Introduction
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From Identity to Empowerment

The American Jewish community is facing a challenge of survival. With no forces such as anti-Semitism or coercive rabbinic power forcing Jews to remain Jewish, Jews instead must intentionally choose Judaism. And while earlier generations may have sought Jewish connection out of familial, economic, social, and communal interests, today’s Jews will only voluntarily choose Judaism because of a vision for Jewish life that they find intellectually, spiritually, and emotionally compelling. Exposure to such a vision may be enough for Jews to continue to choose to identify as Jewish, but even that will not be sufficient to ensure that these Jews are bearers and transmitters of Judaism into the next generation. To carry Judaism into the future, Jews need fluency in the texts and practices of Judaism so that they are empowered to own and shape the vision as well, in their own lives and in their communities. It is the project and goal of Jewish education to educate children in the substance, practice, and value of Judaism such that they contribute to and pass on this vision.

The Role of Formal Education and the Case for Fluency Standards

Intensive Jewish education throughout childhood is therefore the key to Jewish survival. While institutions such as camps and synagogues provide meaningful experiences that build children’s identities, formal education settings such as day schools provide an opportunity to focus on developing the skills and content knowledge that lead to fluency in Jewish text and practice. Critical to the success of formal Jewish education is a clear articulation of what fluency in Jewish learning and practice looks like. A shared definition of fluency would allow educators in all settings to set goals, develop curricula, and measure student achievement. In recent years, efforts to articulate standards and benchmarks, as well as approaches to knowledge in areas of Jewish text, have strengthened formal Jewish education. However, there is much more room to paint a portrait of fluency, delineate a canon of texts to be mastered, formulate dispositions that should be cultivated, and describe the investments that would be required to achieve certain standards, such that schools can make informed choices about their targets. We offer these Standards for Fluency in Jewish Text and Practice as an effort to further advance the field of Jewish education in its mission to produce a generation of Jews empowered to carry Judaism into the future.
Definition of “Fluency” and Setting the Bar High

What do we mean by “fluency?” “Fluency” signals the highest level of skill and content knowledge—engaging with Jewish texts and practice with confidence and ease. The comparison to language can clarify what we mean by a “fluency standard.” It is easy to recognize when someone is fluent in a language. She has command of the language, understanding it when it is spoken, reading and deciphering the meaning of unseen passages, speaking it in a way that is easily comprehensible to others, and writing descriptively and analytically in her own voice. Long after completing any formal instruction in the language, she independently and voluntarily reads in the language, and converses with others. The standards we have created attempt to delineate the skills and content knowledge a student needs in order to relate to Jewish text and practice as one who is fluent in that “language.”¹

As these are standards for fluency, they also intentionally set the bar very high, articulating a level of skill, knowledge, and commitment for children that will be necessary for them to become adults who can sustain, participate in, promote, and teach a vision of Jewish life that is meaningful and compelling. These standards therefore prioritize empowering students with the skills to study Jewish texts independently and with broad and deep content knowledge. They seek to ensure that students have learned the whole Chumash and the narrative sections of Nakh, can study rabbinic sources independently and consult them as a source for Jewish practice, and are comfortable incorporating these practices into their daily life. We do not mean to imply that students will regurgitate massive amounts of information. Rather, we assume that students have much content knowledge at their fingertips and possess the skills and contextual frameworks to look up what they don’t remember. Finally, these standards also emphasize the ability to make meaning of Jewish texts and practices, and the inclination to view oneself as an inheritor and participant in the interpretive project of the Jewish people.

Transcending Denominations and Ideology

These fluency standards are the product of a partnership between Mechon Hadar and Beit Rabban Day School, two non-denominational educational institutions that are focused on the centrality of text study and mitzvot, and on developing students’ abilities to independently navigate Jewish texts and traditions. As institutions that transcend denominations, we attempt to articulate the standards in a way that does not presume any denominational affiliation or religious ideology. For example, while they do assume that

¹ Full fluency in any language, and certainly the “language” of Jewish texts and practice, is only completely achieved as one approaches adulthood. Because these standards are intended for nursery-eighth grade, we articulate fluency in a developmentally appropriate manner, often describing benchmarks that serve as building blocks to the eventual achievement of fluency.
students should learn the texts and observances related to *kashrut*, they do not assume that all students would apply the laws of *kashrut* in the same way.

We believe that these standards can apply across denominations and religious ideologies, and can serve to anchor Jewish education in a shared framework of substance and standards. We also hope they will contribute to a reframing of the Jewish education field in which educational environments measure themselves by what they actually teach, and by the skills and knowledge in which their graduates are fluent. At the same time, we acknowledge that these standards do emerge from, and reflect, the particular religious and educational values of our institutions. As such, we recognize that schools and communities with different values and ideologies may disagree with them, find some of them extraneous, and find others missing. We share them with the field knowing that for some schools, an ambitious adoption of these standards in full will align with the school’s mission and student body, while, for others, using the standards as a shared point of reference for student achievement in Jewish studies will clarify instructional goals and point the way towards raising the level of Jewish studies instruction across the field.

**How to Use the Standards**

We believe that these standards can be most helpful to schools as a guide for articulating the skills, content knowledge, and dispositions that are meant to be taught and learned in Jewish studies in each grade, N–8. Schools that use these standards, along with the curriculum maps and content lists, can plan a scope and sequence in Jewish studies that logically progresses from one grade to the next, and can provide teachers of each grade with clear guidelines around content and educational outcomes. Even schools that are already teaching much of the content and skills articulated in these standards can benefit from the opportunity to revisit and clarify goals, align curricula and instruction across grades, give teachers clear expectations for student achievement, and hold themselves accountable to their visions.

We know that fluency may not be possible in all Jewish educational contexts, nor may it even be the goal. We do, however, hope that this articulation of fluency can help those in different Jewish educational contexts articulate what their goals are, and lift the aspirations of the field towards for greater proficiency for all students. In particular, we encourage schools that choose not to adopt the standards in full to consider choosing one subject area in which to strive for fluency. We also imagine that schools with a mixed constituency might establish a “fluency track” so that students for whom fluency is a value and goal have the opportunity to achieve it.

**Navigating the Standards Document**

The standards document lays out standards for fluency in Jewish text and practice. The document is divided into four subject areas:
Tanakh, Torah She-Be-Al Peh, Tefillah, and Jewish Practice. Each of the four subject areas includes a “portrait of fluency” which describes what an eighth grader fluent in that topic area knows, values, and can do. Following the narrative portrait is a chart with benchmarks for nursery (N) through eighth grade (8), divided into bands of grade levels. Each subject area concludes with a section of “curriculum considerations” which offers a model of how the benchmarks could be curricularized in a school context, including specific content for each grade, as well as a suggested number of hours of instruction. Finally, some subject areas are followed by appendices that offer more detailed lists of content knowledge to be mastered for that subject area.

Subject Area Selection
We selected the four areas of Tanakh, Torah She-Be-Al Peh, Tefillah, and Jewish Practice because together these sections encompass the vast majority of skills and content that are included in the substance and practice of Judaism. At its core, Judaism consists of halakhah and aggadah, and these standards describe the ability to access and know the foundational corpuses of halakhah and aggadah. We hope that these standards inspire follow-up work in areas that we did not address—Jewish history, folklore, literature, philosophy, and music—and would welcome these additions to this project. Many of these additional subject areas are critically important in the transmission of Jewish culture; therefore, we encourage schools to consider how, when, and where these topics appear in their curricula, and whether they are taught in dedicated courses, or woven into their study of Tanakh, Torah She-Be-Al Peh, Tefillah, and Jewish Practice.

Hebrew
Although we did not include a separate section for Hebrew language, the fluency standards include the ability to read aloud and understand classical Jewish texts in their original language, which is obviously dependent on strong Hebrew language skills. We do not take a position on the methodology for teaching Hebrew or whether Jewish text classes are taught in Hebrew or in English. However, we do maintain that Hebrew proficiency is necessary for fluency in classical Jewish texts. And while we support the teaching of modern conversational Hebrew, we also believe that focusing instead (or additionally) on teaching mastery of a set of common roots and vocabulary in Tanakh, siddur, and Mishnah, along with conjugation, will enable students to meet the most rigorous standards in Jewish text study.

We encourage schools to utilize one of the many collections of biblical Hebrew vocabulary to guide their Hebrew instruction; please see Appendix A for links to several of those collections. For a more explicit illustration of the kind of Hebrew reading skills that

² Eventually these standards will encompass N–12. This phase includes standards for N–8 because the standards were developed in partnership with Beit Rabban Day School, a school that is chartered through eighth grade.
we envision for students, we recommend that schools refer to the Hebrew Proficiency Guidelines produced at Brandeis University.³ Students completing first grade should be at the intermediate-low level in reading skills (as described on page 30 of the guidelines) in order to successfully begin the study of Chumash in second grade. By eighth grade, students should be at the advanced level in reading skills.

Content Knowledge Lists
In addition to a portrait of fluency and grade-level benchmarks, each of the four subject areas also includes lists or charts of content knowledge specific to that subject area. Because content lists are often misused, we offer here an explanation of why we believe they are valuable and how we intend for them to be used. The content lists are not meant to be the end goal or the curriculum itself. We therefore strongly discourage teachers from teaching the lists as subject matter, as the lists themselves are simply sets of data detached from meaning and context. Instead, we believe that knowledge of the content of Tanakh, Torah She-Be-Al Peh, Tefillah, and Jewish Practice is a foundation of fluency that enables students to interact creatively with Jewish texts and Jewish life. We also believe that exposure to more texts builds skills as students have more opportunities to encounter vocabulary and grammatical forms as well as to ask questions and develop meaningful interpretations. Including content lists in these fluency standards helps us illustrate more clearly what we mean by “fluency” and enables schools and teachers to hold themselves accountable to these standards.

Rather than being the curriculum itself, the content lists are proxies for deep engagement in the subject matter. Students who spend hours immersed in learning Tanakh in a meaningful way can’t help but know who Lot or Tzipporah or Korach are; students who have studied a critical mass of mishnayot are almost guaranteed to have encountered Rabban Gamliel. And skilled teachers are likely ensuring that their students have mastered the content knowledge in their subject area. For these teachers and schools, we envision the content lists being a reference for curriculum development. After schools develop their scope and sequence, and teachers create their unit outlines and lesson plans, they can cross-check against the content list to ensure that they are covering the requisite content knowledge. As not all schools and teachers are this thoughtful (yet) in their curriculum development, we also imagine that these content lists can influence curriculum development, guiding schools in the selection of texts and enabling schools to ensure that they are devoting enough hours of instruction to allow students to achieve fluency, and that they are not constantly sacrificing content knowledge to skill-building or meaning-making.

³ The full text of the Hebrew Proficiency Guidelines are available at http://files.eric.ed.gov/fulltext/ED344490.pdf. These guidelines divide Hebrew skills into four areas—listening, reading, writing, and speaking. For the purposes of understanding Jewish texts, the reading skills are most significant.
Creation of the Standards Document

The standards document is the result of a year-long investigation into the field of Jewish text education in North America and Israel. We made site visits to day schools in order to learn about and observe different models that were achieving excellent outcomes in Jewish text education. We also interviewed experts in the field of Jewish education, including academics, leaders of day school networks, foundation professionals, and practitioners. We reviewed articles and essays about the goals and best practices of Jewish text education. The information gathered in the field scan directly influenced the development of the standards document as it helped to identify what is aspirational yet possible when striving for fluency in classical Jewish texts, as well as what conditions contribute to the successful achievement of fluency.

As part of this field scan, we also looked carefully at the few existing standards documents in Jewish text education, particularly the Tanakh standards and emerging rabbinics standards from the Jewish Day School Standards and Benchmarks Project of the William Davidson Graduate School of Jewish Education of JTS, the Zekelman Standards for Judaic Studies produced by the Menachem Education Foundation, and Moshe Sokolow’s article “What Should a Yeshiva High School Graduate Know, Value and be Able to Do?” which appeared in Meorot: A Forum of Modern Orthodox Discourse. These documents, as well as many conversations with their creators, greatly influenced the development of these standards, and we are grateful to be able to build on their important work.

These standards also reflect a partnership between Mechon Hadar and Beit Rabban Day School, two educational institutions that are focused on the centrality of text study, and are passionate about ensuring that the next generation’s bearers and transmitters of Judaism are fluent in Jewish texts and traditions. Since its inception twenty-five years ago, Beit Rabban Day School has served as a model for the commitment to educating students for fluency in Jewish text and practice. It has also stood out as a unique example of the power and richness of combining an emphasis on the development of strong skills and content knowledge with rigorous and deep inquiry and interpretation. As such, these standards are also heavily influenced by articulations of Beit Rabban’s vision, its curriculum guides and assessment rubrics, as well as numerous conversations with its founder, Dr. Devora Steinmetz. Dr. Steinmetz is herself a former senior faculty member at Hadar and has served as a critical teacher and mentor to many of the Hadar faculty over the years.

Dr. Steinmetz, as well as Dr. Chaya Gorsetman, Dr. Jon Levisohn, and Rabbi Dr. Moshe Sokolow, served as advisory consultants on this project. These consultants participated in a more intensive way in the development of the standards by offering ongoing guidance and feedback. Please see Appendix B for their bios and Appendix C for a list of field experts and practitioners whose insights have informed the development of these standards.
Conditions for Achieving Fluency

The field scan affirmed our belief that fluency is more easily achieved in the presence of certain conditions. These conditions alone don’t guarantee fluency, and in some exceptional cases fluency could be achieved in their absence; however, those seeking to achieve fluency should strongly consider ensuring that the following conditions are in place:

A culture of the deep importance of Jewish learning

We raise students who are committed to Torah and mitzvot and who are fluent in Jewish text and practice when these outcomes are deeply important to us. Schools and communities that see themselves as responsible to cultivate such students express this value in a number of ways. They prioritize the investment of financial resources and time in the class schedule in achieving fluency in Jewish text and practice. They do not compromise Jewish studies so that secular or “academic” subjects can be strengthened, and they celebrate success and achievement in Jewish studies on a par with secular studies. In the school communities with a strong culture of Jewish learning, multiple venues and institutions (schools, camps, synagogues, families) work in coordination to support and reinforce students’ striving towards fluency.

Hours of instruction

One of the most significant demonstrations of the value of Jewish learning is the allocation of time to Jewish studies classes, and
skills and knowledge of their students, assess students’ progress and areas for improvement, and adjust instruction in order to ensure that students are meeting the fluency benchmarks.

**Hebrew language proficiency**

As articulated above, proficiency in Hebrew language—at least the common roots and vocabulary in Tanakh, Mishnah, and the *siddur*, as well as conjugation skills—is necessary for achieving fluency in classical Jewish texts. We recommend that schools reflect on their goals for teaching Hebrew in order to determine the relationship between Hebrew language instruction and Jewish text study, and develop a plan to ensure that students possess the knowledge of vocabulary and biblical/rabbinic Hebrew necessary for the achievement of fluency in classical Jewish texts.

**Attention to skills, content, and dispositions**

We have defined fluency in relation to technical skills, content knowledge, and attitudes or dispositions. In order for students to achieve fluency, attention must be paid to all three of these areas when developing curricula and designing learning activities.

**Assessment and accountability**

In order for students to achieve fluency, schools must be committed to the implementation of fluency standards, including holding students, teachers, and school leaders accountable to the standards. This includes assessing students in relation to the standards and working with teachers to align curriculum development and instruction with the standards.

**Conclusion**

We offer these standards as a common language for describing fluency in classical Jewish texts and practice. There are certainly risks associated with articulating and implementing standards—schools teach to the standards themselves rather than to the knowledge and skills that the standards represent; a focus on assessment replaces attention to the whole child; standards applied too rigidly inhibit creative instruction. We believe that successful Jewish education depends on teachers and administrators creating environments which respond to children’s unique needs, and pursue their interests while nurturing their developing minds and souls. We hope that schools with these existing strengths will use these standards to clarify their goals, guide their curriculum development, and hold themselves accountable to high standards for teaching and learning in Jewish studies. In no way do we intend for these standards alone to stand in for a dynamic, creative curriculum, or for excellent teaching, and we look forward to working with schools on the process of implementing the standards in a way that attends to these critical aspects of education.

We believe that in today’s cultural environment, it is critically important to clearly articulate the high bar we are setting for Jewish text education and to hold ourselves accountable to
achieving these goals. When we settle for mediocrity in Jewish education, students are robbed of the opportunity to fluently speak the language of our ancestors and the ability to comfortably and confidently practice Judaism. In contrast, students fluent in the texts and practice of Judaism will be our community’s source of strength and vitality in the years ahead. These students will be the engine of our culture and will shape and lead the Jewish community of tomorrow. We hope that as these standards are implemented, field-tested, and revised, they contribute to the development of the next generation of empowered Jews, equipped with the knowledge, skills, and passion to ensure the creative vitality of Torah and the Jewish community well into the future.

Appendix A: Collections of Biblical Hebrew Vocabulary

As the field of Jewish education focuses more on how data can support teaching, there are increasingly more tools for calculating the frequency of biblical words which can be useful in building students’ proficiency in biblical Hebrew. The following books and articles include collections of common biblical Hebrew vocabulary words. We encourage schools to consult any of these resources to guide their Hebrew and Tanakh instruction.

- The Vocabulary Guide to Biblical Hebrew, by Miles V. Van Pelt and Gary D. Pratico
- Building Your Biblical Hebrew Vocabulary: Learning Words by Frequency and Cognate, by George M. Landes
- Shlomo Haramati’s list of 279 words that appear 10 or more times in Bereishit: http://www.hebrew-with-halabe.com/wp-content/uploads/2012/12/Frequent-Words-List-Genesis.pdf

This list and the following list are taken from:

שלמה הרמתי, הבינת המקרא, למורות ומקורות המקרא, המחלקה למקרא ותחביבה
הונוריות שלמה של המחלקה למקרא ותחביבה, ירושלים (1983)
Appendix B: Consultant Bios

The following field experts served as advisory consultants on this project, offering ongoing guidance and providing extensive feedback on an earlier draft of the fluency standards.

Chaya Gorsetman

Chaya R. Gorsetman, Ed.D is Clinical Associate Professor of Education and Co-Chair of the Education Department at Stern College for Women at Yeshiva University. She specializes in supervision of student teachers and curriculum studies, with a strong emphasis on the constructivist theory of education.

Her research has focused on mentoring novice teachers in Jewish day schools and as the Educational Director of the Educational Leadership Advancement Initiative of the Lookstein Center of Bar Ilan University, she has been mentoring those in educational leadership positions. Additionally, she is interested in how gender is expressed in day schools and as such served as the director and co-author of the JOFA Gender and Orthodoxy Curriculum Project, Bereshit: A New Beginning — A Differentiated Approach to Learning and Teaching.

More recently, she co-authored a book, Educating in the Divine Image: Gender Issues in Orthodox Jewish Day Schools, published October 2013, by the Hadassah-Brandeis Institute Series on Jewish...
Women, which won the 2013 National Jewish Book Award. Dr. Gorsetman is a member of the Israel International Research Group on Jewish Education in the Early Years.

Devora Steinmetz

Dr. Devora Steinmetz serves on the faculty of Drisha Institute and is a renowned teacher and scholar, having taught Talmud and Rabbinics at the Jewish Theological Seminary, Yeshivat Hadar and Beit Midrash Havruta at Hebrew University and authored articles and books on Talmud, Midrash and Bible. Dr. Steinmetz consults for the Mandel Foundation and works at Gould Farm, a therapeutic community for individuals struggling with mental illness.

Most significantly for this project, Devora is the founder of Beit Rabban Day School which was profiled in Daniel Pekarsky’s Vision at Work. Devora’s vision for Jewish text education that makes no trade-offs between developing text skills, learning content and engaging in critical inquiry and interpretation greatly influenced this project which strives to walk in her footsteps and inspire schools across the field to learn from this vision. We are deeply grateful to Devora for her thorough and careful reading of the standards document and for engaging in many conversations with us to share her vision and help us refine our thinking around the standards. The concept of this project is deeply indebted to her pioneering vision for Jewish education.

Jon Levisohn

Jon A. Levisohn, Associate Professor and the Jack, Joseph and Morton Mandel Chair in Jewish Educational Thought, is a philosopher of education, with a particular interest in the purposes, processes and outcomes of Jewish education in all of its various settings. At Brandeis, he also serves as Director of the Jack, Joseph and Morton Mandel Center for Studies in Jewish Education.


He is currently working on his next project, Jewish Education in Pursuit of Virtue, an effort to reconceptualize the learning goals of Jewish education in terms of the moral and intellectual dispositions that we aspire and intend for students to develop.

Moshe Sokolow

Moshe Sokolow is the Fanya Gottesfeld Heller Professor of Jewish Education at the Azrieli Graduate School of Jewish Education and
Administration. He is the author of *Hatzi Nehama: Studies in the Weekly Parashah based on the Lessons of Nehama Leibowitz* (Jerusalem: URIM, 2007), and has been awarded a grant from the Covenant Foundation for a project entitled "Reclaiming Interpretation." He studied with Leibowitz, and translated and edited *Nehama Leibowitz: On Teaching Tanakh* (New York: 1987), *Nehama Leibowitz: Active Learning in the Teaching of Jewish History* (New York: 1989), and compiled *Mafteah ha-Gilyonot: An Index to Nehama Leibowitz’s Weekly Parshah Sheets* (New York: 1993). Most recently, he published *TANAKH: An Owner’s Manual* (Jerusalem: KTAV & URIM, 2015). Rabbi Dr. Sokolow is the author of numerous scholarly and popular articles on Bible, and has conducted a weekly class on the weekly parasha at Lincoln Square Synagogue in New York City for more than twenty years.

### Appendix C: Field Experts and Practitioners

We are grateful to the many field experts whose insights have informed the development of these standards. The following people shared their expertise in many different ways, from opening their schools and classrooms to engaging in conversation to reading and commenting on earlier drafts of this document.

- **Shoshi Abowitz**, Lower School Judaic Studies Principal and Hebrew Language Director at Barkai Yeshivah
- **Asher Abramovitz**, Principal of Kinneret Day School
- **Charlotte Abramson**, Director of Legacy Heritage Instructional Leadership Institute, formerly The Jewish Day School Standards and Benchmarks Project
- **Amy Ament**, Associate Director of the Jewish New Teacher Project and adjunct faculty member in Stern College for Women’s Education Department
- **Norman Atkins**, Founder and Board Chair of Uncommon Schools, Co-Founder and President of Relay Graduate School of Education
- **Yael Ben Pazi**, Principal of Beit Sefer Mekor Chaim
- **Shalom Berger**, Director of E-Communities at the Lookstein Center, part of the School of Education in Bar Ilan University
- **Nina Bruder**, Director of Jewish New Teacher Project
• Sarah Cooper, Teacher at Beit Sefer Orot Etzion (Girls)
• Andrew Davids, Former Head of School at Beit Rabban Day School
• Anne Ebersman, Early Childhood/Lower School Judaic Studies Programming Director at the Abraham Joshua Heschel School
• Hesky Glass, Chairman of Consortium of Jewish Day Schools
• Aviva Golbert, Assistant Director of Pardes Center for Jewish Educators
• Eli Gottlieb, Director of the Mandel Leadership Institute in Jerusalem and Vice President of the Mandel Foundation-Israel
• Aytan Kadden, Director of Jewish Studies at Beit Sefer Keshet
• Jeremy Kahan, Assistant Dean at Ida Crown Jewish Academy
• Susan Kardos, Senior Director of Strategy and Educational Planning at The AVI CHAI Foundation
• Sheryl Katzman, Rabbinics Initiative Leader at Legacy Heritage Instructional Leadership Institute, formerly The Jewish Day School Standards and Benchmarks Project
• Rachel Kirschbaum, Teacher at The Ramaz School
• Hilla Kobliner, Director of NETA
• Marc Kramer, Executive Director of RAVSAK: The Jewish Community Day School Network
• Bini Krauss, Principal of SAR Academy
• Dov Lerea, Dean and Mashgiach Ruchani of Yeshivat Chovevei Torah and former Dean of Judaic Studies at the Abraham Joshua Heschel School
• Yocheved Lindenbaum, Co-chair of Rosenbaum Yeshiva of North Jersey Board of Education
• Shira Loewenstein, Associate Director of New Teacher Support at the Yeshiva University Institute for University-School Partnership
• Ruti Mark, Director of Cheder Tanakh at Beit Sefer Aseh Chayil
• Judy Markose, Director of Pardes Center for Jewish Educators
• Leah Meir, Program Officer at the AVI CHAI Foundation
• Jon Mitzmacher, Executive Director of Schechter Day School Network
• Jack Nahmod, Middle School Judaic Studies Director/Rabbinic Advisor for Grades N-8 at the Abraham Joshua Heschel School
• Dena Najman, Teacher at SAR Academy
• Hedva Ofek-Shai, Director of Hebrew Language Curriculum and Faculty Supervision for Judaic Studies at The Ramaz School
• Meir Perelstein, Director of Academics at Darchai Menachem
• Renana Ravitsky Pilzer, Head of the Beit Midrash at Hartman High School for Girls
• Abby Reisman, Assistant Professor of Teacher Education in the Graduate School of Education at the University of Pennsylvania
• Deganit Ronen, Associate Principal at SAR Academy
- **Tomer Ronen**, Former Head of School at Ben Porat Yosef
- **Yossi Rosenblum**, Principal of Yeshiva Schools of Pittsburgh and Director of Zelkeman Standards for Judaic Studies
- **Aaron Ross**, Middle School Assistant Principal at Yavneh Academy
- **Lisa Schlaff**, Director of Judaic Studies at SAR High School
- **Eve Shiff**, Director of Gan Yemin Moshe
- **Miri Shlisel**, Director of Tanach for Religious Education Branch of Ministry of Education
- **Zalman Shneur**, Founder and Executive Director of Menachem Education Foundation
- **Naomi Stillman**, Associate Director of NETA
- **Harley Ungar**, Teacher at Solomon Schechter Day School of Bergen County
- **Iscah Waldman**, Teacher at Golda Och Academy
- **Susan Wall**, Director of Professional Development at Pardes Center for Jewish Educators
- **Moshe Weinstock**, Head of Curriculum Division in Religious Education Branch of Ministry of Education; Director of Lev Lada’at