the Mishnah-Tractate Pesachim, Ch.10)

- Questions and the Haggadah recital are advanced to a position before the meal
- Today, the timing of the 4 questions before the meal doesn't really make sense → loss of a direct immediate relation between the Questions and the ritual of the meal (Goldschmidt and Glatzer, p.7)
- A 4th question was added in the Haggadah, probably to match the 4 sons and the 4 cups of wine. The additional question was about the bitter herbs (overlapping the question about the dipping of the bitter herbs in the haroset). After the Temple was destroyed, the question about the roast meat had become obsolete so substituted it with the question about the leaning posture at the Seder service. This custom was copied from the Roman festive meal custom of leaning in order to emphasize they were free. But this leaning question is now obsolete because we no longer really recline on couches during the Seder. The Haggadah does not provide a direct answer to this question. The answer about the paschal lamb relates to a question that is no longer asked, and the question about the leaning posture is not answered at all!
- Today, the children are taught in advance how to ask the 4 questions.
- But, you have been taught in advance how to ask the 4 questions, but they're meaningless if you already know the answer.
- (Return to set induction: Why do people ask questions?)

HW: This year, create your own Four Questions

Wrap-up/Closure: Read p.15 in Haggadah – Izzy story – questions are really valuable!!!

Lesson Five

Prompt: Cartoon from p.28 in red activity book with questions.

We learned last session that people are triggered to ask a question when they're curious, something's different, they're ready for a more sophisticated understanding, or they're confused. Knowing this, what is the connection between the ability to ask questions and being a free person? (HINT: Can suppressed people question? Why not?)

Set Induction:

Questioning is essential to Judaism and to being a free person!!

Learning is a never-ending quest and Judaism places a very high priority on education.

Why are Questions central to being Jewish?

As Jews, we know what's it's like to be slaves (we were slaves in Egypt), and as slaves, you are forbidden to question because you do what you are told. There is no freedom to wonder, to ask, or to imagine life being different.

Activity One: (This activity can be done either in Socratic Seminar, Chalk Talk or Tabletop Chalk Talk)

We begin Maggid (the telling of the story) with Ha Lachma Anya. Why do we start the telling of our story of freedom with the announcement of social action? Because with freedom comes responsibility.

Read the text on p.12 from the Haggadah: **“Ha Lachma Anya”**

Opening Question: Which part of this passage resonates with you and why?

Core Question: “With freedom comes great responsibility.” What does this mean and how do you connect this idea with the text of the Haggadah?

Closing Question: What are your responsibilities as a free person?

Activity Two:

Social Action project? – Darfur related – tribute cards, petition letters, cards, SOVA drive, etc.

HW: Poetry Assignment – Freedom and Slavery poem