
MENACHEM EDUCATION FOUNDATION

ZEKELMAN STANDARDS FOR JUDAIC STUDIES

Professionalism & Excellence
in Jewish Education



menachem
EDUCATION FOUNDATION

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In Appreciation

The Zekelman Standards were created through the remarkable generosity of its patrons **Mr. Alan and Lori Zekelman**. Mr. Zekelman, of Bloomfield Hills, Michigan, a passionate advocate for Jewish education, oversees various companies founded by his late father, Harry Zekelman, including Atlas Tube, Inc., now JMC Steel, which is a leading global manufacturer of steel construction and industrial tubing.

While Mr. Zekelman has emerged as a preeminent entrepreneur and philanthropist involved with numerous charitable activities, he has graciously undertaken a paramount role in securing a bright Jewish future by endowing the Zekelman Standards project and bringing standards and educational excellence to every Jewish student. His efforts to foster greater Jewish pride, education and continuity are already making their mark in classrooms across the globe.

The Zekelman Standards for Judaic Studies are dedicated in loving memory of Mr. Zekelman's parents, רות בת אברהם and יחזקאל-ל בן אברהם אהרון.

The Menachem Education Foundation

The Menachem Education Foundation (MEF) was established in 2008 to improve the educational lives of the tens of thousands of children enrolled in Orthodox and Ultra-Orthodox schools in the United States and abroad. Dedicated to raising the bar in Jewish education, MEF brings professionalism to Jewish schools by facilitating the implementation of viable and sustainable school systems and instructional strategies. MEF ensures that our children are intellectually engaged and academically equipped, with the skills, vision and motivation to seize their own futures and successfully steer their way.

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A Letter from the Executive Director

With gratitude to Hashem, I present to you this synopsis of **the Zekelman Standards for Judaic Studies**. These standards are a work in progress, initiated by part of the first cohort of our School Partnership Program, facilitated by **Mr. Mark Moskowitz** and **Ms. Gabrielle Steinhardt** of the New York City Leadership Academy (NYCLA).

As part of the Menachem Education Foundation's larger mission to professionalize education in "heimishe" Yeshivas, it is our goal to facilitate the process of implementing the Zekelman Standards in Jewish schools in the areas of Kriah, Chumash and Talmud. There are a number of initiatives involved in applying these groundbreaking methodologies to secular subjects, and we are ensuring that the Judaic subjects are also brought to higher standards. We believe that schools which adopt highly effective practices like standards and assessments will yield successful, educated graduates who are able to reach their potential and make the world a better place.

I would like to thank **Mr. Norman Atkins** for encouraging us to implement standards, and for providing the resources for successful implementation.

This program would not be possible without the visionary leadership of **Rabbi Yossi Rosenblum**. Many thanks also to the team of collaborators, representing schools all over the world, who contributed invaluable to the richness and integrity of this document.

On behalf of everyone involved in this project, I would like to give a heartfelt *yasher koach* to a very dear friend, **Mr. Alan Zekelman**, for endowing this project. Mr. Zekelman is a true pillar of Torah and Yiddishkeit and a generous benefactor of Jewish causes around the world. His vision has made the standards project, a critical component of professionalizing yeshiva schools, a reality. I can only express my utmost appreciation for his support, his valuable wisdom, and for continuously guiding my work here at the Menachem Education Foundation.

With blessings for success, prosperity and happiness,

Rabbi Zalman Shneur

Founder and Executive Director

Menachem Education Foundation

Forward by Norman Atkins

Back in the day and deep in a cave, so the Midrash tells us, Shem and Ever – our earliest *roshei yeshiva* – ran a kind of one-room schoolhouse. One imagines that our earliest teachers had incredibly high standards – proto-Torah – and a small number of elite, older students (e.g., Avraham, Yitzchak, and Yaacov).

Now, Rabbi Yossi Rosenblum, together with his team, and three and a half millennia later, is looking across a broad network of Yeshiva elementary day schools with thousands of students and no scalable system of clear chumash literacy or other academic standards that would ensure a life of maximally effective Torah learning, *parnasa*, and communal leadership. When I first met him three years ago, I was impressed by his eagerness to draw upon solutions from beyond traditional quarters.

This is what brought him into contact with Paul Bambrick-Santoyo, a managing director of Uncommon Schools, and the author of *Data-Driven Instruction*. Rabbi Rosenblum was especially enthused after attending a day-long training led by Bambrick-Santoyo at a charter school I founded in the Bedford-Stuyvesant neighborhood of Brooklyn. He immediately saw the need for developing clear, rigorous, standards within Yeshiva elementary schools as well as interim assessments to assess chumash learning.

With this booklet, and with the help of the Menachem Education Foundation, he has delivered a tool that teachers and schools can use to set standards and drive instruction with data. “For Jewish education to be successful,” Rabbi Rosenblum writes, “educators need to begin with the end in mind.” He writes that day schools need to assess not the presence of teachers teaching, but of students learning. He writes with honesty and urgency: “This is a major paradigm shift from the way many think about education and Menachem leaders are getting ahead of that change.”

May the teachers and schools who come earnestly to be part of this paradigm shift make a difference in the lives of their students and be blessed with love, wisdom, and a life’s work filled with mitzvot.

Mr. Norman Atkins is the co-founder and president of the Relay Graduate School of Education. Recognized in the top of *Forbes’* 2012 Impact 15, Mr. Atkins is also the founder, board chair and former CEO of Uncommon Schools, a nonprofit charter management organization recognized for starting and operating among the highest performing urban schools in the nation.

Why Standards

How do we gauge the success of our teaching? More importantly, how do we know if we are doing our job as educators and if we are doing it effectively?



It is clear that it would be futile to embark on a road trip, map and provisions in hand, without any idea of where one is going. Similarly, the only way for teaching to be considered successful is when the teacher has clear goals in mind. As clearly articulated benchmarks for mastery in each subject, learning standards tell us where we are headed in the journey of education and give us a means to determine our success.

Today, more than ever, we find an increase in the number of children who fail to keep up with the class. Without learning standards as tools for measuring a child's progress, our schools can't know what is and isn't working. This places the educational future of many otherwise good students at risk.

While standards based learning has been taking hold in a growing manner in the secular world, Jewish schools still struggle with an educational approach that fails to adequately engage a significant portion of its students. These schools need a systematic way to ensure that their students are mastering the core texts of their heritage while building academic skills, as opposed to just covering ground.

By introducing learning standards, the focus shifts from material covered to skills gained, from spotty progress to individual mastery and from teachers teaching to students learning. Recognizing the need for professional educational systems in Orthodox schools and the potential that learning standards have to transform a school's instruction and outcomes, the Menachem Education Foundation has assumed responsibility for creating quality learning standards for Judaic studies and bringing them to Jewish schools and classrooms worldwide.

Opening the Standards

In 2010, the Menachem Education Foundation began to develop learning standards for Judaic studies, beginning with the core subjects of Chumash and Talmud. After a successful pilot in dozens of schools, MEF expanded its standards leadership team to include educational and curricular experts from schools throughout the United States and abroad, and continues to incorporate real-time feedback and data gleaned straight from these schools to further refine and expand the standards each year. Currently, the Zekelman Standards for Judaic Studies are available for grades 1 through 6 in Chumash and for four levels in Talmud.

THE COMMON CORE

The Zekelman Standards incorporate the most effective, current educational models available today. Their point of departure is the Common Core Standards for secular studies, which enjoy widespread acceptance in school districts throughout the U.S. Approximately 50% of the Zekelman Standards coincide with the Common Core, incorporating essential cognitive and learning skills, addressing all of the levels within Bloom's Taxonomy, and placing major emphasis on the critical building blocks of language, literacy and comprehension.

UNDERSTANDING BY DESIGN

The standards movement has sparked considerable discussion in the educational community about the new need to assist teachers in "unpacking standards" – translating them into teachable terms. To pre-empt this problem while introducing these standards into Orthodox schools, we have incorporated the elements of another educational model called Understanding by Design (UBD). The elements of UBD are Enduring Understandings, Essential Questions, and Key Knowledge, all of which provide a broad foundation for the particular elements that are being learned, making standards more accessible for both teachers and students.

SCOPE AND SEQUENCE

This part of the document is the meat and bones of standards: the specific and assessable building blocks for mastery of the subject matter, grade by grade. The scope and sequence shows the continuum of the learning process, allowing teachers to provide remedial or advanced instruction by moving up or down on the scale. Most importantly, it provides benchmarks by which to measure their students' progress at every point in the learning journey, ensuring that none of the important building blocks for mastery in a particular subject are neglected. As much as possible, the standards are presented as end goals – what students can do to demonstrate their knowledge, skill or understanding.

APPENDICES AND RESOURCES

The Zekelman Standards were designed with two priorities in mind: rigor and relevance. Rigor – to challenge students with the level of academic achievement that they are capable of. Relevance – to ensure that standards are grade appropriate and easily accessible to educators for maximum impact.

To support the relevance and usability of standards, its team of developers culled a wide array of resources to assist teachers in their implementation. The Zekelman Standards are accompanied by a comprehensive collection of appendices, which include lists of vocabulary words, grammar rules, suggested learning activities, supplementary reading selections and more. Additionally, MEF facilitates networking between schools who are using standards and the sharing of resources and materials that teachers create.

ASSESSMENTS

Standards are only as useful as the assessment strategies that are used to measure the success of their implementation. Standard-aligned assessments allow schools to gauge whether the teachers are achieving their standard-based expectations, allow the teachers to adjust their instruction to ensure greater student success, and show students a more exact reflection of



the areas that they have mastered and those which they still need to work on. Therefore, the authors of the Zekelman Standards are in the midst of creating a database of sample and standardized assessments for participating schools.

DATA DRIVEN INSTRUCTION

Standards and assessments comprise the first two steps of a three part process called Data Driven Instruction (DDI). The third step is to create action plans based

on the results of the assessments, determining and then implementing strategies to ensure that each student reaches the standard. The Menachem Education Foundation promotes the implementation of DDI as the best way to ensure the success of standard based learning, and presents the Zekelman Standards to schools, along with training sessions and ongoing support, as part of the larger framework of DDI.

Portrait of a Student

The Zekelman Standards for Judaic Studies were created with the following vision for eighth grade Yeshiva school graduates in mind.

1. They can **independently learn** – decode, translate, and comprehend – significant portions of core Judaic texts. They can identify new information given, conceptualize textual narratives, and integrate the meaning that the text conveys. They can comfortably orient themselves in the text being studied, in order to conduct research, find desired locations, and easily navigate between different portions of the text.
2. They **engage intellectually** with Judaic texts. They can identify deviations in the text and its conventions, and articulate appropriate questions about such deviations. They can analyze the text, in order to glean nuances which allow them to reconcile puzzling aspects of the plain text, and in order to construe a deeper and subtler understanding of what it is saying.
3. They are comfortable with **commentaries as guides** and companions in their learning journey. They have the skills to locate, read and understand a number of the classic commentaries – including, most fundamentally, Rashi – and can integrate the insights and additions of the commentators into their own comprehension. They can identify when to turn to a particular commentary for a particular purpose, and use the thought processes of the commentaries for further analysis and ever deeper comprehension of and engagement with the text.
4. They possess a comprehensive and involved familiarity with a significant portion of **core** Judaic texts, topics and narratives. The **knowledge gleaned** from eight years of textual study will form the scaffolding for their greater Judaic knowledge and further learning.
5. They approach the study of Torah texts with value for their **role, relevance, and holiness**, integrated throughout their eight years of learning about Torah study – both from the teacher and from the text itself – and interacting with Torah study in positive ways.
6. They possess **moral, spiritual, and intellectual** understandings, gleaned from deep and meaningful Torah study. These understandings – now integrated into the students' personality, character and intelligence – are a prism through which to approach continued learning, and life situations.
7. The habit of Torah study with reasonable fluency and comfort, accumulated over eight years of textual study, has given them the **confidence and motivation** to tackle additional texts of increasing challenge, as well as the integration of Torah study **into their own person**, as a cherished, valued and enjoyable activity to be proactively and independently pursued.

Zekelman Standards Leadership Team

Rabbi Yossi Rosenblum, Principal of Yeshiva Schools of Pittsburgh, veteran educator and innovator in progressive Jewish education, directs the development of the Zekelman Standards for Judaic Studies, and coaches schools in the application of Data Driven Instruction. Rabbi Rosenblum leads the Zekelman Standards Leadership Team, an international group of educators and curriculum specialists who collaborate on refining and expanding the Zekelman Standards, which currently includes:

- **Rabbi Mendy Greenbaum**, Principal of Cheder Menachem Boys School in Los Angeles, and consultant for MEF's leadership training initiatives.
- **Rabbi Meir Perelstein**, Director of Curriculum, Yeshiva Darchei Menachem, and consults for the implementation of Data Driven Instruction in Chabad Schools.
- **Mrs. Sara Rosenfeld**, Director of Curriculum, Yeshivah – Beth Rivkah Colleges in Melbourne, Australia and author of a number of Judaic curricula and workbooks used in Chabad schools internationally.
- **Mrs. Chanah Rose**, previously Director of Curriculum, Shluchim Online School; currently Curriculum Specialist and Communications Director at MEF.

Rabbi Meir Fachler, of Gemara Berura, was instrumental in the creation of the Talmud Standards. Gemara Berura, an organization pioneering innovations in teaching Gemara in classrooms, partnered with MEF in the development of Talmud Standards and lent their background in the field and expertise to truly create a quality product. **Rabbi Tzvi Pittinsky**, **Rabbi Zalman Salmander**, **Rabbi Dr. Yehuda Brandes** and **Rabbi Mendel Cohen** all played important roles in this project.

The Chumash Standards would not be what they are without the professional insight and invaluable support of **Rabbi Dr. A. Hersh Fried**.

Ms. Rena Greenberg, previously program coordinator at MEF, played a major role in writing and editing the Zekelman Standards.



- SAMPLE PROGRAM -

Standards for Chumash

1. תורה שבכתב Essentials
 - 1.1 - 1.2 The Nature and Purpose of תורה שבכתב
 - 1.3- 1.5 תני"ך Conventions
 - 1.6 – 1.9 Text Referencing Skills
2. חומש Content
3. Vocabulary and Language Skills
 - 3.1 - 3.2 Vocabulary
 - 3.3 - 3.6 Parts of Speech
 - 3.7 - 3.8 Syntax
4. Passage Comprehension
5. רש"י
 - 5.1 - 5.4 Reading and Language Skills
 - 5.5 רש"י Comprehension Skills

CHUMUSH STANDARDS

Sample

4. Passage (פסוק) Comprehension Skills

Passage comprehension builds upon other Chumash skills, most significantly vocabulary and language skills, and requires students to transfer the information that they learn from the פסוקים into a coherent understanding of the subject matter. This is evident when students can re-state, summarize, analyse, reorganize, and think deeply about the information in the פסוקים, showing higher order thinking and integration of what was learned.

Enduring Understandings	Essential Questions
1. The חומש incorporates many different kinds of text styles, including narratives, quotations, instructions, lists and שירה (songs).	1. What is the style and function of this portion of the text? / What is the Torah doing here?
2. Recognizing the correct text style for a given passage is an important step to being able to extract key information from the texts.	2. How do the features of this particular text style help me find the information I need? / What clues should I be looking for?
3. A more holistic and comprehensive understanding and appreciation of the depth of the Torah text is only achieved through engaging with the original Hebrew text and language.	3. If I look more carefully, what else can I find- in this posuk or in previous pesukim?
	4. How does this פסוק relate to what I learned earlier? / Does this add to or contradict what I learned elsewhere?
5. Vocabulary and language skills are the crucial foundations for passage comprehension.	5. What skills/words do I need to learn to be able to do this?
6. The חומש employs literal, figurative and symbolic language.	6. What are the layers of meaning for this word/ phrase/event?
7. There are multiple levels of understanding, from basic to rigorous.	7. How does this new פסוק or piece of information add to my greater understanding of this topic/ person/theme?
8. Students need to be able to demonstrate comprehension in multiple ways before rigorous understanding is evident.	8. What else can I do to show that I understand this?

Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6
4.1 Find the facts					
A. Retells the basic Who, What, When, Where, Why of the פסוק after it was taught by the teacher.	A. Answers the basic Who, What, When, Where, Why of the פסוק after it was taught by the teacher.	A. Answers Who, What, When, Where, Why questions in a group of פסוקים when the פסוקים were translated, but the teacher did not explain the "W's."	A. Using language skills and context clues to, answers the 5 W questions on a individual פסוק.	A. Uses language skills and context clues to answer the 5 W questions when learning a number of new פסוקים independently.	
				B. Recognizes when facts are missing from text and that commentaries are likely to resolve such ambiguities.	
		C. Refers explicitly to the language of the text as the basis for the answers - המקרא בלשון עונה.			
4.2 Finding quotes					
A. Differentiates between the narrative and a quote within the narrative.		A. Differentiates between the narrative, a quote, and a quote within a quote.			
B. Identifies the beginning and the end of a quote that is found within one פסוק after the information was taught by the teacher.	B. Identifies the beginning and the end of a quote that is found within one פסוק. The פסוק is translated, but the student finds the quote independently (using key words that indicate speech for assistance).	B. Identifies the beginning and the end of a quote in a group of פסוקים. The פסוקים have been translated, but the student finds the quote independently, using key words indicating speech for assistance.	B. Identifies the beginning and the end of a quote in a group of unfamiliar פסוקים.		
4.3 Finding the main idea					
A. Retells the content of the פסוק in their own words.		A. Summarizes a פסוק in student's own words (by distinguishing main ideas from details).		A. Summarizes a group of פסוקים in a student's own words.	A. Summarizes a פסוק or more in students' own words.
		B. Retells the main idea of a story or group of פסוקים after the teacher identifies it.	B. Identifies the theme or main idea of a story or group of פסוקים from a list of options.	B. Articulates the theme or main idea of a story or group of פסוקים.	B. Lists the supporting details of the main idea.

4.4 Logical sequencing			
A. Sequences events chronologically (in English) in one or two פסוקים when the פסוקים have been translated, and the sequence has been pointed out by the teacher.	A. Sequences events chronologically in a group of פסוקים when the פסוקים have been translated, but the sequence has not been pointed out by the teacher.		A. Sequences events chronologically in a group of previously unlearned פסוקים (whether based on context or language).
B. Sequences events chronologically when the sequence is clearly presented in the פסוק.	B. Sequences events chronologically when the sequence is not clearly presented in the פסוק.		
	C. Identifies and sequences cause and effect in learned פסוקים where the sequence has not been pointed out by the teacher.		C. Identifies and sequences cause and effect in unlearned פסוקים.
4.5 Comparing and contrasting			
	A. Compares and contrasts the actions or experiences of two individuals in the text after the teacher taught it.	A. Compares and contrasts similar personalities events, and texts in the פסוקים after the פסוקים were translated. (See Appendix for items to compare and contrast, and how to do so.)	A. Compare and contrast similar personalities, events and texts in learned פסוקים to unlearned פסוקים. (See Appendix for items to compare and contrast, and how to do so.)
4.6 Dividing into segments			
	A. Divides one פסוק into clear segments, based on context and/or המקרא טעמי.	A. Divides groups of פסוקים into segments or topics, based on content and context.	A. Divides a פרק into segments or topics, based on content, context, and variations in styles of text (as narratives, quotations, instructions and lists).
4.7 Noticing anomalies and deviations in the text			
	A. Recognizes extraneous language in the text after it was pointed out by the teacher, such as: <ul style="list-style-type: none"> a. Repetition of words.¹ b. Repetition of synonyms.² 	A. Recognizes extraneous language, such as: <ul style="list-style-type: none"> a. Repetition of words. b. Repetition of synonyms. (See footnotes 11 and 12 for examples.) 	A. Recognizes other anomalies in the text and gaps in the text, including: <ul style="list-style-type: none"> a. Missing subject. b. Missing objects. c. Incomplete sentences. d. Missing and extra letters.
	B. Notices difficulties in the narrative and logical flow of the text, such as: Contradictions to something previously learned, events that are out of order, or puzzling, ambiguous פסוקים.		

- SAMPLE PROGRAM -

Standards for Talmud

A Project of the Menachem Education Foundation and Gemara Berura

1. TOSHB"A Essentials

- 1.1 The nature and development of תורה שבעל פה.
- 1.2 The concept of מסורה from מתן תורה until the present.
- 1.3 Navigating the משנה/גמרא
- 1.4 Biographical information about important תנאים ואמוראים
- 1.5 Tools of Talmudic discourse - מושגי לימוד

2. Subject Matter Concepts

- 2.1 Halachic Concepts - מושגי הלכה

3. Vocabulary and Text Recitation

- 3.1 Vocabulary words - מילים
- 3.2 Language
- 3.3 Pronunciation
- 3.4 Pausing and Inflection
- 3.5 Group and Translate

4. Craft and Structure

- 4.1 Classifications: COMD"T and שקלא וטריא classifications
- 4.2 DCC
- 4.3 Keywords

5. Comprehension

- 5.1 Summarize
- 5.2 Compare and Contrast
- 5.3 Fill in missing words, etc.

6. Relevance and Values (work in progress)

TALMUD STANDARDS

Sample

4. Craft and Structure • מבנה

This standard includes the knowledge of the underlying structure of the משנה and גמרא, and the ability to Divide, Classify, and Connect (DCC) the משנה and גמרא. The COMD" T Structure is the basis for DCC in the משנה, the שקלא וטריא structure with its classifications and keywords are the basis for DCC in the גמרא. (See Appendix VIII A)

4.1 Classifications: COMD" T and שקלא וטריא classifications

The student will be able to define the COMD" T and שקלא וטריא classifications which represent the underlying structure of the משנה and גמרא.

Enduring Understandings

- a. משנה/גמרא have different and specific functions and therefore follow different structures in their discourse. COMD" T for משנה and שקלא וטריא classifications for גמרא.
- b. In writing the גמרא our rabbis transcribed the discussion from the בית מדרש in the form of שקלא וטריא which can be classified according to specific categories of discourse.

Scope & Sequence (See Appendix VIII B C)		
Year One	Year Two, Three	Year Four
אומר, מקרה, דין, טעם	פתיחה, השלמה, שאלת בירור, קושיא, סתירה, תשובה מבארת, תשובת אוקימתא, סיוע, מסקנא, שקלא וטריא, סוגיא	classifications תוספות

4.2 DCC

The student will be able to DCC the משנה, the גמרא, and the תופסות.

Enduring Understandings

- a. The גמרא is divided into סוגיות, and each סוגיא has its own unique structure of שקלא וטריא.
- b. Each unit of text within the סוגיה can be divided based on three indicators:
 - I. Keywords
 - II. Change of language from Hebrew to Aramaic or vice versa, and
 - III. מאן דאמר New

Each unit of text within the סוגיה can be classified according the function it plays within the משנה and the שקלא וטריא process.

- c. When חז"ל present הלכה, the method of DCC used is COMD" T structure. When חז"ל debate הלכה they use a question and answer format (שקלא וטריא).
- d. The classifications of שקלא וטריא on a most basic level are Statement, Question, Answer, and Proof.
- e. These four classifications can be further upacked into:
 - I. 2 types of statements (Intorductory Statement, and Supplement)
 - II. 3 types of questions (Inquiry, Objection, and Contradiction) and
 - III. 3 types of answer (Clarification, Reassignment, and Conclusion).

Scope & Sequence			
Year One	Year Two	Year Three	Year Four
DCC the משניות based on the COMD" T structure.	Utilize indicators to DCC a learned גמרא based on the שקלא וטריא classifications.	Utilize indicators to DCC an unlearned, simple גמרא based on the שקלא וטריא classifications.	Utilize indicators to DCC an unlearned גמרא based on the שקלא וטריא classifications. תוספות DCC a learned.

4.3 Keywords

The student will be able to identify COMD" T words and שקלא וטריא keywords and use them to divide and classify the משנה and גמרא.

Enduring Understandings

- a. All keywords serve to suggest the appropriate שקלא וטריא classifications. Some keywords also serve to cite מקורות, others identify which of the COMD" T classifications of the מקור the גמרא is addressing.

Scope & Sequence (See Appendix IX, X)			
Year One	Year Two	Year Three	Year Four
Master 15 COMD" T words.	Master 30 keywords. These should primarily be keywords which introduce a מקור.	Master 30 additional keywords.	Master 30 additional keywords.

Assessment

Knowledge & Understanding

- ◆ The student should define the different classification categories for שקלא וטריא.
- ◆ The student should provide examples from the סוגיא he is learning of the different classification categories for שקלא וטריא.
- ◆ Students should be able to define commonly used COMD" T words and explain what stage they represent.
- ◆ The student should demonstrate his understanding of each stage in COMD" T and שקלא וטריא classifications by providing an example in his own language
- ◆ Students should be able to COMD" T a משנה that they have already studied in class.
- ◆ The student should know that the keyword, switch in language, or new מאן דאמר may indicate new stage of שקלא וטריא.

Skills

- ◆ The student should be able to identify COMD" T words in an unseen משנה and apply their mastery of COMD" T words to DCC it.
- ◆ The student should be able to identify keyword in an unseen סוגיא and apply their mastery of keywords to help DCC it.
- ◆ The student should be able to predict what keywords will come before and after, when applicable, based on this keyword. This applies both within one stage of שקלא וטריא and within multiple units of שקלא וטריא.
- ◆ The student should be able to anticipate what will occur next based on the stage of שקלא וטריא one is in.
- ◆ The student should be able to identify similar keywords (the same keyword family) so they will recognize the same type of keyword in different contexts.
 - ◇ For example, מיתביה, איתביה, מתיב.
 - ◇ Divide the משנה/גמרא already learned with the teacher into parts and classify it according to its function
- ◆ Identify the Title, Author, Case, Ruling, and Reason in a story.
 - ◇ e.g. COMD" T the following: "Rules of the Playground: Students may not use the playground tomorrow because they are doing construction, said the Principal"

Title: כותרת Rules of the Playground	Speaker: אומר The Principal	Case: מקרה The playground tomorrow	Ruling: דין No students can use	Reason: טעם Because they are doing construction
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Three Ways to Join

For schools who wish to adopt standards based learning and obtain the Zekelman Standards for Judaic Studies, we congratulate you.

Welcome to the journey of standards based learning. There are three ways to join:

1) PURCHASE

The complete, current, Zekelman Standards for Judaic Studies are available for purchase. Training in standards based learning and Data Driven Instruction (DDI) is also available upon request.

2) Partner

At MEF, we are excited about new schools using the Zekelman Standards. We are also committed to our vision of seeing the Zekelman Standards put to use as effectively as possible – namely, through the methods of Data Driven Instruction (DDI). To this end, we invite schools to become our Partner in standards based learning, based on the methods of DDI.

MEF will provide our partners with the Zekelman Standards for Judaic Studies, training in Data Driven Instruction, access to our database of resources and support throughout the year. In return, we require accountability for the implementation of standards and DDI, and that teachers share all new materials created to support standards based teaching in the classroom.

3) Partner (Established)

For schools who have already adopted standards based learning, incorporating it successfully into their school's culture and curriculum, we have a third option.

As our valued partner, we will continue to provide you with access to our growing database of resources for the implementation of standards based learning. In return, we ask your teachers to continue to share all new materials that they create based on the Zekelman standards. You must also continue to demonstrate successful implementation of standards and DDI in your school in order to continue to enjoy the benefits of this partnership.

Other Programs of the Menachem Education Foundation

The Zekelman Standards for Judaic studies are at the heart of the Menachem Education Foundation's programming. If you are a fellow in our **Teacher Induction Program**, you will benefit from instruction in standards based learning and DDI. If you join an inquiry team as part of our **Inquiry Program for Chabad Schools**, you will have access to the Zekelman Standards as a yardstick by which to evaluate your instruction. To find out about these and other programs of the Menachem Education Foundation, please visit our website at www.MyMef.org.

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