Mitkadem Teacher Training
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INTRODUCTION

This lesson plan has been created for educators who want to implement the *Mitkadem* Hebrew curriculum in their schools. This lesson plan is to be used to provide the training that is essential for teachers and *madrichim* (teaching assistants) to succeed with this new program.

This introduction explains why *Mitkadem* was created, how *Mitkadem* is intended to be used, the role of your teachers in this process, as well as advice for some of the unique challenges they may encounter along the way. It is important to remember that this is an introductory lesson. In order for teachers to succeed in working with *Mitkadem*, educators must provide follow-up workshops and/or opportunities that will allow teachers to share their challenges and successes. Peer coaching and mentoring can also give teachers the support they may need to succeed.

Why *Mitkadem* was created

Mitkadem is unique because it was created to address, in a realistic way, the challenges of teaching Hebrew within the congregational school setting. These challenges include:

- **High absenteeism:** Many of our students miss 20 to 50 percent of class sessions per year. This affects not only their learning, but also the learning of other students in the class who must wait while the teacher helps the students who missed lessons.

- **Late enrollment:** While most of our schools begin formal Hebrew training in grades two and three, many students enroll for the first time in religious school in grades 4 to 7. In one grade, several levels of Hebrew competence co-exist. It's a very difficult task for teachers to manage, educate, and interest children with such a variety of needs. At the same time it is important for students to be in classes with their age cohort. Our desire to create social connections and the development of "Jewish self-esteem" prevent putting older, uneducated students in classes with younger students.

- **Varied motivation:** Students and parents present themselves with a wide range of motivations and expectations of their religious education. The issue is expressed

well in the example of two different responses to the topic of homework. One parent complains that their child never has homework. "What kind of school is this? Aren't you serious about Jewish education?" The second parent irately states, "Don't you dare send home any work with my child! He has enough work with secular school. I want religious school to be something enjoyable and light."

- **Varied abilities**

- **Diverse experiences of Jewish practice:** Our students' experiences of Judaism outside of the classroom are also wide-ranging. There are those who include Shabbat, holidays, and synagogue attendance as an integral part of their family life. At the other end of the spectrum are those who never attend services until they approach the age of bar or bat mitzvah, and those who have little context for Hebrew, prayer, and ritual outside of the parameters of the religious school hours.

- **Limited hours and bad timing:** Our schools struggle for the time to accomplish reasonable educational objectives. We must be selective and thoughtful in the material we choose to present in order to effectively achieve any goals. In addition, our schools typically hold classes on weekday afternoons and weekend mornings. These are times that conflict and therefore compete with all sorts of justified and important extra curricular activities. There are also times when concentration toward learning can be quite difficult.

These impediments are the reality in supplementary school settings and they are not going to disappear. However, we can address them by changing the way we teach Hebrew.

What is *Mitkadem* and How Does It Work?
- *Mitkadem* is a five-year Hebrew curriculum that consists of 23 *ramot*, or levels.

- *Mitkadem* offers an innovative approach to teaching and learning Hebrew and prayer. The content of the program may seem familiar to other Hebrew programs but the approach is NEW!

- *Mitkadem*'s self-paced and child-centered approach allows each student to learn according to his/her own ability. This ensures that learning disabled students and frequent absentees feel just as successful as students who are very motivated and catch on quickly.

About *Ramot* 1 and 2

- *Ramot* 1 and 2 are pre-primers that will teach the students the fundamentals of Hebrew reading by developing letter recognition and decoding skills. These two *ramot* are designed to be used in a traditional classroom that is primarily teacher-driven; however, teachers should be encouraged to create learning activities and games that will reinforce the students' learning and offer them at learning centers set up around the classroom. (See the teacher's guide for some ideas.) This will begin to expose the students to the independent learning model.

About *Ramah* 3

- *Ramah* 3 is the first *ramah* that is based entirely on the self-paced, independent learning model. It consists of pamphlets of activities, rather than textbooks. It is divided into 5 sections that are color-coded. All subsequent *ramot* follow this set-up.

- **Students must have Hebrew letter recognition and decoding skills before beginning *Ramah* 3.** Because *Ramah* 3 is an introduction to how the self-paced program works, it must be completed by all students in conjunction with the teacher. The teacher and students work through *Ramah* 3 together so that the students become familiar with the format. This *ramah* should be completed in 4 to 6 sessions. Then the students will be ready to proceed to the next *ramah* and work independently.

About *Ramot* 4–23

- *Ramot* 4 through 23 each presents a single prayer or group of prayers and continues to develop the students' abilities to read and understand the Hebrew language of prayer. Each *ramah* is structured in the same way so that students will become familiar with the system very quickly.

- Students may work independently, with another student or students who are at a similar level, or with a *madrich* if they require one-on-one support.

- After completing the *Hakdamah* (Introduction) of a new *ramah*, students can choose which activities to do next.

- Each student should include 15 minutes of reading during each Hebrew class.

- As the student completes each of the components of the *ramah*, the teacher or madrich signs the appropriate section on the first pamphlet (the contract or *b'rit*) showing that the student has successfully completed the work.

- After completing all of the required work for the *ramah*, each student will complete a *mivchan* (quiz) before advancing to the next *ramah*.

- In general, the *ramot* progress in level of difficulty (reading and subject matter) and build on each other, although each school can choose which *ramot* to include in its program. However, because *Ramah* 3 is an introduction to how the self-paced program works, it must be completed first by all students in conjunction with the teacher, no matter which *ramot* follow.

- On average, students can complete between four and six *ramot* per year, depending on the number of hours of Hebrew school and the student's ability.

What is the Role of the Teacher in Using *Mitkadem*?

- In a *Mitkadem* classroom, the teacher becomes more of a resource and facilitator for students' self-directed Hebrew learning (once *Ramah* 3 has been completed).

- The teacher manages a classroom of students that are all working at a variety of different paces and levels, encouraging each one and consciously building classroom community.

- The teacher or *madrichim* move around the classroom, working with individual students or small groups of students. Assist them in their learning, listen to them read, support and encourage them to work independently.

- Teachers quickly identify those students who, due to absences or learning issues, need special help. One-on-one attention and individually designed programs can accommodate these students as they continue to work productively alongside their classmates.

- The teacher keeps the records of student progress.

- The teacher also uses the *mivchan* in order to determine what kind of help each student needs from him/her in order to progress.

- Some teachers find it helpful to work with the entire class as a group, using the reading of a familiar text, a review of language elements, or a discussion of ideas within the prayer. This can be done in the middle of class to break up the session or at the end of class.

We all know that change can be difficult. Some teachers embrace this new way of helping students to learn. Others find it more challenging to adapt to their new role as facilitators and will need to be supported and encouraged as they become more comfortable in the *Mitkadem* classroom.

Issues to Consider

- **Competition:** The intent of the *Mitkadem* program is to allow each student to learn and feel accomplished to the best of his/her ability. It is imperative that teachers, aides, and administrative staff communicate this attitude in every way possible. However, the reality of the matter is that in a program where students move at different paces, there is inherent competition. Students measure themselves against others in many things that they do. This is a natural phenomenon. With the structure of *Mitkadem*, students keep track of where they are in comparison to others, and some students will work hard just to keep ahead. Therefore, it is important that staff be especially sensitive to issues of competition in order to downplay it as much as possible.

- **Copying:** Another recurrent issue is that of one student copying another's work when they are working together on the *ramah* pamphlets. While each school must develop its own policy on this topic, it is important to recognize that copying can be a legitimate method of learning. We know that students learn in different ways, so that talking together and copying each other's work may serve one child's style of learning very well. Ultimately each student will be assessed individually through the written and reading quizzes, where working with another student is not an option. At that point, students and teachers will know whether or not copying was helpful.

- **Answers Pamphlet:** Each *ramah* has an answers pamphlet at the back of the *ramah* that is intended to allow students to self-check their work. You can decide whether to give these out with the *ramah* or not. Obviously, there are advantages and disadvantages to handing them out.

- **Testing:** The *Mitkadem* program includes a *mivchan* at the end of each *ramah*. Copies of the quiz for each *ramah* can be found in the teacher's guide.

  - Testing is not something that most children are accustomed to in religious school settings. Many students are reluctant to take the *mivchan*, especially for their first time. They may even delay completing their work in order to avoid taking the quiz.

o If a student completes all of the *ramah* activities and feels that they are ready for the *mivchan*, they should be encouraged to take it. If there are areas which they have not mastered, this will become apparent during the quiz.

o It is important that teachers assure the students that the *mivchan* is not a test that you pass or fail. It is intended to check students' learning and to ensure that they are moving forward when they have mastered all of the material in a *ramah*. The quiz should never be used as a threat.

o Your school might decide to relieve anxiety over the first test by allowing students to take the first quiz at a scheduled time together, use some of their worksheets during the quiz, or just ease them through with a little more help from a teacher or teaching assistant.

- **Script vs. Block Writing:** In *Ramot* 1 and 2, block writing is introduced. For schools that want to introduce Hebrew script, there is a resource available from the URJ Press called *Mitkadem Plus Script Workbook*.

- **Memorization:** It becomes clear during reading assessments that students partially memorize prayers that they are studying. They have heard them many times in services, and learning the chanting often results in memorizing. This is not necessarily a bad thing. Most knowledgeable adults chant the service without looking in the *siddur* (prayer book) and reading. This is, in fact, an appropriate skill to be developed for the enjoyment of prayer. The problem, of course, is that in class we need to make sure that the students are decoding correctly and have the skills to read new texts. Three suggestions for addressing this are as follows:

o The *K'riah* (Reading) activities in each *ramah* include opportunities to practice decoding new material. Make sure that a teacher or teaching assistant listens to students reading at least part of these activities before signing off on them.

o Teachers can work with small groups of students to give them reading practice.

o During the oral quiz, the tester can have students read unfamiliar material. This will assure that the student can, in fact, decode.

LESSON OVERVIEW

- Set Induction (10 minutes)
- Overview of the *Ramot* (15 minutes)
- Working Through a *Ramah* (30 minutes)
- Managing the *Mitkadem* Program (50 minutes)
- A Quick Look at Adaptations (15 minutes)
- Questions and Conclusion (20 minutes)

MATERIALS NEEDED

- Flipchart
- Markers
- Folders
- Copies of *Ramah* 3, hole-punched and in 3 ring binders (or in folders)
- Copies of handouts 1–16
- "*Mitkadem* in the Classroom" DVD (available from URJ Books and Music)

READING RESOURCES FOR TEACHERS

Mitkadem Implementation Guide and Teacher Tools,
urj.org/learning/teacheducate/hebrew/mitkadem/

LESSON VOCABULARY

בְּרִית
b'rit   covenant, contract

דִּקְדּוּק
dikduk   grammar

דִּבְרֵי תְּפִילָה
divrei t'filah   words about prayer

הַקְדָּמָה
hakdamah   introduction

קְרִיאָה
k'riah   reading

מַדְרִיךְ/מַדְרִיכָה
(מַדְרִיכִים/מַדְרִיכוֹת)

madrich/madrichah   teaching assistant, guide, instructor
(pl. *madrichim/madrichot*)

מִלּוֹן

milon   dictionary

מִתְקַדֵּם

mitkadem   advancing, moving forward

מִבְחַן

mivchan   quiz

אוֹצַר מִלִים

otzar milim   vocabulary

רָמָה (רָמוֹת)

ramah (pl. *ramot*)   level

LESSON PLAN

SET INDUCTION (10 MINUTES)

1. Write the following questions on flipchart (to remain in the front of the room for the duration of the lesson):

   • What is the *Mitkadem* system?

   • What are the components and how do they work?

   • What do I need to do to make the system work?

   • How can I adapt the program to meet the individual learning needs of my students?

2. Set out an empty folder, the "*Mitkadem* Training Workshop Agenda" (Handout 1), and "Welcome to the Life of a Hebrew Teacher" (Handout 2) on each seat. (As the training proceeds, more handouts will be added to the folder.)

3. While waiting for everyone to gather, the participants should complete "Welcome to the Life of a Hebrew Teacher."

4. Once everyone has arrived, the teachers should introduce themselves and name one challenge they face as Hebrew teachers. List them on the flipchart as they are mentioned. (Possible answers might include: *high absenteeism, late enrollment, varied motivation and abilities amongst students, diverse experiences of Jewish practice, limited time,* etc.)

5. After all the introductions are done, explain that these challenges are the reasons that *Mitkadem* was created.

6. Explain that, despite the listed disadvantages facing Hebrew teachers, there is one really important advantage that teachers have in synagogue schools: Parents have chosen to send their children to synagogues for Jewish education. No matter what their attitude or expectations may be upon arrival, their registration demonstrates a commitment, on some level, to Jewish education and living. It is incumbent upon us to design educational programs that provide opportunities for each student to learn, feel proud, and become involved in Judaism to the highest degree possible. The creator of *Mitkadem* realized that the impediments are a reality and they are not going to disappear. So she proposed that we change the way we run the classroom to a self-paced format so that we can try to meet the needs of each individual student, helping each to feel accomplished and cared for. *Mitkadem* is the result of that recognition.

7. Point out the questions you put on the flipchart before the lesson began, and tell the teachers that the goal of the workshop is to answer those questions. At the end of the session they should have a clearer sense of how *Mitkadem* addresses the challenges that are now listed on the other sheet of flipchart.

Learning Activities

Overview of the *Ramot* (15 minutes)

1. Explain that the *Mitkadem* program is constructed of 23 *ramot*, or levels.

- The first two *ramot* teach the students the fundamentals of Hebrew reading by developing decoding skills and the use of ritual vocabulary. The lessons are intended to be taught in a traditional teacher-directed model using a combination

of class lectures, group work and independent study. The teacher's guide contains excellent suggestions for creating learning centers that help students begin to learn independently, however it is also up to the teacher to think creatively and come up with additional activities that will reinforce the learning and this goal of independent study.

- *Ramah* 1 teaches right to left direction and introduces Hebrew consonants utilizing self-checking flaps and Hebrew Helper manipulatives. *Ramah* 2 introduces the vowels and teaches decoding skills so that students can read familiar and unfamiliar words. *Ramot* 1 and 2 can be completed in one or two years. Depending on the motivation and learning styles of your students, if you have one hour of Hebrew a week, it will most likely take you one year to complete *Ramah* 1 and another year to complete *Ramah* 2. With two hours a week, you may be able to complete them both in one year. The format of the rest of the *ramot* is very different from that of *Ramot* 1 and 2. Once the students can decode, they are ready for the other *ramot*. *Ramah* 3 is an introduction to how the self-paced program works, so it should be completed first by all students, no matter which *ramot* follow. It is recommended that you guide the students carefully through this *ramah* so they can learn the mechanics of the *ramah* system. Once they get to *Ramah* 4 or the *ramah* which will be next for them, they will be able to function much more independently. When done in this way, students should be able to complete *Ramah* 3 in 4-6 class sessions.

- *Ramot* 4 through 23: Each *ramah* presents a single prayer or group of prayers and continues to develop the students' abilities to read and understand the Hebrew language. Each *ramah* is structured in the same way with the five components so that students will become familiar with the system very quickly.

- Students may work independently, with another student or students who are at a similar level, or with a *madrich/madrichah* if they require one-on-one support.

- In some settings, students can complete between four and six *ramot* per year depending on hours of Hebrew school and students' pace, but that really depends on the amount of time you have in class. Many schools have found that the students complete only two or three per year.

2. Give out copies of "*Ramot*: Prayers and Concepts" (Handout 3). This is for their reference.

3. Point out that, in general, the *ramot* progress in level of difficulty (reading and subject matter) and build somewhat on each other, although each school can choose which *ramot* to include in its program.

Working Through a *Ramah* (30 minutes)

1. Hand out *Ramah* 3 and ask, "What do you notice when you look at the first page?" (Possible answers might include: *there are five sections, five different colors, a* b'rit*, a robot, the* ramah *number*.)

2. Explain that before beginning a new *ramah*, the first thing we should always do is look at the *b'rit* section. Ask the teachers what they think the purpose of the *brit* section is. (Possible answers might include: *It sets up the contract and tells the students what they have to learn in order to complete this* ramah.)

3. Hand out the "We Are the People of the *B'rit*" exercise (Handout 4) and suggest that the teachers use it when introducing *Mitkadem* to their students in order to help them understand the commitment involved in a *b'rit*. Explain that if they choose to use it in their classrooms they should do the exercise as a whole class, except for page 2 ("A *B'rit* in the Torah") which is intended for *chevruta*, or partner, study.

4. Look at the *b'rit* section together and guide the teachers through the format.

5. Explain that as the student completes each of the five components of the *ramah*, the teacher or *madrich/madrichah* will sign the *b'rit*, showing that the student has successfully completed the work.

6. Typically the students get the *b'rit* and the *Hakdamah* first. Then, after completing the *Hakdamah*, they get the rest of the *ramah*.

7. The rest of the activities can be completed in any order. It's the students' choice. However, it's essential for developing and reinforcing reading skills, that the students include 15 minutes of reading activities during each session rather than completing them in one or two consecutive days.

8. Below is an in-depth look at of each of the sections. You can use this to help explain the different sections to teachers. Note that each section is a different color to assist the students in determining which section the activity is from and that the color corresponds to the color that is on the *b'rit*.

הַקְדָּמָה *Hakdamah*	**Introduction.** Students always begin with this component that introduces the prayer or group of prayers. After completing this introductory section, the student works on the next four components in any order he or she chooses, although it is recommended that he/she do it by completing one activity from each area, then a second activity from each area, then a third, etc. The student keeps all of the components in a personal folder or a three ring binder until the student is ready to advance to the next *ramah*.
קְרִיאָה *K'riah*	**Reading.** In the reading component, students are guided to read alone or to read to a partner. Once the student is in *Ramah* 4, there is an accompanying CD that helps the student/s practice reading and chanting the prayer correctly. Each household should have its own CD, and can legally make one tape copy for his/her home use. Downloads of the reading and chanting are also available on the URJ website at: http://urj.org/learning/teacheducate/hebrew/mitkadem/ramot/audio/. The cantor or educator may make his or her own CD so the *nusach*, or chanting, is the same as what is used in the synagogue. Classes need two listening centers so that more than one student can listen at a time and that two groups can work on two different *ramot*.
אוֹצַר מִלִּים *Otzar Milim*	**Vocabulary.** The vocabulary component teaches essential vocabulary and phrases associated with the prayer or group of prayers. It includes written and creative activities to reinforce the meaning and definitions.
דִּקְדּוּק *Dikduk*	**Grammar.** The grammar component teaches roots, prefixes and suffixes that can be taught through the prayer. It includes written activities to reinforce the concepts.
דִּבְרֵי תְּפִילָה *Divrei T'filah*	**Words about Prayer.** This component helps to make prayer relevant and meaningful to our students. It includes interesting questions and activities that encourage them to participate in the prayers of Jewish holidays, ritual, life cycles, and traditions. In this section, students have a chance to investigate central themes of the prayer book and Jewish thought.

8. Explain that the *brit* can be individualized to fit each student's needs and abilities by drawing a line through sections he/she does not need to complete. Also, note the answer sheet at the back of the *ramah*. (The educator should decide in advance whether or not to give out the answer sheet with the *ramah* and inform teachers of the school policy.)

9. When the student has completed the activities in all five sections of a *ramah*, there is one thing left to do before he/she is ready to move on to the next *ramah*. It is called a *mivchan* (quiz). The mivchan for each *ramah* can be found in the teacher's guide. The student will have time to prepare for the *mivchan* by reviewing what he/she has learned in the *ramah*. Give them the "*Ramah* Review Sheet" (Handout 5) so that they can give it to their students to use when reviewing; this is an excellent graphic organizer that will really help them synthesize their learning. When he/she is ready to take the *mivchan*, he/she will go to the designated person who is responsible for administering the *mivchan*. The educator should decide in advance who the designated person will be. It may be the Hebrew supervisor or the educator. The *mivchan* involves both written and reading portions. The written portion checks the student's knowledge of the Hebrew principles and prayer content. The reading portion checks his/her ability to read and/or chant the prayer. If a student has not mastered the material contained in a ramah and is not able to complete the *mivchan* successfully, he/she is usually given more time to review and then asked to take it again. The student must complete the *mivchan* successfully in order for him/her to advance to the next *ramah*. If a student has an individualized *b'rit*, the *mivchan* should only test what he/she has been working on. The explicit purpose of the *mivchan* is to help the teacher assess where the student needs help, and it should be used accordingly. What you want is for the student to feel successful.

10. One of the advantages of this program is that both the written and oral assessment can be adapted to the needs of each individual student. You are the ones who will determine what is considered "successfully completing" for each student. You can allow students to take an "open-book test" if necessary for that student, retake only one section if that is all the student has had difficulty with or give a modified written or oral assessment.

11. Distribute "Steps in the *Mitkadem* Program" (Handout 6). Use this sheet to explain how a student progresses through a *ramah*.

Managing the *Mitkadem* Program (50 minutes)

(Note: There are many handouts that will be distributed during this part of the training, so the person doing the training may want to put them all in one packet rather than giving them out one at a time.)

1. Show the DVD, "*Mitkadem* in the Classroom," available from URJ Books and Music. Ask them from what they observed in the DVD and what they know from their own experience, what is the role of the teacher? How is it different from what they may have done in the past? Does it mean they can no longer do whole group activities? How might they use *madrichim* differently?

2. Explain to the teachers that there are many roles that a teacher has in a self-paced Hebrew classroom. In a *Mitkadem* classroom, once *Ramah* 3 has been completed the teacher becomes more of a resource and facilitator for students' self-directed Hebrew learning. Other roles include:

   • The teacher manages a classroom of students who are all working at different paces and levels, encouraging each one and consciously building classroom community.

   • The teacher and the *madrichim* move around the classroom, working with individual students or small groups of students, assisting them in their learning, listening to them read, supporting and encouraging them to work independently, redirecting students when necessary.

   • Teachers quickly identify those students who, due to absences or learning issues, need special help. One-on-one attention and individually designed programs can accommodate these students as they continue to work productively alongside their classmates.

   • The teacher (or *madrichim*) keeps the records of student progress.

   • The teacher also uses the *mivchan* in order to determine what kind of help each student needs from him/her in order to progress.

   • Some teachers find it helpful to plan a whole group activity at some point during the middle or end of each class. Some ideas for whole group activities include reading of a familiar text, reviewing language elements, playing a game or discussing ideas within the prayer that most students are working on.

3. *Madrichim* also play important roles in managing the *Mitkadem* program. They include:

   • The *madrichim* are the teacher's partners in ensuring the success of the *Mitkadem* program.

- The *madrichim* move around the classroom, working with individual students or small groups of students, assisting them in their learning, listening to them read, supporting and encouraging them to work independently, and redirecting students when necessary. Depending on their skill level, *madrichim* may also be able to sign a student's *b'rit* when activities are completed.

- We know that some students will have difficulty working independently. A *madrich/madrichah* may be assigned to work with a student or small group of students who require help in order to succeed in the *Mitkadem* program.

4. The teacher may need to find ways to motivate and/or direct students who find the self-paced, independent study system challenging. One tool that is available is the "My Goals for You" (Handout 7).

5. Distribute "I've Got a Question" (Handout 8). Teachers should develop a system for students who want to ask a question or who need help with their work. Review the handout and brainstorm any additional ideas. (Possible suggestions might include: *students write their names on chalkboard, students hold up a red card to indicate "I have a question," a blue card for "I'm stuck," a green card for "I'm ready to have someone listen to me read."*)

6. Explain to the teachers that the key to managing the *Mitkadem* program is for both the students and the teacher to be organized. This can be done by using a series of folders or binders. Each student has a folder or binder for the materials he/she is working on. The folders or binders should include:

- Materials from the *ramah* the student is presently working on.

- The *Mitkadem* Daily Journal

- The Prayer Map and a *milon* or the *britot* which the student keeps as he/she goes through the *ramot*.

7. Note that the *milon* can either be kept in a *machberet* or as index cards on a ring, in a box or in a zip-lock bag. Some schools just have the students keep the *b'ritot* of the completed *ramot* instead of having the students spend time creating a *milon*.

8. Pass out the "Prayer Map" (Handout 9). This sheet shows the students the order of the service and how what they're learning fits into a worship service. As they complete prayers, they can mark them on the Prayer Map.

9. Next, distribute the "*Mitkadem* Daily Journal" (Handout 10). Explain that the journal is a way of helping students take responsibility for their own learning. They can do it daily or weekly.

10. Pass out "*Mitkadem* Student Cumulative Record" (Handout 11) and explain that each student's records are kept in an individual folder in the school by whoever is doing the testing. The student does not use this folder. The student cumulative folder should include:

    • A card that is called the Student Cumulative Record. It tracks a student's progress as he/she advances through the *ramot* and the grades.

    • The completed *mivchan* from each *ramah* passed. (Other materials from completed *ramot* get sent home.)

11. Pass out "*Mitkadem* Class Cumulative Record Form" (Handout 12), "*Ramah* Record Sheets" (Handout 13), and "Hebrew Progress Report (Handout 14)." Explain to the teachers that each class has a folder as well, the class cumulative folder, that should include:

    • A chart to show where each student is at any given time in relation to everyone else, so you can tell at a glance if someone needs support and encouragement to move ahead.

    • The folder can also contain monthly updates from the teacher about the class's progress (Hebrew Progress Report).

    • You can also use the *ramah* record sheets (available for download at urj.org/learning/teacheducate/mitkadem/records) so that you can tell where each student is on each *ramah*.

12. Suggest that the teachers choose a specific color folder for each grade. For example, red folders for third graders, blue folders for fourth graders, etc. Students will retain the same color folder the entire time they are in school. Each new grade will get a new color. The color of the student folder should match the color of the student and class cumulative folders. Educators will have to prepare these folders in advance.

    Once a student completes *a ramah*, the tester should send the student worksheets from that *ramah* home and keep the test in the cumulative folder. The student may keep the *b'rit* and the completed "*Ramah* Review Sheet" (Handout 5) in his/her folder or binder for future reference. The student should then get the *b'rit* and the *Hakdamah*

introductory packet for the new *ramah* he/she will be working on. The tester should give the remaining packets of the *ramah* with the student's name on it to the teacher to hand out once the *Hakdamah* is completed. When the teacher gives them the remaining packets for the *ramah* the student chooses the order in which to complete the other activities.

A Quick Look at Adaptations (15 minutes)

1. Ask the teachers what the most common kinds of learning differences or special needs they see in the classroom? Make a list of the teachers' responses on flipchart.

2. Explain that, because of its self-paced and flexible format, *Mitkadem* is designed to be adapted as needed. Ask the teachers to look again at *Ramah* 3 with the student who has some learning disabilities in mind. What kinds of adaptations could they make? (Possible answers might include: *choose the most important sections or activities and eliminate some of activities, enlarge page, cut page into sections, have child listen to only part of a prayer, work one-on-one with a* madrich/madrichah, *let him/her take an open-book test or just do it orally.*)

3. Distribute "The *Mitkadem* Adaptation Chart" (Handout 15) and ask if there are any questions about any of the suggestions. Ask the teachers if any of them have tried any of these activities or if they have favorites they can share.

4. Distribute and discuss "Nine Types of Adaptations" (Handout 16). Suggest that teachers complete one of these for each student who needs one, and then have it for reference as the year progresses.

Conclusion (20 minutes)

1. Ask the teachers if they have any questions.

2. Point to the questions you placed on the flipchart before the workshop began, and ask the teachers if they think you have answered all of the questions.

3. Conclude by saying that they are all embarking on a very exciting journey. *Mitkadem* has the potential to revolutionize your teaching style and experience. It is important for you to know that you are not alone. Our whole professional staff, teachers, rabbis, cantors, educators, and Hebrew coordinators, are all here to support one another and we will be meeting throughout the year to applaud one another's successes and help one another deal with our challenges.

4. Thank and wish your teachers good luck for the upcoming school year. In Hebrew you say, "*Todah…B'hatzlacha!*"

Mitkadem *Training Workshop Agenda*

This workshop will explain why *Mitkadem* was created, how *Mitkadem* is intended to be used, and what our roles are in this process. It will also alert and prepare us for some of the challenges we may encounter along the way.

- Set Induction (10 minutes)

- Overview of the *Ramot* (15 minutes)

- Working Through a *Ramah* (30 minutes)

- Managing the *Mitkadem* Program (50 minutes)

- A Quick Look at Adaptations (15 minutes)

- Questions and Conclusion (20 minutes)

Welcome to the Life of a Hebrew Teacher!

Check off your personal Top 5 greatest classroom challenges:

___ Some students consistently arrive late.

___ Students arrive at staggered times.

___ There are frequent absences.

___ There are frequent early pick-ups.

___ I don't get to work with small groups of students as much as I would like.

___ Students are inattentive while another student is reading.

___ Students want to work in groups but I don't know how to plan group work effectively.

___ Some students struggle with material.

___ Waiting for others to catch on/up bores some students.

___ Some students would be challenged by having options or spending more time on something that interests them, but I can't build that in to my class.

___ Some students are embarrassed by being "behind" the majority of the class.

___ Often it's the "same old, same old" routine.

___ We spend all of our time decoding and not talking about the "big ideas."

___ I spend more time than I would like involved with student discipline.

___ I know I should be teaching from a Reform perspective but for some reason it doesn't seem to happen.

Ramot: Prayers and Concepts

Ramah	Prayers	Concepts Introduced and Reinforced
3	*Mechinah*/Preparation	Names/Attributes of God
4	Short blessings	Thanks and Praise; Blessing Formula; *Mitzvah*; Miracles; Gender Issues
5	Shabbat *Kiddush*	*P'tichah/Chatimah*; Holiness; Creation; God as Redeemer; Chosen People
6	Torah blessings	Blessing Formula; *P'tichah/Chatimah*; Chosen People; Giving of the Torah
7	*Barchu, Yotzer Or, Ma'ariv Aravim*	Creation; *L'olam va-ed*; Times for Prayer/Variations; *Minyan*
8	*Ahavat Olam, Ahavah Rabbah*	Chosen People; Giving of the Torah; Times for Prayer/Variations; *Brit*/Jewish Continuity; *Am Yisrael*; God's Love
9	*Sh'ma, V'ahavta*	Names/Attributes of God; *Mitzvah*; Symbols and Signs; *Brit*/Jewish Continuity; Love of God
10	*Mi Chamocha*	Names/Attributes of God; Thanks and Praise; Miracles; God as Redeemer; Times for Prayer/Variations
11	*Avot V'Imahot*	Names/Attributes of God; *Mitzvah*; Gender Issues; God as Redeemer
12	*G'vurot*	Miracles; Creation; Faith
13	*Shalom Rav, Sim Shalom, Oseh Shalom*	*L'olam va-ed*; Times for Prayer/Variations; *Am Yisrael*; Peace
14	*Shabbat K'dushah, V'shamru*	Holiness; Symbols and Signs; *L'olam va-ed*; Times for Prayer/Variations; *Brit*/Jewish Continuity
15	*Amidah* overview	*Am Yisrael*; Peace; *Eretz Yisrael*
16	*Aleinu*	Names/Attributes of God; Thanks and Praise; Chosen People; Messiah
17	*Kaddish, Chatzi Kaddish*	Names/Attributes of God; Thanks and Praise; Holiness; *L'olam va-ed*; *Minyan*; Faith
18	Torah service	Names/Attributes of God; Giving of the Torah; Eretz Yisrael
19	*Haftarah* blessings	Names/Attributes of God; Thanks and Praise; Blessing Formula; *P'tichah/Chatimah*; Holiness; Faith
20	Reading from the Torah: Genesis 1:1-8	Chanting; How text appears in the Torah
21	*HaTikvah*	*Eretz Yisrael*
22	*Havdalah* blessings	Blessing Formula; *P'tichah/Chatimah*; Holiness; Symbols and Signs
23	*Birkat Hamazon*	Thanks and Praise; *P'tichah/Chatimah*

We Are The People Of The B'rit

When you get a book you are an owner.
When you use a book you are a reader.

When you use *Mitkadem*, you and your teacher are part of a *b'rit*.

- A *b'rit* is a pact or a deal. Sometimes it is translated as "covenant."

You might have made a pact with a friend or a deal with your parents.

> Maybe you promised a friend to never tell a secret.
> Maybe you made a deal with your parents that you would do your huge book report without being reminded, and they would take you to the movies when it was finished.

- Have you ever made a pact with a friend?

  What did the friend do?

  What did you do?

- Have you ever made a deal with your parents?

  What did you promise?

  What did your parents promise?

Based on the examples that you have shared, what have you learned about a *b'rit*?
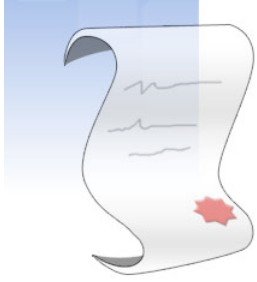
What do you need to make a *b'rit*?

Why would people want to be part of a *b'rit*?

A **B'rit** *In The Torah*

The scene: The Israelites have gone free from Egypt. They are in the wilderness of Sinai when God calls to Moses and says:

…*If you* (the Israelites) *will obey Me faithfully and keep My covenant* (b'rit)*, you shall be My treasured possession among all the peoples.*

- Who are the partners in this *b'rit*?

    1.

    2.

- What does each partner promise?

    1.

    2.

- Why would each want to be a partner in the *b'rit*?

    1.

    2.

Mitkadem *Begins With A* B'rit

A lesson in a book begins at the start of a chapter.
A story might begin *Once upon a time…*

A *Mitkadem ramah* begins with a *b'rit*.

- **Who are the partners in the *Mitkadem b'rit*?**

    Partner 1.

    Partner 2.

- **What does each partner promise?**

In this case it is NOT obvious what one of the partners promises. You will help to decide what that should be!

    Partner 1.

    Partner 2.

- **Why would each want to be a partner in this *b'rit*?**

    Partner 1.

    Partner 2.

Ramah Review Sheet

RAMAH_____ REVIEW

Name of prayer: _____

**Translation
of name:** _____

When we say it: _____

Prayer Themes

The main idea(s) of this prayer:

Prayerful Words

The most important vocabulary words in this prayer:

In Hebrew	In English

Roots of Prayer

The Hebrew roots in this prayer:

	Word(s) with the root:

Prayer / Reading

The words I need to practice reading:

Prayer Ideas

What the prayer says about God:

What the prayer says about people:

What the prayer says about the world:

Prayer and Me

A way this prayer makes me think about my life:

Prayer Questions

This prayer makes me wonder about:

ALL-PURPOSE *MITKADEM* *RAMAH* REVIEW

A "tune-up" tool to use to bring back information learned in past *Ramot*.

Make copies of this all-purpose graphic organizer to help review learning, especially after the long summer break.

Create your own review instruments based on this model by changing headings to include those elements that are important in your classroom.

Make the organizer *ramah*-specific by referring to a particular *ramah* and the material contained within it.
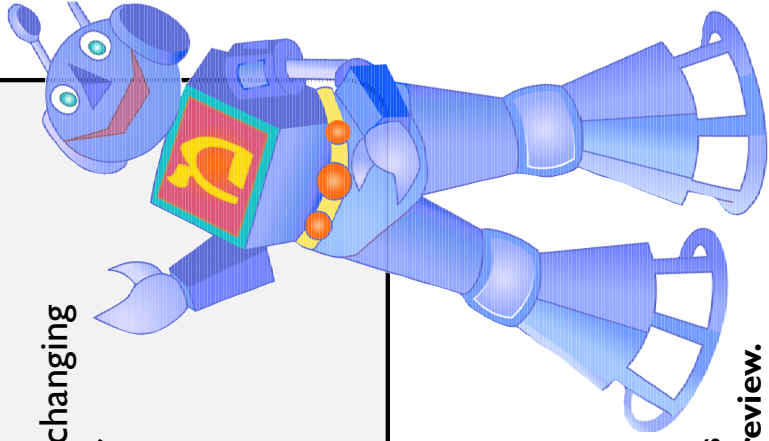
It can be used in the following manners:

-As an "open book" exercise for individual student review.

-With incomplete *Ramot*, to review material that was already learned before moving forward in a *ramah*.

-In *chevruta*, each partner completes the review and responses are compared. *Chevruta* partners aid one another in reading review.

Steps in the Mitkadem Program

STEPS IN THE MITKADEM PROGRAM

Student Begins a Ramah

Students start with the *brit* pamphlet (including contract, *milon,* and prayer) and *hakdamah* introductory pamphlet.

After completing the *hakdamah* activities, students are given all the remaining activities.

Work on Contract Activities

As students complete and check activities, teachers or assistants sign off on the *brit*.

Activities can be done in any order. Some reading should be done in each class session.

Students can work alone or in groups to complete the activities.

CD players are set up in the room for listening activities.

When students pass the quiz, the tester gives them the beginning material for the next Ramah, and they return to class to begin. The tester records the passing of the quiz and files the test. The student takes home pamphlets from the completed Ramah.

Take the Ramah Quiz

Students are sent to the designated place to take the quiz.

Each Ramah assessment involves both a written and reading portion.

The written portion tests the knowledge of Hebrew principles and prayer content.

The reading portion is a test of the reading and chanting of the prayer. It can also include reading unseen texts.

If students do not pass the quiz, they study more and /or receive teacher help. They then complete selected parts of the quiz or take the entire quiz again.

Complete the Ramah and Study for the Quiz

Once students have completed at least the required activities, they can be tested

It is suggested that students complete the "review" activities to study for the quiz.

All students should study prior to the quiz.
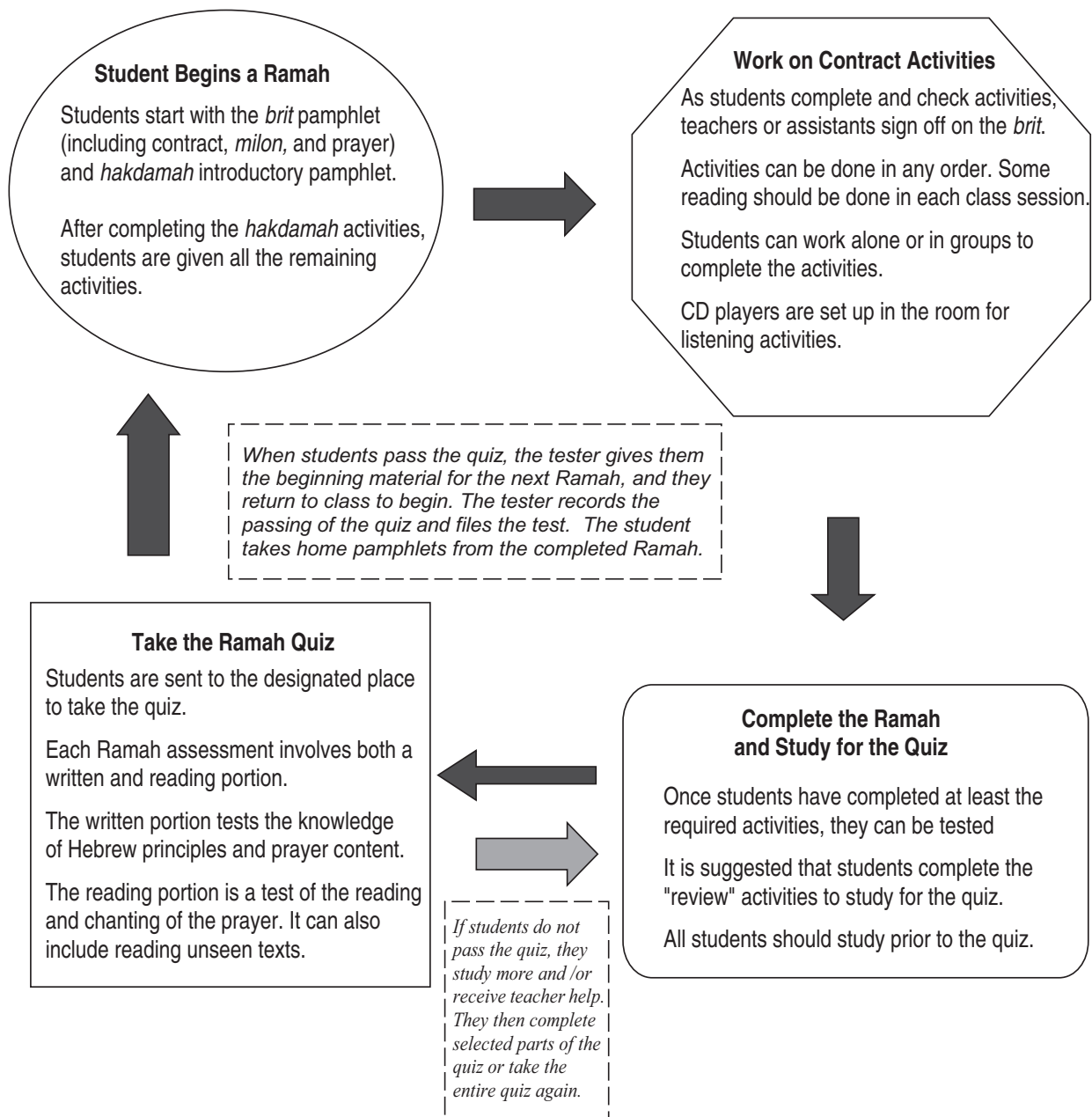
Chart created by Nina Price

My Goals for You

MY GOALS FOR YOU

From: _____
        Teacher's name

To: _____
    Student's name

For the period: _____
           Indicate time period for this goal (this class, this week, this month)

1. Please (check one)   ❒**Complete**   ❒**Redo**   ❒**Check**

Ramah _____   **Section**: (check one)
       Number

❒דִּבְרֵי תְּפִלָּה	❒דִּקְדּוּק	❒אוֹצַר מִלִּים	❒קְרִיאָה	❒הַקְדָּמָה
Words about Prayer	Grammar	Vocabulary	Reading	Introduction

Activities: _____
        Numbers

Teacher comments:

Student comments:

2. Please (check one)   ❒**Complete**   ❒**Redo**   ❒**Check**

Ramah _____   **Section**: (check one)
       Number

❒דִּבְרֵי תְּפִלָּה	❒דִּקְדּוּק	❒אוֹצַר מִלִּים	❒קְרִיאָה	❒הַקְדָּמָה
Words about Prayer	Grammar	Vocabulary	Reading	Introduction

Activities: _____
        Numbers

Teacher comments:

Student comments:

3. **Please** (check one)   ❒**Complete**   ❒**Redo**   ❒**Check**

Ramah _____   **Section**: (check one)
       Number

❒דִּבְרֵי תְּפִלָּה	❒דִּקְדּוּק	❒אוֹצַר מִלִּים	❒קְרִיאָה	❒הַקְדָּמָה
Words about Prayer	Grammar	Vocabulary	Reading	Introduction

Activities: _____
        Numbers

Teacher comments:

Student comments:

I've Got a Question

Student's Name _____

I'VE GOT A QUESTION!

It's about

Ramah # _____

Section (check one):

❑ הַקְדָּמָה Introduction

❑ קְרִיאָה Reading

❑ אוֹצַר מִלִּים Vocabulary

❑ דִּקְדּוּק Grammar

❑ דִּבְרֵי תְּפִלָּה Words about Prayer

Activity # _____

My question is: _____

_____

_____

_____

Teacher's response: _____

_____

_____

_____

_____

Prayer Map

Student_____

Mitkadem מִתְקַדֵּם
PRAYER MAP

BLESSINGS and SONGS

Ramah 4	Blessings	בְּרָכוֹת
Ramah 5	*Kiddush*	קִדּוּשׁ
Ramah 21	"Hatikvah"	הַתִּקְוָה
Ramah 22	*Havdalah* Blessings	הַבְדָּלָה
Ramah 23	*Birkat HaMazon*	בִּרְכַּת הַמָּזוֹן

THE DAILY SERVICE

Ramah 17

　　　Chatzi Kaddish
　　　חֲצִי קַדִּישׁ

Ramah 7

　　　Bar'chu
　　　בָּרְכוּ

Part 1: *Sh'ma* and Its Blessings
שְׁמַע וּבְרְכוֹתֶיהָ

Ramah 7
　Yotzer Or　　*Maariv Aravim*
　מַעֲרִיב עֲרָבִים　　יוֹצֵר אוֹר

Ramah 8
　Ahavah Rabbah　　*Ahavat Olam*
　אַהֲבַת עוֹלָם　　אַהֲבָה רַבָּה

Ramah 9
　　　Sh'ma/V'ahavta
　　　שְׁמַע\וְאָהַבְתָּ

Ramah 10
　　　Mi Chamochah
*Morning Version* מִי־כָמֹכָה *Evening*

Same as daily morning service

Morning　　　　　Evening　　　Shabbat Morning Additions

29

Morning	Evening	Shabbat Morning Additions

Part 2: *Amidah* עֲמִידָה

Ramah 11
   Avot V'Imahot
      אָבוֹת וְאִמָּהוֹת
Ramah 12
      G'vurot
      גְבוּרוֹת
Ramah 13
   Sim Shalom   Shalom Rav
   שָׁלוֹם רָב   שִׂים שָׁלוֹם
      Oseh Shalom
      עֹשֶׂה שָׁלוֹם

Part 4: Concluding Prayers

Ramah 16
      Aleinu
      עָלֵינוּ
Ramah 17
      Kaddish
      קַדִּישׁ

Part 2: *Amidah* עֲמִידָה

(Same as daily morning service)

Ramah 14
      K'dushah
      קְדוּשָׁה
      V'shamru
      וְשָׁמְרוּ
Ramah 15
      Amidah Overview

Part 3: Torah Service קְרִיאַת הַתּוֹרָה

Ramah 18
      Torah Service
      קְרִיאַת הַתּוֹרָה
Ramah 6
      Torah Blessings
      בִּרְכוֹת הַתּוֹרָה
Ramah 20
      Reading: Genesis
      בְּרֵאשִׁית
Ramah 19
      Haftarah Blessings
      בִּרְכוֹת הָהַפְטָרָה

Mitkadem Daily Journal
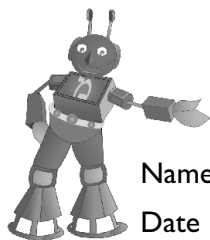
Mitkadem Daily Journal

Name _____

Date _____ I am working on Ramah _____

☐ I have read my teacher's comments from last week and made any needed corrections
Put a "checkmark" in the box when you have completed this!

Work I completed today:

ACTIVITY	TEACHER COMMENTS AND WORK THAT MUST BE REDONE
I read pages _____ With _____	

Overall today, I (circle all that apply)

was really focused and got a lot done   talked to my friends too much   learned a lot   tried my hardest

am really proud of what I accomplished   think I could have done better work

worked really well with other people   had fun learning   had a hard time staying on task

Working with a Partner: (Did you work with a partner today? Who did you work with? What did you learn from your partner? How did you help your partner?)

Other Student Comments for the Day: (Did you pass a lesson? Do you have any questions for your teacher? Do you want to let your teacher know anything?)

Other Teacher comments:

Suggestions for next week:

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Mitkadem Program Student Cumulative Record

MITKADEM PROGRAM CUMULATIVE RECORD

STUDENT _____

TEACHERS: 3rd grade _____ year _____ 4th grade _____ year _____

5th grade _____ year _____ 6th grade _____ year _____ 7th grade _____ year _____

PRAYER	DATE	READING TEST	WRITTEN TEST	COMMENTS
3 *Mechinah* Introduction to the Program				
4 *Short Blessings*				
5 *Kiddush*				
6 *Torah Blessings*				
7 *Bar'chu / Yotser Or / Ma'ariv Aravim*				
8 *Ahavat Olam/ Ahavah Rabbah*				
9 *Sh'ma V'Ahavta*				
10 *Mi Chamocha*				
11 *Avot V'Imahot*				
12 *G'vurot*				

PRAYER	DATE	READING TEST	WRITTEN TEST	COMMENTS
13 Shalom Rav Sim Shalom Oseh Shalom				
14 Shabbat Additions Kedusha and V'shamru				
15 Amida Overview				
16 Aleinu				
17 Kaddish Chatzi Kaddish				
18 Torah Service				
19 Haftarah Blessings				
20 Reading Torah Text				
21 "Hatikvah"				
22 Havdalah Blessings				
23 Birkat HaMazon				

Mitkadem Class Cumulative Record Form

Ramah Record Sheets

Student Name	Intro	Reading Activity 1	Reading Activity 2	Reading Activity 3	Vocab Activity 1	Vocab Activity 2	Grammr Activity 1	Grammr Activity 2	Grammr Activity 3	Grammr Activity 4	Words... Prayer Activity 1	Mivchan - Oral	Mivchan - Written

Hebrew Progress Report

Hebrew Progress Report

Date submitted _____

Teacher _____ Class _____

CURRENT STATUS OF CLASS

List *Mitkadem* levels in class _____

_____

Supplemental materials/activities/techniques used _____

_____

_____

Students who are ahead of class (explain) _____

_____

_____

Students who are behind the class (explain) _____

_____

_____

FUTURE PLANS

Over the next month, I plan to cover _____

_____

_____

I need help with _____

_____

Mitkadem Adaptation Chart

Use this chart to help you adapt the *Mitkadem* lesson to the particular learning styles and needs of your students.

Suggested Types of Accommodations	Notes For My Class
Physical Accommodations • Classroom setups. Seat student close to the teacher/ board/work area, so there are few distractions. • Clear student's desk except for material used for the lesson. • Have a consistent location for written directions. • Have an established procedure for changing activities. • Use established routines. • Institute a reward system. • Have enrichment area organized so students can individually or in small groups advance their learning.	
Material Accommodations • Limit material student needs to know. • Hide materials that are not the focus. • Use clearest print possible. • Allow students to use index cards to keep their place. (Cut out rectangle shapes to expose one word, phrase or sentence at a time). • Give students one page, or section of a page, at a time. • Enlarge printed material. • Highlight material to be worked on. • Allow extra time to finish assignment. • Limit the scope of the lesson. • Have teacher read the prayer or exercise or pre-record it in sections on a tape or CD. • Use three ring binder for complete assignments in each *ramah*. • Color code vowels and letters.	

Suggested Types of Accommodations	Notes For My Class
Teacher Strategies • Speak slowly and clearly. • Keep oral direction short and simple. • Have students repeat or paraphrase directions. • Use visual aids. • Write clearly. • Allow time for students to ask and answer questions. • Review frequently. • Have student copy from paper on his desk rather than board. Once he can do that, then assign copying from board. • Teach time management skills. • Space work periods with breaks based on student's needs. • Alternate demanding tasks with simpler activities. • Alternate quiet and active times. • Give a specific task to perform within specified time. • Encourage gifted students to explore the topic further by setting up materials for these students to pursue. • Possibly allow gifted students to mentor other students.	
Homework and Test Accommodations • Modify homework. • Make arrangements for homework assignments to reach home with clear, concise directions. • Give parents extra information to help their child at home. • Encourage gifted students to create something new with the information learned in the class. • Set up tests for success. Review material, discuss test format, read tests with students, allow for un-timed testing, allow students to discuss rather than write some answers. • Reward approximations. • Recognize and give credit for oral participation. • Provide multiple formats for tests to give students opportunities to demonstrate knowledge. • Chart performance on an individual, confidential basis.	

Nine Types of Adaptations

SIZE	**TIME**	**LEVEL OF SUPPORT**
Enlarge the letters on the page; each page can be made into two, three, or four pages. Too much information causes confusion and clutter and the learning disabled student cannot focus.	Already built into *Mitkadem*, each student is able to progress at his/her own rate. If a teacher is putting a time limit on students to complete an activity, the time limit should be increased or removed altogether, depending upon their needs.	The student can work with a teacher, aide, or another student if they are unable to work independently.
INPUT	**DIFFICULTY**	**OUTPUT**
Change the quantity of material the student needs to look at. Pages can be cut in half, thirds, or even quarters if necessary. If a child is listening to a prayer on tape, it is not necessary to listen to the prayer in its entirety. It can be broken down into one, two or more lines. A learning disabled student will have an easier time mastering smaller pieces of information.	Because *Mitkadem* allows the student to work at his/her own pace, they are not being pressured to move into more difficult work before they are ready. The teacher also has the ability to delete some or all tasks on a page if it is too difficult for the student.	By working with the pages, the teacher has the ability to eliminate some tasks. This is especially true of repetitive tasks, which might take too long and frustrate the student. A page can also be divided into work to be done at school and work to be done at home.
PARTICIPATION	**ALTERNATE GOALS**	**SUBSTITUTE CURRICULUM**
Because the *Mitkadem* program is self-paced, each student participates at a level that is comfortable for him/her. Students can work on many different levels in one classroom, and their success is not measured by what others are doing. The student participates at his/her own level at his/her own pace	The teacher and the student have the ability to work on a contract and eliminate assignments or alter assignments to make them more appropriate for their needs. This is not a program where everyone must be on the same page at the same time. It lends itself to the individualization of the program to accommodate to the child's needs.	Because of the nature of the *Mitkadem* program, it usually will not be necessary to substitute curriculum. Adaptations to the pages can be made to suit the student's needs. The number of *ramot* a learning disabled studentis required to complete could be modified. A student can only be expected to accomplish or complete what is realistic for them. The child can continue to work on *ramot* during summers, at home, or even after the formal Hebrew program is taught in the school. There is also a possibility the student will be unable to complete what everyone else completes. The important thing is that they be competent in what he/she does complete.

Nine Types of Adaptations

SIZE	TIME	LEVEL OF SUPPORT
INPUT	DIFFICULTY	OUTPUT
PARTICIPATION	ALTERNATE GOALS	SUBSTITUTE CURRICULUM